

# BRINGING LIVING HERITAGE

TO THE CLASSROOM  
IN ASIA-PACIFIC



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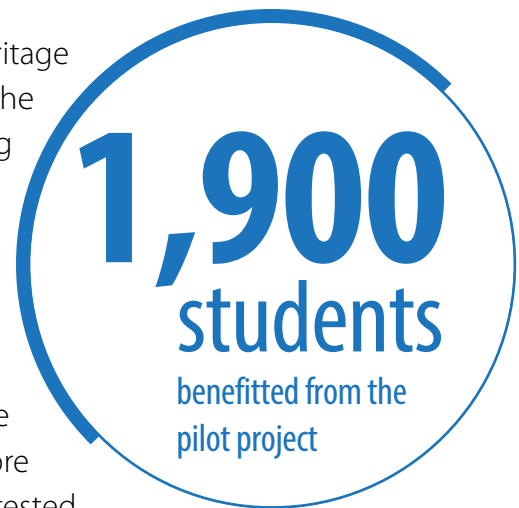
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# SHORT SUMMARY

## Promote Transformative Education Through Integrating Living Heritage in Schools

Integrating living heritage in school teaching and learning can enhance education quality, enliven the experiences of students and teachers, and contribute to keeping this heritage alive for current and future generations. In addition, as the ongoing COVID-19 pandemic has also demonstrated, living heritage can play an important role in ensuring the well-being and resilience of communities.

UNESCO encourages countries to safeguard living heritage through formal and non-formal education. From the end of 2019 to early 2022, UNESCO has been working with partners to implement a pilot project “Teaching and Learning with Living Heritage in Schools” in six countries in Asia and the Pacific - including Cambodia, Kazakhstan, Kyrgyzstan, Nepal, Republic of Korea and Thailand. Over 1900 students from 21 schools had the opportunity to participate in these innovative classes. Throughout the process, 86 teachers, with more than two thirds being women, have developed and tested 101 lesson plans and activities.



This Resource Kit provides step-by-step guidance and key resources on why and how to integrate living heritage in lessons and extracurricular activities in schools.

Whoever you are – policy-maker, school director, teacher, student, parent, heritage practitioner – you have a vital role to play in this process.



*“Since wars begin in the minds of men and women it is in the minds of men and women that the defences of peace must be constructed”*

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IN ASIA-PACIFIC

A Resource Kit



## FOREWORD

This Resource Kit is a direct output of a UNESCO project titled, “Teaching and learning with living heritage in the Asia-Pacific”, implemented between the end of 2019 and early 2022. This Resource Kit also derives from experiences and lessons learned in previous projects, studies and surveys carried out in the Asia-Pacific region, and also from a recent UNESCO project titled “Teaching and learning with living heritage in European schools”.

The “Teaching and learning with living heritage in the Asia-Pacific” project aimed to raise awareness about the importance of living heritage through both formal and non-formal education, and to engage countries in the Asia-Pacific region to safeguard it while fostering mutual understanding and global citizenship.

Through this project, innovative activities connected to living heritage were designed and implemented by 86 teachers – with more than two-thirds being women – in 21 schools in six countries in the region: Cambodia, Kazakhstan, Kyrgyzstan, Nepal, Republic of Korea and Thailand, with the participation of students and heritage practitioners. In total, 1,900 students benefited from 101 lessons and activities, contributing to improving their learning outcomes and sparking new interest and engagement in their cultural heritage. The implementation of the project during the COVID-19 pandemic, when most preparation activities and sometimes learning activities had to be organized online, demonstrated that living heritage can be integrated into school education and bring positive outcomes even in very challenging conditions.

The project was implemented under the partnership between UNESCO, the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP) and the Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO (APCEIU), with additional financial support from the Chengdu Department of Culture and Tourism.

This project to integrate living heritage into education is part of a systematic and long-term effort, recognizing that each step along the way will lead us to a future in which cultural diversity is respected and cherished, and education systems are contextualized, relevant and meaningful for learners. It also contributes to the implementation of the Together for Peace – a UNESCO initiative aiming to build a peaceful and sustainable future in Asia-Pacific.

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## ACKNOWLEDGEMENTS

The Resource Kit “Bringing Living Heritage to the Classroom in Asia-Pacific” is a result of a long-term initiative coordinated by UNESCO Bangkok in partnership with two UNESCO category-2 centers – ICHCAP and APCEIU – in collaboration with UNESCO offices in Almaty, Kathmandu and Phnom Penh, and the Living Heritage Entity at UNESCO Headquarters.

We thank all teachers and students, education policy-makers and managers, cultural experts and heritage practitioners, and community members from the six pilot countries (Cambodia, Kazakhstan, Kyrgyzstan, Nepal, Republic of Korea and Thailand), who have participated in this process with enthusiasm and commitment. All of the participants have helped fine-tune this approach to bringing living heritage to the classroom and contributed to improving the quality of education and safeguarding living heritage in not only their countries but also beyond.

We also acknowledge the contribution of examples and case studies from UNESCO’s Japan-funded project “Learning with Intangible Heritage for a Sustainable Future” (2012-2015) implemented in four countries (Pakistan, Palau, Uzbekistan and Viet Nam), as well as from the recent survey “Teaching and Learning with and about Intangible Cultural Heritage in Asia-Pacific” carried out in partnership with ICHCAP (2019-2020).

For a detailed list of personnel participating in the project, see the full list of acknowledgements at the end of this publication.

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## ABOUT THIS RESOURCE KIT

Integrating living heritage into schools makes learning more contextualized, relevant and engaging for students, while also raising awareness of the importance of safeguarding living heritage. Implementing this approach requires the collaboration of many stakeholders. Teachers play a particularly important role. Other stakeholders include students, parents, community members and cultural institutions. And for the approach to be mainstreamed, teachers need support from school managers and policy-makers.

## WHO IS THIS RESOURCE KIT FOR?

This Resource Kit provides resources and guidance to everyone who is interested in this topic. It enables them to gain an understanding of why bringing living heritage into schools can be beneficial for students, for teachers and for the communities involved. The Resource Kit also provides tools that can assist teachers to develop school activities – whether curricular or extracurricular – and provides information for others to enable them to support teachers to implement this process.

This kit is useful for:

- **Teachers**, regardless of teaching level (primary, secondary or even beyond) and subject (humanities, scientific disciplines, culture, etc.).
- **Parents** and **community members**.
- **School managers**.
- **Policy-makers** in departments and ministries of education.

Audiences do not need to be familiar with the concept of intangible cultural heritage (ICH) to use this Resource Kit.

# WHAT DOES THIS RESOURCE KIT INCLUDE?

## BOOKLET 1 WHAT IS LIVING HERITAGE?

Describes key concepts concerning living heritage and its safeguarding, and what each of us can do.

## BOOKLET 2 WHY TEACH WITH LIVING HERITAGE?

Explains the benefits of bringing living heritage into schools.

## BOOKLET 3 ALIGNMENT WITH EDUCATION PRIORITIES

Explores how teaching and learning with living heritage supports other education priorities.

## BOOKLET 4 A SIX-STEP METHOD TO GUIDE TEACHERS

Guides teachers through a step-by-step approach to developing lesson plans and activities that integrate living heritage.

## BOOKLET 5 THE ROLE OF PARENTS AND COMMUNITY MEMBERS

Describes how parents and community members can safeguard living heritage and support children's education.

## BOOKLET 6 THE ROLE OF SCHOOL MANAGERS

Explains how school managers can support teachers and help connect schools with local communities.

## BOOKLET 7 THE ROLE OF POLICY-MAKERS

Explains how policy-makers can support living heritage and improve education quality.

## BOOKLET 8 TOOLS AND RESOURCES

Provides practical tools, case studies and examples.

## BOOKLET 9 TEACHERS' STORIES

Gives examples of teachers' experiences.

Throughout the Resource Kit are many real-life case studies and examples, collected from across the Asia-Pacific region, as well as useful tools and resources that can be referred to as one advances on this journey.

The animation series *"Teaching and Learning with Intangible Cultural Heritage in Asia and the Pacific"* [CLICK](#) and the self-paced online course *"Bringing living heritage to the classroom in Asia-Pacific"* [CLICK](#) have been developed as complements to this Resource Kit.

## HOW TO USE THIS RESOURCE KIT

This Kit includes several booklets, which can be consulted separately. Depending on your role, you can prioritize the booklets that are most useful for you. But, of course, you are welcome to use the whole Resource Kit. Learning more about the roles of others will help you find better ways to collaborate with them.

You can watch the *animation series* [CLICK](#) for a brief introduction to the main themes of this Resource Kit.

You can follow the *online course* [CLICK](#) to develop your first lesson plan step-by-step. On completion of the course, you will receive a certificate.







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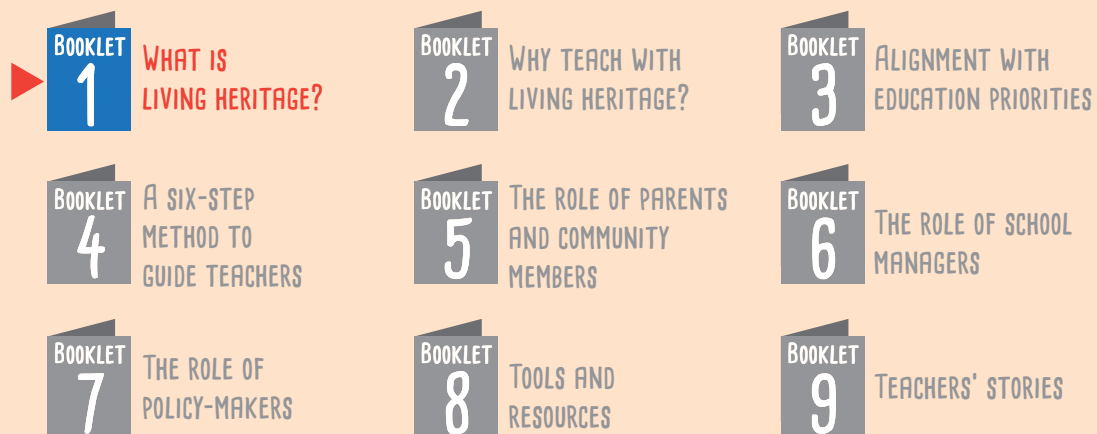


WHAT IS  
LIVING  
HERITAGE?



**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:

- 
- BOOKLET 1** WHAT IS LIVING HERITAGE?
  - BOOKLET 2** WHY TEACH WITH LIVING HERITAGE?
  - BOOKLET 3** ALIGNMENT WITH EDUCATION PRIORITIES
  - BOOKLET 4** A SIX-STEP METHOD TO GUIDE TEACHERS
  - BOOKLET 5** THE ROLE OF PARENTS AND COMMUNITY MEMBERS
  - BOOKLET 6** THE ROLE OF SCHOOL MANAGERS
  - BOOKLET 7** THE ROLE OF POLICY-MAKERS
  - BOOKLET 8** TOOLS AND RESOURCES
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BOOKLET

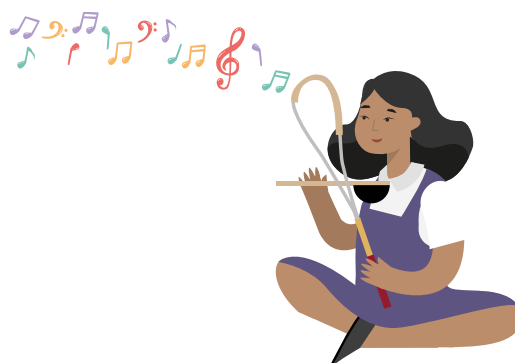
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# WHAT IS LIVING HERITAGE?

This booklet explains what living heritage is, as well as why and how it should be safeguarded.

The "What is Living Heritage?" booklet has three parts:

- ▶ What is heritage?
- ▶ Communities of living heritage
- ▶ Safeguarding intangible cultural heritage



## 1.1 What is heritage?

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritage are both irreplaceable sources of life, well-being and inspiration. In other words, heritage is whatever you want to transmit to our children and grandchildren.



**WHAT WOULD YOU CONSIDER AS YOUR "HERITAGE"?**

Cultural heritage is very diverse, but can be categorized into two main types: (1) tangible and (2) intangible.

## Tangible cultural heritage:

- ▶ Movable cultural heritage: objects, paintings, sculptures, coins, manuscripts, etc.
- ▶ Immovable cultural heritage: monuments, archaeological sites, etc.
- ▶ Underwater cultural heritage: shipwrecks, underwater ruins and cities, etc.
- ▶ Natural sites connected with human activities and that reflect their cultures.

## Intangible cultural heritage (ICH):

- ▶ ... is a practice, expression, knowledge, skill that is being **practiced** and **transmitted** from one generation to the next. Examples include: dance, rituals, festivals, storytelling, crafts, etc.
- ▶ ... gives people a sense of **continuity**, **identity** and **belonging** to one or more communities.
- ▶ ... is **community-based**. Only community members – not experts or authorities – can decide whether a given expression is part of their living heritage or not, and how they practice it.
- ▶ ... is **living** heritage. It is traditional but is also contemporary. It is **dynamic** and the way people practice it changes over time, and it is constantly recreated. There is no “authentic” form of living heritage.
- ▶ ... is **everywhere**. Everyone, regardless of where they live, what they do and who they are, has intangible cultural heritage. They bring their living heritage with them wherever they go.
- ▶ ... is **shared**. A similar element can be practiced by people in different regions and countries.



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THE TERMS "INTANGIBLE  
CULTURAL HERITAGE"  
AND "LIVING HERITAGE"  
ARE USED  
INTERCHANGEABLY.

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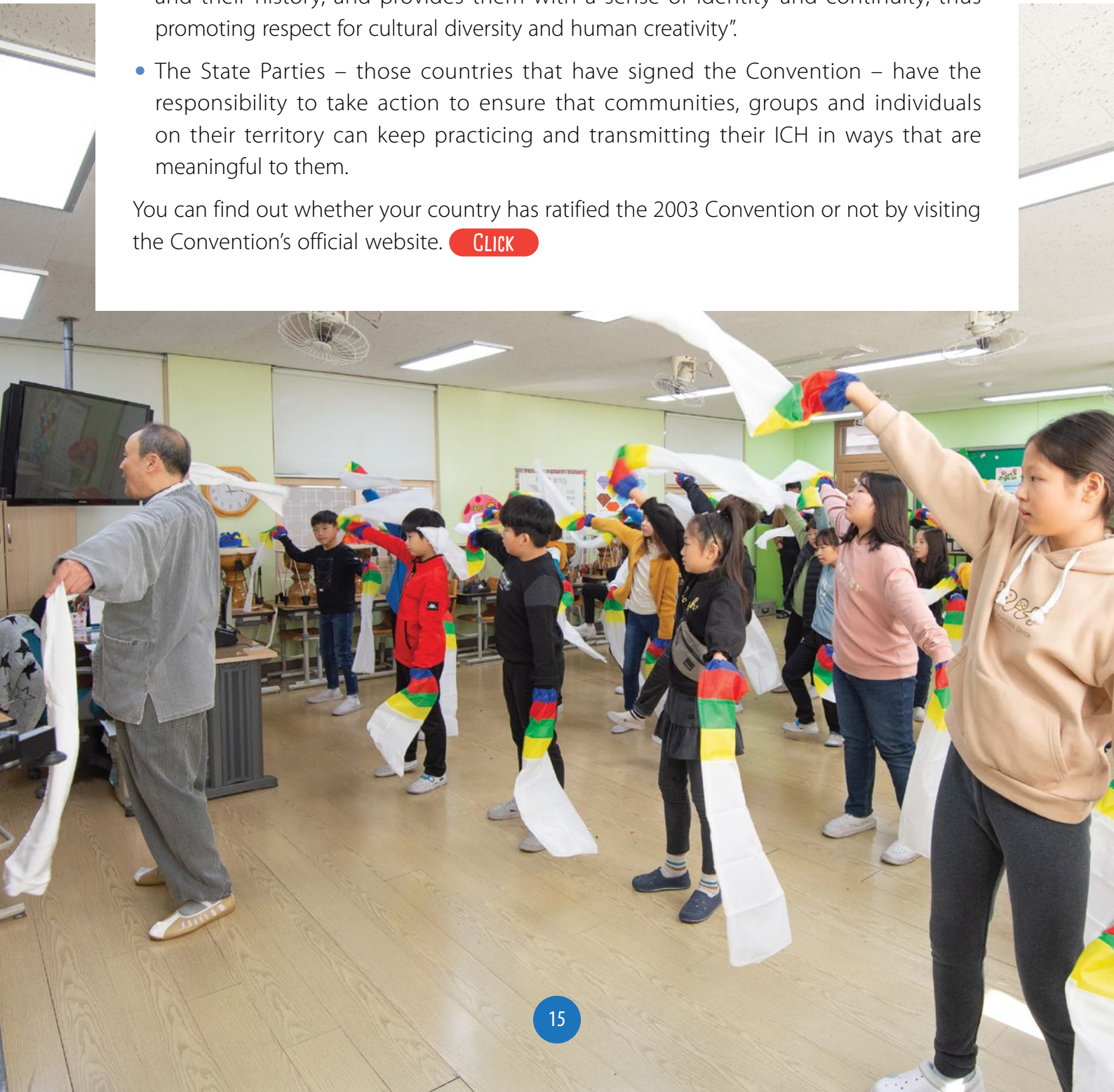


## UNESCO 2003 Convention: An international convention to safeguard living heritage

ICH safeguarding is legally regulated at the international level by the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.

- According to the 2003 Convention (Article 2), intangible cultural heritage (ICH) “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”.
- The State Parties – those countries that have signed the Convention – have the responsibility to take action to ensure that communities, groups and individuals on their territory can keep practicing and transmitting their ICH in ways that are meaningful to them.

You can find out whether your country has ratified the 2003 Convention or not by visiting the Convention’s official website. [CLICK](#)





## Living heritage encompasses many domains

The 2003 Convention suggested five broad domains of ICH:

**Oral traditions:** proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, dramatic performances, etc.

**Performing arts:** vocal or instrumental music, dance, theatre, pantomime, circus, sung verse, certain forms of storytelling, etc.

**Knowledge about nature and the universe:** knowledge about local fauna and flora, traditional healing systems, practices reflecting spirituality and worldviews, etc.

**Social practices, rituals, festive events:** activities that structure the lives of communities and groups that are linked to the life cycle of individuals and groups (birth, marriage, initiation rites or burial ceremonies), carnivals and festivals, the agricultural calendar, the succession of seasons and other temporal systems, etc.

**Traditional craftsmanship:** knowledge and skills about making and using objects, including by weaving and other textile crafting skills, carving, pottery, metalwork, building techniques, etc.

Some countries identify other important domains such as traditional sports, games and gastronomy.

Many living heritage elements and practices fall under several domains. For example, “Ramlila, the traditional performance of the Ramayana”, practiced mainly in India, falls under all five of the domains. It is a form of **performing art**, because it includes songs and music, and it also falls under the domain of **oral traditions** because it includes expressions in the form of narration and dialogues. It includes practices that reflect spirituality and worldviews, so it is also a form of **knowledge about the universe**, and it is performed across northern India during the festival of Dussehra, held each year in autumn, so it is also part of the **festive events** domain. Moreover, preparing for the performance requires **traditional craftsmanship**; in particular: knowledge and skills about making the required masks, costumes and props.

Please see **“Booklet 8: Tools and resources”** to discover other living heritage elements.





## 1.2 Communities of living heritage

In the context of the 2003 Convention, a community is a group (big or small) of people who practice or feel connected to a specific living heritage element. This heritage is a part of their identity. They practice and transmit this heritage to future generations.

The communities decide how an ICH element is practiced, if and how it should be safeguarded, and what changes are acceptable.

A person can be a part of one or several communities. For example, she or he can celebrate festivities throughout the year together with people from the same village, while also being a part of a much smaller group that has skills in a specific craft or performing art.

Intangible cultural heritage resonates with community sustainable development, in all spheres: social, economic and environmental. Intangible cultural heritage is linked to sustainable development because it:

- Provides resources for lifelong learning and skills.
- Contributes to building social cohesion and peace.
- Promotes good health and well-being.
- Offers solutions for addressing environmental challenges.
- Is a wellspring of innovation and creativity, and a source of livelihoods.



**CAN YOU IDENTIFY SOME OF THE PRACTICES THAT ARE IMPORTANT FOR YOU?  
WHO IS PART OF YOUR COMMUNITY?**

## 1.3 Safeguarding ICH

Many expressions and manifestations of ICH are under threat, endangered by:

- Cultural globalization (the homogenization of culture, which makes it globally uniform).
- A lack of support, understanding and appreciation for living heritage.

If intangible cultural heritage is not nurtured, it risks becoming lost forever, or frozen as a practice belonging to the past.

“Safeguarding” ICH means making sure that it is kept alive and remains an active part of the community’s life. The goal of safeguarding is to ensure the viability of ICH, which means ensuring that it continues to be regularly practiced and learned, and continues to be meaningful for the communities that practice it. Safeguarding activities must therefore always involve the communities, groups and, where appropriate, individuals that bear the heritage.

Safeguarding measures include:

- Documentation, inventorying and research.
- Revitalization of some aspects of living heritage.
- Transmission of the meaning, knowledge and skills of living heritage.

To safeguard ICH and maintain cultural diversity, we must not only respect and appreciate our own living heritage, but also that of other people.

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## Transmission of meaning, knowledge and skills

Everywhere in the world, communities, groups and individuals who practice traditions and customs have their own systems for transmitting their knowledge and skills (as a form of informal education). In the past, transmission was usually through word of mouth (rather than through written texts). Today, formal and non-formal forms of education also serve as important channels for safeguarding and transmitting ICH.

## Connecting communities and schools enhances safeguarding

For safeguarding efforts to be successful, young people need to be interested in their living heritage and aware of its importance. Schools and teachers play a role in introducing young people to the ICH in their community and beyond, and encouraging them to take an interest in their ICH. The role of schools and teachers becomes critically important when transmission within communities is not possible or has been weakened.

Whenever possible, links between schools and communities should be encouraged. For example, practitioners from local communities can be invited to schools to demonstrate their skills, tell their stories and share their experiences. These encounters can not only help to safeguard and transmit ICH but can also be beneficial for students in building their sense of identity and self-esteem, and in supporting positive worldviews and habits.

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TO SAFEGUARD ICH  
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— || —



### Key takeaways

- Living heritage is important. It helps us define our identity and contributes to sustainable development.
- Communities that practice and transmit their heritage are at the heart of living heritage safeguarding.
- We need to respect our own heritage as well as others.
- Formal and informal education serve as important channels for safeguarding living heritage.







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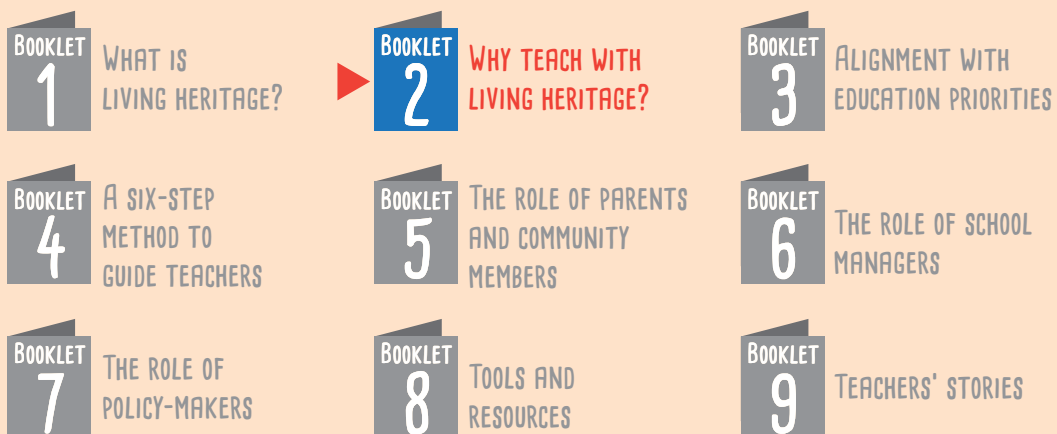
BOOKLET

2

WHY TEACH  
WITH LIVING  
HERITAGE?

**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:



## BOOKLET

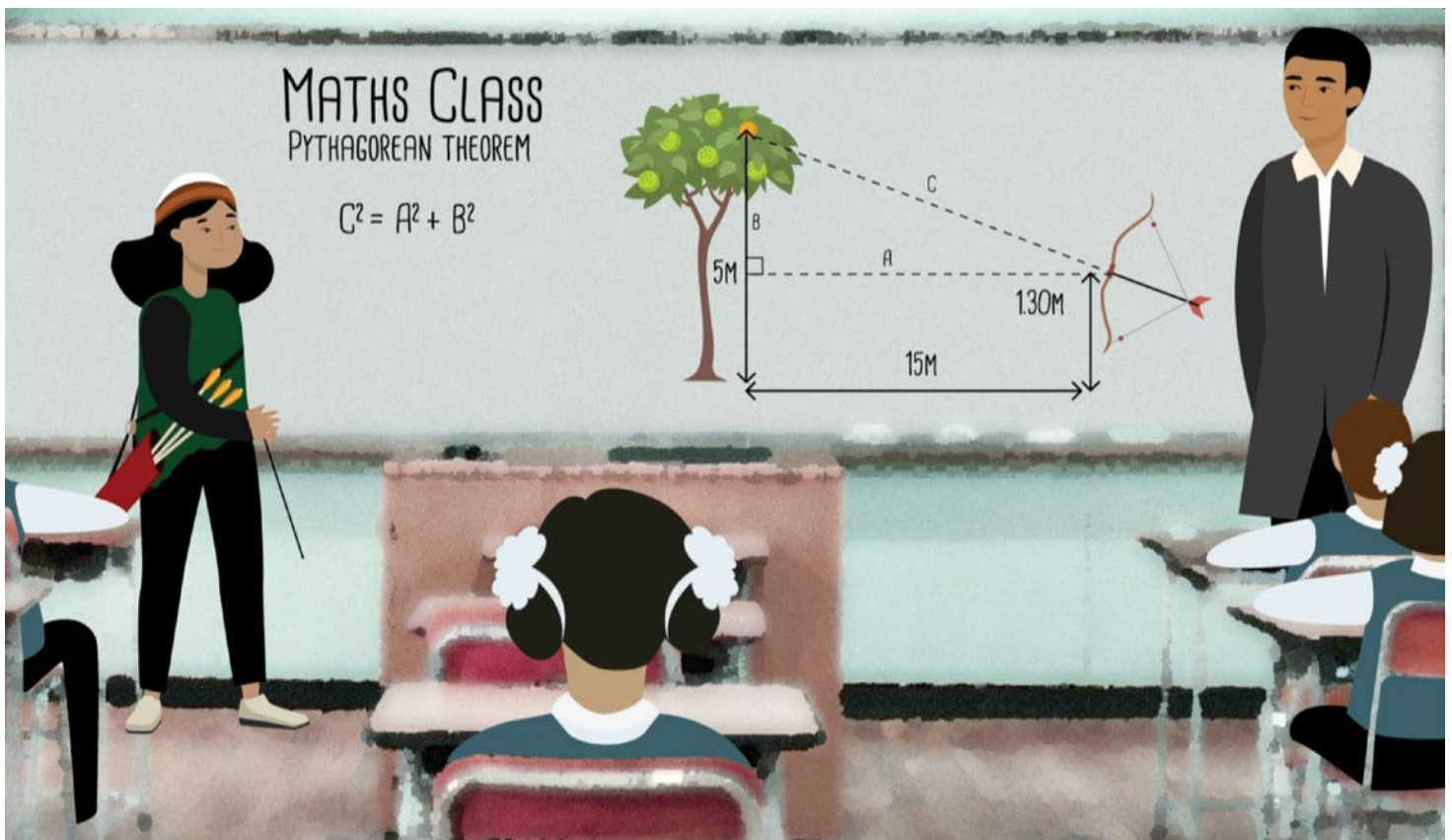
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# WHY TEACH WITH LIVING HERITAGE?

This booklet details the benefits of integrating living heritage into schools, and it explains the difference between teaching **about** ICH and teaching **with** ICH.

The second booklet, "Why Teach with Living Heritage?" has four parts:

- ▶ Living heritage in education
- ▶ Teaching and learning *about* living heritage
- ▶ Teaching and learning *with* living heritage
- ▶ The benefits of teaching and learning about and with living heritage







## 2.1 Living heritage in education

Schools help individuals acquire skills and knowledge that will later on allow them to reach their full potential and contribute to society. Learning does not only take place in schools, however. As a lifelong process, learning also takes place at home and within communities. Individuals – students and educators – acquire many skills and knowledge outside the school context, and also bring this knowledge and these skills to school.

Many education systems do not take into account home knowledge and skills, however, creating a “disconnect” between what is taught in school and what is learned at home and in the communities. Being a repository of locally-relevant knowledge, skills and values, and transmitted through many generations, living heritage can play an important role in reducing this disconnect.

**To get an overview** of the concept of integrating living heritage into formal education, please watch this animation series [CLICK](#)



## 2.2 Teaching and learning about living heritage

Living heritage is already included in many school programmes, in both lessons and extracurricular activities. In schools that have not already included living heritage in teaching and learning, lessons on living heritage can be integrated easily, especially as part of local content.

Some school curricular subjects have clear connections with living heritage. Examples include:

- Music education – Folk songs and traditional instruments
- Arts education – Local traditional arts and crafts
- Language education – Local literature and poetry
- Physical and health education – Traditional sports and games

In such subjects, students can learn about the history and meaning of living heritage elements, and can also learn technical skills. Sometimes, they can also practice the living heritage element in the form of performances, festivals, tournaments, etc. They can also attend local festivals or celebrations as part of the school curriculum.

Extracurricular activities provide another practical channel for teaching and learning about living heritage. For example, in after-school clubs, students can learn to play traditional instruments, practice local sports and learn calligraphy.

“

I loved all the lessons because each of them taught the history of arts and creativity. I had never learned this before.

*Chan Pich Lyka, student, Cambodia*

”

### The new “Culture and Arts Education” curriculum (Cambodia)

In grades 7, 8 and 9, students learn about classical theatre, traditional painting, poems, proverbs and other oral expressions, sports and games and many other aspects of their culture. The lessons include history and theory. Students watch documentaries in which local people show their work. They engage in practical activities and fun ways to get to understand their heritage better, such as making kites and theatre masks, weaving mats, playing tug-of-war and telling riddles.

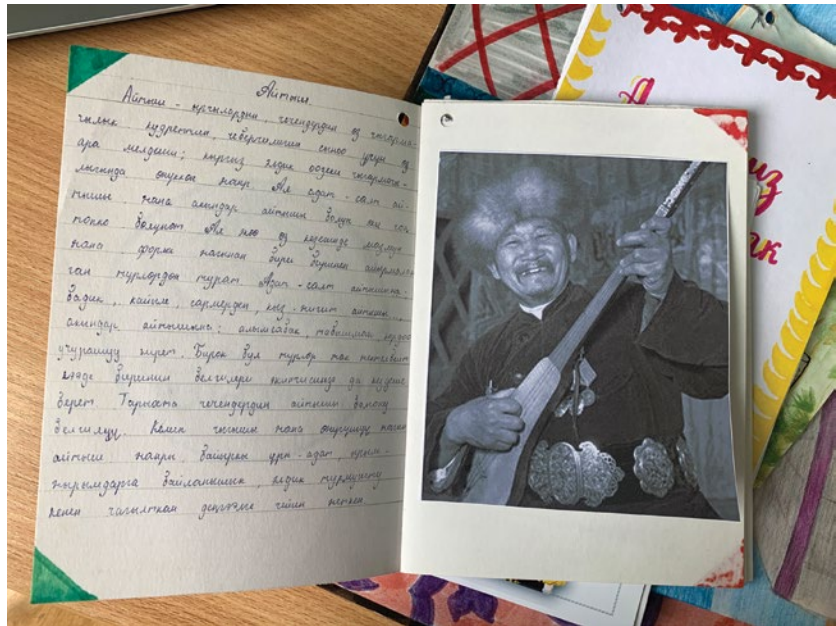






### Folk songs in music classes at school (Uzbekistan)

In Uzbekistan, folk songs are part of the music education programme. Students learn the songs, sing together and analyse the meaning of the lyrics. For instance, with the folk song “Qayoqqaketding, Mahliyo”, they learn about the zodiac year concept and associated rituals. During these classes, students become more aware of their heritage. Their practice of the song also contributes to its transmission.



I take classes to learn to play the *komuz* [a Kyrgyz string instrument] after school. My parents said that I have to learn to play the *komuz*, because they want to see me performing on stage one day. During a lesson at school, our teacher explained that Kyrgyz people always respect musicians, and that artists are always invited to events and celebrations. Now I feel more inspired to learn this musical instrument.

A student in Kyrgyzstan



### Folk games as a physical education module (Uzbekistan)

Pilot schools in Uzbekistan developed a module to explore a variety of folk games, including games connected with nature and seasons, for example, games that are played specifically during Navruz (also called Nowrooz, the spring equinox festival), and games that involve active moves or that use objects. These games have various purposes and aspects, including relaxation, entertainment, competition, agility and physical strength, which make the module suitable as part of the physical education curriculum. At the same time, children also learn social aspects, such as behaviour in a group and a sense of cooperation.

## 2.3 Teaching and learning with living heritage

Knowledge and practices related to living heritage can also be integrated into lessons in subjects in the school curriculum that are not obviously connected to this heritage, such as mathematics, computer design, science and geography. In this modality, forms of ICH are linked to the lessons as teaching tools and methods to contextualize and enrich the learning process. This not only helps to teach the subject but also raises awareness among students about the heritage and associated values, which can motivate students to learn more about this heritage through other channels.

All school subjects – or at least some lessons in all subjects – can be taught with living heritage. And all living heritage elements can contribute to teaching at least one school subject.

### Teaching and learning mathematics and science with living heritage

Real life examples of living heritage can be used for problem-solving exercises. For example:

- Calculating the amounts of ingredients needed for a cooking project or the quantity of local raw materials for a craft product to build numeracy skills.
- Using local textile patterns to teach geometry concepts.
- Using local measuring systems and tools to teach calculation and measuring skills.
- Using local musical instruments, to experiment with sound, vibration and oscillation.
- Using seasons and life cycles of local plants and animals to teach biology concepts.

#### Learning mathematics with bamboo talismans (Thailand)

In northern Thailand, people weave bamboo strips into elaborate symmetrical shapes and place them on their doors to protect their families against evil, such as diseases or pests in the rice field. A teacher and her class observed the different patterns of these woven bamboo shapes to learn about symmetry in mathematics. Students also explored different species of bamboo in biology classes.





## Teaching and learning language and literature with living heritage

Living heritage can be integrated in language, literature and social studies classes in a variety of ways:

- Local songs, poems, stories and legends can be used to learn vocabulary or in text analysis.
- Students can do an exercise of written expression on any topic by applying traditional literature styles.
- Students can also compile information and describe a local festival or a craft-making process in any language they are learning at school.



### Learning literature with a Nooruz dish (Kyrgyzstan)

In Kyrgyzstan, a literature lesson was built around *sumolok*, a dish prepared during the annual Nooruz celebrations. This lesson developed students' written and spoken communication skills. It also encouraged students to think more thoroughly about this dish (*sumolok*) that they eat every year,

and its meaning in their lives and their community. The students described the ingredients and the preparation process. They also listened to and discussed a legend about the creation of this dish and interviewed their families to collect stories and proverbs.

## Teaching and learning social studies and history with living heritage

Using living heritage in social studies, students can:

- Analyse and compare the historical, social and political contexts of a living heritage element in the past and nowadays.
- Learn how and why a festival is celebrated by a community.
- Reflect on the evolution of gender roles and social structures through a practice.
- Learn to conduct interviews of family and community members.





### Learning history through performing arts (Republic of Korea)

In Korea, students learn about a form of performing art called *namsadang nori*. In the past, troupes travelled through the country's rural areas to entertain people with this performing art. In addition to acrobatic acts, the masked drama and puppet play includes satire and a criticism of social conditions. During their history and social studies class, students looked at how people used to live during the Joseon Dynasty. They researched why *namsadang nori* was popular at that time, and contrasted their findings about issues in the past with contemporary social issues.

### Improving soft skills through living heritage

Using living heritage in classes can also improve soft skills, such as how to work in groups, how to communicate in teams, and interview skills. Using living heritage in class can also help students to gain information and communication technology (ICT) knowledge and skills.



### Digital story telling in Thailand

In Thailand, students used living heritage (local recipes) to learn about digital storytelling techniques. They collected information on the diverse types of food prepared in their province and produced audiovisual materials about that food. These materials were posted on social media platforms, with GPS coordinates to map them. The teacher and the class also prepared an e-book containing local recipes.



Usually, learning **with** living heritage also involves a certain amount of learning **about** living heritage, hence, raising awareness on the importance of its safeguarding and contributing to its transmission.

Similar approaches to those described above, that is, learning **with** tangible heritage (e.g. using local architecture to learn geography or local building materials to learn chemistry), can also be applied to learning **about** tangible heritage (for example, exploring the history, features, social and economic values of a monument).

## 2.4 The benefits of teaching and learning about and with living heritage

There are numerous benefits from integrating living heritage into school educational activities. The testimonies and stories presented throughout this Resource Kit demonstrate the many benefits that living heritage can bring to education. Some specific long-term and short-term benefits are listed below.

### Contributing to safeguarding living heritage

Integrating living heritage into education ensures that a practice, knowledge or skill continues to be passed on to future generations. Indeed, exposing students to living heritage, in school or elsewhere, is the simplest way to raise awareness among young people about the importance of living heritage. Awareness can often encourage teachers and students to learn more about it and to look for more opportunities to practice these elements. Awareness can also motivate youth to share their knowledge and experiences with others. Ultimately, education empowers both students and teachers to become actors in safeguarding heritage.



“

I learned a lot about my family. Usually at school you get traditional knowledge, not knowledge about your family! As it turned out, such knowledge is very important for me personally.

*Student, Grade 9, Dostar International School Lyceum, Kazakhstan*

”



## Improving learning outcomes and the quality of education

Teaching and learning about and with living heritage in schools helps ensure education is relevant and engaging for the learner. This is because it connects theoretical knowledge with real life situations. Also, when a lesson is structured around living heritage, its theoretical aspects can be supplemented by real-life examples.

By incorporating some elements of local cultural heritage into school activities, the teachers create connections between school and community life, and encourage students to discover that all forms of learning contribute to building them into adults and citizens. Through linking school and home life, students can have an opportunity to share their experiences in class, or to apply their newly-gained learning at home.

When a lesson builds on local knowledge or practices, students are already familiar with some of its components and can more easily relate to the topic of the lesson. School learning is therefore perceived by students as being more useful and is seen as more relevant to the daily lives of students. Engaged students are more likely to be motivated to learn, to exchange with their teachers and classmates and to achieve better learning outcomes.

Furthermore, teaching with living heritage often involves active pedagogies, which promote collaborative and problem-centred learning. Students learn in a more hands-on way. They can explore practical applications, and learn by trial and error. This approach can lead to long-term improvements in learning outcomes.



**Intangible cultural heritage (ICH)** is a completely new topic for everybody, for us and for the students. The introduction of ICH in the academic field has certainly sparked a new way of thinking critically and more practically. It has made us question the old way of teaching sets in mathematics, as we can also teach the same thing in a more fun way or more engaging kind of way, and by teaching with examples that we see in our daily lives.

*Sabitree Maharjan, mathematics teacher,  
Mangal Secondary School, Nepal*





### Learning mathematics with folktales (Pakistan)

In order to illustrate the mathematical concepts of union, intersection and differences of sets, a teacher starts his lesson by telling a well-known folktale. Following the story, students are grouped in two sets, each one in support of one of the two main characters. The students visualize the concepts of union (represented by both groups) and intersection (the characters belonging to both groups) in a Venn diagram. Then, they continue exploring these concepts with abstract number series.



I learned a lot of things. I will remember this later on in my life. I understood how people from the past used trigonometry too. I learned how to make a ladder well. I wish other subjects also used methods like these so that we can easily understand them. I know that this will improve learning and also daily life. Everyone will be able to improve.

*Student, Grade 9, Nepal*



Through improving learning outcomes, teaching and learning with ICH contributes to achieving Sustainable Development Goal 4 (SDG 4): To ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.



## Empowering students

It is important to understand one's self and one's place in society. Given that living heritage shapes who we are, what we value, how we see the world and how we act, learning with living heritage helps young people to explore their identity, even in culturally-diverse settings. Integrating living heritage into education connects students to their past and present, to each other and to the wider world, and can strengthen students' self-respect and sense of belonging. It thereby contributes to building a cohesive society and a peaceful world.

Integrating ICH into education also helps young people to build socio-emotional skills and positive worldviews and habits. Moreover, teaching and learning with living heritage in school allows children to acquire many twenty-first century skills, such as empathy, critical thinking and collaboration, in ways that are grounded in their local context and are intimately linked with their identity.

Teaching and learning with living heritage also encourages peer-to-peer learning, whereby students can share their knowledge about their living heritage with their classmates.

## Cultivating collaboration and creativity among teachers

When teachers incorporate living heritage into teaching and learning, they often need to collaborate with other teachers and with external resource persons, and look for multiple sources of inspiration and information in order to learn more about an element and develop contextualized and connected lessons or thematic projects. Also, this approach often involves exploring innovative pedagogies. Through this process, they expand their network and also become more resourceful and creative.



It seems it is important for students to have new and different opportunities to participate and engage. A student who was usually weak in studies has been very actively showcasing his ICH in class and is now participating very actively.

*Pabitra Shakya, teacher, Janasewa Secondary School, Nepal*





## Collaborating for a cross-cutting project on the theme of water (Mongolia)

Teachers of geography, technology, chemistry, physics and biology worked together to implement a multidisciplinary project called “Lessons in nature”. This project involved integrating environmental and cultural elements related to water into their respective subjects. Students studied the shrinking water supply and human activities that contribute to desertification, and learned about rituals to appease the river and rituals for worshipping local mountains and waterways.



The use of ICH in various school activities not only increases the interest of students in the learning process and improves the quality of education, but also broadens teachers’ horizons, and gives teachers the opportunity to share experiences and keep learning.

*Elena Glaubentz, teacher, Kyrgyzstan*





## Promoting diversity, fostering inclusion, tolerance and intercultural dialogue

Teaching and learning with living heritage fosters an appreciation of cultural diversity and promotes global citizenship. Living heritage reflects the values and norms of many groups. Diversity is manifested through their social, cultural, religious and social backgrounds, but also the genders and ages of individual practitioners.

Teachers can feature the living heritage of different communities in their lessons to encourage constructive exchanges and mutual understanding between the students. They can encourage students to exchange and compare information on their respective practices. Schools can organize events featuring the different students' practices. Such an approach enhances inclusive learning and is particularly valuable in a culturally-diverse school environment.



### Developing an awareness of cultural diversity (Pakistan)

In a college located at the foot of a mountainous area, a social studies lesson focused on tribal embroidery and clothing to illustrate the region's cultural diversity. In this lesson, students studied the various types of traditional clothing in the region, examined samples of embroidery and discussed the different characteristics of men's and women's clothing, and their various uses. They also wore their own tribes' clothing to school and explained the special features, meaning and values of each type. This activity encouraged cultural exchange and mutual understanding between the students.

“

I am moving to Korea soon and I think that I need to know more about the intangible cultural heritage of the Kyrgyz so that I will be able to explain to the other students in Korea our traditions and practices, which reflect the rich cultural heritage of my country.

*Torayim, Grade 11 student, Kyrgyzstan*

”



## Fostering gender equality

Cultural practices, norms and values can change over time, so teaching with living heritage can, by exploring potential gender biases in local practices, become a means of promoting gender equality in schools and strengthening positive gender roles. Such school activities can also highlight how much a cultural practice has already evolved. For instance, in Kyrgyzstan, women have mastered crafts that in the past were predominantly done by men, such as silverwork. Also, teachers can encourage girls and boys to collaborate in a gender-neutral way on a living heritage related project, even though the practice being studied may be strongly associated with separate gender roles in the community.



### Promoting gender equality in lessons with living heritage (Nepal)

In Nepal, teachers realized that some ICH practices were strongly linked to specific gender roles in the community. For example, certain songs were largely sung by women; particular work was designated to men; and specific rituals required the women to worship a male figure. Despite these roles, the teachers distributed tasks in a gender-neutral way. Their students were willing to try out new experiences. Learning and working together to fulfil a goal helped them to get past the biases that exist in the practices.





## Strengthening dialogue within communities and between generations

Integrating living heritage into formal education can enhance exchanges between schools and their surrounding communities and between different generations. Through such activities, students have opportunities to develop stronger bonds with their families and the wider community. Bringing community members and parents into the education process can also make learning more relevant and enjoyable.

### Interviewing local tradespersons (Pakistan)

As part of a social studies assignment, students identified community members engaged in traditional professions. For example: carpenters, blacksmiths, masons, weavers and cobblers. The students interviewed them to collect information on their life and work (such as how they learned the work, if it has changed over time, and its importance in the community). They also listed and drew the tools each profession uses. This type of activity enabled students to better understand and value the diverse professions in their community.

“

My friend's grandfather is a master of making musical instruments. I definitely need to go and learn from him.

*Student, Grade 6, School-gymnasium No. 153 named after Abdulla Rozybakiev, Kazakhstan*

”





## Exploring local solutions to global environmental problems

Over time, communities accumulate a wealth of knowledge and practices about their local natural resources. Teaching with living heritage can contribute to raising awareness about natural heritage and can contribute towards safeguarding this heritage. In the school context, students can learn about local, traditional approaches to sustainably managing natural resources, preventing erosion and natural disasters, protecting biodiversity and building resilience (for example, local water conservation techniques). This helps students to learn how to prevent further damage to local natural heritage, and therefore to associated cultural heritage, and to become global citizens.



I learned about my local cultural practices through hands-on lessons. Now I know how to use natural materials in our traditional ceremonies instead of synthetic ones.

*Student, Thailand*



### A survey demonstrating the benefits of localized living heritage content (Republic of Korea)

A teacher divided a social studies class about cultural heritage and “the story of our place” into two groups. One group followed the content of a generic textbook. The other group studied *Yeondeunghoe* (the lantern festival), which was taking place around the same time as the class. During this festival, people light candles outside their homes and participate in Buddhist ceremonies, processions and cultural events. As part of their study of the cultural heritage of their region, the students in the second group reflected on how to protect the heritage associated with *Yeondeunghoe*, created lanterns and created invitations for the festival. While both groups had a positive attitude towards culture, 87 per cent of the students in the second group could explain the meaning of the festival, against 21 per cent of the other group. And 85 per cent of the second group became more interested in safeguarding their local heritage, which was twice as many as in the other group. This experiment only involved a small sample of students, but it clearly showed that the customized content brought greater knowledge as well as a greater desire to become more active in safeguarding local culture.





## Tangible heritage as a starting point for contextualization

Referring to local cultural sites, monuments and objects in lessons can contextualize learning, making it more relevant, and improve learning outcomes. Also, students and their family members who are familiar with local heritage can share their knowledge and experience with other students. Using tangible heritage in teaching and learning can also inspire interdisciplinary thematic learning and discussions on environmental and social issues.

### Key takeaways

- Schools can teach *about* living heritage (ICH is the subject) and *with* living heritage (ICH is a pedagogical tool).
- Bringing living heritage into the classroom contributes to safeguarding living heritage.
- This approach contributes to reducing the gap between what is learned at school and what is learned within the community, making learning more relevant. This approach incorporates teaching methods and content of high quality, therefore bringing benefits for the students, the teachers and the communities, and contributing to achieving SDG 4.







BRINGING LIVING HERITAGE  
TO THE CLASSROOM IN ASIA-PACIFIC  
*A Resource Kit*

BOOKLET

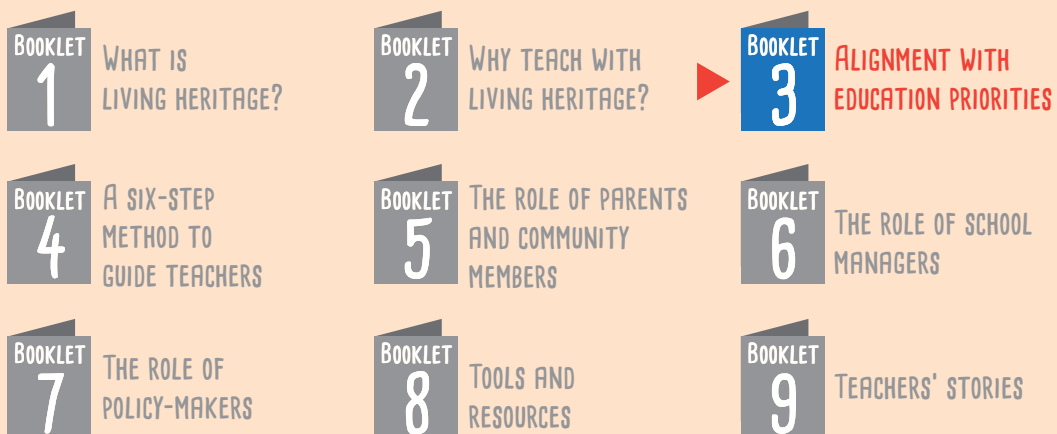
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ALIGNMENT  
WITH EDUCATION  
PRIORITIES



**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:



BOOKLET

3

# ALIGNMENT WITH EDUCATION PRIORITIES

This booklet explains how teaching with living heritage, Global Citizenship Education (GCED) and other education priorities, such as Education for Sustainable Development (ESD), Socio-Emotional Learning (SEL) and Mother-Tongue Based Education (MTBE), can complement each other to improve education quality.

This booklet has four sections:

- ▶ Teaching and learning with living heritage to promote global citizenship
- ▶ Teaching and learning with living heritage to promote sustainable development
- ▶ Teaching and learning with living heritage and SEL
- ▶ Teaching and learning with living heritage and MTBE



## 3.1 Teaching and learning with living heritage to promote global citizenship

Globalization and interconnectedness are realities in our society today that are bringing both benefits and challenges. Physical and virtual interactions and exchanges have the potential to enrich us in many aspects (economic, social, emotional, cultural, etc.). At the same time, however, they can also bring about increased competition, tension and conflict. In such a context, it is necessary to learn how to maintain peaceful, cooperative societies.

### Global Citizenship Education

Global Citizenship Education (GCED) is a transformative educational approach that aims to educate people, and especially younger generations, to become global citizens. It aims to build the knowledge, skills, values and attitudes that people need to be able to contribute to a more inclusive, just and peaceful world. In short, it helps us to learn to live together.

As global citizens:

- We are aware of the complexity and interdependence in the world today.
- We feel we belong to a common humanity and show solidarity.
- We respect diversity.
- We consciously try to become positive change agents.





## GCED key pedagogical principles

It promotes six pedagogical principles:

- Dialogue and participation
- A holistic and interdisciplinary approach
- A multi-modal approach
- Value formation
- Critical empowerment and problem-solving skills
- Applicable and relevant content, both locally and globally

— || —

**GLOBAL CITIZENSHIP  
EDUCATION PROMOTES  
A TRANSFORMATIVE AND  
HOLISTIC APPROACH TO  
TEACHING, AND THEREFORE  
REQUIRES DYNAMIC AND  
CREATIVE PEDAGOGIES.**

— || —

**Dialogue and participation:** To fully realize the benefits of GCED, it is advisable to create learner-centred environments in which learners and teachers can discuss issues, co-create knowledge and learn things together. Bringing living heritage into the classroom can help to create this environment. For example, students can exchange their personal experiences about living heritage elements: how they practice it, to which extent they value it and why, what is the meaning of such ancestral practices today, and what could be done to safeguard it. Through this process, they can learn from and reflect on their classmates' perspectives.

**A holistic and inter-disciplinary approach:** GCED aims to reinforce learners' awareness of different angles and levels of interconnection (people with people, people with the environment, local with national, national with global, etc.). Most living heritage elements touch upon several domains and involve diverse fields of expertise, and therefore living heritage elements can be used to explore the connections. For example, basket-making requires manual dexterity, knowledge of geometry to build the patterns and shapes, as well as a familiarity with the environment to gather the appropriate raw materials. Therefore, basket-making can be used to explore the connectivity between these various domains.

**A multi-modal approach:** Both GCED and teaching with living heritage are not academic exercises limited to the classroom. Heritage practitioners can be involved and share their ideas and experience. Learners and their families and communities can work together to understand and find solutions to local and global challenges.

**Value formation:** Through GCED, students learn the core universal values of respect for human rights, tolerance, respect for diversity, social justice, equality and environmental sustainability. Exploring living heritage elements in class can generate a reflection on these values and the meanings they have for the various members of the communities, allowing students to develop positive values and principles at the broader level.

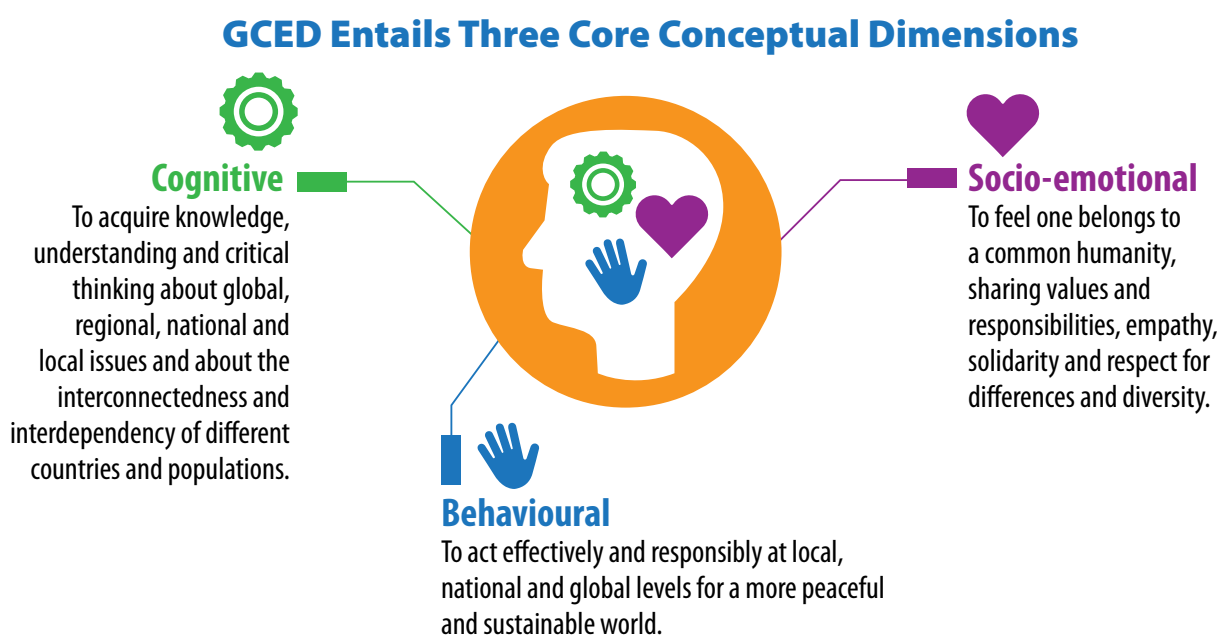
**Critical empowerment and problem-solving skills:** GCED teaches learners about global challenges and provides them with the ability to critically assess them, and to design and



implement actions to respond to these challenges. Learning with living heritage allow students to think critically about local concerns, and how these are connected to national and global issues. Students can analyse and debate how globalization threatens their culture and also how it enriches it (through exchanges), and discuss how they envision the future of the heritage practice.

**Applicable and relevant content, both locally and globally:** GCED acknowledges that introducing relevant knowledge and skills in class enables learners to apply what they have learned in their daily lives, both at school and at home. Similarly, living heritage is grounded in the local/national context and reality. When it is integrated into schools, it provides a familiar and practical entry point for theoretical aspects of the curriculum. Teachers can contextualize the lessons and students can become actively involved.

Figure 3.1: The three core conceptual dimensions of GCED



Reference: UNESCO, 2016, Schools in Action: Global Citizens for Sustainable Development - A Guide for Teachers [CLICK](#)

## Teaching with living heritage and GCED: Connecting learning themes

As shown in Table 3.1, GCED is shaped around three interlinked conceptual dimensions: cognitive, socio-emotional and behavioural.

Table 3.1: Cognitive, socio-emotional and behavioural dimensions of GCED

| <b>Cognitive dimension</b>  |  |
|---|--|
| <b>GCED focus</b>   | <b>Towards GCED with intangible cultural heritage (ICH)</b>  |
| Acquire the knowledge and thinking skills that are necessary to better understand the world and its complexities. | Be aware of the role played by ICH in local, national and global issues.<br><br>Learn and think critically about ICH, its values and ways to safeguard it.   |
| <b>Learner attributes developed through GCED</b>  | <b>Examples of ICH-linked reflections that contribute to developing these attributes</b>   |
| <b>Learners shall be informed and critically literate.</b>  |  |
| Know about local, national and global issues, governance systems and structures.                                  | Understand local governance and decision-making systems.<br><br>Identify culturally-appropriate conflict resolution mechanisms for local and global communities.   |
| Understand the interdependence and connections between global, national and local concerns.                       | List local ICH elements that may be endangered, and examine how their safeguarding is impacted by global issues.<br><br>List similarities and differences of ICH elements from various communities and countries.<br><br>Study how ICH-related knowledge and practices can address some wider problems at the local level. |



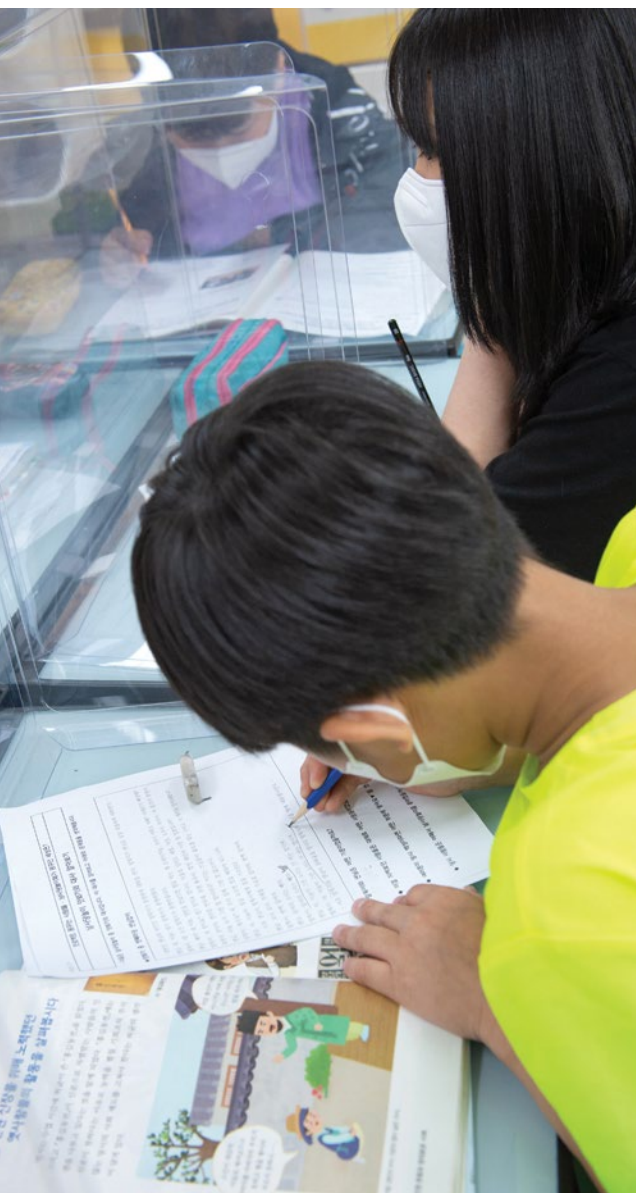
| Learner attributes developed through GCED         | Examples of ICH-linked reflections that contribute to developing these attributes   |
|---|---|
| Develop skills for critical inquiry and analysis. | <p>Practice researching and analysing local ICH elements.</p> <p>Learn about local ways to communicate and to transmit information and knowledge, including to sub-groups and marginalized and vulnerable groups within the community.</p> <p>Within the local community, identify trusted reference people (with recognized knowledge and/or authority, etc.) and sources of information in various fields of expertise (e.g. health, environment, economics, governance, culture, etc.), especially those related to local knowledge and practices.</p> |

### Socio-emotional dimension

| GCED focus  | Towards GCED with living heritage   |
|---|---|
| Have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity. | Develop attitudes to appreciate and respect one's own ICH as well as that of others.  |
| Learner attributes developed through GCED   | Examples of ICH-linked activity that contribute to developing these attributes  |
| <b>Learners shall be socially connected and respectful of diversity.</b>  |   |
| Cultivate and manage identities, relationships and feelings of belonging.   | Identify values, skills and knowledge that build one's identity in a given community (and compare with those of other communities) and how they connect us to other communities.  |
| Share values and responsibilities based on human rights.  | Identify important values and skills that people promote to live peacefully within their community and with others (respect, tolerance and understanding, solidarity, empathy, caring, equality, inclusion, human dignity). |

| Learner attributes developed through GCED   | Examples of ICH-linked activity that contribute to developing these attributes  |
|---|---|
| Develop attitudes to appreciate and respect differences and diversity.  | <p>Identify communities practicing the same or similar ICH elements as your community.</p> <p>Understand and appreciate how different ICH elements fulfil the same purpose or promote the same values in different communities.</p>                     |
| Behavioural dimension   |   |
| GCED focus  | Towards GCED with living heritage   |
| Act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world. | <p>Initiate actions and projects that contribute to the practice and safeguarding of ICH.</p> <p>Initiate actions and projects in which ICH-practices foster ethically-responsible behaviour.</p>   |
| Learner attributes developed through GCED   | Examples of ICH-linked activity that contribute to developing these attributes  |
| <b>Learners shall be ethically responsible and engaged.</b>   |   |
| Enact appropriate skills, values, beliefs and attitudes   | Examine how individuals and groups have improved their communities and the world we live in by practicing ICH elements.   |
| Demonstrate personal and social responsibility for a peaceful and sustainable world.                            | Practice collaboration mechanisms, decision-making and problem-solving skills, following local models if they add value to the process.   |
| Develop motivation and willingness to care for the common good.   | <p>Engage in action with the community, especially for ICH safeguarding.</p> <p>Promote and demonstrate living heritage elements with a positive social and environmental impact, and encourage people to practice and transmit these ICH elements.</p> |

This table is derived from UNESCO, 2015, Global Citizenship Education: Topics and Learning Objectives, adapted to the linkages between GCED and teaching with living heritage.



## How GCED benefits from teaching with living heritage

GCED can benefit from teaching with living heritage in many ways:

- Heritage education helps us learn about our culture and other cultures. Students gain an appreciation of cultural diversity, while learning that they belong to a common humanity that shares similar values.
- Heritage education presents local solutions to global challenges in domains such as social cohesion, education, food security, health and the sustainable management of natural resources.
- Heritage education brings a local dimension to GCED learning, with context-specific content and pedagogy.
- Heritage education facilitates effective pedagogical approaches, with collaborative and hands-on activities. The GCED principles can be applied to teaching with living heritage, and can be integrated into lesson planning in different contexts, and guide teachers in developing appropriate classroom strategies and approaches.
- Through heritage education, students learn that their living heritage can evolve and they are encouraged to keep heritage relevant through continued practice.
- Heritage education allows learners to discover and appreciate how ICH practices can contribute to addressing contemporary global issues.
- Heritage education allows learners to discover living heritage elements that are traditionally practiced by minority groups or by men or women only. This knowledge promotes inclusion and expands opportunities for transmission, which links well with GCED because it promotes equity and social justice, including in cultural practices.







### **Kimchi-making as an entry point to explore GCED themes (Republic of Korea)**

The Geunyoung Middle School, a UNESCO Associated Schools Project Network (ASPnet) school, promotes global citizenship and sustainable development. The school launched a research project on *kimchi* and *kimjang*. *Kimchi* is a well-known dish of salted and fermented vegetables. *Kimjang* is the process of making *kimchi* within a community and of sharing it to ensure that every household has enough to eat through winter. The school chose this living heritage element because *kimchi* is very representative of Korea. At the same time, it differs from region to region within Korea, and the recipe is sometimes even specific to each family within a region.

*Kimchi* is a good topic for exploring the idea of cultural diversity. While the main *kimchi*-making activities take place in autumn, the families procure the ingredients throughout the year. Through learning about *kimchi* and *kimjang*, students gain an understanding of the importance of sustainable agriculture and fisheries, of living in harmony with nature and of healthy eating habits. Students also learn that cooperation is important in a community, and can help reduce problems linked to poverty.



## 3.2 Teaching and learning with living heritage to promote sustainable development

### Sustainable development and Education for Sustainable Development (ESD)

#### Sustainable development

Sustainable development is the type of development in which we improve the quality of life for our generation while also ensuring that natural and cultural resources will be available to improve the quality of life of future generations.

In 2015, all of the United Nations Member States adopted the 2030 Agenda for Sustainable Development, including the 17 Sustainable Development Goals (SDGs), with the aim of ending poverty, protecting the planet and improving the lives and prospects of everyone, everywhere. To achieve the 2030 Agenda and the SDGs, all stakeholders – youth, civil society, the media, the private sector, schools, and governments, etc. – need to take action at the global, national and local levels.

#### Education for Sustainable Development

Education for Sustainable Development (ESD) is a lifelong transformative approach that aims to enable every human being to acquire the knowledge, skills, attitudes and values that are necessary for shaping a sustainable society. ESD encompasses interdisciplinary



learning on subjects such as cultural diversity, gender equality, health, biodiversity and sustainable production and consumption.

It seeks to enable students to make informed decisions and take individual and collective actions to find solutions for the challenges of today and the future, to transform our societies and care for the planet. This requires that students learn competences such as critical thinking, imagining future scenarios and collaborative policy-making. ESD is based on participatory teaching and learning methods, which motivate and empower learners to change their behaviour and take action for sustainable development.

ESD addresses issues under three interconnected spheres:

- **Social:** Human rights, peace and human security, gender equality, health, governance, cultural diversity, cultural and built heritage, and local knowledge and skills.
- **Environmental:** Biodiversity, natural resources, natural environments and the Earth's climate.
- **Economic:** Poverty, income distribution, employment and livelihoods.

— || —

**THE SDGs  
OFFER A FLEXIBLE  
FRAMEWORK TO  
INTEGRATE A RANGE OF  
TOPICS INTO CLASSES AND  
SCHOOL ACTIVITIES.**

— || —

## How teaching with living heritage contributes to achieving sustainable development

Living heritage contributes to achieving many aspects of sustainable development, as outlined below.

### **Social sustainability:**

- Social practices, rituals and festive events → community social cohesion.
- Local pedagogical approaches and content → quality education.
- Traditional health practices → well-being and affordable quality health care complementing the national health care system.
- Evolution of roles in communities → opportunities to reduce gender-based discrimination.
- Traditional farming, fishing, hunting, and food preservation → food security and nutrition.

### **Economic sustainability:**

- Traditional ways of life → responsible production and consumption of products made from locally-sourced materials and eco-friendly processes.





- Traditional agriculture and craft making → income generation and decent work for a broad range of people.
- Local traditions and knowledge → inspiration for artists in the cultural and creative industries.
- Local products, activities, rituals and ceremonies → income from cultural tourism.

#### ***Environmental sustainability:***

- Local knowledge and skills adapted to the local circumstances; for example: local approaches to conserve biological diversity and the sustainable use of natural resources, such as traditional water management practices, which lead to sustainable water use, protection of local sources and equitable access to clean water.
- Local strategies to reduce the risks related to natural disasters and minimize the impact of climate change.

#### ***Peace:***

- Local social practices of dialogue and conflict resolution (prevention of disputes and solutions to disputes).
- Local regulations regarding access to shared spaces and natural resources.
- Traditional methods for community and spiritual support.
- Local techniques to build resilience and the capacity to face and overcome challenges.



## Integrating living heritage and sustainable development into lessons

Studying ICH (either as a topic within one or more subjects at school or directly studying living heritage) contributes to ESD. Bringing living heritage and sustainable development concepts into your classroom is a way to integrate both the roots and the future of your students.

There are several entry points teachers can use to integrate living heritage into lessons to teach about sustainable development:

- Teachers can encourage students to holistically examine ICH practices in their communities. This will help the students to understand the social, environmental and economic spheres of their lives, and the connections between these spheres. The critical and holistic study of ICH also helps learners to examine whether or not their cultural ways, values and actions enhance overall quality of life, and whether they are responsible and equitable.
- Teachers can use themes related to sustainable development, the 17 SDGs, or locally-defined sustainable goals, as a starting point. For example, the class can look at one of the SDGs and examine how one or several living heritage elements connect to it. A living heritage element often contributes to the achievement of more than one goal.
- Teachers can identify the meaning and values of a specific living heritage element, with students and community members. For example, list the various components and processes involved during the ICH practice. Then together analyse how the findings relate to the concept of sustainable development in general or to specific goals.
- Teachers can develop activities that explore sustainable local and culture-based approaches that address some of the current developmental challenges that communities are facing. For instance, how to manage local natural resources sustainably, prevent land erosion and natural disasters, protect biodiversity in a local area, build resilience and promote health.
- Teachers can discuss with their students and the communities how to play a role in supporting the viability of living heritage and contribute to achieving the SDGs.





### A chemistry lesson to raise awareness about water pollution (Viet Nam)

In Viet Nam, many communities, including the Muong, rely on water for rice cultivation and fishing. During the New Year, Muong people perform several ceremonies to worship the genie at the water source.

In a chemistry class, students conducted various experiments to explore how the nature of water changes when it comes in contact with different agents such as metals, base oxides and acid oxides. This led to a discussion on the causes and impacts of water pollution, which is linked to SDG 6 (Clean water and sanitation). Then the students studied how the Muong protect their watersheds from pollution, for example by forbidding the slaughtering and disposal of dead animals in water sources.

## 3.3 Teaching and learning with living heritage and SEL

### Socio-emotional learning

The Collaborative for Academic, Social, and Emotional Learning (CASEL) defines socio-emotional learning (SEL) as the process by which people acquire and apply the knowledge, skills, and attitudes required to develop healthy identities, manage emotions, feel and show empathy for others, establish and maintain supportive relationships, and make responsible and caring decisions, and achieve personal and collective goals. SEL is therefore important for improving our well-being, which is an essential part of having good quality of life.





The Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP), a category 1 UNESCO Research Institute, defines SEL in a similar way to CASEL, as: learning that equips all learners to identify and navigate their emotions, practice mindful engagement and exhibit pro-social behaviour for human flourishing, towards a peaceful and sustainable planet.

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**STUDENTS WHO PARTICIPATE  
IN SEL ALSO HAVE MORE FRIENDS  
AND THEREFORE HAVE  
MORE POSITIVE INTERACTIONS  
IN THE SCHOOL.**

— || —

The benefits of SEL include the following:

- Students learn to recognize what is happening inside them. This helps them deal with strong emotions, so that they can think before acting impulsively.
- Students learn to identify others' emotions and perspectives. This helps them show compassion, communicate better and solve problems in peaceful ways.
- Students who participate in SEL have better academic results and behaviour.
- Students who participate in SEL also have more friends and therefore have more positive interactions in the school.

Teaching with living heritage and SEL complement each other and are mutually beneficial. This is because:

- Using living heritage in the classroom can help us improve well-being, because living heritage gives us a sense of identity, continuity and belonging, and provides meaning in our lives.
- Living heritage education is essential for gaining an appreciation for our own histories and cultures, as well as those of our neighbours. It helps us to foster empathy and a better understanding of our shared humanity, values and beliefs, which are key SEL skills.
- When students compare their practices and participate in various cultural events, they become more aware of their beliefs and learn to express themselves about their cultures. They also communicate more with their schoolmates – which helps them build stronger relationships.
- The family and community context plays an essential role in defining our behavioural and communication norms and how we express our emotions. Collaboration between teachers and families through heritage education can allow them to better understand each other and to deliver a more consistent message to help youth develop strong socio-emotional skills.

When teaching with living heritage, teachers should first make themselves aware of the local living heritage practices of their students – e.g local art, festivals, knowledge and practices concerning nature and the universe, and cultural norms. Cultural norms affect

how students express themselves and deal with their emotions. When educators understand the cultural context, they can engage in talks about emotions with the students in an effective manner. They can also use ICH elements to help students learn SEL skills.

## 3.4 Teaching and learning with living heritage and Mother Tongue-Based Education

Children learn one or more languages in their homes as they communicate with their families. The languages that children learn at home are their “mother tongues” (also called “home languages”). As well as learning languages, children also learn about their cultures and heritage at home, quite informally, mostly through observation and participation. As this happens, children start to develop their thinking about and processing and relating to the world in their home languages and their related culture.

### Mother Tongue-Based Education

The goal of Mother Tongue-Based Education (MTBE) is to use learners’ home languages for instruction, learning and literacy to build a strong foundation for future learning.

Benefits of MTBE:

- Using home languages ensures a smooth transition between home and school. Learners have the vocabulary needed to participate in school and can use the knowledge and skills they have learned at home.
- Teaching and learning at schools in the learners’ mother tongues helps to build the cognitive and comprehension skills that children began to develop in their homes. These foundation skills can then be transferred to new languages, such as the national language, while still using the mother tongues.
- MTBE encourages learners to engage more in class, respond to teachers’ questions, and participate as equals. This leads to better academic results overall, lower dropout rates, and higher fluency levels in all languages in school.
- When the home language and school language are the same, parents are able to be involved in their children’s learning and take part in school activities.
- By continuing the use of mother tongues, members of the same cultural communities can retain their own linguistic and cultural identities while proactively engaging with wider regional and national cultures.

— || —  
**THE GOAL OF  
MOTHER TONGUE-BASED  
EDUCATION (MTBE) IS  
TO USE LEARNERS’ HOME  
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INSTRUCTION, LEARNING  
AND LITERACY  
TO BUILD A STRONG  
FOUNDATION FOR  
FUTURE LEARNING.**

— || —



## **How teaching and learning with living heritage and MTBE complement each other**

Mother tongues (home languages) are an intimate part of living heritage. Language is a piece of the cultural puzzle that makes up our heritage. Just like cultural practices, skills and knowledge, language is learned, passed on and evolves across generations. At the same time, languages are a means of learning about one's own culture and ways of thinking and knowing.

To facilitate both teaching and learning with living heritage and MTBE, it is important to appoint teachers who come from the local communities, because these teachers speak the local language(s) and also intimately understand the local culture(s).

These teachers will be able to use the learners' heritage to teach topics in classes. For example, using farming techniques that are specific to the local community to teach a lesson about environmental issues, or building vocabulary about cultural practices in language classes.

The use of home languages as the language of instruction, and using local cultural elements as part of learning materials, lesson plans and curricula can also be instrumental in reaching learning objectives. Additionally, local content provides fertile ground for promoting both local languages and cultures.



Since learning new languages often means being exposed to other cultures, by learning new languages learners also gain an understanding of different ways of thinking and living, such as those related to a country's national language. In this way, starting with the learners' home languages and then learning other content, such as additional languages, facilitates greater understanding among people, as well as greater respect for cultural diversity, so therefore promotes social cohesion and builds inclusive societies.

Whenever possible, teachers should collaborate with community members, especially those who speak the learners' mother tongues. These knowledge bearers can share their living heritage practice and knowledge directly in their own language. At the same time, MTBE enables the community to become more aware that their language and practices are relevant to the new generation, and they appreciate them more.

If technology is available, teachers can ask students to use simple audio and/or video technologies to record oral traditions in local languages. Local participation reinforces support from the community which ensures appreciation and acceptability of the languages.

## Key takeaways

Integrating living heritage into your pedagogical activities can complement and enrich other educational approaches used in your school, including GCED, ESD, SEL and MTBE.



BRINGING LIVING HERITAGE  
TO THE CLASSROOM IN ASIA-PACIFIC  
*A Resource Kit*

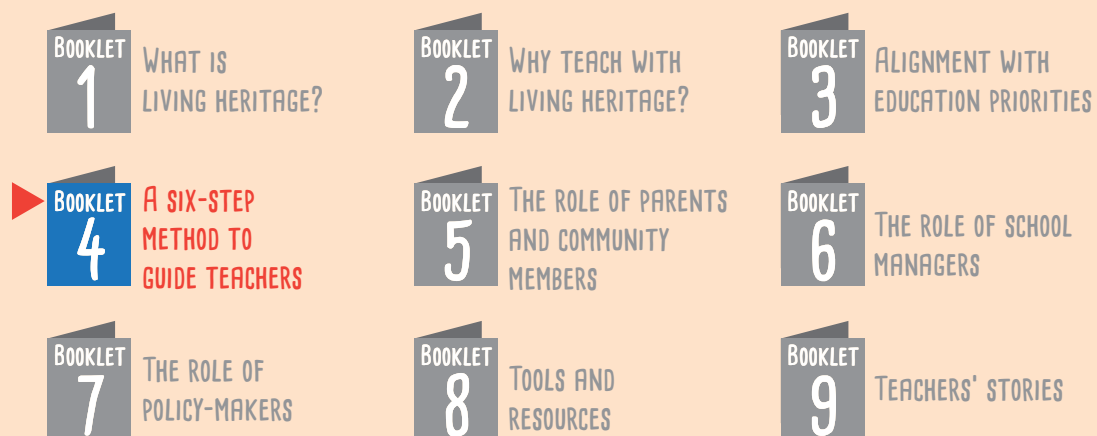
BOOKLET

4

A SIX-STEP  
METHOD TO  
GUIDE TEACHERS

**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:





BOOKLET

4

# A SIX-STEP METHOD TO GUIDE TEACHERS

This booklet proposes six practical steps that teachers can follow to bring living heritage into their classrooms, beginning with finding an idea then moving on to developing a lesson plan, teaching and then evaluating the results.

The six steps presented in this section propose a logical progression to guide you through this process. They have been tested in several pilot projects and adjusted to best fit the needs of the teachers.

As for most teaching approaches, there is not a one size-fit-all way to bring ICH into your school. You are welcome to adjust the process and sequence to respond to your context and needs, and to best serve your students and your learning objectives.

There are many possible ways of integrating living heritage into a school-based education context. You can do it alone or together with other teachers, in the classroom or as an extra-curricular activity, as a single lesson or as a series of lessons. See the context analysis template in Booklet 8: Tools and resources, to guide you through the process.

You can also follow the self-paced **online course** [CLICK](#) “Bringing living heritage to the classroom in Asia-Pacific” to explore the steps and develop your own lesson plan.

“We live on a beautiful planet, with a great diversity of traditions and customs, it is our duty to safeguard, promote and transmit it to the next generation. Heritage is the best thing that we have.”

*Elmira Sarkulova, teacher, Kyrgyzstan*





## 4.1 Step 1 – Understand your context

This first step stands as a preparatory phase, to respond to the following questions:

- What local living heritage can you include in your lessons?
- What kinds of activities can you organize using living heritage in your school?
- From whom can you get information and assistance?
- How and when can you schedule a lesson using living heritage?

### What are living heritage elements present in your area?

- Observe the local context, talk to students and other teachers, and look for ICH elements directly related to the students' lives and that are widely practiced by the local community in the area the school is located, such as local festivals, New Year celebrations, traditional sports dances, local musical instruments, crafts, etc. Students and their families will already be familiar with these practices and will be able to provide some suggestions. Local practitioners and community members, cultural associations, professional staff working in the field of culture (such as your cultural centre, library, museum, etc.) are also excellent sources of information. This might be particularly relevant in classes with students from diverse cultural backgrounds, as it will give the students an opportunity to share and learn about each other's living heritage.



#### Mapping medicinal herbs for a geography class (Kyrgyzstan)

In an individual assignment in a geography class, one of the students selected a topic related to the mapping of medicinal herbs. Her mother works at the Academy of Sciences and studies traditional medicines. The student helped her mother and grandmother to collect herbs. For her assignment, she made herbal treatments with her family and prepared homemade soaps.







- Identify ICH elements related to your life or your colleagues' lives. You can share first-hand experience and information, and directly explain why this practice is important to you.



### Learning about traditional water storage (Nepal)

A teacher from Nepal noticed the traditional water jars in his neighbourhood and came up with the idea of developing a lesson on traditional water storage jars for his "Occupation, Business and Technology Education" subject. He used his own knowledge to prepare the content. Students reflected on the comparative benefits of traditional and contemporary ways of storing water and created their own mini jars with clay.

- Find ICH elements that have been documented in local or national inventories and on UNESCO lists.



### Using elements inscribed in 2003 Convention Lists (Republic of Korea)

Schools in Korea have developed lessons on *Yeondeunghoe* (lantern festival), *kimjang* (the practice of making and sharing *kimchi*) and *namsadang nori* (a multidisciplinary folk performing art). These three topics have all been inscribed on the 2003 Convention Representative List of the Intangible Cultural Heritage of Humanity, and have been well documented. It was therefore easy for the teachers to find information about them to help to prepare for and conduct their lessons.



Tangible heritage, such as a site or monument of social or historical importance, is visible and easy to identify in an area. Numerous intangible elements are linked to tangible heritage. For example, many social practices take place at a site, and such places have associated expressions and arts (for example, ceremonies in religious sites usually involve music and chanting) or traditional knowledge and skills were used to make a heritage site (for example, a temple) or to make objects (craftmanship). In such cases, tangible heritage can be a starting point for discussion and study.

However, some ICH is not linked to tangible heritage (for example, local healing practices using commonly-grown plants; and some performing arts do not need a particular site in order to be practiced). Similarly, some tangible heritage may have historical importance, but may not reflect the identity and values of the community currently living nearby (for example, because the site or monument was developed by a different community, which is not in the area anymore, or because rituals and activities related to the site are not practiced anymore).



Consider involving your students in the process of identifying interesting local living heritage for school activities. You can brainstorm with them what ICH elements they know by using existing inventories or UNESCO lists, or by asking them to identify their own family practices. You can also engage them in research or a participatory survey of their families and communities.



### Linking tangible and intangible heritage: A school visit to the Shalamar Gardens (Pakistan)

The Shalamar Gardens in Lahore were inscribed on the World Heritage List in 1981. The site has elegant pavilions, waterfalls and large ornamental ponds. The Gardens embody harmony and traditional artistic mastery. Students visited the site with the curator to understand its historical importance and learn about both the tangible

and intangible heritage elements of the site. They observed the geometric architecture, drew the floral motifs and identified trees and plants. A master musician explained the links between music, mathematics, handwriting, pronunciation, geography and folklore. Then he demonstrated how one can guess the time of the day and various emotions through music. The students sang local songs related to the gardens and nature.





## What kinds of activities can you do?

Explore the options in your school and identify those that are most appropriate and feasible. There can be several of them.

- It is very effective to integrate living heritage content into the existing school curriculum. Subjects such as history, social science, music, art and language often include topics related to local living heritage, and it is easy to enhance the lesson plan with ICH content. ICH can enliven your lessons and attract your student’s attention in any subject, including mathematics, physics, chemistry, biology and economics.
- Extracurricular activities such as school clubs, special events, special class trips and summer camps are an easy channel for integrating living heritage into learning because they offer flexibility and have no exam-related constraints.
- Home assignments, such as individual projects and interviews with families and community members, also offer opportunities for students to learn more about ICH elements.



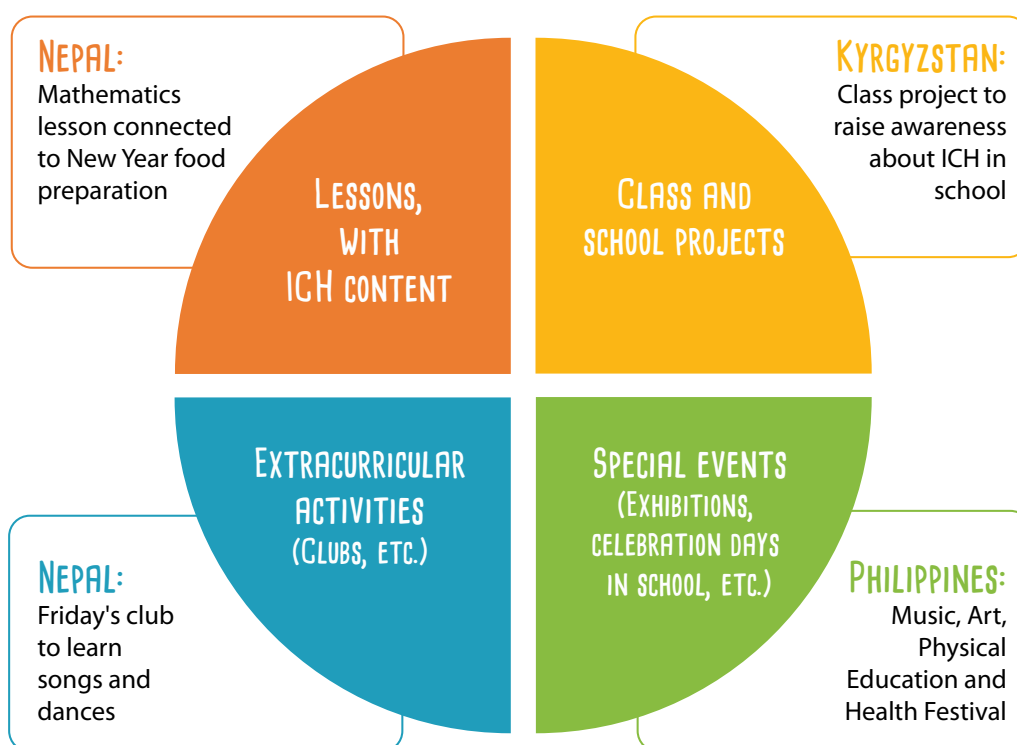
### A school-wide discussion of the art of genealogy (Kazakhstan)

In Kazakhstan, *shezhire* is the tradition of learning one’s genealogy over at least seven generations.

The Dostar International School-Lyceum organized a school-wide extracurricular activity on this theme. Students learned about living heritage and the 2003 Convention, then they held a debate to discuss whether *shezhire* should be included in the UNESCO

Representative List of the Intangible Cultural Heritage of Humanity. While preparing for the debates, students learned about this practice and its importance among different communities, and reflected on possible ways to safeguard it.





### Using a traditional recipe to learn mathematics (Nepal)

During special events such as the New Year, Tamang communities make a large quantity of bite-sized fried dough snacks called *khapse*. This ICH element fits very well with the subject of mathematics. During a mathematics class, students measured the volume and quantities of ingredients needed to prepare the snacks. They also measured the surface areas of the tools used to make the food, and subsequently made the snacks at school. To prepare for this lesson, students identified the types of dishes involved in the festivals celebrated in their community and they documented the recipes with the help of their families.



### Understanding the value of ICH through musical heritage (Kyrgyzstan)

In Kyrgyzstan, a music teacher and her students brainstormed about living heritage and made a list of questions related to it. After the lesson, the students interviewed their schoolmates and teachers in the school using this set of questions. Most respondents responded to the questionnaire saying that ICH provides them with a sense of identity, and must be safeguarded and transmitted to younger generations. Some respondents were not yet familiar with ICH and learned about it thanks to this activity. This class project initiated an exchange between students and a reflection within the school, and contributed to raising awareness about the value of living heritage.



### Sharing cultural practices (Philippines)

Every year, the Pres. Sergio Osmeña, Sr. High School organizes the MAPEH (Music, Art, Physical Education and Health) Festival. For this festival, each class prepares a choreography based on one of the student's traditional dances. This student takes the lead in teaching his or her classmates, which is very empowering. As students come from all over the Philippines, the MAPEH Festival is an opportunity to discover dances and songs from the various regions and ethnic groups of the country. It encourages students to share their own heritage with their classmates, empowers them to teach, and of course promotes cultural diversity and tolerance among classmates.



### Increasing school attendance through heritage education (Nepal)

For over ten years, the Panshakanya School has been developing an extracurricular programme centred on the students' living heritage. For instance, on Fridays students can learn local songs and dances. They sometimes participate in competitions, and they perform during the festivals. The headmistress has observed that since the introduction of the living heritage extracurricular programme, students come to school more regularly. Students also work together more harmoniously in the classrooms and during the extracurricular activities, which has helped them develop a better spoken and written command of the national language. The students have also developed greater respect for each other.



## Who can be your partners in the school, the community and beyond?

Integrating living heritage into school-based education will be easier if you find partners to support the process. You will be able to share knowledge, resources, ideas, perspectives and the workload.

### Partners at school:

- Some colleagues may already have experience in teaching with living heritage and can share their experience and lesson plans.
- Colleagues teaching the same subject can provide content-related ideas and feedback, and help assess if the living heritage you have in mind is relevant for the learning objectives.
- With colleagues who are specialized in other subjects, you can explore various dimensions of an ICH element and conduct a joint project or link your lessons together.
- Colleagues responsible for clubs or associations might be interested in contributing to integrating the identified living heritage into the school by providing a space for a related activity, organising a visit or an event, and giving a presentation to the students.

— || —  
**NOT ALL COLLEAGUES  
 WILL WANT TO  
 PARTICIPATE  
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 BUT THE POSITIVE  
 RESULTS OF  
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 MORE COLLEAGUES  
 LATER.**

— || —

Not all colleagues will want to participate in the beginning, but the positive results of a small committed group may attract more colleagues later.







Support from the school management can convince and motivate your colleagues to join you in teaching with living heritage.



### Collaborating with colleagues to develop rich multidisciplinary lessons (Republic of Korea)

Teachers of Korean language, social studies and physical education worked together to propose a set of lessons around *namsadang nori*. This traditional form of performing art includes various components, such as music, masked dance drama, puppet play, tightrope walking and acrobatic performances, as well as dish spinning. In a Korean language class, the students analysed documents related to this performing art to understand the meaning of the various components and studied its history. In a physical education class, the rope-walking and dish spinning provided new activities for students. And because *namsadang nori* expresses criticism of society and of a discriminatory social status system, this performing art was an interesting entry point to introduce students to the topic of human rights. This set of classes allowed the students to practice important skills while discovering this performing art from different angles.



### Bringing the administrative team on board (Kazakhstan)

In Kazakhstan, the administration teams of the three pilot schools were very cooperative. They helped organize school-wide activities such as the “Spring of Zhetisu” 2021 festival, and provided support in inviting practitioners to the school for these events. The school management also made available a physical space and an online platform for teachers and students to meet safely with practitioners, even during the COVID-19 pandemic.





### Partners in the community:

Working with practitioners adds value to the learning process by connecting young learners with their elders and facilitating the transmission of knowledge, meaning and skills.

Practitioners can:

- Help identify ICH elements in the local community.
- Provide more information on a given ICH practice and its meaning, to inspire how this element can be used in a school context, or to develop pedagogical materials.
- Lend some of their tools, skills or objects related to the practice that teachers and students can use during classes.
- Be invited as guest speakers, lead the practical part of a lesson and even lead a special class in which they present a practice or demonstrate it.
- Receive students in their own space (e.g. their workshop, heritage site, museum or library).
- Help review a lesson plan and advise if the ICH-related content reflects the values of the community.
- Guide students during a cultural event – e.g. during a festival – and help them to better understand it.

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THE TRANSMISSION OF  
KNOWLEDGE,  
MEANING AND SKILLS.**





People in the community whom teachers can meet with to gain information about living heritage:

- Students' family members, including parents, grandparents and other relatives.
- Masters and practitioners of ICH elements.
- Local associations and federations (cultural, sports, religious, etc.).
- Cultural experts, academics and artists.
- Representatives of cultural centres, museums, libraries, archives, art schools, etc.
- Government officials (culture, heritage and tourism).
- Local artisans and owners of other businesses related to ICH.

“

The community members have a primary role because without them the information cannot be known. We only knew the outer surface of the ICH but as we talked to them we got to know more detail about the Jatra festival. The collaboration helped me to know more about our culture.

*Pabitra Shakya, teacher, Nepal*

”







### Inviting a master to the school (Thailand, Nepal and Kazakhstan)

In Ban Thawai in Thailand, the school collaborates regularly with skilled artisans from the village. One of those artisans, Mr. Anant Thao, who used to study at the school when he was a child, has been teaching woodcarving at the school for several years. He gladly shares his knowledge with the students and hopes that some of them will be interested in continuing this craft.

Once a year, in the Kathmandu Valley in Nepal, the Newa communities honour the dead through a parade. And in families where someone has passed away during the year, a young member of the household dresses up as a cow and wears a paper mask in the parade. A local artist, Mr Rupendra Maharjan, belongs to one of the families that has been creating the blockprints for the cow paper masks for generations. A teacher, Ms Pabitra Shakya, invited him to lead two sessions at the school during which the students learned about the masks and made some.

In Almaty, Kazakhstan, masters of the *domyra kuy* [string instrument] visited the Abdulla Rozybakiev school-gymnasium No. 153 and demonstrated how to play the instrument.





### **Institutional and private sector partners:**

Cultural institutions, such as museums, libraries, community centres, cultural clubs, and non-governmental organizations (NGOs) are valuable sources of information as well as potential partners. If your school already cooperates with such institutions, consider strengthening these existing partnerships. They can provide information and help you with research. Many of them already have educational programmes that you can tap into. Cultural experts may agree to support you in integrating ICH into the school context and help to prepare lesson plans and develop pedagogical materials.

The private sector may donate supplies as in-kind contributions through their corporate social responsibility programme.

Living heritage is very diverse and is linked to many topics, even beyond what we think of when we talk about culture, including topics such as health and the environment. Find out which institutions work in these fields. They can be health associations, sports federations, environmental groups, local universities and colleges.



### **Collaborating with associations and federations (Kyrgyzstan)**

A teacher from School #95 is a member of the Salbuurun Federation of Traditional Games and Sports. When the school organized the celebrations of Nooruz, the spring equinox, they invited the Federation to participate. During the festivities, federation members provided information about traditional games and organized several demonstrations and classes for the students.



## Collaborating with non-cultural institutions (China)

In China, teachers at a high school collaborated with the University of Traditional Chinese Medicine to organize lessons about traditional medicines. The classes were taught by school teachers under the guidance of professors from the university.

### How and when can you schedule a lesson using living heritage?

The integration of living heritage into your lessons and activities can be carried out at any time during the school year. You can start small, with one or two lessons, or with a small project that can be expanded in subsequent years. Some living heritage practices are related to a specific time or period of the year, however. These include festivals, rituals and celebrations; and practices linked to the changing of seasons or to the agricultural cycle. Such an event can be an opportunity for students to experience living heritage, reflect on it and, possibly, continue its transmission in the future. Participating in the event will also give them the opportunity to observe and document the practice. In cases where participation in an event is part of the plan for integrating the element into the learning process, planning should start well in advance to prepare adequately and increase student awareness of the event.

Make sure to also consider whether community members will be available to contribute (e.g. for a field visit, demonstration of the practice, interviews, etc.) and get their consent before planning their involvement. At certain times of the year, they may be too busy.







## Scheduling lessons around local celebrations (Kyrgyzstan, Kazakhstan)

The Nooruz (also known as Nowruz) is a celebration of the spring equinox, and is one of the most important holidays of the year in many countries, including in Kyrgyzstan and Kazakhstan, with various ceremonies and rituals involved. Many school events are devoted to the celebration of this festival. In a Kyrgyz school, in the weeks preceding the holiday teachers organized lessons about living

heritage for all grades, from primary level to high school. Students selected a living heritage element they were interested in (e.g. Kyrgyz fairytales and carpet-making) and studied it. During the celebrations, they shared the information they had gathered with each other. While primary school students shared their findings about Kyrgyz fairytales, high school students explained the traditional knowledge and skills involved in making felt carpets. The activity enhanced communication between students of different grades, and made the learning process more enjoyable and the celebrations memorable. In another school, students played traditional games and music, shared food, performed the *Manas* epic song and built a yurt.

### CHECKPOINT



At the end of this step, you may have identified:

- A list of living heritage elements with potential for use in teaching and learning, to be explored further.
- The types of school activities (curricular and/or extracurricular) that are suitable for incorporating living heritage into.
- A list of prospective partners in and outside school.
- Appropriate periods in the school calendar in which to introduce activities linked with living heritage.





## 4.2 Step 2 – Connect a living heritage element with a school subject

The first step provided information about the living heritage that exists around you and what is feasible for integration into your school context. The next step aims to narrow it down, and decide which particular intangible cultural heritage element(s) you will make part of the students' learning experience, the lesson you would like to teach with living heritage, and the activity(ies) you would like to organize.

“

Traditional knowledge management is easy to learn because the knowledge is around us. Students have fun doing assignments that help develop their critical thinking and other competencies. It makes them patient and diligent. These qualities produce useful knowledge and skills. It makes them recognize the value of local heritage and the need to safeguard it.

*Ms. Sasiwan Kaewon, pilot teacher, Ton Kaew Phadung Pittayalai School, Thailand*

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This second step has four parts:

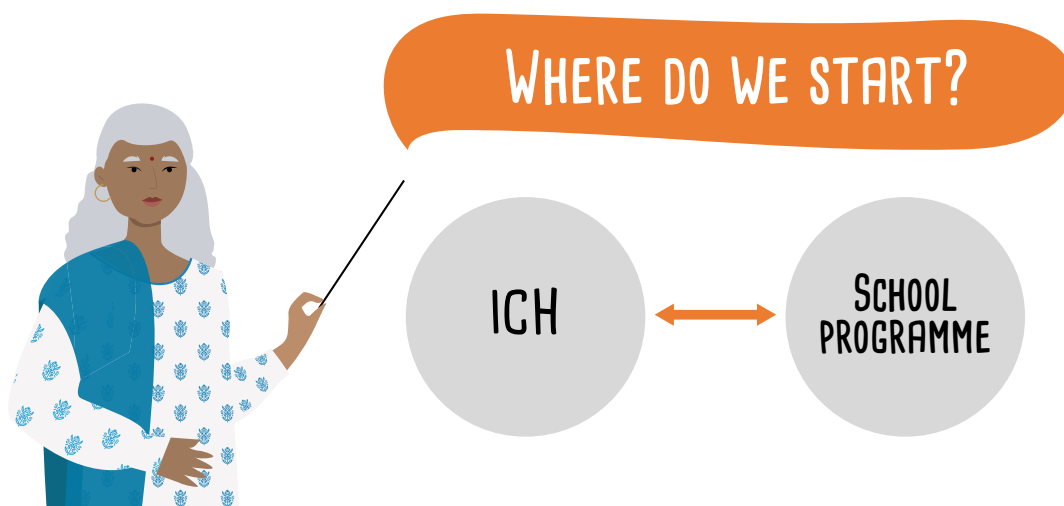
- Selecting the living heritage element to connect to school lessons and activities.
- Building on school education priorities.
- Planning a successful activity with living heritage.
- Reflecting on the feasibility of the activity.



## Selecting the living heritage element to connect to school lessons and activities

There are two main approaches:

- Start with identifying a living heritage element and see which school activity(ies) would support it.
- Start with a school subject and identify which ICH element(s) could add value to the teaching.



If you choose to use the ICH element as the entry point, you would first review the list of intangible cultural heritage that you identified in the previous step, and choose one that you find interesting.

You could select this element because:

- Many people practice it in the local area.
- Students are interested in it.
- Community members expressed interest in collaborating with the school about this element.
- It is practiced in a way or at a time that fits well into the school calendar.
- Your colleagues or yourself are interested in this element and know about it.
- You or your colleagues know practitioners or cultural associations that can help with providing content.
- Many resources about this element exist and can be used to develop school activities.

The selection can be made with the community concerned, students, teachers and/or school management. Then you can review the school subjects and activities to find which ones are related to the selected heritage.

Alternatively, you can start with the school subject that you teach, or with a specific lesson or activity, and see which living heritage elements can be connected to it. This method requires you to have a clear understanding of the curriculum. It is also more systematic. If you are familiar with living heritage, especially those that are practiced in the school area, you will easily find connections between these elements and your subject(s).

In some countries, the curriculum already incorporates a subject that is clearly linked to heritage, which eases the integration process. In other cases, it may be useful to conduct curriculum mapping.

For instance, you can review:

- The themes of the lessons or activities included in the curriculum.
- The main learning objectives or target competences of your subjects.
- The values promoted by broad programmes such as Global Citizenship Education (GCED) or Education for Sustainable Development (ESD)

Then you can identify which aspects of living heritage would better support understanding of this lesson or the acquisition of this specific competence.

To help you select a living heritage element, Booklet 8 provides ideas about links between school subjects and living heritage practices. Keep in mind that one living heritage element can often be related to several school subjects.

— " —  
**STARTING WITH  
 A SCHOOL SUBJECT  
 REQUIRES YOU TO HAVE  
 A CLEAR UNDERSTANDING  
 OF THE CURRICULUM.**

— " —



### Communities playing a leading role (China)

Communities can play a leading role by suggesting activities linked to a form of living heritage that is particularly important to them. To develop their intangible cultural heritage programme, Shanghai Zhongguo High School developed close links with nearby communities. A local community proposed a project about making *pankou* (traditional knot buttons) at the school. The project's success led the school to propose other subjects. This led to courses on *pankou* knot-making, paper cutting and palm weaving being taught at the school by skilled practitioners from the surrounding communities, and classes on Chinese medicine by school teachers, under the guidance of professors from the Shanghai University of Traditional Chinese Medicine.





### The northern Thai giant drum as an entry point (Thailand)

Ban Sala School in Chiang Mai selected the making and performing of the famous *klong luang* (giant drum) as an entry point, based on a suggestion by the local community. The giant drum is the cultural and historical representation of Ban Phrachao Nang Kon Village as they use it in the annual provincial giant drum competition. Several forms of living heritage are manifested in this tradition. Many subjects could be linked to *klong luang*. In biology class, students learned about the specific species of tree used to provide the wood for the drum, and the type of cow that provides the leather for the drum. In mathematics, they calculated the circumference of the drum. In art class, they replicated the intricate design of the drum. In Thai and history classes, they learned about the history of the community and the drum, and wrote essays about it. In performing arts class, senior practitioners from the community directly transmitted their knowledge and trained the students to use traditional musical instruments and to perform a traditional dance. All of the lessons placed this living heritage (*klong luang*) at the centre of learning.

### Finding living heritage elements to enrich the mathematics programme (Thailand)

The Thai mathematics programme includes the recognition and identification of various geometric shapes. A teacher in Ban Mae Ai School noticed that traditional textiles include various types of geometric patterns. He assigned his students to study these designs and patterns. The students collected samples of hand-woven clothing from various ethnic groups in the area, and the students shared their findings via an exhibition of colourful drawings. They not only learned about mathematics, but also about the local culture and the stories behind the beautiful textiles.

## Building on school education priorities

Sometimes a theme can become the entry point. For example, if the school is promoting peace education and emphasizes multiculturalism, a cultural studies subject might be an appropriate entry point for integrating living heritage into education. Classes could introduce diverse cultural practices and therefore promote cultural diversity. Similarly, if the school's theme is sustainable development, then an entry point could be indigenous knowledge about biodiversity conservation.

Some educational programmes prioritize global citizenship. In such cases, subjects like language, history, social science and cultural studies can be entry points to explore living heritage practices while promoting human rights, respect for diversity and other important GCED principles.

“

I used to participate in the Tushookesuu ritual, which is dedicated to the first steps of the baby. I saw the baby's ankles were tied with the rope, but I did not know why the colour of the rope was black and white. During the lesson, the teacher explained us the meaning of this ritual and all other details. After that, I decided it is one of the kindest Kyrgyz traditions.

*Bogdan Zmeev, student from the pilot project, Kyrgyzstan*

”

“

Local wisdom is the foundation of culture, which manifests in our ways of life. Its value surpasses monetary value. With its long history in our land, we should learn about it and ensure its future.

*Ms. Puangphet Meema, teacher, Ban Mae Ngon Khi Lek School, Thailand*

”

## Planning a successful activity with living heritage

Consider your students' interests and needs when you select the living heritage element that you will work with. Students will be more receptive to the learning activity if they are already interested in the theme. Some students are themselves practitioners of a living heritage and may be very proud of some practices performed in their own communities. They may be able to share their experience with their schoolmates. Or they may be very curious about the heritage of other communities.



It is useful to undertake a quick analysis at this stage before you invest time in developing a lesson plan that might be impossible to implement. Most lessons and activities can be organized with minimal supplies, but others may require more resources, logistics and investment. You will need to identify what resources are needed for each lesson or activity, such as information, a learning space, supplies, audiovisual equipment, transportation, partnerships with other institutions, funding and time. The resources that are available will determine which activities you can implement.



### Organizing a poll to gauge students' interest (Uzbekistan, Kyrgyzstan)

Teachers at schools in Uzbekistan and Kyrgyzstan proposed a list of possible living heritage elements to their students. Then they organized polls to identify which ones the students were most interested in.





Table 4.1: Tasks and associated requirements for ICH lessons

| Tasks  | Requirements   |
|--|--|
| Prepare lessons plans, develop handouts and sources for activities.  | Information about the element, and collaboration with community members and partners.  |
| Receive guest speakers, organize events, exhibitions and activities.   | A suitable space.  |
| Run some activities in the classroom.  | Stationery and supplies, objects related to the ICH practice.  |
| Display audiovisual materials (photos, films, etc.).   | Audiovisual equipment (projector, screens, etc.).  |
| Organize field trips and meet with local resource persons.   | Institutions or communities to be visited (e.g. a cultural site, museums, libraries, archives, an artist's workshop, performing art centres, local cultural associations).<br><br>Transportation: public (train/bus) or private (car, school bus). |
| Document practices and carry out interviews.   | Notebooks, camera, video recorder (or mobile phone), etc.  |
| Host field trips, and supply materials, information and resource persons.  | Other institutions (e.g. museum, libraries, archives, performing art centres, local cultural associations).  |
| Pay entry fees, and purchase supplies.   | Funding.   |
| Do research; prepare the interview questions; plan the activities; organize exchanges between students, teachers, local communities. | Time.  |

Consider other aspects related to the ICH element, and consider policies (at the school, local or national levels) that might impact your activities. For example:

- **Language:** In multicultural environments, are students able to interact with resource persons or read materials in different languages?
- **Safety regulations:** What rules do you need to follow to organize field trips or invite external persons to your school? Are you permitted to transport students in your personal vehicle?
- **Parental authorization:** Do you need to inform parents or get their formal, written approval before you start some activities?

## Reflecting on the feasibility of the activity

In a table similar to Table 4.1, list the requirements of your educational activity, along with the challenges. If some resources are not available or if you face certain constraints, ask yourself whether there are alternative ways to reach your objectives, and if the lesson will still be effective, then list these alternatives. This process will help you to determine whether or not it is possible to work with the ICH element you chose, or if it is necessary to choose another element to carry out your activity successfully, or another type of activity.



### Identifying opportunities for financial support (China)

The Shanghai Government actively supports initiatives to promote living heritage in schools. The Municipal Office for Culture and Education and the District Office for Intangible Cultural Heritage provide guidance for the development of education programmes promoting living heritage. Schools can also apply to a special fund for annual financial support and hire heritage practitioners to teach some of their courses.



### Networking to secure non-financial resources (Thailand)

Ban Ku Ku school has a very modest budget for organizing cultural activities for its students. Teachers have developed a network of local government institutions and other organizations to assist them to borrow musical instruments and accessories, and to enable their students to participate in cultural celebrations.

## CHECKPOINT



At the end of this step, you may have:

- Chosen the living heritage element on which you are going to work, either by yourself or with other teachers.
- Selected the kind of activities (the subjects or extracurricular activities) that you will connect with this element.
- Be aware of any requirements and challenges, so as to ensure that you can carry out your activity successfully.



## 4.3 Step 3 – Learn more about the selected expression

For a lesson integrating ICH, you will often need to gather resources beyond what is already available in the school and textbooks.



There are many ways to collect information. The most common methods are desk research and interviews, the latter being particularly important for understanding the meaning of the element for the community.

During desk research, you collect information compiled by other people that has been made available in books, articles and other publications, as well as information from local museums and archives, community learning centres, and other institutions, or reliable information that is available on the internet.

During interviews, you collect information yourself from people who have first-hand experience with the living heritage, such as students and their family members, people from the community, representatives of cultural associations, etc. The interview process engages participants on several levels: listening, observing, reflecting and in some cases practicing the element. Interviewers ask questions to deepen their understanding of the element and of the practitioners. While interviewing people is more time-consuming than desk research, these exchanges can be much richer sources of information. An interview with a practitioner can also be a particularly enriching activity for students.

The Booklet 8 on tools and resources provides useful advice on how to conduct interviews in an effective and ethical manner. It also suggests questions that you can ask to learn more about living heritage and ways to record the information.





Always be mindful that carrying out research and data collection in communities might be sensitive, and needs to be done with the highest level of respect. The “12 Ethical Principles for Safeguarding Intangible Cultural Heritage”, can provide useful guidance. [CLICK](#)

You might also want to follow the following tips:

- Check information quality: Is the way the information on ICH is presented acceptable to the community? Does it reflect community values?
- Accept diverse interpretations: Information collected from one or a few persons may not represent the practices or beliefs of the whole community.
- Avoid discrimination and bias: Be aware that the person you interview may have preconceived ideas regarding gender roles, religion, country of origin, ethnicity, etc. and that you might also have such preconceived ideas.

Living heritage can be reflected in all aspects of the activity preparation, not only in the teaching itself. To learn more about the ICH you have selected, while also creating memorable and engaging experiences for students, you can:

- Plan activities in which you and your students collect information about the selected practice. For example, interviews with family and community members, and analysis of documentaries, films, online resources, publications, etc.
- Arrange visits for students to community members and practitioners in their homes and workshops, or invite them to introduce their ICH to the students directly in the school. Also ask them for their feedback on the information you collect from them.
- Plan field trips and visits to cultural institutions, professional associations, etc. to collect information about a practice and/or about the safeguarding of the element.

If you collaborate with other teachers, divide the tasks and learn about ICH from several perspectives. For example, a physics teacher may look into the scientific dimension of the element, while a teacher of humanities may search for information related to the historical and social aspects, for instance specific gender roles related to the practice. Such teamwork helps to build a deeper understanding of the heritage element and can lead to developing complementary learning activities in various subjects.





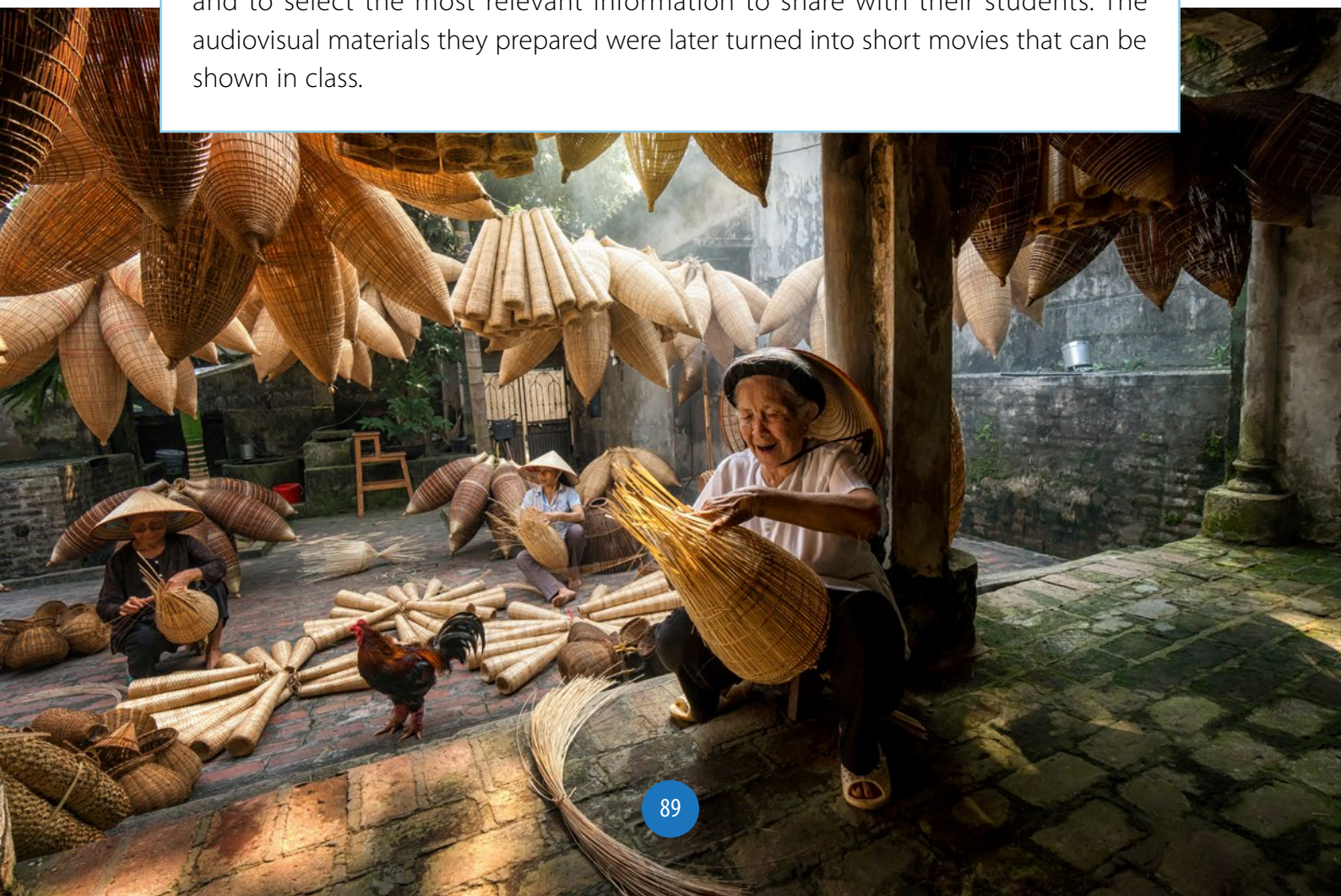
## Desk research (Republic of Korea)

Pilot schools in Korea developed lessons about the *Yeondeunghoe* (lantern festival), as well as about *kimjang*, the practice of making and sharing *kimchi*, and about *namsadang nori*, a multidisciplinary folk performing art. These three ICH elements have been inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. They have been well researched and documented by cultural institutions and academics. The teachers were therefore able to find information and audiovisual materials to assist them to prepare and conduct their lessons. This was particularly important during the COVID-19 pandemic, when the teachers could not meet with practitioners easily.



## Teachers conduct community research (Viet Nam)

During the phase of preparing their lessons, a group of Vietnamese teachers, together with experts from the Viet Nam Museum of Ethnology, visited several communities to collect information on local living heritage. They interviewed practitioners on their practices, and photographed and filmed them. This deepened their knowledge and awareness of the local practices, and it enabled them to identify ideas for lessons and to select the most relevant information to share with their students. The audiovisual materials they prepared were later turned into short movies that can be shown in class.







## Students interview family or community members (Thailand)

Teachers from a school in Thailand, with support from the community, organized a field survey for students to enable them to learn more about *talaew*, a protective charm made of woven bamboo. Students visited households and asked questions about the meanings, values, functions, materials and making of *talaew*. They wrote notes, and took photos and videos to record information. They also learned to make a *talaew* and each took one home as a souvenir. This simple yet effective fieldwork exercise resulted in enough information for teachers to develop lessons connected to *talaew* in eight school subjects.

## CHECKPOINT



At the end of this step, you may have:

- ✓ Compiled information and audiovisual materials about the selected living heritage.





## 4.4 Step 4 – Design your lesson plan(s) and teach with ICH

When preparing a lesson plan, keep in mind:

- Lesson plans can be developed for both curricular lessons and extracurricular activities.
- Use your standard lesson plan format. Then connect its content to living heritage.
- Not all learning objectives, pedagogical activities and materials need to refer to living heritage.

### Define the lesson goal and learning objectives

**Goal:** The learning goal is often a sentence that states the overall direction of a lesson.

**Objectives:** Learning objectives describe what students should know or be able to do at the end of the lesson.

Your lessons probably already have a goal and learning objectives. In a lesson with living heritage, you may want to revise the goal and objectives to highlight how the ICH element helps to reach them and brings added value to your activities.

You may also want to add another learning objective to measure the extent to which the lesson helps raise awareness about living heritage and safeguarding of heritage.

“

The lesson was fun because we did not have to take any notes. We just practiced it by following our good-humoured facilitator.

*A student from the Thailand pilot project*

”

“

Open your mind and experiment with diverse teaching methods so you can learn together with your students.

*Ms. Orawan Kanthanon, teacher, Mai Ai Wittayakom School, Thailand*

”





### A lesson goal for a health and physical education lesson (Nepal)

This health and physical education lesson focused on a specific New Year ritual in the Newa community in Nepal, in which a *mandala* is made for each person. The students classified different types of food offered during the *puja* ceremony and discussed balanced diets. To create a *mandala*, each student prepared stencils and explored geometrical shapes and scaled drawings. The teacher expressed the goal as: “Learning about balanced diets in diverse cultures inspired by *mandala*-making in *mha puja*”. “Learning about balanced diets in diverse cultures” is directly linked to one of the curriculum objectives, while ‘inspired by *mandala*-making in *mha puja*’ connects the lesson to the Newa ritual.



### A learning objective for a physics lesson on acoustics (Viet Nam)

Learning objectives on musical tones are often found in physics programmes. A teacher integrated traditional music into his physics lesson by setting the following objective: “To perceive the distinctive nuances of the high tones and deep tones using Ca Trù musical instruments”. The objective emphasizes that the acquisition of this skill will take place thanks to the local music instruments. It shows the link between the lesson and the living heritage.





## Learning objectives for a literature lesson connected to the art of genealogy (Kazakhstan)

The learning objectives for the lesson on kinship terms of Kazakh people were set as follows:

### Knowledge

- Determine the formation of the cultural and genetic code of the Kazakh people through the example of their family genealogy (*shezhire*).
- Learn new words and terms, expand vocabulary.

### Skills

- Practice research and presentation skills.

### Attitudes

- Develop a sense of belonging to a certain community through knowledge of their history and genealogy.
- Strengthen intergenerational connections.

In this lesson, the first objective directly refers to the practice of *shezhire*, which consists in knowing one's ancestors over seven generations.

The second and third objectives, on vocabulary acquisition and research and presentation skills, are commonly found in language lessons. This demonstrates that not all the learning objectives need to refer to the living heritage.

The last two objectives on intergenerational connections and developing a sense of belonging aim at enhancing students' awareness of and attitudes towards their living heritage.



### BOOKLET

## 8

Booklet 8 of this Resource Kit includes examples of lesson plans, which structure the learning objectives into: knowledge, skills and attitudes. However, there are many other ways to structure learning objectives. You can use the standard lesson plan format used in your school.

### BOOKLET

## 3

If your school has adopted a programme such as GCED, ESD, SEL or MTBE, the learning objectives can also reflect these values. See Booklet 3 on how to connect them with living heritage.

## Choose how much content on living heritage your lesson should include

Teaching with living heritage does not mean that you will talk about culture during the whole teaching period. Depending on the lesson's topic, the content related to living heritage can be a small or a major component of the lesson.

Various ways of integrating living heritage into lessons:

- ICH can be mentioned at the start of the activity, to give some context and grab students' attention.
- A whole lesson can be designed around living heritage.
- ICH can be a cross-cutting theme among several lessons to explore various aspects and perspectives.
- ICH elements can help learning without being linked to the content of the lesson, by using them as pedagogical tools. For example, local craft techniques can be incorporated into visualization and reporting activities. Or music and rhythm can be used to help memorize facts, figures and formulas.



### Living heritage as an introduction for a social studies lesson (Brunei Darussalam)

At the beginning of a social studies lesson on popular music, the students watched a clip of a 1920's Indonesian *keroncong* music. The teacher used this Indonesian popular folk music as an introduction. Then the class discussed how the music industry in South-East Asia, and in particular the televised Idol competitions, have mixed local and global influences.



### Living heritage as a main component of a physics lesson (Viet Nam)

Students learned about local gongs and their meanings for the local community. Then, they used these gongs to explore oscillation in a physics class. The instruments were used during most of the lesson time to conduct experiments.





### Living heritage as a pedagogical support (Lao PDR)

A mathematics teacher used local well-known melodies to help her students learn mathematic formulas. The singing patterns helped students remember the sequence of information.

### Select the teaching / learning methods

The point of bringing ICH into the school programme is not only to transmit and safeguard the living heritage but also to make the lesson more fun and interesting. Active pedagogies often work well in ICH-inspired lessons as they offer more space for practical exploration and exchanges.

What kinds of activities can you use to reach the learning objectives? The options are many and include: group work and home assignments, discussions and debates, games, role play, individual and short lectures, class demonstrations, audiovisual materials, hands-on activities and experiments.

Design activities that integrate the selected practice in a way that is adapted to your subject and your method. You know best what will engage your students and fit with your school's philosophy.



#### **In-class activities:**

- Hands-on activities and experiments to practice living heritage.
- Interactive activities: group work, role play, miming, gallery walks, presentations.

#### **Out-of-class activities:**

- Research projects.
- Field trips to local museums and artisans' workshops.

#### **External resource persons and community members:**

- These people can participate in or out of class to demonstrate and/or teach about living heritage.



Living heritage practices have been passed down from one generation to another. This means that they have been taught, formally and/or informally, and the knowledge holders often use intuitive and inspiring pedagogical methods, such as storytelling, learning by doing, apprenticeships, etc. You may want to incorporate such methods into your own classes.



### **Role-play as an instruction method (Pakistan)**

Storytelling and singing are popular forms of oral traditions in Pakistan. When teaching her students a classic Urdu poem *Rawalpindi Se Ayi Khyber Rail*, a literature teacher used the role play pedagogical method. The students first read the text of the poem while listening to a recording. The Khyber rail was a railway line in Pakistan, so the teacher asked the students to line up chairs and sit as if they were in a train. The students then used props to illustrate the different actions that were narrated in the poem. This process helped them visualize the flow of the story and memorize the verses.





### Hands-on activities as instruction method (Nepal)

In Mangal Secondary School, a mathematics teacher documented the *janku*, the tradition of celebrating someone's 77th year, 7th month, 7th day and 7th hour of life. During *janku* celebrations, family members come together to pay their respects to the elders. The teacher connected this tradition to her mathematics lesson on sets (collections of elements and their relationships). Students reproduced a *janku* celebration, with two of them playing the role of the elders. This provided the basis for identifying sets (groups) of family members, and mapping out family relationships to understand notions such as overlapping sets.



### Group work and a gallery walk as instruction methods (Indonesia)

To improve their English communication skills, students explored and documented how to prepare natural remedies and cosmetics using plants. Students identified plants growing in their school and nearby with the help of an app. In groups, they researched the properties of the plants, and then imagined a product and developed it. They then created posters and organized a gallery walk to share information with their classmates. This process encouraged students to become aware of their elders' wisdom and examine things from ecological and economic perspectives while also developing their spoken and written skills, as well as their skills in collaboration and problem-solving.



## Assimilating new knowledge through games (Kyrgyzstan)

During a lesson about the art of narration and about *manas* (a traditional epic poem of Kyrgyzstan), students worked in groups to collect information about famous storytellers and then presented their findings to the class. Then the students played a game called the “Trojan Horse”, in which the students held hands and formed a circle. Three students were inside the circle. Students from the circle asked questions related to the topic of the lesson. Students who answered correctly stayed inside the circle. Students who gave the wrong answers exchanged their places with the ones who asked the questions. This game allowed students to review the lesson’s information and consolidate their knowledge in a playful manner.



A visit to a well-known heritage site or monument is often an exciting and enjoyable experience for students, while also being educational. During such visits, encourage students to explore the site and to collect information, and also to reflect on the cultural heritage of the site, beyond the tangible and visible features.



If you wish to explain the concept of heritage and living heritage to your students, you can use games, such as the sorting activity presented in the sample lesson plan in Booklet 8.

## Select and develop pedagogical materials

Besides using textbooks, teachers can also develop a variety of other materials for their lessons. Teachers need resources that are informative, that help students understand and absorb the knowledge more easily and help students to value the living heritage practice, without being overwhelmed with too much detail. Living heritage elements provide a rich source of inspiration and there is often a lot of information to support them, including the following:

- Audiovisual materials (e.g. photos, videos, documentary films, drawings of an ICH element or practice), stories (e.g. interviews with members of a family or community), etc.
- Online applications. These can enliven presentations and can be used as sources during activities.
- Objects and tools related to the practice. These can be observed, manipulated and reproduced during lessons.
- Books and other publications. These provide in-depth supplementary materials for research and assignments.





- Handouts. These can be inspired by the selected ICH element and customized for particular classes and groups of students.

### From objects to audiovisual materials: Tools and methods that can be used in teaching (Kazakhstan)

In language and history classes, students analysed and compared two musical instruments: the Uyghur *dutar* and the Kazakh *dombra*. They watched videos about the instruments to learn about their roles in their respective cultures and compared the processes by which the instruments were made. Most importantly, the students attended a demonstration by a master musician and used the instruments to become familiar with their sounds. The use of the objects generated strong interest among the students.

“

I thought traditional instruments were boring, but it turned out to be the opposite.

*Grade 1 student of School-gymnasium No. 153 named after Abdulla Rozybakiev, Kazakhstan*

”





### Handouts used in a lesson (Cambodia)

A handout, created by a teacher, about weaving, summarized the key steps of the mat weaving process and proposed an activity for students to practice by themselves. It was supported by a detailed documentary in which the artisans explained the process and the value of their work.



### Learning traditional techniques in school workshops (Mongolia)

The compulsory Wood Processing Technology course in Khan-Uul Complex School invites students to discover the methods and techniques used by ancient artisans. Teachers show videos and creations by artisans. Students discuss and actively experiment with paper mâché, leather crafts, woodblock art, linoleum block art and engravings. The course aims at producing real pieces, and participating in the course therefore gives the students a great sense of satisfaction and engagement.

Photos and videos of the ICH elements listed under the 2003 Convention can be downloaded from the UNESCO website [CLICK](#)







## Choose where you will hold your lesson

Most teaching takes place inside the classroom, because such spaces are safe and prepared. There, you can bring in different tools from the ICH practice to boost participation. Students can have interactive sessions, experiments and demonstrations in classrooms. However, classroom spaces may restrict movement and, besides, learning does not need to take place in classrooms. If logistical considerations and safety rules allow it, the school grounds and the surrounding areas can also be used as learning environments. You can also plan research projects and/or field trips to visit the places where the element is practiced and create a deeper understanding of the lesson. This allows students to experience the ICH more fully, with all their senses. Also, the school yard can be used as a learning space for traditional games and sports or these can take place outside the school. Learning outside the classroom often requires some extra planning and preparation as the space is no longer a controlled environment, but external environments can improve learning outcomes.



### Holding lessons in the school ICH museum (Kyrgyzstan)

The “Ilim” Educational Complex, a UNESCO ASPnet school, established an ICH “museum” within the school premises, displaying objects that had been donated by parents and community members. Activities related to subjects such as language, history, music and social science lessons were organized in this space. Students commented that they were able to better “dive into intangible cultural heritage” thanks to the atmosphere in the museum. Read the case study for more information about this activity.

## Making teaching and learning with living heritage happen

After all the preparatory work, it is then time to implement the activities with your students, colleagues, and the identified community members and partners.

Keep in mind that discussions, group work and/or individual assignments in such lessons are likely to encourage students to show their practices and express their ideas and viewpoints. Even when they are all familiar with the ICH element that is used in the lesson, the experiences, knowledge and beliefs of the students may vary, and this diversity enriches the learning process. During such lessons, students may share their experiences even beyond what was envisioned in the lesson plan. This can create a very engaging session.

At the same time, however, some students and practitioners may be uncomfortable, or even reluctant, to engage in activities linked to a particular ICH element in school. This is because some living heritage elements are traditionally only practiced by specific groups in the community. These groups are often defined by age, sex, social function, etc. In such cases, it is advisable to emphasize to the class that ICH practices can evolve over time. Teachers should also encourage discussions about concepts of equality, discrimination and biases (for instance gender bias). In all cases, lessons should emphasize the need to respect and appreciate other people's beliefs and experiences.

A few points to keep in mind when you carry out your activities:

- Let students convey their ideas and share their experiences.
- Be flexible: Group activities can lead to rich exchanges, which may go beyond what you have envisioned in the lesson plan.
- Ensure that all participants show respect and tolerance for other people's opinions.



### Celebrating the students' diversity with folk songs (Nepal)

In a social studies class, teacher Prakash Dhakal presented a folk song from the Tamang community during the New Year festival: *Sonam Lhosar*. The song was the main example in the lesson, but it created an opportunity for the class to study several different types of folk songs, from different communities, respecting and celebrating the students' diversity. Students sang each other's songs and discussed the meaning of each song in groups and with the class.



ICH became a bridge between me and my students and helped to build a relationship, even if we only met online and never in person.

*Madina Nurakhanova, Gymnasium school No. 8, Kazakhstan*







## CHECKPOINT



At the end of this step, you may have:

- ✓ Prepared learning objectives for a lesson connected to living heritage.
- ✓ Created a set of activities to make the lesson interesting and engaging for students, including activities connected to living heritage.
- ✓ Prepared some pedagogical materials that support learning and raise awareness about living heritage.
- ✓ Developed a lesson plan that allows all students to participate in the class and feel connected to the lesson.

## 4.5 Step 5 – Document and share your experience

Teaching with ICH is a new approach for many teachers. Although it requires some investment in terms of time, documenting your lesson and the process leading to it will help you reflect on what could be done differently, and save time the next time you organize a similar activity.

Teachers are the best source of inspiration for other teachers. Documenting all stages of your experience can provide a valuable resource not only for your future lessons but can also be a basis for lessons by your colleagues, and serve as references for community members.



Being a teacher means being in constant search of new ideas, information and inspiration. Therefore, do not stop developing; strive to learn something new every day.

*Bakytbekkyzy Aisezim, teacher,  
Kyrgyzstan*



### What is important to document?

- Your initial motivations, reasons and expectations about engaging in teaching with living heritage.
- The preparatory steps you took.
- The lesson plans, teaching activities and materials you prepared.
- The challenges you faced and how you may have overcome them.
- The outcomes of the activity: for the students, the community, the living heritage element and yourself.

### How can you document your experience?

- Keep a journal: Write down what works well, or not, and new ideas to try.
- Make lists of contacts and materials used while preparing and teaching.
- Collect feedback from your students, colleagues and the community.
- Record your activities with photos and videos.
- Involve your students in the documentation process. In addition to the pedagogic value of the documentation process, these materials will enliven future lessons and provide a meaningful illustration of your experiences for others.



## A Guideline for Writing an Intangible Cultural Heritage Lesson Plan (Palau)

This guidance document, prepared by the Ministry of Education of Palau, encourage teachers to write down their reflections after each lesson is completed, including what worked, what did not work, how they plan to move on, and what they might need to re-teach. These notes guide teachers to improve their following lesson plans.

CLICK

### Share your experiences with others

Your experiences are very valuable because they can provide your colleagues with inspiration, practical ideas and models for their own lessons. In particular, your lesson plans and materials are useful sources for other teachers. Your successes will inspire and motivate others. They can learn from the difficulties you faced. In turn, they may send you some useful feedback to improve your existing lessons or inspire you to develop new lessons.

There are many ways that you can share your lesson plans and materials, from a simple print out stored in the school library to a newsletter and online repositories, managed by the school or by the education ministry. Your lesson plans can be saved in a pool of resources within your school that other teachers can access, and customized by them to create their own activities. And you can also exchange information via discussion forums and during events and conferences, etc.

You can share your experiences with other teachers and students in your school, with other schools in your region and

— " —

**YOUR EXPERIENCES  
ARE VERY VALUABLE  
BECAUSE THEY CAN  
PROVIDE  
YOUR COLLEAGUES  
WITH INSPIRATION,  
PRACTICAL IDEAS  
AND MODELS FOR  
THEIR OWN LESSONS.**

— " —





country, and with schools abroad, including via the UNESCO Associated Schools Network (ASPnet). You can also showcase your experiences on the UNESCO Clearinghouse on living heritage and education. [CLICK](#)



### Sharing lesson plans on the ministry platform (Viet Nam)

At the completion of the pilot project in Viet Nam, the lesson plans were uploaded onto the Ministry of Education portal. This platform is a well-known resource for teachers. Some teachers also filmed their classes and posted the videos on YouTube. This way, other teachers could not only access the lesson plans via the ministry portal but also view practical examples of the classes online. The sample lessons have English subtitles so can inspire teachers outside Viet Nam as well.

## Documentation as a tool for safeguarding living heritage

During the preparation and teaching of your lesson, you may have:

- Compiled information about living heritage.
- Connected with people who practice this living heritage.
- Encouraged students to reflect on and practice it.
- Developed your own appreciation or knowledge of it.

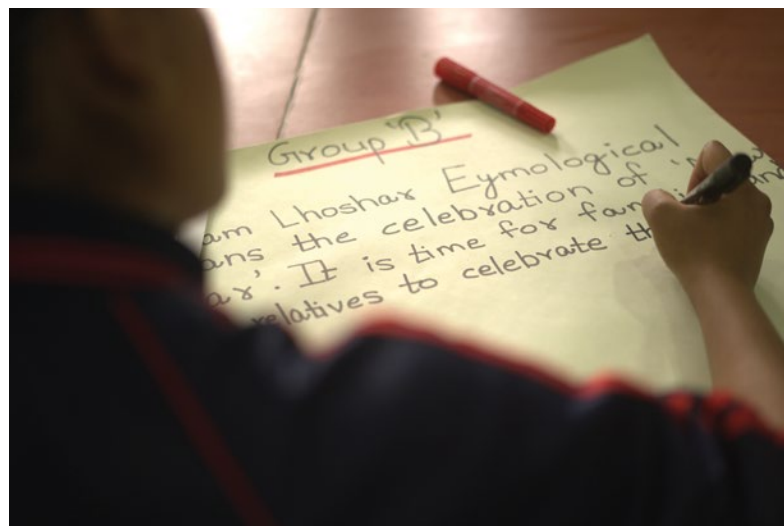
This constitutes a wealth of resources that all contribute to raising awareness about living heritage and to its transmission.

Keep in mind that living heritage is constantly evolving and that the materials you have collected only reflect the cultural practices at a particular point in time. It is therefore important to check and complement your resources before you use them again. However, after some time, your documentation may become a record of the past, and a source of information that demonstrates the changes to living heritage over time.



## Share your accomplishments to strengthen cooperation with communities and partners

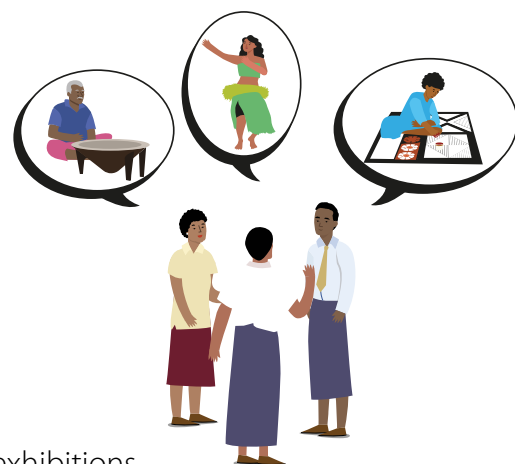
Learning with ICH involves cooperating with communities and other partners to explore their knowledge, and create exciting learning experiences together. Sharing your progress, as well as student work and learning outcomes with them is also an important part of this process. By seeing what you and your class have prepared, community members will realize that their contribution was worthwhile. And students will be proud to show their accomplishments.



For instance, a show or exhibition organized by the school is an opportunity to connect with and acknowledge the contribution of the community. Such events shed light on the value of the living heritage practice and contribute to its safeguarding. They also celebrate students' learning and hard work. Such events can also be opportunities for community members to present their own work.

Who to share with and how to share:

- Share with colleagues at your school.
- Share with other schools.
- Share with partners in the local community and beyond.
- Share experiences via presentations.
- Share lesson plans and materials via social media, online repositories and school libraries.
- Share students' work and communities' contributions via exhibitions.
- Share via national and international networks.



### A note on sharing audiovisual materials

You always need to have written approval from students, community members or others when you take and share pictures or videos featuring them.

For students under 18 years of age, you will need written approval from their parents. Check the school policy on this matter to ensure you comply with it.



## CHECKPOINT



At the end of this step, you may have:

- ✓ Documented and reflected on the lesson-creation process and activity, which can guide future school activities linked with living heritage, by you and other teachers.
- ✓ Identified channels to share this experience.



## 4.6 Step 6 – Evaluate the results

After completing a lesson, it is important to evaluate it to measure its benefits for the students, teachers and school. This evaluation can take place at the end of the activity, or during the process of teaching and learning. It can be performed by yourself, or with the help of your students and colleagues, for example, by getting feedback from other teachers on the lesson.

The aim of evaluation is to assess to which extent:

- The learning objectives were achieved. This can involve assessing the students' learning outcomes. Students can also assess themselves or their peers.
- The lesson was relevant to the subject and the curriculum.
- The lesson brings benefits to all participants (including outside resource persons).
- The activity had a positive impact on living heritage.
- The activity contributed to fostering global citizenship, and other goals such as ESD, SEL and MTBE.



## Assessment of students' learning outcomes

The question to ask is: Have the students reached the learning objectives?

Lessons that include ICH contribute to raising awareness about living heritage and contribute to its safeguarding. You may even have identified a learning objective related to such awareness. The assessment of lessons connected to living heritage can follow the same formative and summative assessment methods that are used for other lessons in your school context and that are suitable for the curriculum requirements.

Questions you can ask to assess learning about living heritage include the following:

- Did students understand the information presented about ICH during the activity?
- Through this activity, have students become more aware about this living heritage element or about ICH in general and why it is important to safeguard it?
- Did the way the ICH is presented and used during the school activity respect the values of the community and reflect the importance of the practice?
- Has the activity led students to practice and participate in transmitting this living heritage element?

You can ask students to assess their own work or to assess that of their peers, or you can evaluate the learning outcomes by yourself. There are many tools that can help you to evaluate students' awareness of living heritage.

Here are two ways of assessing that you could use or customize.



“

The project of integrating ICH into education was very significant and productive for students' education as well as for my personal growth as a teacher.

*Dilbar Aitakhunova, School-gymnasium No. 153 named after Abdulla Rozybakiev, Kazakhstan*

”

“

Students were fully involved in every session, which helped them to understand about the *Gaijatra*. This is a way of learning by doing. Even the students from other classes were asking to do the session in their classes too. Even we teachers were able to learn about ICH and how to incorporate it into our subjects and lessons. So it really helped both students and teachers.

*Pabitra Shakya, teacher, Janasewa Secondary School, Nepal*

”

Name \_\_\_\_\_ Date \_\_\_\_\_

# KNOW-WANT-LEARN (KWL) FORM

**K** What I **know** about this ICH.

**W** What I **want to know** about this ICH.

**L** What I **learned** about this ICH.

Name \_\_\_\_\_ Date \_\_\_\_\_

# 3-2-1 EXIT PASS FORM

**3** New things I **learned** about this ICH.

**2** **Reasons why this is important** for my community and me.

**1** Way to **safeguard** this ICH practice.



## Evaluation of the process: Reflecting on teaching with living heritage

Improving the quality of education is a process, and requires an investment in terms of time and resources. Below are some questions that you can ask yourself, your colleagues or your students to evaluate the benefits of this investment (i.e. the impact of the process):

- Has the integration of ICH added value to your lesson(s)?
- Did the use of ICH make the lesson or activity more engaging, more interesting, more meaningful and/or more accessible for the students?
- Did it create more exchanges and/or a more open relationship between students and teachers?
- Did it strengthen or improve positive relationships and exchanges between students?
- Did students participate more actively in lessons?
- Did the living heritage content and innovative learning methods create opportunities for different types of learners to participate and express themselves?

You may also want to debrief with your school and people from the community, and assess the impact of the learning activity using the following questions:

- Was the living heritage presented and used appropriately and respectfully during the activities?
- What were some lessons learned and successes?
- Were there any challenges, and how can we overcome them together?
- How can we strengthen collaboration between the school and the community and practitioners?
- How can the school support this learning process in the future and/or what other steps could it take to promote the integration of living heritage into lessons?



In Lesson Study groups, a team of teachers could work together to plan, teach, observe, refine and review lessons in order to improve student learning in the classroom.

Websites about Lesson Study such as those listed below can provide guidance for teachers to learn about and practice it:

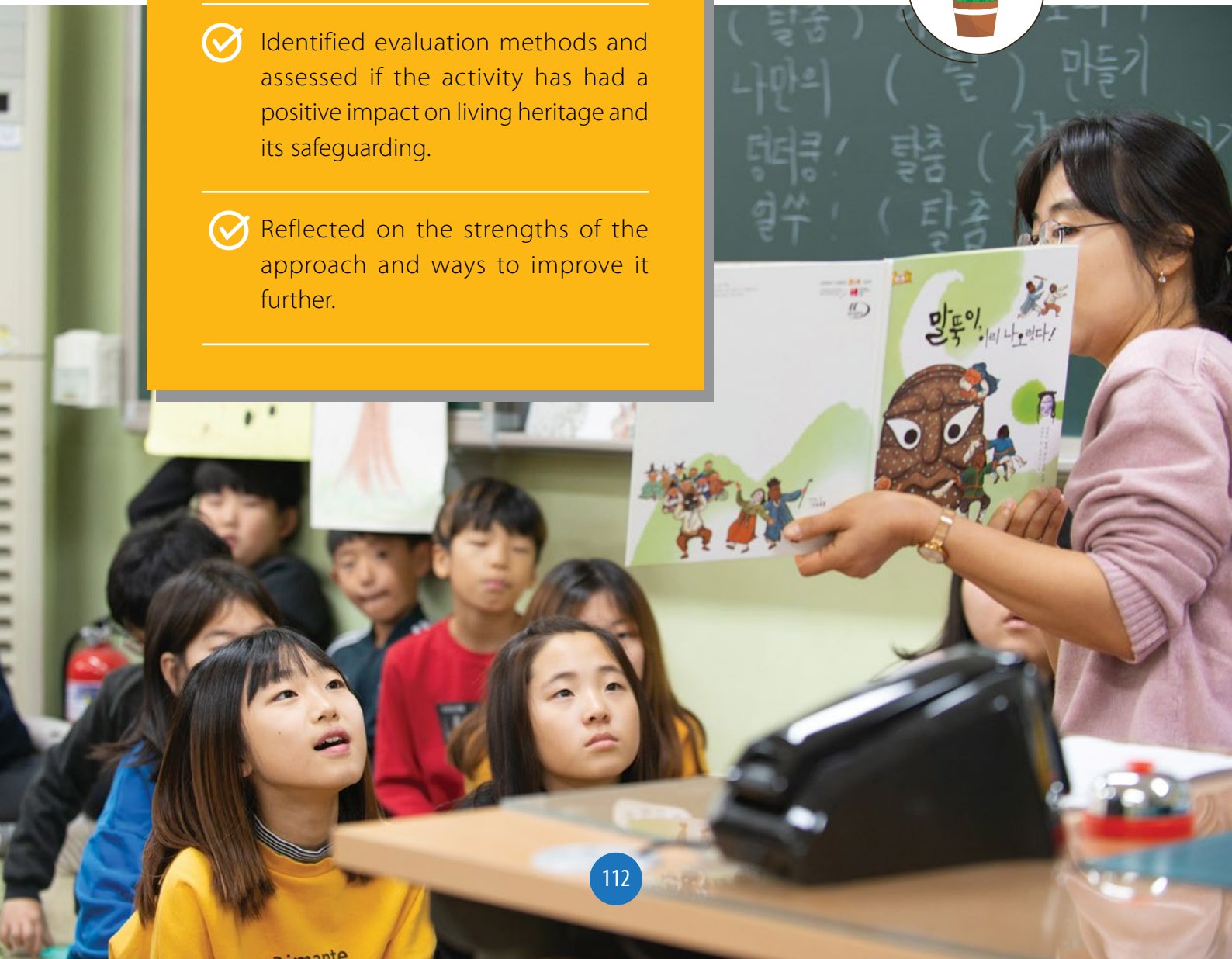
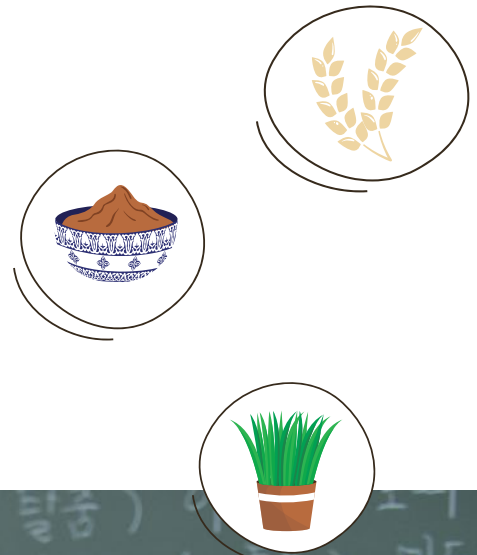
- American Federation of Teachers, 2004, What is Lesson Study? [CLICK](#)
- Australian Institute for Teaching and School Leadership (AITSL), 'How-to' Guide Lesson Study. [CLICK](#)
- Lesson Study UK. Lesson Study: A Handbook (also available in German and other languages) [CLICK](#)

## CHECKPOINT

At the end of this step, you may have:



- ✓ Identified evaluation methods and assessed if the learning objectives have been achieved.
- ✓ Identified evaluation methods and assessed if the activity has had a positive impact on living heritage and its safeguarding.
- ✓ Reflected on the strengths of the approach and ways to improve it further.



## Then, do it all over again!

Your curriculum is very extensive and living heritage is extremely rich. There are many possibilities for finding links between ICH and your school activities.

It requires a lot of courage and time to test a new teaching and learning approach and to prepare the initial lessons. Normally, however, the subsequent attempts are easier.

Next time, you could:

- Explore another ICH element.
- Partner with different teachers for a new interdisciplinary collaboration.
- Test different methods and approaches.
- Propose a new project or an extracurricular activity.

“

Don't be afraid to open up to something new.

*Aizharkyn Kozhombardieva, pilot teacher, Kyrgyzstan*

”

— || —

**YOUR STUDENTS MAY  
HAVE SOME IDEAS TOO.**

**SO BE CREATIVE AND  
DO IT ALL OVER AGAIN!**

— || —

### Key takeaways

- The suggested method described here guides you in creating lesson plans and activities connected to living heritage. The six steps follow a logical progression, but can be customized to your needs.
- Involve your students and collaborate with partners from the school and the local community to ease your workload and enrich the process.
- Activities should be developed to provide quality education and to raise awareness and knowledge about ICH.
- Teaching with living heritage requires some time investment. Reflect on its added value.







BRINGING LIVING HERITAGE  
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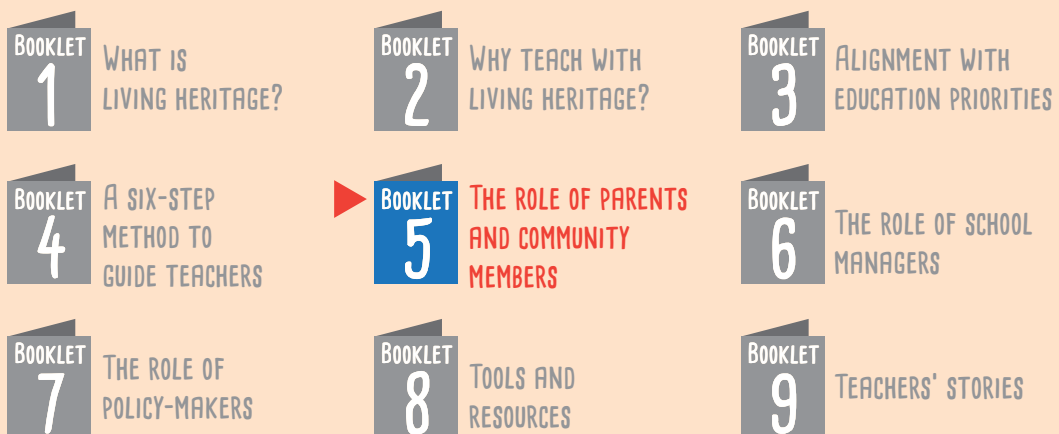
BOOKLET

5

THE ROLE OF  
PARENTS AND  
COMMUNITY  
MEMBERS

**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:





BOOKLET

5

# THE ROLE OF PARENTS AND COMMUNITY MEMBERS

This booklet provides suggestions on how parents and community members can work with schools, teachers and their own children to support the integration of living heritage into education.

Schools can teach *about* intangible cultural heritage (ICH) and *with* ICH. Bringing ICH (also known as living heritage) into schools makes students' learning more connected to their unique local culture and context, helping them to become interested in their heritage and improving their learning outcomes. To find out more about living heritage and how bringing it into schools can help both to safeguard the community's heritage and to improve the quality of education, see Booklet 1 and Booklet 2 of this Resource Kit.



**For an overview** of the concept of integrating living heritage into formal education, please watch this animation series [CLICK](#)

The animation series was developed for teachers, parents and community members, education managers and students.



## How you can collaborate with schools and teachers

As a community member, you know what your living heritage is and why it is important. By sharing this knowledge and information, you and other community members can greatly contribute to safeguarding and passing on your living heritage to future generations.

Some ways you can support schools and teachers to bring living heritage into education include:

- Share information
- Share existing documentation and objects
- Host or organize student visits
- Collaborate with a teacher to develop a lesson
- Be a teacher for a day
- Propose a project
- Recommend resource persons and organizations

— || —

**IN ALL SITUATIONS,  
THE TEACHERS AND MEMBERS OF  
YOUR COMMUNITY SHOULD FEEL  
COMFORTABLE COLLABORATING WITH  
EACH OTHER. THE EXCHANGES SHOULD  
BE RESPECTFUL OF ALL PEOPLE  
INVOLVED AND OF THE ICH PRACTICE.**

— || —



### Share information

Teachers are not always experts in the local heritage. You can meet with teachers and explain what this heritage is and why it is important for the community and you. In particular, you can share detailed information about your cultural heritage with teachers, schools and students. If teachers have such information and about elements that students are familiar with, they will be able to develop interesting lessons and ensure better learning outcomes for the students.





### Share existing documentation and objects

You can share books, photographs, recordings and cultural objects with teachers and students. These can be used to make lessons and activities more interesting. They can also be displayed or used on special days or events at school.

### Host or organize student visits

Going on a school field trip or visit is often an exciting activity for students. On such trips, they can experience the cultural practice or discover new knowledge in its context, and therefore learn and remember better.

You can support such visits by inviting students to places of practice (e.g. a temple, a workshop, a theatre, etc.) or invite students to participate in cultural events. When there are such opportunities for students to participate in the cultural practice, they will learn more about it.



Because some people may not know all about your traditions, it is helpful to inform them about any taboos, restrictions, customary laws, as well as do's and don'ts in your culture. This will promote a respectful relationship and prevent any unintended offence to your community. If you are uncomfortable sharing information about a practice or some of its aspects, you have the right to decline any request for information.







### Visiting *batik* workshops (Indonesia)

*Batik* is a technique of making patterns on textiles using hot wax and dye. In Pasuruan, Indonesia, *batik* artists welcome students into their workshop, to show and teach them about their art. During these visits, students learn to create their own *batik* fabric and prepare detailed descriptions of the *batik*-making process.

These lessons give students a hands-on experience and foster the transmission of the cultural element from artisans to students. Working with a passionate artisan also helps the students to develop knowledge and love of their heritage.

## Collaborate with a teacher to develop a lesson

If you know a lot about a particular living heritage element or you practice it, it would be valuable if you work with teachers to develop a lesson about it. For example, you can help the teacher to select the most interesting information to be shared in class. You can also give advice about whether the activities proposed in the lesson would be appropriate for the practitioners and communities, and thereby help to avoid any misunderstanding or offence.

### Teaching local cuisine (Nepal)

A mathematics teacher developed a lesson based around the heritage element called *khapse*, a special sweet made during the Tamang New Year celebrations, *Lhosar*. The teacher successfully delivered the lesson because when designing the lesson she consulted with the students' family members and learned how to make *khapse*. This first-hand knowledge helped her deliver the information based on in-depth knowledge and ensured the lesson was factually correct.



## Be a teacher for a day

You can demonstrate a cultural practice or help with the teaching of that practice or a lesson related to it.

### Offering knowledge about block prints (Nepal)

Rupendra Maharjan produces block prints and masks for people who attend the popular *Gaijatra* festival. He inherited his skills from his family. Mr Maharjan was invited to the local school to give short lectures about his work, explain the techniques related to his craft and talk to the students about the festival. Under his supervision, students painted and folded paper fans and decorated masks.







### **Propose a project**

If you have an idea that helps promote your cultural heritage, you can be proactive and approach the school director, a teacher or a member of the parents' group. It could be a one-day event or a longer-term activity.

### **Recommend resource persons and organizations**

If you don't feel comfortable sharing information directly, you could suggest other people and knowledge-holders who might be willing to help. These could be masters of a particular type of living heritage practice, other practitioners from the same clubs, other residents in your neighbourhood and cultural experts you have collaborated with. Or you could recommend to the school that they contact cultural organizations or associations that you have interacted with during the course of practicing your living heritage.



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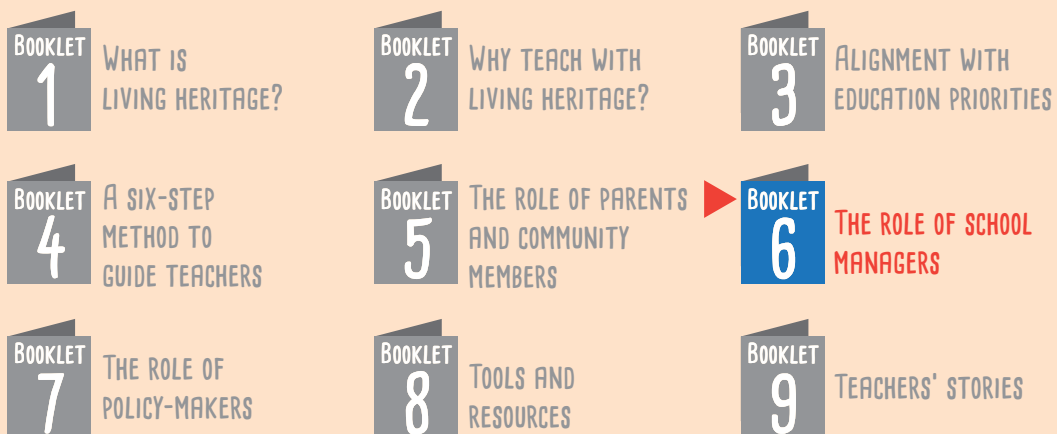
BOOKLET

6

THE ROLE OF  
SCHOOL  
MANAGERS

**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:





BOOKLET

6

# THE ROLE OF SCHOOL MANAGERS

This booklet provides suggestions on how school principals and managers can work with teachers and community members to support the process of bringing living heritage into education.

To learn more about living heritage and how bringing it to schools can help to both improve quality of education and safeguard the community's heritage, see Booklet 1 and Booklet 2 of this Resource Kit.

**For an overview** of the approach of integrating living heritage into formal education, please watch this animation series [CLICK](#)





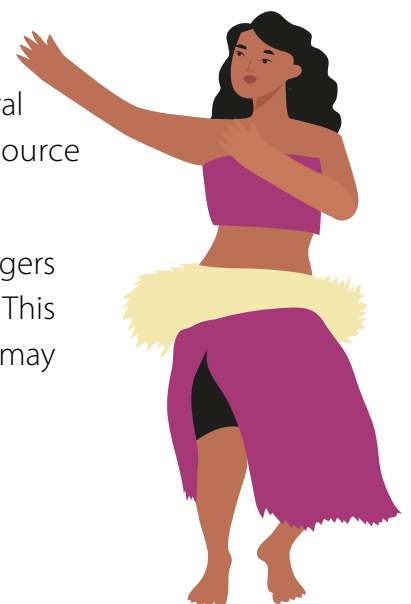
## School managers as facilitators and coordinators

Teaching with ICH is a beneficial approach for students, but implementing it requires preparation and often also requires the involvement of various stakeholders, including school managers.

The school management team has an overview of the school's opportunities and constraints, including the policy framework, background and workload of the teaching team, students' situations and the local context. As such, it can play a facilitating role in the set-up of new pedagogic approaches such as teaching with ICH.

A coordinated effort led by the school management team can make the process of teaching with ICH smoother. For instance, providing administrative and logistical support will allow busy teachers to have more time to focus their efforts on developing lessons and delivering them. Also, coordination will prevent overlaps and repetitions. For example, because one ICH element can be incorporated in multiple subjects, if there is no coordination several teachers from one school may try to reach out to the same resource persons from the community or an institution.

Below are some practical suggestions for things that school managers and policy-makers can do to support teachers and others involved. This list of suggestions is non-exhaustive. Talking to teachers about this may help identify other needs or strategies.





## Support teachers' professional development

Teachers improve their skills through institutional in-service training, on-the-job training and personal study and reading. Currently, few training opportunities are available to learn about teaching with ICH. Learning outcomes can improve when teachers use innovative pedagogies (e.g. active learning, which is well adapted to this approach), and when they learn about topics such as local heritage and culture, cultural mapping techniques, global citizenship education and social engagement. However, some teachers may not feel comfortable experimenting by themselves.

To encourage teachers on this path, school managers can:

- Raise awareness among teachers about the benefits of integrating living heritage into education.
- With contributions from the teachers and local resource persons, compile interesting resources (e.g. about local culture or about teaching techniques) and good examples of teaching with ICH. Make these available at the school resource centre.
- If some members of the team already teach with or about heritage, or have attempted to do so, support their work and encourage them to share their experiences with their colleagues. Teachers from other schools could also be invited to discuss their work and motivations.
- Encourage teachers to participate in study groups and exchanges among peers, to develop new lessons together or explore new pedagogical approaches.
- Identify relevant capacity-building opportunities, in person or online, organized at local, national and international levels. Invite teachers to take part in these trainings.

— " —  
**A COORDINATED EFFORT  
 LED BY THE SCHOOL  
 MANAGEMENT TEAM  
 CAN MAKE THE PROCESS  
 OF TEACHING WITH ICH  
 SMOOTHER.**

— " —



## Facilitating logistics and administrative requirements

Activities such as field trips, visits to the school by artisans and celebrations of cultural events offer exciting learning opportunities for students and are very appropriate activities when teaching with ICH. Usually, however, they involve time-consuming logistical and administrative arrangements, and sometimes also involve costs.

To assist teachers, school managers can:

- Offer flexible schedules so that teachers can meet and work together to organize activities or other joint thematic projects.
- Set-up easy procedures for organizing field trips and inviting visitors to the school (e.g. registration procedures, equipment or vehicle booking procedures, safety procedures, etc.). Teachers should be consulted to identify the steps they find most complex and time-consuming.
- Allocate funding and/or identify external funding sources to cover the costs of such activities. The budgets should be developed jointly by teachers and the school management.
- Dedicate spaces for teachers to have meetings, to organize activities and to display the results.



### Developing a school-wide policy (Mongolia)

The Khan-Uul Complex School has developed several school policies to promote the integration of living heritage into education, such as incorporating several ICH activities into the school annual work plan, adjusting teachers' workloads and creating a suitable environment to foster students' learning (e.g. various thematic spaces, including a traditional games hall and a folklore reading hall).





## Connect with local communities

Community members are the main custodians of their ICH. They know about it and can explain its value and meaning. Although they may not have any experience teaching in schools, they often have vast knowledge of cultural heritage, and teachers can benefit from their collaboration in multiple ways (information-sharing, input in lesson planning, co-teaching, etc. as described in Booklet 5).

Usually, the main exchanges will be between teachers and ICH practitioners, but the management team can help organize such meetings and visits.

Often, connections already exist between the school and the community, such as parent-teacher associations, but the collaboration can be strengthened or made more systematic.



To help engage community members in educational activities, school managers can:

- Involve parents in the decision-making process and school life. For instance, they can invite parents to participate in organizing special events in the school.
- Create a calendar of important community events and periods (e.g. festivals, harvest season, etc.). This calendar can inspire school activities. It can also identify busy periods during which students' families may be less available to participate in school activities.
- Contact the community head or elders regularly. For instance, keep them updated on school initiatives; ask them for information about events in the community; and exchange information and ideas with them.
- Compile a list of community members who have expertise in heritage and culture that teachers can consult.
- Organize get-togethers for teachers and community members to stimulate dialogue and cooperation, and to generate ideas for heritage-related school projects.
- Invite community members to special days at the school. The visitors can demonstrate their arts and crafts, be guest speakers, talk about their heritage-related experience with students, and/or participate in lessons related to their area of expertise.
- Set up exhibitions within the school on a theme related to local heritage, with contributions from the students, their families, and other members of the community.
- Encourage teachers and students to participate in cultural celebrations in the community to learn more about local practices.



## Creating an ICH museum at school (Kyrgyzstan)

At the request of teachers, the principal of the educational complex “Ilim”, a UNESCO ASPnet school, established an ICH Museum in a room within the school premises. Parents and community members donated objects and provided information about them and their uses. The museum has become a popular venue for teachers and students in which to hold lessons and activities.





## Develop networks and institutional support

Local, national and international networks of teachers and heritage experts provide opportunities for teachers to share ideas and discuss ways to bring heritage into education.

Experts from museums, libraries, local associations, government and academic departments can be useful sources of knowledge and resources about local cultural heritage, which can help teachers to develop new lesson content. Such institutions can also host student visits and provide schools with audiovisual and other materials. Some of these institutions may already have experience with heritage education programmes such as World Heritage Education and Arts Education, or may have developed their own educational activities, as many museums do.

School managers can:

- Connect with **school networks** that have an interest in heritage topics (e.g. UNESCO Associated School, Asia-Pacific GCED Network, APCEIU NEST [Network for Schools and Teachers], SEAMEO Network, etc.)
- Gather and disseminate information about **national and international workshops, projects and exchange programmes**. Encourage teachers' participation so that they can meet with colleagues and share experiences.
- Compile a **list of potential partners** (e.g. museums, libraries, etc.) linked to cultural heritage that teachers can consult, and contact them to arrange meetings with teachers about potential activities.

— || —

**LOCAL, NATIONAL AND INTERNATIONAL NETWORKS OF TEACHERS AND HERITAGE EXPERTS PROVIDE OPPORTUNITIES FOR TEACHERS TO SHARE IDEAS AND DISCUSS WAYS TO BRING HERITAGE INTO EDUCATION.**

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### Linking universities, museums and schools (Pakistan)

In Lahore, students studying to be tour guides at the National College of Arts volunteer to facilitate school field trips to the Lahore Museum. The aspiring guides practice their skills in real settings while the students benefit from interesting tours packed with useful information.







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BOOKLET

7

THE ROLE OF  
POLICY-MAKERS

**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:

- |  |  |   |
|--|--|---|
|  <b>1</b> WHAT IS LIVING HERITAGE?             |  <b>2</b> WHY TEACH WITH LIVING HERITAGE?            |  <b>3</b> ALIGNMENT WITH EDUCATION PRIORITIES |
|  <b>4</b> A SIX-STEP METHOD TO GUIDE TEACHERS |  <b>5</b> THE ROLE OF PARENTS AND COMMUNITY MEMBERS |  <b>6</b> THE ROLE OF SCHOOL MANAGERS        |
|  <b>7</b> THE ROLE OF POLICY-MAKERS           |  <b>8</b> TOOLS AND RESOURCES                       |  <b>9</b> TEACHERS' STORIES                  |



BOOKLET

7

# THE ROLE OF POLICY-MAKERS

This booklet provides suggestions on how policy-makers can support the integration of living heritage into education.

To learn more about living heritage and how bringing it to schools can help to both improve quality of education and safeguard the community's heritage, see Booklet 1 and Booklet 2 of this Resource Kit.

**For an overview** of the approach to integrating living heritage into formal education, please watch this animation series [CLICK](#)



## Why are legislation and policies useful?

Countries, regions and schools develop education legislation and policies to guide the functioning of the educational systems and schools, and to create an effective and engaging learning context and a safe environment for students, teachers and school staff.

Policies impact teaching and learning with ICH in various ways. Some policies have a positive effect, for instance when they:



- Promote the integration of local content into the national curriculum, thus facilitating lessons that are linked to local communities' ICH.
- Encourage education in mother-tongue languages, hence providing opportunities for local forms of literature and oral expressions.
- Promote respect for cultural diversity (in schools and in a broader context).
- Integrate into the curriculum cross-cutting programmes that acknowledge the importance of respecting diverse cultures, such as Global Citizenship Education and Education for Sustainable Development.
- Encourage flexibility and creativity in the teaching and learning process.
- Foster inter-ministerial cooperation (e.g. cooperation between the education ministry and the ministries of culture, environment and health), opening doors for projects and partnerships that cover multiple sectors (e.g. with museums, heritage sites, traditional healing associations, etc.).

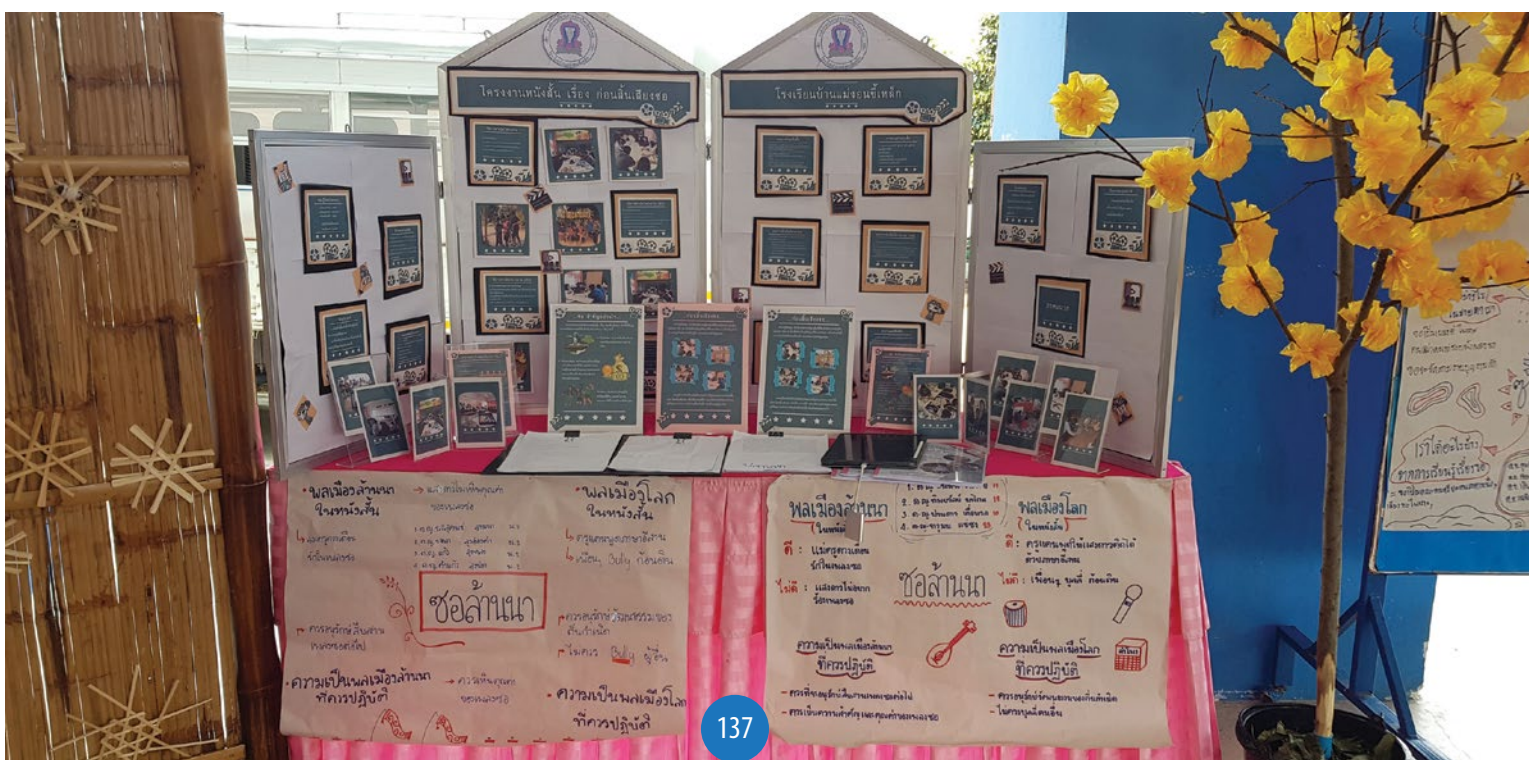




Some policies may have a negative effect, however. For instance when they:



- Lead to an overloaded curriculum. In such situations, teachers only have time to focus on subjects that are tested, and are less likely to undertake activities beyond the programmed class work.
- Impose curriculum content that does not reflect the country's heritage or cultural diversity. Students from an under-represented group may feel left out and may lose motivation to participate in school or even attend school. For example, when students cannot learn in their mother tongue, they are more likely to have learning difficulties and are more likely to drop out of school.
- Limit teachers' creativity and/or flexibility. A structured and detailed curriculum and scripted lessons are useful forms of support for teachers. However, teachers may feel constrained when there is too much control (for example, too much emphasis on examination results). In such cases, teachers are less likely to make changes to lessons to meet particular students' needs.
- Limit field trips and visits from experts. Tight budgets, overly-strict safety rules and regulations can limit opportunities for students to learn about ICH and learn in new ways.
- Do not acknowledge the role of communities in ICH safeguarding. When education policies and measures do not match the communities' priorities and needs, and the practitioners' voices are not heard, the community will not be able to share their knowledge with schools and such knowledge is not passed on to younger generations.



The suggestions below aim to optimize the effect of policies and legislation.

### Mapping and analyzing policies for long-term planning

The government could organize a multisector **policy mapping and analysis** project to identify opportunities and obstacles for cooperation between sectors. Based on the results of this analysis, the Ministry of Education could develop a long-term **strategy and plan** for the integration of ICH into schools, and adjust the school environment accordingly.

— || —  
**ALL POLICIES  
NEED TO BE  
UNDERSTOOD AND  
APPLIED IF THEY ARE  
TO HAVE A POSITIVE  
IMPACT.**

### Raising awareness about policies that enable the integration of ICH into education

All policies need to be understood and applied if they are to have a positive impact. It is therefore essential that the Ministry of Education set up **awareness-raising campaigns** and/or **regular communication** with schools to explain the content of their policies and their expectations. For instance, if a new policy on local content or on teaching with heritage is launched, the ministry or the schools should disseminate the main messages beforehand. This can be done through meetings, flyers, posters, social media content, letters to parents, etc. In addition, the local authorities could invite teachers, local resource persons, students and their family members to provide suggestions and information to help develop a new education programme. Also, school administrators can review local and national policies in the context of their schools to see how the students can best benefit from such policies.







## Policy to promote living heritage in schools (China)

The Government of Shanghai actively supports initiatives to promote living heritage in schools. In particular, the Municipal Office for Culture and Education and the District Office for Intangible Cultural Heritage provide guidance for the development of education programmes that promote living heritage. Schools can also apply to a special fund for annual financial support and can hire cultural heritage practitioners to teach some of their courses.

### Allowing flexibility and adaptability of policies

Policies should be flexible; they should be adjusted when the situation changes or when new needs arise. The Ministry of Education should therefore set up mechanisms to collect **feedback and suggestions** (on existing policies and their implementation) from teachers and school personnel, and from students and their families. Such feedback mechanisms could include conducting annual **surveys of teachers**, setting up **thematic working groups** or an **online platform** to collect feedback, and encouraging schools to organize **information-gathering meetings** with their staff.

The information collected in these ways will help to identify whether or not adjustments should be made to policies. For instance, while school safety is of utmost importance, safety rules and policies can sometimes reduce opportunities for activities and learning. Therefore, safety policies should be reviewed regularly by **working groups** composed of policy experts, teachers and school staff. These groups should assess the local needs and risks, and ensure a balance between having a safe environment and having engaging and effective learning activities.

### Supporting resource-sharing tools and mechanisms

**Information platforms** can be a very useful way for teachers to share their lessons, including innovative ones related to ICH. Such platforms are also useful for storing resources in one place and for disseminating information on capacity-building opportunities. These platforms are therefore something that the Ministry of Education should support.

Government ministries should also encourage practitioners from the culture sector to collaborate with the education sector by setting up a **database** for cultural heritage practitioners that lists their areas of expertise and any existing educational programmes they offer. This database would be a useful source that schools can consult when looking for partners for heritage education activities.

— || —  
**POLICIES  
 SHOULD BE FLEXIBLE;  
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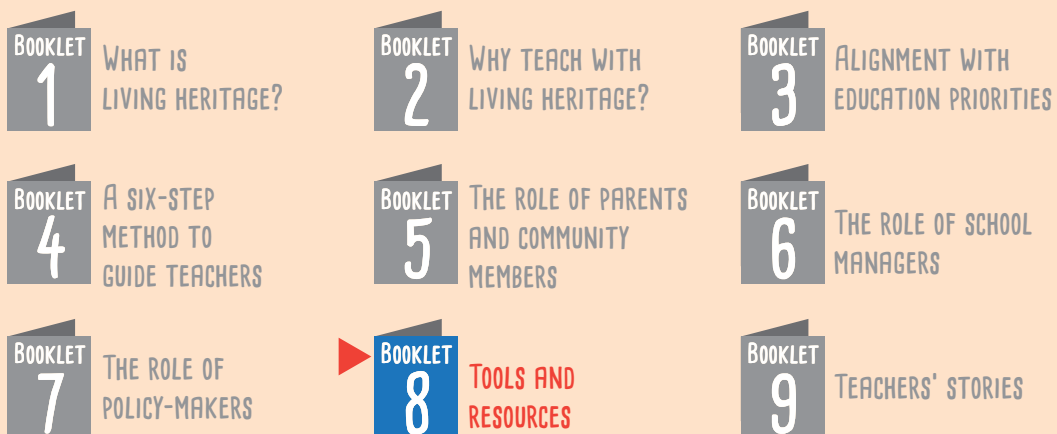
BOOKLET

8

TOOLS  
AND  
RESOURCES

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The Resource Kit is made up of nine booklets:





BOOKLET

8

# TOOLS AND RESOURCES

This booklet provides tools and resources that you can use when applying the approach of bringing living heritage into schools.

**This booklet contains the following sections:**

- ▶ Resources
- ▶ Tool 1: Sample lesson plan: What is living heritage?
- ▶ Tool 2: Some suggestions for connecting school topics, living heritage and global citizenship education
- ▶ Tool 3: Examples of tried and tested lesson plans
- ▶ Tool 4: Gathering information
- ▶ Tool 5: Teaching with living heritage in multicultural classroom
- ▶ Tool 6: Answers to questions you might have
- ▶ Tool 7: Worksheet: Develop your own lesson plan connecting living heritage and a school activity



# Resources

## ICH

### Sources of information about ICH

Information about living heritage and safeguarding programmes can be found from the following sources:

#### ***The UNESCO website***

- CLICK** What is ICH?
- CLICK** UNESCO Lists: Living heritage elements that are recognized internationally.
- CLICK** UNESCO Dive into ICH

#### ***ICHCAP***

- CLICK** ICHCAP



### Sources on connecting ICH and education

Video clips from the ICH in Schools project in Europe

- CLICK** Glöcklerlauf in physics and computer aided design classes
- CLICK** O Merdeiro in geography, music and art classes
- CLICK** Japanese Hanga printing in art and math classes
  
- CLICK** Video animation series  
These videos are available in: [\[English\]](#) [\[Khmer\]](#) [\[Korean\]](#) [\[Nepali\]](#) [\[Russian\]](#) [\[Thai\]](#) [\[Lao\]](#) [\[Burmese\]](#)
- CLICK** Online course (self-paced, free on the GCED Online Campus platform)
- CLICK** Repository of lessons integrating ICH
- CLICK** Teaching and learning with and about intangible cultural heritage in Asia-Pacific: a Survey report
- CLICK** Learning with Intangible Heritage for a Sustainable Future: Guidelines for Educators in the Asia-Pacific Region [\[English\]](#) [\[Russian\]](#) [\[Uzbek\]](#)



**CLICK** Guidelines for “ICH’s contribution towards SDGs” project for formal education in Viet Nam

**CLICK** Research on ICH’s Contribution to SDGs: Education and Community Development Project Report FY 2020–2021



## Sources of information about Global Citizenship Education

**CLICK** UNESCO Clearinghouse on Global Citizenship Education

**CLICK** Global Citizenship Education: Topics and Learning Objectives

**CLICK** Preparing Teachers for Global Citizenship Education: A Template

**CLICK** Global Citizenship Education: A Guide for Trainers

### APCEIU Resources

**CLICK** Bridging Global Citizenship and World Heritage

**CLICK** Living with Water, Heritage and Risks: An Educator’s Toolkit for Global Citizenship

**CLICK** Understanding GCED in Asia-Pacific: A How-To Guide for ‘Taking It Local’

**CLICK** Thinking, Empathizing, Acting: Global Citizens, Assemble! Instructor’s guide and student workbook in English, Indonesian, Khmer, Lao, Mongolian  
[\[Instructor’s guide\]](#) [\[Student workbook\]](#)

**CLICK** GCED Online Campus

**CLICK** Open Courses on GCED

**CLICK** Special Lectures (on GCED and related topics)

**CLICK** GCED in Minutes (short content on GCED and related topics such as video clips, poster files, etc.)

**CLICK** What is Global Citizenship Education?

**CLICK** Pedagogical Principles of GCED

**CLICK** GCED in Practice (Examples of GCED practices)



## Sources of information about education practices

Information about teaching approaches can be found from the following sources:

### ***Active pedagogy***

Centre for Research on Learning and Teaching (CRLT):

[CLICK](#) Teaching strategies:

[CLICK](#) What is active learning?

[CLICK](#) Teach.com

Teach Thought:

[CLICK](#) Miriam Clifford, 20 collaborative learning tips and strategies for teachers:

[CLICK](#) Ways to create inquiry-based learning in the classroom

Teacher Vision:

[CLICK](#) Cooperative learning

### ***Classroom management***

[CLICK](#) UNESCO. 2006. Practical tips for teaching large classes: a teacher's guide

[CLICK](#) UNESCO. 2009. Embracing diversity: toolkit for creating inclusive, learning-friendly environments

### ***Gender equity in the classroom***

[CLICK](#) UNESCO. 2019. Gender in Education Network in Asia-Pacific (GENIA) toolkit: Promoting gender equality in education



## Tool 1: Sample lesson plan: What is living heritage?

|  |  |
|--|--|
| <b>Key ideas</b>                               | <p>Living heritage is very diverse.</p> <p>It is important to keep it alive because it helps communities define their identity.</p>  |
| <b>Key concepts</b>                            | <ul style="list-style-type: none"> <li>• <b>Tangible heritage:</b> Monuments, places and objects inherited from our ancestors and that we wish to keep.</li> <li>• <b>Intangible cultural heritage (ICH) = living heritage:</b> Traditions, knowledge, skills that we have inherited from our ancestors, that we still practice and want to transmit because they are important to us and to our community.</li> <li>• <b>Community:</b> A group of people, big or small, who practice or feel connected to a specific living heritage element.</li> <li>• <b>Safeguarding:</b> Ensuring that communities can keep practicing and transmitting their ICH in a way that is meaningful to them.</li> </ul> |
| <b>No. of periods / lessons</b>                | 1 to 3 periods (1 period is approximately 50 minutes).   |
| <b>Level</b>                                   | Upper primary / Lower secondary  |
| <b>Materials and equipment that are needed</b> | <ul style="list-style-type: none"> <li>• Flipchart or board</li> <li>• Plain sticky-notes or cards</li> <li>• Markers, tape</li> <li>• Audiovisual equipment and internet access to show pictures and/or play video clips, if any are used (or hard copies of similar content)</li> <li>• Handouts for class use or distribution</li> <li>• Heritage objects (optional)</li> </ul>   |
| <b>Pre-requisite knowledge</b>                 | No pre-requisite knowledge is required.  |

## Learning objectives

### Knowledge:

- Understand what heritage is and what the different forms of heritage are.
- Become aware of one’s own living heritage.
- Reflect on why it is important to safeguard heritage.

### Skills:

- Categorize heritage according to various criteria.
- Collect information (through interviews) and present information.

### Attitudes:

- Appreciate the diversity of living heritage.
- Demonstrate an interest in living heritage and an open mind towards one’s own and others’ living heritage.

## Activities

### Period 1

*Note: this could be extended to two periods, to include watching some videos of ICH elements and exploring the “Dive into ICH” website. The timing allocated to the games and discussions could also be extended.*

| #                             | Activity   | Supporting materials   |
|-------------------------------|--|--|
| <p><b>1</b></p> <p>5 mins</p> | <p><b>Hook activity: Heritage</b></p> <p>1.1 Ask students to reflect individually on what the word ‘heritage’ means to them.</p> <p>1.2 Students each write at least three examples of heritage on sticky-notes or cards.</p> <p>1.3 Students post their sticky-notes or cards on a board.</p> | <ul style="list-style-type: none"> <li>• Flip chart or board</li> <li>• Sticky-notes or cards and tape</li> <li>• Markers</li> </ul> |



| #                              | Activity   | Supporting materials  |
|--------------------------------|--|---|
| <p><b>2</b></p> <p>10 mins</p> | <p><b>Teacher talk: Heritage</b></p> <p>2.1 What is heritage?</p> <p>2.2 The difference between tangible heritage and intangible heritage.</p> <p>2.3 The characteristics of intangible cultural heritage (ICH).</p>   | <ul style="list-style-type: none"> <li>• Teacher's notes 1.</li> <li>• List of World Heritage sites <b>CLICK</b></li> <li>• List of protected heritage sites and historical monuments in your country.</li> <li>• List of ICH elements under the 2003 Convention.</li> <li>• National, regional or local inventory of ICH.</li> </ul>   |
| <p><b>3</b></p> <p>15 mins</p> | <p><b>Sorting game: Tangible vs intangible</b></p> <p>3.1 Prepare two areas (e.g. two sections of walls or two columns on a board) with the signs or headings "Tangible Heritage" and "Intangible Heritage".</p> <p>3.2 Read the cards that students prepared during the hook activity or that you prepared in advance.</p> <p>3.3 Invite students to group the elements under the two categories: tangible and intangible cultural heritage.</p> <p>3.4 Discussion. Ask questions. For example:</p> <ul style="list-style-type: none"> <li>– Is it easier to classify tangible or intangible elements?</li> <li>– Are the two categories distinct, or are there overlaps between the two categories?</li> </ul> | <ul style="list-style-type: none"> <li>• Two signs: Tangible Heritage / Intangible Heritage.</li> <li>• Cards prepared by students during the hook activity.</li> <li>• Alternatively, or in addition, a set of cards prepared in advance with examples of several heritage elements that students are familiar with, such as a famous artworks, popular myths, stories and songs, a local type of craft, a monument or palace, etc.</li> </ul> <p>OR</p> <ul style="list-style-type: none"> <li>• Handout 1, which can be enlarged or reproduced.</li> </ul> |

| #                              | Activity  | Supporting materials   |
|--------------------------------|---|--|
| <p><b>4</b></p> <p>10 mins</p> | <p><b>Teacher talk: Intangible cultural heritage (living heritage)</b></p> <p>4.1 Living heritage is very diverse.</p> <p>4.2 Safeguarding living heritage: Why and how?</p> <ul style="list-style-type: none"> <li>- Elicit ideas from the students on why living heritage is important for them.</li> </ul> <p>4.3 The role of communities.</p>   | <ul style="list-style-type: none"> <li>• Teacher’s notes 2.</li> <li>• Photographs or very short video clips of local examples of the five (or more) domains of ICH.</li> <li>• Video animation (Episode 1, until 01:39) (optional) <a href="#">CLICK</a></li> <li>• Handout 2: What is living heritage? (ideally customized with photos of local ICH practices).</li> </ul> |
| <p><b>5</b></p> <p>10 mins</p> | <p><b>Our diverse living heritage</b></p> <p>5.1 Select some of the previous examples (e.g. those used in the sorting game) and discuss what domain they could be classified under.</p> <p>5.2 Explain that some living heritage can be classified under several domains.</p> <p>5.3 Elicit from students more examples of living heritage in each of the different domains.</p> <p>5.4 If time allows, explore the Dive into ICH website. Students can propose themes or countries they are interested in.</p> | <ul style="list-style-type: none"> <li>• Dive into ICH. <a href="#">CLICK</a></li> </ul>   |

| #   | Activity  | Supporting materials  |
|---|---|---|
| <p data-bbox="244 293 292 338"><b>6</b></p> <p data-bbox="220 376 316 409">5 mins</p> | <p data-bbox="379 241 491 275"><b>Closing</b></p> <p data-bbox="379 309 914 342">6.1 Summarize the key points of the lesson</p> <ul data-bbox="443 376 874 801" style="list-style-type: none"> <li data-bbox="443 376 874 454">– Differences between tangible and intangible heritage.</li> <li data-bbox="443 477 874 555">– Intangible heritage is living heritage; very diverse.</li> <li data-bbox="443 577 874 801">– The role of the community (as a transition to introduce the home extension activity in which communities will be involved).</li> </ul> <p data-bbox="379 824 834 902"><b>6.2 Home assignment: “My living heritage” project</b></p> <ul data-bbox="443 936 906 1496" style="list-style-type: none"> <li data-bbox="443 936 906 1059">– Introduce the suggested home extension: Activity 1 “My living heritage” project.</li> <li data-bbox="443 1081 906 1249">– Distribute Handout 3 with the instructions for the information-gathering and presentations to be done by student groups.</li> <li data-bbox="443 1272 906 1496">– Explain that this assignment is an exercise of documentation and therefore contributes to raising awareness and safeguarding living heritage.</li> </ul> | <ul data-bbox="991 241 1326 432" style="list-style-type: none"> <li data-bbox="991 241 1326 320">• Handout 3: “My living heritage”</li> <li data-bbox="991 342 1326 432">• Tool 4: Gathering information</li> </ul> |



## Period 2:

| #                                 | Activity  | Supporting materials  |
|-----------------------------------|---|---|
| <p><b>7</b></p> <p>5-10 mins</p>  | <p><b>Activity</b></p> <p>7.1 Individually, students fill in Handout 4.</p> <p>7.2. Students check their answers in pairs and/or discuss the answers with the class.<br/><i>Answers: living / generation / generation / changes / meaningful / belonging / communities / safeguarded / nature / social practices</i></p> <p>7.3 Clarify any concepts that may be unclear for the students.</p>  | <ul style="list-style-type: none"> <li>Handout 4: Gap-fill activity on intangible cultural heritage.</li> </ul>   |
| <p><b>8</b></p> <p>30-35 mins</p> | <p><b>Presentations on ICH</b></p> <p>8.1 Students or groups present the selected ICH element.</p> <p>8.2 Discuss in class.</p> <ul style="list-style-type: none"> <li>Students who are familiar with an ICH element presented by another group can share their own experiences.</li> <li>Students who are familiar with similar or slightly different elements practiced by different communities can share their knowledge and discuss similarities and differences.</li> </ul> <p><i>Note: It is essential that students share their ideas in an open and respectful manner.</i></p> | <ul style="list-style-type: none"> <li>Students' presentations.<br/><i>Prior to the class, students should inform the teacher of any special equipment they need for their presentation.</i></li> </ul> |

| #                              | Activity  | Supporting materials |
|--------------------------------|---|----------------------|
| <p><b>9</b></p> <p>10 mins</p> | <p><b>Closing</b></p> <p>9.1 Summarize the key points of the lesson.</p> <ul style="list-style-type: none"> <li>– Living heritage is very diverse.</li> <li>– Communities have a very important role: They practice and transmit their heritage.</li> <li>– We all have a rich living heritage: It helps us define our identity. We need to safeguard it.</li> <li>– We also need to respect and appreciate other people’s living heritage.</li> </ul> <p>9.2 Discuss with the class if they want to implement one of the projects proposed during the group presentations.</p> |                      |

## Evaluation

Evaluation can be based on:

- Participation in the class activities (sorting games, domains, etc.).
- Answers to the activity.
- Outcomes of the presentation.

## Suggested home extension activities:

### 1. Project: “My living heritage”

In small groups, students select an element of their living heritage and interview members of their family or of their community, asking the following questions: (1) What is this living heritage; (2) How it is practiced in the community; (3) Why it is important for the community and themselves and (4) What could be done to ensure this element keep being practiced (students can think of an action or a project they could develop). They then develop a 5-minute presentation based on the responses to the questions and other information gathered.

Students can also develop an audiovisual clip, a poster or another creative format to present their findings.

Note: In a very culturally-diverse context, students may prefer to develop their presentations individually instead of in groups, for instance if their living heritage is very different from that of their classmates.

## **2. Living heritage exhibition**

The outcomes of the “My living heritage” project can be compiled into an exhibition on a special day at school, e.g. end-of-year celebrations; celebration of the World Day for Cultural Diversity for Dialogue and Development (21 May), etc. or a special day in the community.

### **Teaching and learning resources**

- Dive into ICH [CLICK](#)
- Intangible Cultural Heritage and the Register of Good Safeguarding Practices listed under the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage [CLICK](#)
- List of World Heritage sites [CLICK](#)
- List of protected heritage sites and historical monuments in your country.
- National, regional and local inventories of ICH.



## TEACHERS' NOTES

### Teachers' notes 1

#### ***What is heritage?***

Note: This Information is adapted from the *World Heritage in Young Hands: An Educational Resource Kit for Teachers* (UNESCO, 2002).

A definition of heritage: Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritage are both irreplaceable sources of life and inspiration.

You may prefer to think of heritage as the places, objects, traditions that we wish to keep. We value them because they come from our ancestors and because they are an important part of our lives, and we hope our children will appreciate them too. They are often beautiful, scientifically or socially important and/or sources of life and inspiration. They are our points of reference, linked to who we are – our identity.

#### ***The difference between tangible and intangible heritage***

There are two main categories of cultural heritage:

- **Tangible cultural heritage:** Tangible = something you can touch
  - Movable cultural heritage (paintings, sculptures, coins, manuscripts).
  - Immovable cultural heritage (monuments, archaeological sites, and so on).
  - Underwater cultural heritage (shipwrecks, underwater ruins and cities).
- **Intangible cultural heritage:** Intangible = something you cannot touch
  - Traditions, knowledge, skills that we inherited from our ancestors, that we still practice and want to transmit because they are important to us and to our community.

Another type of cultural heritage is **natural heritage that has been shaped by human activity or that is an important part of human culture.**

- These natural sites have cultural aspects, for example:
  - Cultural landscapes: Natural sites that have been transformed by the actions of people. They have cultural, spiritual or social values.
  - Important physical, biological or geological formations, such as those that show important periods in the formation or evolution of the planet; or those that have large biodiversity.

## ***The characteristics of intangible cultural heritage***

Definition of ICH: 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.

Intangible heritage:

... is **living** heritage: People practice it nowadays.

... is **transmitted** from generation to generation: Younger generations learn from their elders.

... is **dynamic** and changing over time: It may not be the same today as it was for our grandparents, or as it will be for the generations to come. Therefore there is no “authentic” living heritage. Authentic implies that only one way to practice is correct. We may want to practice it in a different way than our grand-parents did and that is fine.

... gives a sense of **continuity** and **identity**: It is important and meaningful for people who identify with it.

... is relevant in the life of communities who practice it: It creates a sense of **belonging**. You are part of the group that practices it.

... is **not limited** to state borders: An ICH element can be practiced by people in different regions and countries. Many migrants practice their living heritage in their host country. Therefore, there is no ‘national’ living heritage.

### **Teachers’ notes 2:**

#### ***Living heritage is very diverse***

There are many different forms of living heritage. They are called domains.

There are five main domains:

- **Oral traditions** (proverbs, tales, epic songs and poems, etc.)
- **Performing arts** (vocal and instrumental music, dance, theatre, circus, etc.)
- **Social practices and rituals**, marking the passing of the seasons or the stages of a person’s life, etc.
- **Knowledge concerning nature and universe** (knowledge about local fauna and flora, traditional healing systems, practices reflecting spirituality and worldviews, etc.)
- **Skills and knowledge** related to **artisanship**

Many countries also specify other domains, for example **sports** and **games**.

## ***Safeguarding living heritage: Why and how?***

Safeguarding measures are activities that aim to help people practice and transmit living heritage in a way that is meaningful to them.

Some examples of safeguarding measures include:

- Documentation and research: Understanding what living heritage is, who practices it, where, when, how and why it is practiced, if its practice needs to be safeguarded.
- Inventorying: Listing the living heritage in an area.
- Promotion: e.g. Organizing lectures or exhibitions of ICH elements.
- Transmission of knowledge and skills, etc.: e.g. Organizing classes, demonstrations of practices, etc.
- Education *about* or *with* ICH: Teaching about ICH or using ICH as a tool to teach another subject.

## ***The role of communities***

A **community** is a group of people, big or small, who practice or feel connected to a specific living heritage element. For example, if you play traditional music, participate in a carnival or practice a craft that you learned from your grandparents, you are member of that particular community. You can be a member of several communities at the same time.

It is most often within the community, or inside the family, that the transmission of knowledge and skills take place.

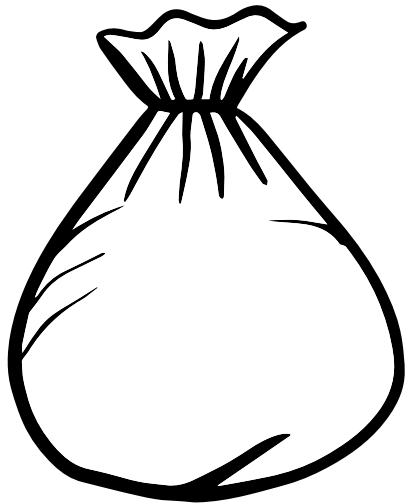
The members of the community have the final say on what is part of their living heritage, on its transmission, and on if and how it should be safeguarded.



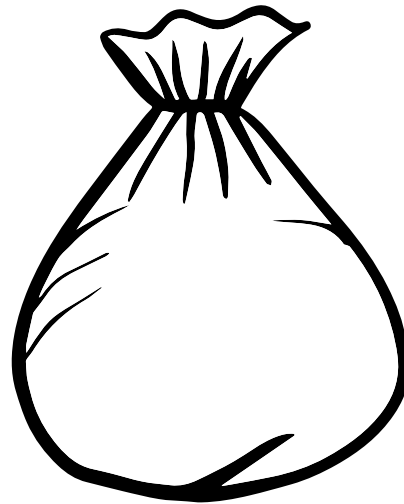
## Handouts

### HANDOUT 1: SORTING GAME

Sort the eight heritage elements into the tangible and intangible categories.



**TANGIBLE**



**INTANGIBLE**

|                         |                                    |
|-------------------------|------------------------------------|
| Traditional music       | A local legend                     |
| An object from a museum | A statue of an important character |
| Lace-making skill       | New year celebrations              |
| A church                | An archaeological site             |

## HANDOUT 2: WHAT IS LIVING HERITAGE?

Definition of ICH: *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.*

Intangible heritage

... is **living** heritage: People practice it nowadays.

... is **transmitted** from generation to generation: Younger generations learn from their elders.

... is **dynamic** and changing over time: It may not be the same today as it was for our grandparents, or as it will be for the generations to come; (therefore there is no authentic living heritage. Authentic implies that only one way to practice is correct. We may want to practice it in a different way than our grand-parents did and that is fine).

... gives a sense of **continuity** and **identity**: it is important and meaningful for people who identifies with it.

... is relevant in the life of communities who practice it: It creates a sense of **belonging**. You are part of the group that practices it.

... is **not limited** to state borders: An ICH element can be practiced by people in different regions and countries. Many migrants practice their living heritage in their host country. Therefore, there is no “national” living heritage.

There are many different forms of living heritage. They are called domains.

- **Oral traditions** (proverbs, tales, epic songs and poems, etc.)
- **Performing arts** (vocal and instrumental music, dance, theatre, circus, etc.)
- **Social practices and rituals**, marking the passing of the seasons or the stages of a person’s life, etc.
- **Knowledge concerning nature and universe** (knowledge about local fauna and flora, traditional healing systems, practices reflecting spirituality and worldviews, etc.)
- Skills and knowledge related to **craftsmanship**

Many countries also specify other domains, for example **sports** and **games**.

## HANDOUT 3: "MY LIVING HERITAGE"

This assignment is to be done individually or in small groups.

1. Select an element of your living heritage.
2. Interview members of their family or of their community and ask them the following questions:
  - **What** is this living heritage?
  - **How** is it practiced in your family or community? (In the past and nowadays. When, where, by who.)
  - **Why** is it important for the community and yourselves?
  - What could be done to ensure this element keeps being practiced?
3. Develop a **5-minute** presentation on the information you have gathered. You can also present an action or a project you could develop to safeguard this living heritage.

Present your findings in the next class. It can be in different format: an audiovisual clip or a poster or use any other creative format.

### Advice for the interviews:

- Inform the interviewee in advance about the objective of the interview and how the information will be used.
- Ensure that the interviewee agrees to do this interview. In addition, always ask if the interviewee accepts to be recorded or filmed.
- Prepare your questions in advance.
- Listen.
- Record the information (written notes, audio recording, etc.).
- If possible, take photos or film.
- Always remain respectful and do not express judgement.



## HANDOUT 4: GAP-FILL ACTIVITY ON INTANGIBLE CULTURAL HERITAGE

Fill in the gaps in the text below using the following words.

- *changes*
- *safeguarded*
- *generation*
- *meaningful*
- *living*
- *nature*
- *belonging*
- *generation*
- *communities*
- *social practices*

Intangible heritage is \_\_\_\_\_ heritage: People practice it nowadays.

It is transmitted from \_\_\_\_\_ to \_\_\_\_\_.

It \_\_\_\_\_ over time.

It gives a sense of continuity and identity: it is important and \_\_\_\_\_ for people who practice it.

It creates a sense of \_\_\_\_\_.

\_\_\_\_\_ identify what their living heritage is.

Living heritage need to be \_\_\_\_\_ so that people keep practicing it.

Knowledge about \_\_\_\_\_ is part of living heritage.

The way we celebrate weddings and other \_\_\_\_\_ are also part of our intangible heritage.

## Tool 2: Suggestions for connecting school topics, living heritage and global citizenship education

The list in Table T2 provides some ideas of ways to integrate ICH into various school subjects. Some of the activities in the table relate to the practice itself (e.g. a celebration, a type of performing arts, an agricultural practice applying knowledge about nature), while others relate to objects associated with the practice (e.g. costumes, musical instruments), and/or to materials used during the practice or to produce some related objects (e.g. raw materials for craft, ingredients for food prepared in relation to a social practice). In all cases, the learning process should provide students with an opportunity to discover the diverse dimensions of the ICH element and its importance for the community.

While ICH brings into a lesson information or actions that students are often familiar with, a global citizenship approach encourages the expansion of the reflection towards what is less known. Once the contextualized content has been used, students can compare and contrast a set of practices and knowledge with others, and reflect on their respective contributions to peace, respect for human rights and diversity, and the building of a sustainable world.

As indicated in Table T2, a global citizenship attitude can be fostered in any subject, in interdisciplinary projects, in class, and through home extension activities and extracurricular activities.

Table T2: Ways to integrate ICH into school subjects

| School subject                 | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples   |
|--------------------------------|---|--|
| <b>Language and literature</b> | <p>Read the lyrics of traditional songs, texts, stories, legends, recipes, and archives associated with the element and its practice. Analyse the style, structure and characteristics of these texts.</p> <p>Find, learn and translate words, expressions and sayings related to the element and its semantic field.</p> <p>Compare words used in different regions, or at different periods.</p> <p>Write a poem, a report or an advertisement for the element.</p> <p>Develop a procedure text that explains how a particular craft is carried out, how a particular festival is organized or the steps of a ritual.</p> | <p>Cognitive: Identify important values for the communities and how these values are promoted through local cultural expressions, in particular those promoting the values of cooperation, solidarity and tolerance, as well as those that can foster discrimination or have a negative impact on the rights of some groups.</p> <p>Socio-emotional: Read songs, texts, stories, legends from other communities on similar themes: Discuss, compare and contrast. Analyse how social interactions within the community and between communities are described.</p> <p>Behavioural: Write and disseminate texts on themes related to global citizenship using a local style of literature.</p> |
| <b>Mathematics</b>             | <p>Problem solving: Use local systems and tools for calculating, measuring and recording. Convert measurement units of length, weight, volumes. Calculate proportions (for cooking ingredients; use of raw materials). Calculate the quantity of needed raw materials, for a particular size / diameter of a product.</p>   | <p>Cognitive: Solve mathematical problems related to local ICH (using numbers, ratio, percentages, statistics, etc.)</p> <p>Socio-emotional: Compare information related to ICH in different areas (using numbers, ratios, percentages, statistics, etc.).</p>   |



| School subject            | Integrating ICH elements into school subjects<br>Some examples   | Fostering a global citizen attitude while teaching with ICH<br>Some examples   |
|---------------------------|--|--|
| <p><b>Mathematics</b></p> | <p><b>Geometry:</b> Calculate the dimensions, diameter, or circumference of a particular craft item (e.g. a hand-woven basket). Explore the geometric shapes of local patterns (rotation, translation, reflection), symmetry. Find the line equation, determine the gradients and calculate the angles between two lines (e.g. using embroidered, woven, carved, painted patterns).</p> <p><b>Logical thinking:</b> Explore sequences of pattern (for a craft) or rhythms and rhymes (oral traditions) and musical notes or dance steps.</p>   | <p>Behavioural: Encourage group discussions to provide opportunities for students to apply problem-solving skills and mathematical concepts in meaningful contexts.</p>  |
| <p><b>Sciences</b></p>    | <p><b>Physics:</b> Explore the properties of objects or materials used in local cultural practices (e.g. related to sound: musical instruments, bells; conduction of heat: pottery, metalwork, textiles; light refraction: glasswork).</p> <p>Measure the velocity and friction of moving objects (using traditional children’s toys, craft and agricultural tools, etc.) or the mechanical oscillations of vibrating objects (using drums or other traditional instruments).</p> <p>Experiment with the electric and electrostatic characteristics of materials used in relation to an ICH element.</p> | <p>Cognitive: Analyse critically the value and impacts – positive and negative – of some local beliefs and practices. Identify the pros and cons of these practices compared with contemporary scientific beliefs and practices.</p> <p>Socio-emotional: Compare practices and beliefs related to the fields of sciences in diverse communities. Identify any similarities and differences, and discuss the reasons for these differences.</p> |

| School subject         | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples  |
|------------------------|---|---|
| <p><b>Sciences</b></p> | <p>Build a model (e.g. a model of an atom) using local skills related to building or crafts, or describe such a model using a local literature style, poem, etc.</p> <p><b>Chemistry:</b> Use a local rhythm to learn the periodic table of elements.</p> <p>Measure the pH of substances used locally (e.g. dyes, food, building materials).</p> <p>Study the properties of ingredients used in local dishes.</p> <p>Explain the transformation process when these ingredients are mixed, heated (e.g. in food, dyes), etc.</p> <p>Build molecule structures using local craft skills; etc.</p> <p><b>Natural sciences and biology:</b> Study the life cycles of local plants and animals.</p> <p>Observe local changes in the seasons.</p> <p>Discover where the raw materials (fibres, dyes, food) for local products come from, how they are harvested and processed, and possible environmental issues related to their harvesting.</p> <p>Learn about the nutritional and medicinal values of local plants.</p> | <p>Behavioural: Building on the analysis of strengths and weaknesses of local knowledge, identify actions to use energy and water more sustainably, and how to preserve local biodiversity.</p> |

| School subject                            | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples   |
|---|---|--|
| <p><b>History and social sciences</b></p> | <p>Interview practitioners about a cultural heritage element. Compare past and current practices and production methods. Identify uses in daily activities or in rituals.</p> <p>Analyse and compare the historical, social and political contexts of a selected practice (including the link to gender roles and social structures) in the past and nowadays.</p> <p>Compare past and present practices using songs, stories and visual arts as a reference.</p> | <p>Cognitive: Reflect on how the interpretation of human rights – especially cultural rights – is interpreted in the local community and how this has changed over time, from generation to generation.</p> <p>Identify how, through history, some cultural practices may have encouraged collaboration or generated inequalities within the communities (empowered groups vs. weakened groups) and how the situation has evolved over time.</p> <p>Socio-emotional: Examine differences of values between communities and how these may have led to conflicts in the past and also in recent times. Reflect on ways to overcome issues between communities and how to promote shared values and responsibilities.</p> <p>Behavioural: Create an awareness-raising campaign on lessons from history and shared values, using local ICH elements.</p> |
| <p><b>Geography</b></p>                   | <p>Look at maps and draw them: Identify locations on the map (current and past) where the selected ICH element is or was practiced, where various crafts and/or music styles come from, where raw materials are collected for local food, production of music instruments, tools, crafts, building materials, etc. Analyse if and why the location</p>  | <p>Cognitive: Read and discuss how local heritage can transmit information about the environment and how to manage it.</p> <p>Oral expressions and local knowledge, such as methods to observe the sky, are useful for measuring the passing of time and seasons.</p>  |



| School subject   | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples  |
|------------------|---|---|
| <b>Geography</b> | <p>is or was suitable and why it may have stayed the same or changed over time.</p> <p>Observe, analyse and explain natural signs (e.g. related to weather, agricultural opportunities, natural disasters, etc.) according to local knowledge.</p> <p>Analyse local building and architectural techniques in relation to the environment.</p> <p>Read and analyse local stories and songs about nature and the environment.</p> | <p>Identify the pros and cons of these practices and knowledge compared with contemporary scientific beliefs and practices.</p> <p>Identify local sources of food and raw materials and why these are suited (or not) to the local environment.</p> <p>Socio-emotional: Analyse and compare the environmental impact – positive and negative – of various practices related to agriculture and land management inspired by local knowledge and by science.</p> <p>Discuss the relationship between humans and their environment in various contexts.</p> <p>Behavioural: Set up an activity, project or club to promote more sustainable interactions between humans and their environment.</p> |
| <b>Economics</b> | <p>Determine the financial viability of a cultural element or related activity (e.g. a festival, craft production, local agriculture practices and related industries). Calculate the production cost. Compare income vs expenses.</p> <p>Compare the potential income and added value of industries traditionally managed by men with those traditionally managed by women.</p>  | <p>Cognitive: Analyse the economic models of some local practices versus contemporary practices. Examine how traditional activities can provide sustainable livelihoods for community members.</p> <p>Socio-emotional: Compare the economic models of different communities. Identify similarities in the most valued entrepreneurship skills.</p>  |

| School subject         | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples  |
|------------------------|---|---|
| <b>Economics</b>       | <p>Study the change in the economic focus of traditional income-generating activities (e.g. focus on subsistence in the past vs focus on income-generation through tourism, large-scale production and export in the present).</p> <p>Analyse the trade and entrepreneurial skills associated with the sustainable production of traditional products.</p>  | <p>Behavioural: Engage in ICH-linked income-generating activities, e.g. during school fairs or through extra-curricular activities, to finance a project that promotes the values and themes of global citizenship.</p> <p>Organize an event in which students from various communities sell traditional products and services.</p>   |
| <b>Civic education</b> | <p>Study the local rules and/or laws and their consequences for a particular cultural practice, and/or the impact of such rules on the resulting product (e.g. intellectual property rights for crafts, performing arts, traditional medicine, land management and ownership, hygiene for food practices, etc.).</p> <p>Compare traditional and contemporary legal mechanisms.</p> <p>Study the local governance structure: identify who makes decisions, who participates, who does not participate and why (while paying specific attention to the roles and rights of women and minority groups).</p> <p>Analyse the values and ethics in the local belief system.</p> | <p>Cognitive: Reflect on the respect for human rights in your community. Examine whether local rights are compatible with international human rights.</p> <p>Identify if and how some ICH elements promote democracy and human rights, or if they generate inequalities and/or discrimination. Think about the possible reasons for these inequalities.</p> <p>Reflect on how local conflict-resolution mechanisms can promote peace, at the local level and beyond.</p> <p>Examine if and how local practices can contribute to the realization of the Sustainable Development Goals (SDGs) at the national level.</p> |

| School subject          | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples   |
|-------------------------|---|--|
| <b>Civic education</b>  | Practice local methods for decision-making or conflict resolution processes.  | <p>Socio-emotional: Compare the local governance system with those at the national level and in other communities. Examine how they overlap and the respective opportunities they provide for democracy, equality and fairness.</p> <p>Behavioural: Develop projects that build on local practices and knowledge to actively contribute to a fair and just system, and to the promotion of democracy and human rights.</p>   |
| <b>Arts and culture</b> | <p>Observe and analyse selected living heritage elements (e.g. aesthetic values, decorative elements, movements, sequences, symbols etc.). Compare variations of the element (craft design, songs, music, storylines, etc.) through time and in different communities.</p> <p>Look at representations of the element (e.g. a performing art, craft, dish, celebrations) in existing – if possible famous – artworks. Use as a source of inspiration to create new artworks.</p> <p>Inventory different patterns. Mix dyes.</p> <p>Design costumes for the practice. Create posters for an event. Create an advertisement for an object or a food product.</p> | <p>Cognitive: Acknowledge cultural rights as part of human rights, and the need to respect other cultures.</p> <p>Explore whether cultural rights are respected everywhere in the same manner or not.</p> <p>Facilitate understanding of and dialogue with people from different cultures.</p> <p>Socio-emotional: Express a sense of belonging to one or several communities.</p> <p>Identify similarities and differences in arts and cultural expressions; in techniques as well as in meaning and values.</p> <p>Acknowledge that differences are sources of inspiration and that they generate creativity. As a result, learn to appreciate cultural diversity and encourage tolerance.</p> |



| School subject            | Integrating ICH elements into school subjects<br>Some examples  | Fostering a global citizen attitude while teaching with ICH<br>Some examples  |
|---------------------------|---|---|
| <b>Arts and culture</b>   | <p>Learn local songs and music related to the practice.</p>   | <p>Behavioural: Set up or join activities or a group to share one's own community art and culture with others (e.g. celebration of special days, a cultural club).</p> <p>Encourage capacity for self-expression.</p> <p>Organize joint intercultural artistic creations.</p>   |
| <b>Physical education</b> | <p>Learn and rehearse routines (dances, circus performances, theatre performances, etc.).</p> <p>Play traditional games.</p> <p>Practice traditional sports.</p> <p>Participate in traditional agricultural field work.</p> | <p>Cognitive: Learn rules, routines and the history of games from the local community and beyond.</p> <p>Encourage students to share their skills and knowledge of local sports and games with their peers, to help each other and to find ways to progress together.</p> <p>Reflect on the physical, social and emotional benefits of local sports and games, and on the skills and values promoted through the practice (e.g. bravery, collaboration, elegance, patience, perseverance, reflection and strategy, speed and strength, etc.).</p> <p>Socio-emotional: Promote teamwork, social cohesion and fairness, and appreciation of diversity through playing traditional sports and games.</p> <p>Behavioural: Set up or join activities or a group to share local community sports and games with others. Organize friendly competitions.</p> |

| School subject   | Integrating ICH elements into school subjects<br>Some examples   | Fostering a global citizen attitude while teaching with ICH<br>Some examples  |
|--|--|---|
| <b>Cross-cutting:</b><br><b>Social skills and values</b> | <p>Teamwork and collaboration.</p> <p>Observation and attention to detail.</p> <p>Patience.</p> <p>Appreciation of diversity (gender, ethnic, religious, generational, etc.).</p> <p>Awareness of social interactions linked to the practice (especially when women and minority groups are involved).</p> | <p>Cognitive: Identify social skills and values that are important in the students' communities. Reflect on local group dynamics and conflict-resolution mechanisms.</p> <p>Socio-emotional: Encourage discussions and exchanges. Prioritize student-led activities so that values that are important in their community and to them will be expressed through the group interactions.</p> <p>Behavioural: Invite visitors from diverse cultural backgrounds to share their knowledge and perspectives on ICH with students.</p> <p>Invite students to develop their own ICH-related projects promoting peace, sustainability and ethics (focusing directly on an ICH practice and safeguarding or integrating knowledge and practice).</p> |

## Tool 3: Examples of tried and tested lesson plans

This section provides examples of lesson plans that have been used by teachers. These may inspire you to create your own lesson plans.

Table T3 lists the 14 lesson plans provided in this section, categorized by subject .

Table T3: Subjects and lesson plans

| Subject                       | Lesson Plan Topic   |
|-------------------------------|---|
| Language and literature       | <i>Dutar</i> – the Ballad of Abdugopur Kutlukov                               |
|                               | Storytelling  |
| Mathematics                   | Multiplication and division using dice  |
|                               | Trigonometry with traditional ladder making                                   |
| Science and technology        | Traditional technology related to water                                       |
|                               | Traditional knowledge related to plants and soap-making                       |
| History and social sciences   | Family history: Preparing a family tree                                       |
|                               | Kazakhstan during the Second World War  |
|                               | Looking back at the <i>Kimjang</i> Culture: A school extra-curricular project |
| Civic education               | Dreamers, what did the <i>namsadang nori</i> group dream of? A class project  |
| Arts and culture              | Thai Lanna woodcarving  |
|                               | Kite design   |
| Health and physical education | Kyrgyz traditional games  |
|                               | Respecting our Bodies - Making <i>mandalas</i> for <i>mha puja</i>            |

Additional examples are available in the UNESCO clearinghouse on living heritage and education. [CLICK](#)



## LANGUAGE AND LITERATURE

### Lesson Plan 1: *Dutar* – the Ballad of Abdugopur Kutlukov

| Curricular subject                    | Grade | ICH elements   | Country    | Duration |
|---------------------------------------|-------|--|------------|----------|
| Uyghur language and literature, music | 7     | Oral traditions/<br>Performing arts/<br>Traditional artisanship. | Kazakhstan | 1 period |

#### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Learn about the Ballad of Abdugopur Kutlukov.</li> <li>Understand the roles of two instruments: the Uyghur <i>dutar</i> and the Kazakh <i>dombra</i> in their respective cultures.</li> </ul>  |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Analyse the plot and identify the characters' main features in a ballad.</li> <li>Learn to draw conclusions from the information received.</li> <li>Compare two instruments: the Uyghur <i>dutar</i> and the Kazakh <i>dombra</i>.</li> <li>Develop communication skills: exchange ideas on the meaning of a story.</li> </ul> |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Become aware of the importance and value of living heritage.</li> </ul>  |

**Special materials required:** An illustrative presentation for the ballad; videos of the processes of making the *dombra* and *dutar*.

#### Activities:

- The teacher introduces what living heritage is.
- Students discuss in class: What living heritage has been passed down to us from our ancestors? Can musical instruments and the 12 *mukam* (melodies that guide musical composition or improvisation) be called a living heritage? Why?
- In groups, students read the text of the Ballad of Abdugopur Kutlukov. They analyse the structure of the text and summarize the content.



- Students watch videos of the processes of making a Uyghur *dutar* and a Kazakh *dombra*.
- Students compare tangible and intangible heritage with the help of illustrations.

### Home extension activity:

- Students answer in writing the following questions: Do you think that all people can make a musical instrument, for example, a Uyghur *dutar* or a Kazakh *dombra*? What skills are needed? In your opinion, what are the differences and similarities between the *dutar* and the *dombra*? Students can prepare an illustration of the similarities and differences of two musical instruments in a Venn diagram.

## Lesson Plan 2: Storytelling

| Curricular subject  | Grade | ICH elements                    | Country  | Duration |
|---|-------|---------------------------------|----------|----------|
| Thai language, English language for tourism, ICT, Social studies, Students' project | 6     | Local food and local practices. | Thailand | 1 month  |

### Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Learn about the traditions, cultures, beliefs, and lifestyles of eight ethnic groups in the district.</li> </ul>  |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Analyse and present ideas in various formats.</li> <li>Use several media to express creative ideas (photos and videos).</li> </ul>  |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Be proud of your living heritage and interested in safeguarding and transmitting cultural knowledge.</li> <li>Develop an interest in others people's cultures.</li> </ul> |

**Special materials required:** Audiovisual materials for the active reading and active watching assignments. Students' mobile phones or cameras; computers with appropriate software for audiovisual editing.

### Activities:

#### Period 1:

- The teacher provides an introduction to the project, and explains some of the traditions, cultures, beliefs and lifestyles of eight ethnic groups in Mae Ai District, namely: Lahu, Karen, Akha, Lisu, Palaung, Tai Lue, Shan, Chinese Hor.
- Students watch a short documentary video. The video shows a young woman visiting some communities and discovering their ways of life by sharing their daily activities and interviewing community members. Students then practice active watching and develop concept maps to summarize the content. They share their findings with their classmates.



## **Period 2:**

- Students read a story about living heritage and practice active reading. They share their thoughts on the story with their classmates. In small groups, they develop concept maps to summarize the main elements of the narrative: topics, issues, elements that make the story interesting. Then they share their maps with the class.

## **Period 3:**

- In groups, students identify a topic for their own story about the traditions, cultures, beliefs, lifestyles of eight ethnic groups in Mae Ai District.
- The teacher introduces techniques for interviewing and gathering information in an ethical manner.
- Students (in groups) develop research plans.
- The teacher helps the groups refine their research plans and ensures that the students apply ethical research methods.

## **Research work (after school)**

- Students undertake their research assignment during their free time. They interview people about their heritage practices and document the information in writing and with photographs. They then develop a storyboard to turn the information into a story.
- Each group of students discusses their progress with the teacher and adjusts their work according to the teacher's comments and feedback.

## **Period 4:**

- In class, each group of students presents their final work to their classmates. They explain why they chose this specific topic, as well as problems and interesting experiences they had during the assignment. The other students give feedback and suggestions to improve their classmates' final products.
- The students post their findings on a Facebook page for wider sharing and develop an e-book containing some of their stories.

# MATHEMATICS

## Lesson Plan 3: Multiplication and division using dice

| Curricular subject | Grade | ICH elements      | Country    | Duration |
|--------------------|-------|-------------------|------------|----------|
| Mathematics        | 2     | Traditional games | Kyrgyzstan | 1 period |

### Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Learn the rules of traditional dice games, e.g. <i>Chuko Atmai</i>.</li> <li>Develop vocabulary related to the game.</li> <li>Solve simple mathematics problems.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Practice multiplication and division.</li> <li>Practice throwing dice to play the traditional game, <i>Chuko Atmai</i>.</li> <li>Develop concentration skills.</li> </ul>   |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Be aware of the importance of traditional games.</li> <li>Understand that math is used in daily life, including in games.</li> </ul>  |

**Special materials required:** Mathematics book, exercise book, ruler, selected audiovisual resources, a bag with dice.

### Activities:

- The teacher shows the student a bag (called *kurzhun* in Kyrgyz), and asks them to guess what is inside the bag.
- Students share their guesses.
- The teacher shows the dice inside the bag, and explains about the bag and how the dice are used in traditional games. Students tell their classmates the names of the dice games they have already played and which ones they like the most.
- The teacher demonstrates multiplication and division using the dice. (Example: I have 20 dice in my bag, if I share them with five students, each student will get four dice.  $20:5=4$  etc.).

- In pairs, students solve several multiplication and division exercises with the help of the dice.
- After completing the assignment, the students play the game *Chuko Atmai*.

**Home assignment:** Students solve mathematics problems in their book. They are encouraged to use local objects found at home to do their homework.



**Chuko Atmai** is played with dice (*alchik*). Participants draw a circle with a diameter of 3 to 5 metres. The *alchik* are placed in the middle of the circle. Two lines are drawn one metre away from the circle on two sides. If an *alchik* is beaten out of the line after the first successful shot, other shots are carried out from the circle's line. In case of an unsuccessful shot, another player takes a turn. The player that shoots out the largest number of *alchik*, wins.

## Lesson Plan 4: Trigonometry with traditional ladder making

| Curricular subject         | Grade | ICH elements              | Country | Duration  |
|----------------------------|-------|---------------------------|---------|-----------|
| Mathematics (trigonometry) | 9     | Traditional ladder making | Nepal   | 12 period |

### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>• Calculate trigonometric ratio with right angle triangles.</li> </ul>   |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>• Develop problem-solving skills.</li> <li>• Acquire basic carpentry skills to build ladders with different heights and angles.</li> </ul> |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>• Learn to respect every profession.</li> <li>• Develop team spirit and cooperation.</li> </ul>  |

**Special materials required:** Audiovisual materials, plywood, saw, nails, paint and brushes



## Activities:

### Period 1:

- The teacher introduces trigonometry and explains its use in daily life. S/he demonstrates ratio formulas to calculate the length of the ladder according to the desired wall height and angle.
- Students practice some calculation exercises.

### Periods 2-6: Field trip

- Students find information about traditional ladder-making in their neighbourhood.
- They interview local artisans and observe their work.
- They measure existing ladders and record the information.
- They discuss why each step of the ladder should be parallel to ground level, and what the difference between the angle of a traditional and cement ladder is. They compare the theoretical formulas and their field observations.

### Periods 7-12: Practical application

- In groups, students built their own life-sized ladders using plywood boards. One group builds a ladder with a 45-degree angle. Another group makes a ladder with a 60-degree angle. The practical exercise includes:
  - Calculating the lengths and angles and developing a blueprint, using the trigonometry ratio.
  - Cutting the plywood to the desired lengths.
  - Painting the wood.
  - Assembling the ladder.
- Students compare their ladders and discuss the differences.

## SCIENCE AND TECHNOLOGY

### Lesson Plan 5: Traditional technology related to water

| Curricular subject   | Grade | ICH elements   | Country | Duration               |
|----------------------|-------|--|---------|------------------------|
| Technology education | 8     | <i>Tya:pa</i> (earthen pots).<br>Using traditional water containers. | Nepal   | 3 periods + exhibition |

#### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Understand how <i>tya:pa</i> are used.</li> <li>Identify the benefits of using <i>tya:pa</i>.</li> <li>Compare traditional and modern technologies.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Present views and opinions in a group.</li> <li>Present information on a poster.</li> <li>Develop creative skills and make a <i>tya:pa</i>.</li> </ul>         |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Gain respect for other people's opinions.</li> <li>Develop a positive attitude toward the use of traditional technologies.</li> </ul>                          |

**Special materials required:** Chart paper, ruler, pencils, coloured pens, markers, glue sticks, clay, KWL sheet and exit slips, some *tya:pa* (earthen water pots) to display in the class, audiovisual materials.

#### Activities:

##### Period 1:

- Students fill in the first 2 columns of a 'Know-Want-Learn' (KWL) chart to express what they know (K) and want to know (W) about the *tya:pa*. Then they share this with the class.
- The teacher delivers a short lecture and shows audiovisual materials to provide the answers to the following questions: What is *tya:pa*? Which community uses it? What is *tya:pa* made up of? What are the benefits using *tya:pa*?



- Students discuss the benefits using *tya:pa* or similar items in their homes. They can look at various aspects: economic, environmental, practicality, etc.

### **Period 2:**

- The teacher delivers a short lecture and shows audiovisual materials about traditional and modern technologies.
- Students discuss the type of technologies used in their homes or locality, and identify at least three differences between the traditional *tya:pa* and modern water tanks.
- Students fill in the last column of the KWL chart: L, what they have learned.

### **Period 3:**

- The teacher provides instructions on this practical activity (drawing and making *tya:pa* and making a poster) .
- Students draw a *tya:pa* and a modern water tank.
- In groups, students prepare posters to present *tya:pa* and its benefits.
- Students make small *tya:pa* with clay.

### **Exhibition:**

- The class prepares an exhibition of the small *tya:pa* that they made and the posters they designed.
- Students show their work and describe their work to visitors.



## Lesson Plan 6: Traditional knowledge related to plants and soap-making

| Curricular subject                                 | Grade | ICH elements  | Country    | Duration |
|--|-------|---|------------|----------|
| Biology, Chemistry, Geography<br>Students' project | 9     | Traditional knowledge related to plants and soap-making | Kyrgyzstan | 1 month  |

### Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Learn about traditional knowledge related to plants and soap-making.</li> <li>Acquire basic information about ethno-botany.</li> <li>Learn about the history of soap-making in Kyrgyzstan.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Learn to make soap.</li> <li>Practice discussion skills.</li> </ul>   |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Understand the importance of local plants and their uses.</li> <li>Become aware of the importance of safeguarding traditional knowledge related to local plants.</li> </ul>                           |

**Special materials required:** Audiovisual resources, plants and other materials required to produce soap.

### Activities:

The activities were conducted over a period of one month.

- The teacher begins by presenting information about traditional knowledge related to plants and the history of soap-making. Students watch videos on the topic.
- Independently, students research medicinal plants within the territory of Kyrgyzstan (e.g. where the plants grow and the plant properties).
- At home: Students gather the plants and other materials needed for making traditional Kyrgyz soap. They try to identify possible modern technologies to replace unavailable traditional ones used in Kyrgyz soap-making. They make their own soaps using plants (medicinal herbs). Ideally, they make a video of the process.
- In class, students exhibit their soap (and videos, if relevant), answer classmates' questions, and discuss their techniques.

## HISTORY AND SOCIAL SCIENCES

### Lesson Plan 7: Family history: Preparing a family tree

| Curricular subject | Grade | ICH elements                               | Country    | Duration  |
|--------------------|-------|--|------------|-----------|
| History            | 9     | <i>Shezhire</i> : Drawing up a family tree | Kazakhstan | 3 periods |

#### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Learn about the main methods of studying human heredity.</li> <li>Understand what a genetic code and DNA are.</li> <li>Learn the method for preparing a family tree.</li> </ul>  |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Collect and select information; determine an appropriate method of training for yourself.</li> <li>Cooperate with other students, parents, extended family, community.</li> </ul>  |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Recognize the importance of family traditions.</li> <li>Gain respect for your heritage and the heritage of others.</li> <li>Become aware of the importance of traditional knowledge, its safeguarding and transmission to the younger generation.</li> </ul> |

**Special materials required:** Drawing paper; pencils or markers; glue; ruler; pen.

#### Preparatory activity:

- Students interview their relatives to collect information about their families, clans and tribes, and take photos. They research their families' traditions, customs and rituals. They compile local fairy tales, proverbs and sayings related to their family or clan.

#### Activities:

- The teacher presents methods of studying human heredity and recording family links.
- The teacher introduces the family tree and explains that such trees have been prepared since the ancient times. The teacher shows the family trees of famous people (e.g. Abay, Kurmangazy, Queen Victoria, etc.).

- The teacher introduces the rules and symbols used in genealogy to represent genetic family history.
- Students analyse the families of famous people, paying attention to the genetic transmission of traits.
- The teacher explains that *shezire* allow people to honour the memory of their ancestors, not just as a tribute, but also to have healthy and strong children. Students use their own examples and teachers' examples to analyse and discuss the usefulness of this tradition.
- Students draw the family trees of their families, including information on their clans and tribes. They present their work to the class.

## Lesson Plan 8: Kazakhstan during the Second World War

| Curricular subject | Grade | ICH elements                            | Country    | Duration |
|--------------------|-------|---|------------|----------|
| History            | 9     | <i>Shezire</i> (knowledge of genealogy) | Kazakhstan | 1 period |

### Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>• Learn about the participation of Kazakhstanis in the Second World War.</li> <li>• Collect information from their family archives about relatives who participated in the Second World War.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>• Develop practical research and presentation skills.</li> </ul>  |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>• Acquire a sense of belonging, thanks to their knowledge of their family history.</li> <li>• Respect their heritage and other people's heritage.</li> </ul>  |

### Preparatory activity:

- In preparation for the class, students collect information about their relatives who participated in the Second World War. The teacher needs to allocate adequate time to contact and interview relatives. Note: Not all students will have family archives or access to such information.



## Activities:

- The teacher introduces the structure for presentations on the topic “My relatives during the Second World War”.
- Individually, students classify the information they collected according to the proposed structure.
- In groups, students develop presentations in which they explain about their relatives who participated in the Second World War.

## Lesson Plan 9: Looking back at *Kimjang* Culture: A school extra-curricular project

| Curricular subject | Grade | ICH elements  | Country           | Duration  |
|--------------------|-------|---|-------------------|---|
| History            | 7-9   | <i>Kimjang</i> : the collective process of making and sharing <i>kimchi</i> | Republic of Korea | 3 periods of class + research time for students |



## Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>● Understand the history behind problems that communities face today.</li> <li>● Learn about cultures, traditions and values in different time and places.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>● Enhance the capacity to use, analyse, compare and integrate learning materials.</li> <li>● Discover ways to protect and transmit culture.</li> </ul>                |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>● Foster respect for the values of democracy and peace.</li> <li>● Appreciate the benefits of collaboration within a community support system.</li> </ul>             |

## Activities:

This project was conducted over a period of 3 months.

- Students watch videos and exchange their experiences about *kimchi* and about the collective process of making and sharing *kimchi* within a community.
- The teacher presents information on what living heritage is.
- In groups, students research different practices related to gastronomy and especially *kimchi*-making. They also explore the links between *kimchi* production and sustainable environmental and economic development.
- Students develop short videos of their findings and present them to the class.
- In class, students discuss the following issues:
  - Identity and diversity of our cultures: what does this mean for our class, school and local community.
  - Can we safeguard the *kimjang* culture? How can we do that?

## CIVIC EDUCATION

### Lesson Plan 10: Dreamers, what did the *namsadang nori* group dream of? A class project

| Curricular subject  | Grade | ICH elements                            | Country              | Duration  |
|---|-------|---|----------------------|-----------|
| Korean language,<br>Social studies,<br>Civic education,<br>Physical education | 5     | <i>Namsadang nori</i><br>performing art | Republic<br>of Korea | 5 periods |

#### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Learn about the transmission and the history of <i>namsadang nori</i> and its general structure.</li> <li>Understand how people in the past were using <i>namsadang nori</i> to promote human rights.</li> </ul>                                 |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Physical skills: Use a slackline and spinning plates to learn more about how <i>namsadang nori</i> is performed.</li> <li>Discussion skills: Suggest actions that can promote human rights, inspired by people's efforts in the past.</li> </ul> |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Appreciate the importance of human rights and behave accordingly.</li> </ul>   |

**Special materials required:** Audiovisual resources, a slackline and spinning plates, decorations for the performance.

#### Activities:

- The teacher introduces the concept of human rights.
- Students become familiar with what living heritage is by watching videos and looking for information about *namsadang nori*. They summarize their findings in writing.
- Students practice with the slackline and spinning plates to experience some of the performing arts used in *namsadang nori*.
- Students share their impressions of *namsadang nori*.



- Students reflect on famous *namsadang nori* quotes from a human rights perspective and compare these with lyrics from popular contemporary K-pop (Korean pop music) groups.
- Students create messages they would have liked to share if they had been part of a *namsadang nori* troop during the Joseon Dynasty.
- In groups, students research ICH elements similar to *namsadang nori* that are practiced in different places in Korea or in other countries. They compare their characteristics and their main stories and messages.
- In groups, students study ICH elements similar to *namsadang nori* that were practiced during different periods in the past and those that are practiced today. They compare their characteristics and their main stories and messages.
- In groups, students collect examples of human rights violations (at home, at school, in the community or the country). They create and perform a short *namsadang nori* play to express their feelings about this human right violation.



## ARTS AND CULTURE

### Lesson Plan 11: Thai Lanna woodcarving

| Curricular subject | Grade | ICH elements  | Country  | Duration |
|--------------------|-------|---|----------|----------|
| Lanna handicrafts  | 4-6   | Traditional Lanna wood carvings and engravings based on local wisdom. | Thailand | 3 hours  |

**Special materials required:** Selected audiovisual materials with carving pattern, wood, woodcarving tools

#### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Understand the artisanship required for making wood carvings and decorative patterns.</li> <li>Learn the history of traditional woodcarving patterns.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Design and carve patterns in wood.</li> </ul>  |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Be proud and interested in safeguarding and transmitting cultural values.</li> <li>Develop a sense of belonging to the community.</li> </ul>                     |

#### Activities:

- The teacher shows pictures of wood crafts and asks students how they relate to them.
- The teacher shows the class YouTube clips about the woodcarving tradition of Ban Thawai Village and asks students to identify as many crafts from the clips as possible. Then they discuss the making process, significance and cultural elements manifested in the traditional artisanship.
- The teacher and the local woodcarving master provide further information about woodcarving and decoration pattern-making.
- Students learn how to carve traditional patterns and modern patterns on wooden panels. The teacher and local woodcarving master supervise and train them how to make the patterns.

## Lesson Plan 12: Kite design

| Curricular subject         | Grade | ICH elements            | Country  | Duration |
|----------------------------|-------|-------------------------|----------|----------|
| Culture and arts education | 7     | Traditional kite design | Cambodia | 1 period |

### Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>Discover traditional Khmer kite patterns.</li> </ul>  |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>Learn the techniques used to design and produce kites.</li> <li>Develop creativity skills.</li> <li>Develop teamwork skills.</li> </ul> |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>Appreciate art as a basis for learning about the Buddhist religion.</li> </ul>  |

**Special materials required:** Audiovisual materials and textbooks, coloured paper, rice paper, scissors, knives, wood, stickers, pattern drawings.

### Activities:

- The teacher shows the class pictures of Khmer kites and kites from other countries and explains the history of the traditional Khmer kite.
- Students watch a video about Khmer kites. They discuss the different shapes and patterns.
- The teacher introduces the raw materials traditionally used for making kites, and demonstrates the step-by-step technique of how to make a kite.
- Students follow the steps and make their own kites. They display their kites in the classroom and walk around to see and discuss their classmates' creations.



## HEALTH AND PHYSICAL EDUCATION

### Lesson Plan 13: Kyrgyz traditional games

| Curricular subject                    | Grade | ICH elements   | Country    | Duration |
|---------------------------------------|-------|--|------------|----------|
| Physical education,<br>Social studies | 4     | Traditional games:<br><i>Ak Terek Kok Terek</i> (White Poplar Blue Poplar) and<br><i>Altynshakek</i> (Golden Ring) | Kyrgyzstan | 1 period |

#### Learning objectives:

|                  |   |
|------------------|---|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>• Understand what heritage and ICH are.</li> <li>• Learn the rules of the traditional games <i>Ak Terek Kok Terek</i> (White Poplar Blue Poplar) and <i>Altynshakek</i> (Golden Ring).</li> <li>• Understand the meaning and social functions of games.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>• Develop endurance and coordination skills.</li> <li>• Strengthen communication skills.</li> <li>• Develop teamwork skills.</li> </ul>  |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>• Gain a sense of responsibility for safeguarding cultural heritage of the Kyrgyz people.</li> </ul>   |

#### Activities

- In the classroom, the teacher starts the lesson by explaining what heritage and ICH are, using a brief version of the sample lesson plan: What is ICH? (Tool 1).
- The teacher explains the rules of the traditional game *Ak Terek Kok Terek* (White Poplar Blue Poplar) and describes its social functions.
- All move to the schoolyard. The teacher describes the game *Altynshakek* (Golden Ring) and its social functions.
- Students discuss other traditional games that promote physical strength and courage and that also have the objective of uniting people.
- The students and the teacher select jury members among themselves and play the games.

- The selected jury members evaluate the teams’ performances and announce the winner.
- The students discuss what they have learned, what was interesting during this class and what more they want to know on this topic.

**Homework:** Students talk to their parents and grandparents about traditional games they know and played in their childhood, take notes and present their findings in the next lesson.

## Lesson Plan 14: Respecting our Bodies: Making *mandalas* for *mha puja*

| Curricular subject  | Grade | ICH elements                                    | Country | Duration               |
|---|-------|---|---------|------------------------|
| Health and physical education, Mathematics and Social studies | 7     | <i>Mha puja</i> ritual – Making <i>mandalas</i> | Nepal   | 3 periods + exhibition |

### Learning objectives:

|                  |  |
|------------------|--|
| <b>Knowledge</b> | <ul style="list-style-type: none"> <li>• Learn about the <i>mha puja</i> ritual and <i>mandalas</i>.</li> <li>• Learn what a balanced diet is and why it is important for health.</li> </ul> |
| <b>Skills</b>    | <ul style="list-style-type: none"> <li>• Practice measurement and division skills.</li> <li>• Learn how to make <i>mandala</i> stencils and a food <i>mandala</i>.</li> </ul>                |
| <b>Attitudes</b> | <ul style="list-style-type: none"> <li>• Respect one’s own body, other people’s cultures, and ICH knowledge.</li> </ul>  |

**Special materials required:** Thick paper for the stencils, different types of food (to be prepared by the students or by the school).

### Activities:

#### Period 1:

- Students fill in the first two columns of a Know, Want, Learn (KWL) chart about the *mha puja* ritual.
- The teacher presents key information about the *mha puja* ritual.
- Students measure and create a *mandala* stencils.



### Period 2:

- Students describe what nutritious foods they eat at home and in their culture.
- In groups, students classify and map the types of food they eat.
- Each group presents its findings to the class.
- In groups, students discuss who will bring what types of food to create balanced diets on the *mandala*.
- Students continue working on their *mandala* stencils.

### Period 3:

- Students discuss their everyday foods and whether they eat a balanced diet.
- Students finalize their *mandalas* by adding food to the *mandalas* that represent a balanced diet.
- They take photographs of the completed *mandalas* before cleaning up.
- They complete the third column of the KWL Chart.

### Period 4:

- Students organize an exhibition of the *mandala* photographs. They prepare the exhibition space: clean the room, set up the sound system and projector (if needed), collect the exhibition photos, create labels, and hang up the photographs.
- The class invites other school students, teachers, principals, parents and local resource persons to the exhibition. During the exhibition, students stay beside their photographs and explain them to the visitors.



## Tool 4: Gathering information

### Common methods of collecting information

There are many ways to collect information. The most common methods are desk research and interviews.

**Desk research:** This method involves collecting information written and compiled by other people. Written information is published in books and articles, and on the internet. You can find information in various places: libraries, museums, community learning centres, universities and research centres, government offices and other institutions and on the internet.

It is important to assess the quality and reliability of the information that is available. Reliable online resources about ICH include the UNESCO website on the 2003 Convention, the interactive tool “Dive into ICH” and official ICH websites dedicated to living heritage in your country.

Note that information that has been published was collected at a certain time and place, and the facts may have changed since the information was published. It is important to understand the context of published information and use it appropriately.



Through the desk research process, you might come across resources about ICH practiced by communities in other regions and countries. Some ICH elements in other places can be quite similar to the element you are researching. Sharing such information with your students will help them to appreciate that cultures are diverse but that there are also some similarities, and we are all connected.

**Interviews:** This method involves collecting information directly from people who have first-hand experience with the living heritage, such as people from the community, students and their family members, representatives of a cultural association, etc. Interviews can be done with individuals or small groups.

The interviewer asks questions to deepen their understanding of the element and of the practitioners, including questions about the values and meanings of the living heritage. Interviews involve reflecting, listening and observing. The interview process can also involve practicing the living heritage element.

Interviews can be structured (i.e. the interviewer prepares and uses a standard list of questions) or semi-structured (i.e. the interviewer prepares some questions in advance but also asks other questions that arise based on the responses to previous questions). Unstructured interviews can often reveal information that the interviewer did not expect.

## Guidance on conducting interviews and field visits

### *Make appointments*

Make an appointment to visit the practitioners and community members. You could meet them where and when they practice their living heritage. If you are not from the community, it is helpful to have a contact person in the community who can introduce you to people practicing the ICH you are interested in. They can also inform you about the do's and don'ts, so that you will know how to behave respectfully.

### *Prepare questions in advance*

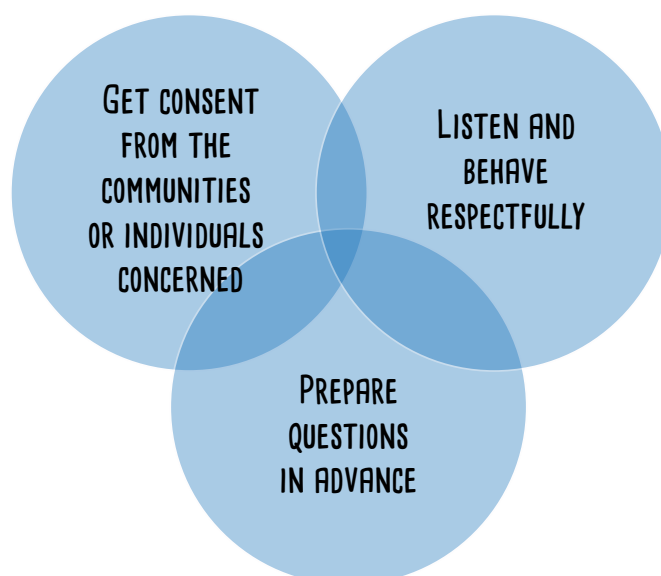
When you collect information about living heritage, ask questions about the element, its transmission and its viability. For instance:

- **What** is this living heritage?
- **Who** practices it?
- **When** is this living heritage practiced?
- **Where** is this ICH practiced?
- **Why** is this ICH important to the community?
- **How** is it practiced?

More detailed questions can then be asked to get further information. A list of questions is available in the “Learning about a living heritage element” section below.

### *Adopt an ethical approach to interviews*

Interviews and other research and documentation activities involving community members should always be conducted in an ethical manner. That is, the activities should conform to norms for acceptable behaviour within the society or community you are visiting. The 12 Ethical Principles for Safeguarding Intangible Cultural Heritage may provide useful guidance. [CLICK](#)



All interactions with the communities or individuals should be **honest** and **transparent**, and it is essential to have their **free, prior, and informed consent**.

**FREE**

- ▶ No one forces them to agree with the action or decision.

**PRIOR and**

- ▶ They were informed and gave their consent before any action took place.

**INFORMED**

- ▶ They have all the necessary information available before making a decision.

**CONSENT**

- ▶ They agree to collaborate with you.

### *Behave respectfully*

The information-gathering process is based on mutual respect, dialogue and inclusion. When you meet the community or practitioner, introduce yourself and the purposes of your visit. Be culturally sensitive and follow the local customs. Be aware of any bias you might have. A bias could lead you to misinterpret information.

### *Engage in participatory mapping*

Community members can contribute to the information-gathering process by compiling their knowledge and perceptions of ICH in the format of a map. Ground and sketch maps offer local communities a means of compiling and visualizing their knowledge and perceptions of ICH in relation to the surrounding spaces. These maps are simple and efficient communication tools. Participative mapping can also be used as a tool for assessing students' understanding of the lesson or the learning objectives.

### *Record the information*

The participative research process is extremely valuable because it contributes to safeguarding living heritage. It is therefore important to record interviews and other interactions properly. Accurate records will not only be useful for the school activity you are planning, but could also be useful for the community or practitioner concerned (if they want to consult it at a later stage).

There are many techniques of recording information:

#### **Take notes**

A paper and a pen is a simple and efficient way to record information. Write down all the answers; try to capture as much detail as possible. One person can be in charge of taking notes while another one is conducting the interview. After the interview session, you could ask the interviewee to check your notes to make sure you understood the ideas correctly.



### **Make an audio recording**

Dictaphone and mobile applications are useful tools to record interviews.

Tips for creating a good audio recording:

- Indoors: if possible, look for a large room with things that can absorb sound, such as rugs or curtains.
- Outdoors: place the recorder or microphone close to the ground. If possible, avoid windy days and crowded places.

### **Take photographs**

Photography is often used to compliment audio recording in documenting an ICH practice. Photographs can be collaboratively interpreted; explanatory narratives can be added for a more comprehensive understanding. Photographic documentation and analysis can be done together with students.

### **Make a video recording**

Video is a very comprehensive media, capturing both sound and moving images. The filming can be done by teachers, students or the community members themselves. In participative filmmaking, community members learn to use video recording technology and operate it themselves, as opposed to being filmed by people from outside their community (teachers, students and technicians). This method allows the community to express its own voice, contributing to inclusive processes of safeguarding.

## ***Collecting information for school activities***

Information-gathering activities can help you learn more about the ICH element you have selected, while also creating memorable and engaging experiences for the participants.

Tips for information gathering:

- Whenever possible, involve your students in collecting information about the selected ICH practice. Students can collect information in various ways, including conducting interviews with their families and community members; visiting workshops and cultural institutions to observe practices and take notes; compiling and analysing audiovisual materials; and collecting information from online resources, publications, etc.
- If you collaborate with other teachers to collect information, divide up the tasks. For example, a physics teacher could look into the scientific dimension of the element, while a social studies teacher could search for information related to the historical and social aspects of the element, for instance specific gender roles related to the practice. Such teamwork enables you to gain various types of information about the ICH element and to build a deeper understanding of the living heritage element. This also allows teachers to develop complementary activities in several subjects.

- Besides interviewing community members, you can also visit their homes and workshops to learn more about their practices.
- After you have reviewed the information and prepared your school activity and materials, you could ask the community to give feedback on the use of the information. They will be able to confirm if the information is correct, if it is presented in a respectful way, and if it represents various viewpoints in the community (people from different genders, ages, social status and other groups). Their opinions and ideas will help you present their living heritage more accurately and prepare better activities for your school.



Producing a participative video or photography exhibition can motivate students to do more in-depth research and enable them to achieve the set learning objectives more easily.

## Learning about a living heritage element

Possible questions to ask in interviews, and to guide you when collecting information:

### What is this living heritage?

- What is it called?
- What kind of practice is it? (e.g. dance, agricultural practice, ritual, festival, knowledge about food, belief system, craft, traditional sport, etc.)
- Is it a combination of living heritage elements? (e.g. a ritual that involves different craft items and food preparation.)

### Who practices it?

- Is this living heritage element practiced by everyone in the community or only by people from a particular group, for instance a particular age group, religion or sex? Does the living heritage element reinforce specific gender roles?
- Do your students or their families practice this living heritage element?
- Do people practice this ICH element in their everyday life? Do they make a living from it?
- Are there masters of this element who pass down the knowledge to other people?
- Has there been a decline in the community participation in this living heritage element? If so, why?

**When is this living heritage practiced?**

- Is it something people do every day?
- Is there a specific time of the year for it? (e.g. only at certain times in the agricultural or lunar cycle.)
- Is it performed only when there is a specific reason?

**Where is this ICH practiced?**

- Is it performed or practiced in a specific kind of space or location? For example, is it only practiced at home, only in a religious place or only in a particular street? Or is it practiced across an entire geographical area? (e.g. in a specific village, on a particular mountain, in a certain province or in a group of countries.)

**How is it practiced?**

- What do people do or not do?
- What tools, objects or materials are used to make it happen?
- How did the people acquire the knowledge and skills? How do they pass it on the next generation? Are there traditional methods of transferring skills and knowledge that can inspire some activities in your school?

**Why is this ICH important to the community?**

- What meanings and values does it have for them?
- How do they feel when they are practicing this living heritage?
- Why does the community want to continue the practice in the future?



## Tool 5: Teaching with living heritage in a multi-cultural classroom environment

You may have found out that your students have very diverse socio-cultural or geographic backgrounds. As a result, there may be many differences between the students in terms of their living heritage, and even within groups some families may have different practices and knowledge. In such a context, it is not possible to select a living heritage element for a school activity that all of the students are familiar with. On the other hand, multicultural classroom environments provide opportunities to explore multiple perspectives, to better understand and respect diversity and to develop a sense that we all belong to humanity. These themes are all part of global citizenship education. Teaching in multicultural environment is challenging, but can become an asset. The following suggestions can help you turn a challenging situation into an opportunity for your students.

### Select widely practiced elements

Some elements, such as popular rituals and celebrations, large festivals and New Year celebrations, are usually widely known. Most likely, students will be able to recognize and connect with lessons on these themes, even if they themselves do not practice them. Such lessons may even enable students who do not practice such elements to better understand and appreciate them.

South-East  
Asia

### Celebrating new year festivities (South-East Asia)

In South-East Asia, the traditional New Year is called Songkran in Thailand, Peemai in Lao PDR, Chaul Chnam Khmer in Cambodia and Thingyan in Myanmar.

The New Year is celebrated over several days and provides multiple opportunities for everyone to observe and enjoy the events. Celebrations include family-based traditions. For example, people visit the temple with family members, clean their homes and pay respect to their elders. Also, numerous cultural shows are organized.

For foreigners, the most well-known aspect of the New Year celebrations is probably the water splashing, in which everyone can take part.

School lessons and activities based on the traditional New Year celebrations are likely to interest all students.

## Host cultural days, exhibitions and festivals

Hosting a cultural day or an exhibition is an effective way to celebrate diversity in a school. Events on a cultural day can include food tasting, performing art shows and craft workshops. The school or the community can suggest a theme: for instance, traditional sports or clothing. Students and their families, community members and teachers from all backgrounds can participate. Such events can also provide greater insight into school or class diversity. Also information gathered during such events can inspire you to develop new activities and lessons.



### Showcasing students' heritage at a school festival (Philippines)

The annual Music, Art, Physical Education and Health (MAPEH) Festival at the Pres. Sergio Osmeña, Sr. High School Manila, Philippines, is an opportunity for students to share their cultural heritage with their peers. Students at the school come from all over the country, so the MAPEH Festival celebrates the diverse types of dances and songs from the different regions and ethnic groups of the Philippines. In preparation for the festival, each class prepares a choreography based on one of the student's traditional dances. This student takes the lead in teaching his or her classmates, which is very empowering.





## Encourage students to discuss and exchange information

A specific living heritage element can become the starting point for an activity and for a discussion. For instance, a lesson that introduces dishes prepared by a specific community for weddings can be an opportunity for all of the students in the class to discuss the types of dishes they prepare for wedding celebrations in their communities and to compare the dishes to find similarities and differences. Such exchanges encourage students to discover and appreciate diversity. It is essential that students remain polite and respectful. Therefore it is important to set ground rules before discussions begin, such as telling students to describe rather than judge.



### Comparing diverse regional clothing (Pakistan)

In a Pakistani college, a teacher organized a social studies lesson on traditional embroidery and clothing to illustrate the region's cultural diversity. Students researched traditional clothing in the region and examined samples of embroidery. They discussed the differences between men's and women's clothing, and their various uses. They also wore the traditional clothing of their own communities to school and explained the special features, meanings and values.





## Encourage students to get involved in gathering information

Students tend to learn more about living heritage when they are involved in gathering information about it. A task that students can do is to find and document cultural practices that their own family or community participate in, and then share this information with their classmates.



### Documenting a local practice during a field visit (Thailand)

In Ban Mae Ngon Khilek in Thailand, students visited several communities to gather information about a woven bamboo charm that people hang up to protect their homes: the *talaew*. They initially documented the *talaew* from the Tai Yai community. They then discussed the talismans of other ethnic groups and compared them to find similarities and differences.

## Select living heritage elements from the various communities in the local area

In a multicultural context, it is essential to connect the school with all of the various communities in the area. To create an inclusive environment in the classroom, integrate



living heritage elements from the various ethnic and cultural groups of students into your lessons and activities throughout the school year. Avoid favouring one ethnic group over others. Invite guest speakers, such as parents and heritage practitioners, from each of the various ethnic groups and communities, to share their knowledge and practices.



### Studying practices from the Tamang community (Nepal)

In Nepal, schools in the Kirtipur Municipality were originally only interested in ICH elements from the Newa community. However, after they met with community representatives, it became clear that a large community of Tamang people also lived in the area. As a result, they decided to include the celebrations of the Tamang community's *Sonam Lhochhar* in their local curriculum and develop several related lessons.

## Overcoming differences

In some cases, even if you make efforts to create an open, multicultural context that welcomes various types of living heritage, some students may be uncomfortable or reluctant to engage in activities linked to certain living heritage elements. This may be because in their community certain practices may be restricted to specific groups (e.g. only men, or only unmarried women), or they are not practiced at all. In such cases it is important to explain to students that living heritage can evolve over time and that a practice can change. While the students should not be forced to engage in activities that make them uncomfortable, they should be made aware that in order to have a peaceful society, it is important to respect others and the ways they practice their heritage, even if those practices differ from their own. If given the opportunity, students will discover and learn to appreciate cultural diversity. They will learn to live peacefully with people who are different from them, with tolerance and respect, and thus become true global citizens.

## Tool 6: Answers to questions you might have ...

| Teachers' questions   | Answers/solutions  | For more information, consult the other booklets in this Resource Kit  |
|---|--|--|
| <p>The subject I teach is not related to culture. Is this approach (bringing ICH into education) useful for me?</p> | <p>Bringing living heritage into schools does not always mean teaching about living heritage and culture, it can often mean using living heritage to make other subjects (e.g. mathematics and science) more easily understood or more interesting for students. It also helps contextualize lessons and activities. This approach can be applied to the any subject and extracurricular activity.</p> <p><i>"I invite everyone to participate in this type of approach; to discover something new for themselves as teachers." Madina Bekenova, Kazakh language and literature teacher, Gymnasium school No. 8, Kazakhstan.</i></p> <p><i>"The project helped me to diversify my lessons, gain new knowledge and valuable experience. Just do it.: Rano Abdukova, History, Geography and Social Science teacher, EC Ilim Complex School, Kyrgyzstan</i></p> | <p>To learn more about what teaching with living heritage means and the benefits of this approach, see Booklet 2.</p> <p>See Tool 2 and Tool 3 (Booklet 8) for examples of how to integrate ICH into various subjects. (Booklet 8)</p> |
| <p>I do not know anything about culture. Is this approach feasible for me?</p>                                      | <p>The easiest starting point is developing activities connected to your own living heritage or that of your students. They can share their knowledge with you and with the class. There are also many partners who can provide you with information and inspiration. You can reach out to other teachers, parents, community members, cultural associations and professionals to get their support.</p>   | <p>See Step 1 in Booklet 4 to learn how to identify partners.</p>  |



| Teachers' questions | Answers/solutions   | For more information, consult the other booklets in this Resource Kit |
|---------------------|---|---|
|                     | <p>"I always try to move forward, learn something new and foster in students the aspiration for constant development and learning. I also want to diversify my lessons, introduce something new and inspire my students. It was very interesting for me to participate in the project. I learned a lot about cultural heritage, about ICH and about new teaching methods." Bakytbekkyzy Aisezim, Mathematics, Ethics and Literature teacher, School #95, Kyrgyzstan</p> |   |

The curriculum is so full. How can it accommodate an additional subject on living heritage?

Bringing living heritage to school does not mean creating a new subject. Instead, it is a method that can be applied to existing subjects, lessons and activities in schools.

It is likely that some subjects at your school already integrate living heritage, for instance art. In Cambodia, for example, lessons in the subject 'culture and arts education' are enriched with examples of local arts and crafts.

In Thailand, practices and beliefs related to a talisman made from woven bamboo were integrated into eight subjects: mathematics (shapes and forms), physical education (body movements), social science (religious beliefs and teachings, and social bonds), art (drawing), science (natural resources), career development (community-based vocational training and economic regeneration through the selling of *talaew*), English and Chinese language (related vocabulary) and Thai language (background and history).

To learn more about ways of bringing living heritage into lessons, and about the potential connections to existing subjects, see Tool 2 and Tool 3 of this booklet (Booklet 8).

| Teachers' questions  | Answers/solutions  | For more information, consult the other booklets in this Resource Kit   |
|--|--|---|
| <p>My schedule is very packed. How can I find the time to prepare these additional activities?</p>   | <p>It is true that preparing new activities requires time, but it is also a good investment. Once your activities are developed, you will be able to implement them again in the following years. You do not need to work alone. Invite other teachers in your school, members of the community and experts from relevant institutions to share the preparation workload.</p> <p>You can save time by exploring living heritage you are already familiar with. You will already have some existing knowledge and can collect additional information from people around you or during cultural events you normally attend.</p> <p><i>A Nepalese teacher, Sabitree Maharjan, found inspiration for one of her mathematics lessons in a celebration happening in her own family. While she helped with the preparations, she documented and compiled information and photos about the ceremony, which she then used in her class.</i></p> | <p>Follow the six-step method (Booklet 4).</p> <p>The examples from other teachers that are provided throughout this Resource Kit are a good source of inspiration.</p> |
| <p>My school already implements so many other educational programmes, such as Global Citizenship Education, Education for Sustainable Development, Mother-Tongue Education, and Social and Emotional Learning. Is the teaching with living heritage approach compatible?</p> | <p>All of these approaches aim to improve the quality of education, so they are all compatible. Teaching with living heritage can also reinforce the pedagogical principles that you are already implementing, and also achieve the additional goal of safeguarding cultural heritage.</p> <p><i>In Pakistan, in a Pukhtunwali community, students read a local folktale. They imagined two characters and wrote their own story based on Pukhtunwali customs. Then they reflected on and discussed aspects of Pukhtunwali culture that may support negative stereotypes and infringe on the rights of women. The local tale was the starting point for exchanges on broader human rights issues.</i></p>  | <p>Learn more about this in Booklet 3.</p>  |

| Teachers' questions   | Answers/solutions   | For more information, consult the other booklets in this Resource Kit |
|---|---|---|
| <p>In addition to my usual lesson preparation, what resources will I need to implement the learning activities and reach the learning objectives?</p> <p>Do I need special budget to implement this approach?</p> | <p>You may need some resources for developing activities with living heritage, such as stationery, equipment, transportation, etc. You can be creative and use what you already have (you are probably already using some resources for other activities) and you can also collaborate with partners who have the required resources.</p> <p>Bringing living heritage into schools does not necessarily require an additional budget. If funds are needed for some activities (e.g. to pay for transportation for a field trip), consult with your school management team and colleagues to identify existing funding opportunities in and out of school.</p> <p>Teachers from Ban Ku Ku School in Thailand have developed a network of local government institutions and other organizations that enables them to borrow musical instruments and cultural accessories, at no cost. These items are used by students when participating in cultural celebrations and related lessons.</p> | <p>See Booklet 4, Step 2</p>  |

My classes are very large. How can I implement this approach?

In large classes, students are more likely to have diverse backgrounds, and varying interests and skills. Keeping everyone engaged can be challenging, but bringing living heritage into your school can be an asset because the approach often encourages students to become more interested and engaged in the lessons, and they then become more cooperative and disciplined.

A participating teacher noted that 'The experience is enjoyable. Students were able to remain attentive for longer periods of time, and we managed well, even with large numbers of students'.

To manage culturally-diverse groups, consult Tool 5 in Booklet 8: Teaching with living heritage in a multicultural classroom environment.



| Teachers' questions  | Answers/solutions   | For more information, consult the other booklets in this Resource Kit                                 |
|--|---|---|
| <p>My students are from different cultural backgrounds. Which ICH element should I choose for my activities?</p> | <p>Teaching students from different cultural backgrounds can be challenging, but there are ways that you can turn this challenge into an enriching opportunity for your students. You could for instance:</p> <ul style="list-style-type: none"> <li>● Select widely-practiced elements that all or most students are familiar with.</li> <li>● Host cultural days, exhibitions and festivals at which all students can display or describe their cultural practices.</li> <li>● Encourage students to learn about their own living heritage, and exchange information with their classmates.</li> <li>● Display living heritage elements from diverse communities throughout the year.</li> </ul> <p>Bringing living heritage into schools is an opportunity to promote greater appreciation for cultural diversity and greater tolerance for differences.</p> <p><i>In Nepal, a teacher developed a lesson based on a folksong from the Tamang community. After studying this song, the students – who were from several different communities – started teaching each other folk songs from their own communities.</i></p> | <p>See Booklet 8, Tool 5: Teaching with living heritage in a multicultural classroom environment.</p> |

| Teachers' questions  | Answers/solutions   | For more information, consult the other booklets in this Resource Kit                        |
|--|---|--|
| <p>Communities around the school have an interesting local tradition, but this living heritage is only practiced by the men (or the women). Can I develop a school activity connected to it?</p> | <p>Some living heritage elements are traditionally practiced only by specific groups in the community, such as only by one gender group. But even when the living heritage is strongly associated with separate gender roles in the community, teachers should encourage girls and boys to collaborate on the activities. Teachers should explain that cultural practices, norms and values can change over time. By exploring potential gender bias and strengthening positive gender roles, teaching with living heritage can become a way of raising awareness of inequality and promoting gender equality in schools.</p> <p>In Nepal, all of the students were willing to try out practices traditionally reserved for men (e.g. carpentry) or for women (e.g. cooking). The students worked together to fulfill the goal set in the lesson, and this helped them get past biases that exist in the community.</p> | <p>See Booklet 2, Section 3: The benefits of teaching and learning with living heritage.</p> |
| <p>The six-step method looks really time consuming. How can I manage to do it with my limited time?</p>  | <p>While we advise that you complete all of the steps, you can instead adapt it to your needs, your schedule and your resources. For example, you can skip some of the preparation tasks, you can collaborate with other teachers or partners to share some preparatory tasks, you can replace logistics-heavy components (e.g. a field trip) with more manageable components (e.g. inviting a guest speaker to the school, or showing your students an existing video on the topic), or you can make a video of the resource person during one activity and use the video (instead of another visit) for subsequent lessons.</p>   | <p>See Booklet 4 and Tool 7: Worksheet.</p>  |

| Teachers' questions | Answers/solutions   | For more information, consult the other booklets in this Resource Kit |
|---------------------|---|---|
|                     | <p>The first activity you will develop might take some time, but you can reuse the same lesson plan many times. Once you get used to the approach, and you know the living heritage around you better, or have gathered some resources, it will not take as long to develop future activities. As you continue to use this approach, you will learn how to simplify the organization process.</p> <p>In Viet Nam, a group of teachers studied and documented several living heritage elements. They interviewed practitioners, and took photos and videos. They turned this material into short video clips that they can reuse again and again in their classrooms every year.</p> |   |

Can I teach with living heritage at any time during the year?

Living heritage elements are practiced throughout the year, so it is always possible to find one that fits with your curriculum schedule.

For living heritage practices that only take place at certain times during a year (e.g. those associated with agricultural seasons or lunar cycle) and that cannot be aligned with your curriculum schedule, you could consider using them in extracurricular activities, all-school events or special projects.

In the Republic of Korea, students studied the *Yeondeunghoe* Festival (lantern festival). The teacher easily connected activities in the festival to social studies and art subjects. For example, students created their own lanterns in art class. The activities were organized during the period leading up to the festival to develop students' interest in the topics and in the festival itself.

See Booklet 4, Step 1,  
How and when can you schedule a lesson using living heritage?



| Teachers' questions  | Answers/solutions  | For more information, consult the other booklets in this Resource Kit  |
|--|--|--|
| <p>How do I know whether the way the information on ICH is presented in the lesson or the materials will be acceptable to the community?</p> | <p>When you involve community members in the preparation of your activity and during the teaching process, you can get feedback from them to ensure that your activity is acceptable.</p> <p><i>Ms. Dharmakala Neupane, a mathematics teacher, reached out to the students' families to learn how to make <i>khapse</i>, a local snack upon which she based her lessons.</i></p> | <p>See Booklet 4, Step 1, Who can be your partners in the school, the community and beyond?</p> <p>And see the teachers' story: Enhancing education and safeguarding living heritage through community participation in classrooms (Nepal)</p> |

How do I know if the learning objectives, activities and pedagogical materials, especially those linked to ICH, are appropriate for the level, interest and needs of the students?

It is useful to involve students in the preparation and implementation of the lesson. That way, you can test the pedagogical materials before the lesson and you can also develop activities adapted to different groups and levels.

In both Nepal and Thailand, students were involved in identifying information about local living heritage elements. They received guidance from their teachers, but they focused on themes and information they were particularly interested in. These themes were then highlighted in subsequent lessons to ensure that students would be interested and engaged in the activities.

| Teachers' questions  | Answers/solutions  | For more information, consult the other booklets in this Resource Kit  |
|--|--|--|
| <p>How do I know if my activity contributes to ICH awareness-raising and safeguarding?</p> | <p>In addition to the existing goals and objectives for your lesson, you can include additional goals and objectives about living heritage. You can also include assessment questions related to ICH awareness-raising (e.g. 'Describe the ICH you have learned about during the lesson' or 'Explain why this ICH is important for your community').</p> <p><i>At the end of each class, Kyrgyz teachers discuss with their students what they have learned about ICH. In Nepal, teachers use the Know-Want-Learn (KWL) chart and 'Exit Pass' to assess whether students have gained more awareness of ICH and about safeguarding ICH.</i></p> | <p>See Booklet 4, Step 4:<br/>Revise or define the lesson goal and learning objectives.</p> <p>And see Step 6: Evaluate the results.</p> |

## Tool 7: Worksheet: Develop your own lesson plan connecting living heritage with a school activity

### My preliminary reflections:

- What activities in my school are already connected to living heritage? (e.g. in curricular subjects, extracurricular activities, special celebrations, etc.)
- What are those living heritage elements?

Fill in this table:

| Activities | Living heritage elements |
|------------|--------------------------|
|            |                          |
|            |                          |
|            |                          |
|            |                          |
|            |                          |





## Step 1: Understand your context

### My reflections:

Examples of living heritage elements that I can find in my local area:

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*(This could be: an oral tradition, a form of performing arts, a ritual, celebrations, knowledge about nature, knowledge about a craft, traditional sports and games, etc.)*

### Activities in my school that would be the most suitable to connect with living heritage:

- |  |   |
|--|---|
| <input type="checkbox"/> A lesson                  | <input type="checkbox"/> An extracurricular activity (e.g. a school club) |
| <input type="checkbox"/> A school or class project | <input type="checkbox"/> A special event celebrated at school             |
| <input type="checkbox"/> Other (Specify)           |   |

### My potential partners:

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## Step 2: Connect a school topic with living heritage

### My reflections:

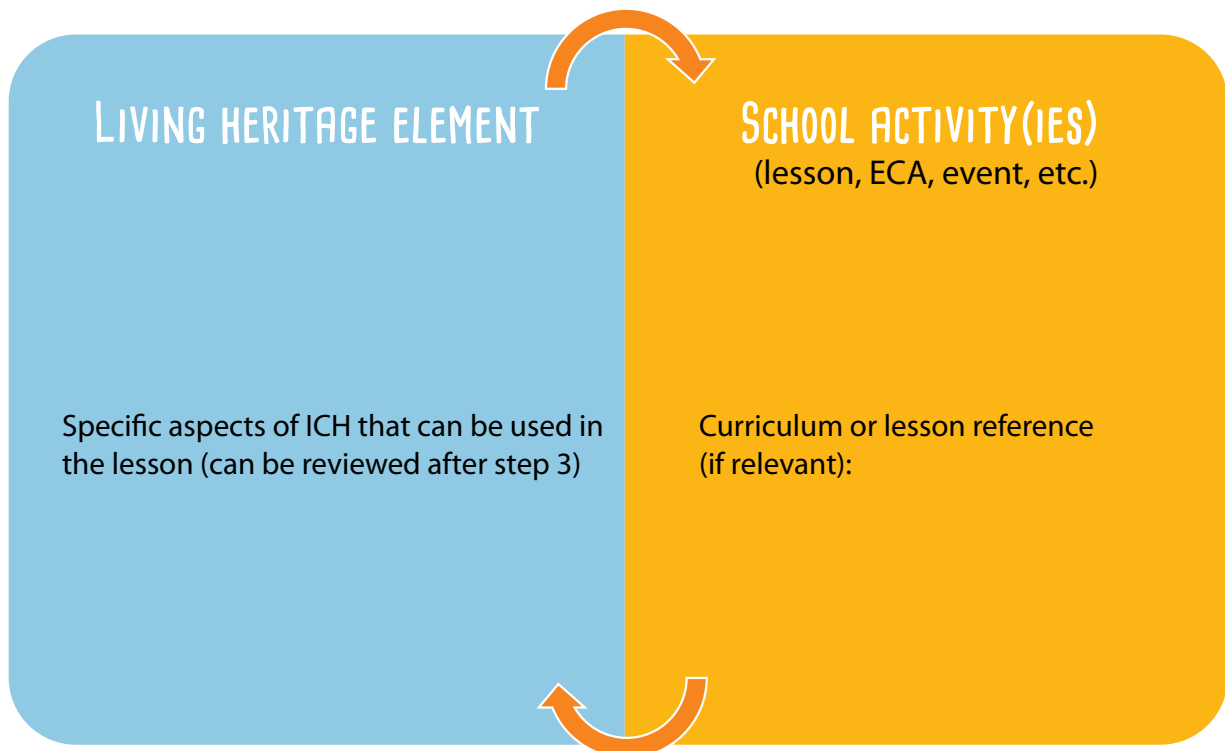
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**Connection to other programme(s)** *(if relevant, e.g. GCED, ESD, SEL, etc.)*





## Step 4: Design your lesson plan

### Goal of the lesson or activity:

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### Learning objectives:

*Fill in the knowledge / skills / attitudes framework below, or use the standard format developed by your school or used in your country.*

|           |  |
|-----------|--|
| Knowledge |  |
| Skills    |  |
| Attitudes |  |

### My reflections:

- Do these learning objectives contribute to raising awareness about living heritage (in addition to my subject's learning outcomes)?
- Do these learning objectives link to other values-based education programmes identified previously (e.g. GCED, ESD, SEL, etc.)?





## Resources needed for the activities

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**What do I need?**  
*For the class for  
 each individual  
 student, students'  
 groups*

**Do I have it already?**  
**Where can I get it  
 from?**

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### **Materials and stationery**

(Worksheets and documents for distribution, markers, craft supplies, objects related to the ICH practice, etc.)

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### **Reference materials**

(Publications, photos, videos, presentations, etc.)

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### **Logistics and equipment**

(Audiovisual equipment, transportation, a room or space, etc.)

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### **Resource Persons**

(Partner institutions, community members, colleagues, etc.)

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### **Funding**

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**Administrative procedures  
 and authorizations**

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For each activity, ask yourself:

- Is this activity realistic and feasible?
- Is the connection to living heritage making my activity/lesson more fun and interesting?
- Does this activity promote respect and appreciation for cultural diversity? Does it reduce or reinforce bias? (e.g. Any form of discrimination on the basis of sex, age, cultural or social group.)

### Step 5: Document and share

What is the most convenient method of compiling the information I collected and my reflections on the lesson or extracurricular activity?

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How and where can I share my lesson plan and experience?

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## Step 6: Develop assessment mechanisms

### Methods to assess the students' learning outcomes:

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### My reflections:

- Will the assessment mechanisms I identified above help me answer these questions?
  - Do students understand the information presented about living heritage?
  - Have students become more aware of ICH?
  - Does the school activity respect the values of the ICH practice?

### Final reflections:

Different pedagogical approaches such as GCED and ESD can add value to the lessons and extracurricular activities.

- Which of these approaches could be used in your school?
- How would they affect your lesson plan?



NOW THAT YOU HAVE BEEN THROUGH ALL THE STEPS,  
YOU MAY WANT TO REVISIT YOUR NOTES AND FINALIZE YOUR LESSON PLAN.  
HAVE FUN TEACHING!







BRINGING LIVING HERITAGE  
TO THE CLASSROOM IN ASIA-PACIFIC  
*A Resource Kit*

BOOKLET

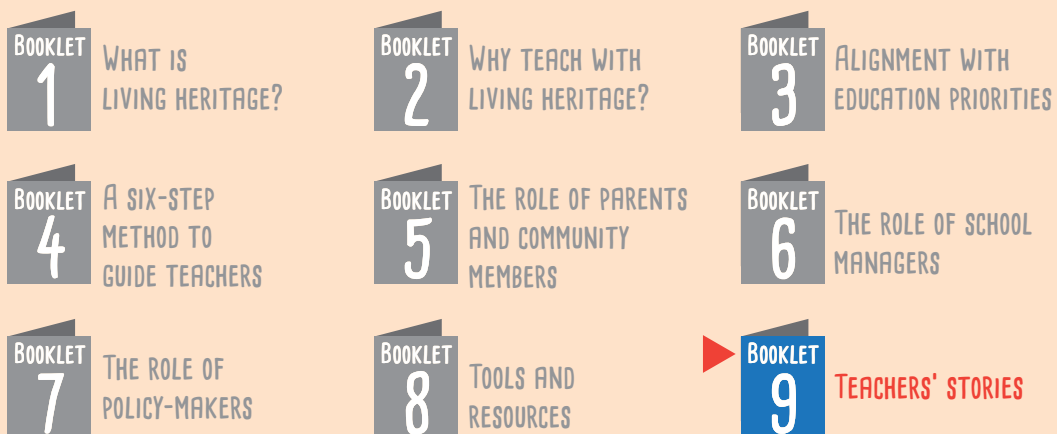
9

TEACHERS'  
STORIES



**This Resource Kit** aims to support teachers, education managers and communities to integrate local heritage into school activities, in order to make learning more relevant and engaging for students, and to safeguard cultural heritage.

The Resource Kit is made up of nine booklets:





BOOKLET

9

# TEACHERS' STORIES

## Enhancing Education and Safeguarding the Living Heritage through Community Participation in Classrooms (Nepal)

### Summary

*In Nepal, teachers collaborated closely with members of the community to develop lessons integrating local living heritage. From masters to home-makers, local people shared their knowledge to safeguard their practices. In addition to making the lessons truly engaging, the collaboration also helped shatter some social barriers.*

**Country:** Nepal (Kirtipur and Budhanilkantha)

**School subject / topic / ECA:** English, mathematics

**ICH element:** Local festivals

**Grade and age of students:** Grade 8, 14-16 years

**School:** Janasewa Secondary School and Ganesh Secondary School

In Nepal, four schools, two in Budhanilkantha Municipality and two in Kirtipur Municipality tested a new pedagogical approach: to teach some of their lessons with intangible cultural heritage (ICH). Each school identified a team of three subject teachers, one school administrator and one member of the community. After consultation with local community people, the teachers chose cultural practices that they could incorporate in their subjects. They asked their students to discuss with their family members and collect information about different living heritage practices in their homes. Then, teachers and students together compiled this information and created an ICH inventory to find inspiration.

After the inventory was created, the teachers chose an ICH that would fit well while teaching their subject. To further research on the ICH and help formulate the lessons, the

teachers communicated with people from the community. This close cooperation between the teachers and people from the community greatly helped develop innovative lessons.

The community members sometimes were well-known and highly respected for their cultural knowledge and skills. At other times, they were not specifically known to be specialists, but people who practice the living heritage on a daily basis. Both types of people were part of the community, who deeply appreciated the value of their heritage and were convinced that it was useful to share it with younger generations. They provided information about the ICH, where to get the needed materials, and even helped with the budget. They formulated ideas for lessons and ways to connect ICH with the subjects, and supported the process of exploring the communities' consent.

Teachers incorporated this valuable knowledge in the design of their lesson plans and materials. Sometimes they invited these practitioners into the classrooms as resource persons and even as teachers.

### Inviting a living heritage practitioner to the classroom

Ms. Pabitra Shakya is an English teacher from Janasewa Secondary School, in Kirtipur. Janasewa Secondary School is located in an area inhabited mostly by the Newa community, but the students are also from diverse non-Newa backgrounds. She believed that explaining some Newa cultural events and practices in her class would help students understand and appreciate their environment better.

She created a lesson on the festival of *saparu*, also called *Gaijatra*. This event is celebrated every year in the Kathmandu Valley by the Newa community to purify the souls of the dead who passed away within the same year. Newa people believe that the gates of heaven for the dead are opened on that day. The procession of *Gaijatra* will help their beloved to reach the gates of heaven if they march around the city for them on their bare feet. Those who



had someone pass away that year have a young member in the family dress up as a cow who also wears cow masks.

After asking around for resource persons on the *Gaijatra*, Ms. Shakya invited Mr. Rupendra Maharjan to work with her on this lesson. Mr. Maharjan produces the blockprint and the *sakhwa-saparu* masks for people who attend the festival. He inherited his skills from his family and brought in generations of knowledge to the students. His father was part of a community institution, Guthi. In 2020, as people were minimizing gatherings because of the COVID-19 pandemic, he was the one who took a stance on celebrating the *saparu* in Panga, an area within the Kirtipur Municipality.

Mr Maharjan is not only a recognized ICH practitioner, he is also a trainer by profession himself. He was involved throughout the 3-period lesson on *saparu* and gave short lectures to explain how the *saparu* festival is celebrated. The students could discuss with him and among themselves. They researched about *Gaijatra* and wrote an essay in English that they presented to the class. Then Mr. Maharjan explained the techniques related to his craft. Under his supervision, students got the opportunity to paint and fold paper fans and to produce cow masks. The work required patience and precision. Students became more aware about the artistic process by creating their own pieces. They also learnt to appreciate the value of creating something for a loved one who had passed away.

Pabitra Shakya and he designed a lesson where Maharjan's profession and resources as a practitioner, allowed for a perfect blend of learning and enjoyment.



The community members have a primary role as without them the information can't be known. We only know the outer surface of the ICH but when we talk to them we get to know more detail about the *jatra*. The collaboration helped me to know more about our culture.

*Pabitra Shakya, teacher, Janasewa Secondary School*

Students were fully involved in every session which helped them to understand about the *Gaijatra*. This is a way of learning by doing. Even the students from other classes were asking to do the session in their class too. Even we got to learn about ICH and how to incorporate them into the subjects and lessons. So it really helped both teachers and students.

*Pabitra Shakya, teacher, Janasewa Secondary School*



## Involving the parents in a class with living heritage

Ms. Dharmakala Neupane is a mathematics teacher in Ganesh Secondary School, in the Budhanilkantha Municipality. A large community of Tamang people live around the school area, so with 2 colleagues, they chose to develop lessons on the Tamang New Year celebrations, called *Lhosar*. Ms. Neupane designed a lesson on *khapse*, a special sweet made during this period. The English teacher proposed his students to read texts related to *Sonam Lhosar* and do some comprehension exercises. The social studies teacher introduced the Tamang *selo*, folk songs that follow a particular rhythmic and melodic pattern that are often improvised.



Compared to more conventional teaching and learning, this process definitely helped students to grow and respect individual culture through sharing with friends. It also increased their interests in subjects.

*Dharmakala Neupane, teacher, Ganesh Secondary School*



Ms. Neupane reached out to the students' mothers to learn how to make *khapse*. From this knowledge, she developed a lesson plan that ran over 4 periods. Students discussed about *Lhosar* new year and festivals from Tamang and other communities. They researched and shared about the food they prepared and ate during these periods. The ingredients and tools used for the preparation of *khapse* were used to practice geometry formulas to calculate surfaces. After the cultural and mathematical practices, the students were rewarded by a cooking class. Several mothers of Tamang students volunteered to help the class and shared their recipes. Although at home, women are the ones in charge of food preparation, boys and girls eagerly worked together to enjoy the delicacies. This initiative was very empowering for the women. This lesson demonstrated that women are also the keeper and transmitter of valuable knowledge, that was worthwhile beyond their kitchen and that added value to school education.

Teachers realized that they themselves belong to a community and can build up on their own knowledge or reach out to their relatives. Sabitree Maharjan, an English teacher in Mangal Secondary School in Kirtipur, illustrated her mathematics lesson with *janku*, a special tradition performed to worship and celebrate the grandfathers and mothers who reach 77 years, 7 months, 7 days, 7 hours. Her in-laws had recently celebrated *janku*. She interviewed her family members and took photographs of the whole process to use in her class.



The collaboration between teachers and community members was essential to bring living heritage to these schools. Although it required more time and organization, the students strongly benefited from the hands-on exercises and the teachers noticed great results and engagement. In addition, it helped overcome several social barriers on ethnicity – by inviting resource persons from different groups, and on gender – by featuring women’s knowledge. People who tend to be marginalized were duly recognized as masters and knowledge keepers of their valuable heritage.

## Organizing a survey about talaew with students at Ban Mae Ngon Khilek School (Thailand)

### Summary

Teachers organized a field survey in local communities with students to identify living heritage elements for their studies. *Talaew*, a charm made of woven bamboo, was selected based on the students’ participatory observation, resulting in rich and engaging learning activities.

**Country:** Thailand (Chiang Mai)

**School subject / topic / ECA:** Learning about *talaew*

**ICH element:** *Talaew*, bamboo talisman

**Grade and age of students:** Grade 1-6, 7-13 years

**School:** Ban Mae Ngon Khilek School

*Talaew* is a protection charm made of thin and narrow bamboo sticks woven into a circular form. Local ethnic groups practicing animistic Buddhism believe that it can ward off evil spirits. *Talaew* come in various shapes and forms and are sometimes decorated with local herbs and flowers. Most are woven into a shape with a hole in the middle to catch the bad



spirits. An important part of the process is to bring the bamboo craft to a Buddhist monk for a blessing ceremony. Local communities hang *talaew* on their gates, upper door frames, ceilings, and roof rims to protect themselves against the evil spirits, misfortune, and even the COVID-19. It gives them mental peace and reminds them to make good merits.

Ban Mae Ngon Khilek School is situated in Amphoe Fang, Chiang Mai Province in the Northern Region of Thailand. It is under the supervision of the Chiang Mai Provincial Administrative Organization which promotes education policy for cultural diversity. The school welcomes students from 8 ethnic groups from the local areas and values multiculturalism. Because of this diversity, the school wanted to acquire skillsets and knowledge to improve its educational activities related to the living heritage and global citizenship. It also wanted to use education as a safeguarding means to contribute to the viability of local cultures.

Two teachers and 224 primary students participated in a project-based learning experiment that integrated 8 subjects. The teachers and the students came are from different ethnic groups living in the area. This cultural diversity enriched the learning experiences, especially when they compared different versions of *talaew* made and used by various ethnic groups. Similarities and differences in meanings, values, and functions were explored together with the communities.



**Local wisdom is the foundation of culture which manifests in our ways of life. Its value surpasses monetary value. With its long history in our land, we should learn about it and ensure its future.**

*Ms. Puangphet Meema, teacher,  
Ban Mae Ngon Khilek School*



The school offers several subjects related to health and local cultures. For this project, the two schoolteachers, Ms. Puangphet Meema and Ms. Pattra Rakpong, wanted to promote multi-disciplinary learning and peace-building through local cultural heritage. At the onset, they were not yet certain about which living heritage element to use as a basis for learning. So first, they brainstormed with the students to list as many living heritage elements as possible. Then the students selected a heritage shared by the various ethnicities.

## Organizing a community-based research activity with students

The teachers that participated in UNESCO-ICHCAP-APCEIU workshop were impressed with the notion that the intangible cultural heritage can be an everyday life practice. So, they encouraged the students to observe their surroundings during their walk home and identify frequent cultural elements. They explored the surrounding villages and develop some ideas for the project. As they live there, community members knew them and their teachers which made exchanging information easier.



Students noticed that almost every house in the villages near their school had one or more *talaew* hanging on their gates or doorframes. Some students visited other villages of different ethnic groups and reported spotting similar shapes of *talaew*. Most of them even found one in their own home. They were curious about the meanings and functions of the bamboo craft, so they shared this interest with the teachers. Together, they selected *talaew* as the living heritage element for their study which would be expanded to cover all other levels of the primary school.

After the living heritage element had been selected, the two teachers held a meeting with the other eight homeroom teachers, headmasters, and local intellectuals in two nearby villages to plan for a field work in two phases.

The first phase was a visit to students' homes. This is a common practice, to check on their living condition. The 10 homeroom teachers combined it with a survey on *talaew*. Over one month, they met with all families and found out that 80% had *talaew*. During this process, they were able to identify 15 local people with strong knowledge and skills related to the ICH.

In the second phase, the teachers contacted the headmasters and the identified community people to inform them of the school field trip and ask for consent and support.

The teachers organized two rounds of visits, in 15 households in two villages: one of Tai Yai ethnicity, and the other one of Chiang Mai Muang people. Approximately 100 students (five classes) participated in each of the trips.

The students walked in a long row and stopped by at each house to talk with the practitioners. Four village security guards helped manage traffic and oversee the children's safety.

The teachers adopted an open approach. The only instruction given to the students was "Ask anything you'd like to know about *talaew*." Students asked questions about the meanings, values, functions, materials, and making processes of *talaew* and took written notes. They took photos and videos to record some of their short questions and people's answers. They also learned to make a *talaew* and brought one back home as a souvenir.



— " —

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## Integrating the researched information in school activities

After this field trip, the teachers discussed about the local wisdom reflected through the craft in eight different subjects.

The teachers sorted the information co-gathered by the students into 5 categories:

1. Religious belief and teaching
2. Community-based career and economic development
3. Community relationship and social bonding
4. Historical background of *talaew* and the communities
5. Geography and social sciences



The simple yet effective fieldwork resulted in the integration of content on *talaew* in eight subjects, namely mathematics (shapes and forms), physical education (bodily movements), social sciences (religious beliefs and teachings, and social bonds), art (drawing), science (natural resource), career development (community-based vocational training and economic regeneration through the selling of *talaew*), English and Chinese language (related vocabulary), and Thai language (historical background).

In addition to the information sharing sessions in classes, the school organized a cultural event where Tai Yai community members were invited to demonstrate and pass on their knowledge of making the *talaew* to all levels of students. Students who could speak Tai Yai language volunteered as translators, to help their peers communicate with the master artisans. The event turned into a lively intergenerational transmission activity. Learning how to make *talaew* also provided students with an opportunity for income generation as the communities purchased them for 10 Thai Baht each.

The teachers shared that using *talaew* in their lessons had tremendously improved the practical aspects of education, making it much more appealing and interesting to the students. It concretely helped raise the awareness about the values of the living heritage, and hence, the need for continuing the practice for future generations.

Community members were enthusiastic to participate in the field research and the craft demonstration. The seniors shared that they were impressed with the project, because

*talaew* was previously perceived as a practice only for and by the elderly, but after the field survey, their grandchildren became interested in the heritage and kept asking them more questions about it. The communities felt reassured that the tradition would continue among the youths.

The school faced three main challenges in implementing the activity. First, the COVID-19 pandemic restricted the mobility and opening period of school. Then, organizing the event and the learning activities required some funding. Finally, the students needed to be trained on how to interview people. Some students were shy to speak with the community members whom they were not familiar with. However, they had fun following their more expressive and outspoken friends and participating in the field activity. The teachers and the students concluded that they needed to develop more community-based research skills.

Surveying the living heritage element with the students had empowered them to shift from being passive players in the education system to becoming the center of learning. Together with their teachers and with input from the community, they selected the element based on their field participatory observation. The students went around the villages to interview and informally talk with adults regarding the *talaew*. This made them effective cultural intermediaries to safeguard their heritage and bridge the gaps between generations. Their active role made learning about and with the living heritage in various subjects much more aligned with their interest and therefore engaging. The community also benefited from sharing their information and feelings related to the cultural heritage in the formal education. The school planned to continue this project and similar ones in the future.

## Organizing a school conference to deepen knowledge about living heritage (Kazakhstan)

### Summary

*The Kazakh school-gymnasium No. 153 organized a conference on the theme of local plants and their usage in daily life. With the help of their families and members of the community, students researched and presented plants' biological features, local recipes and natural craft. The extra-curricular event was a useful platform to raise awareness about living heritage, transmit the local practices and experience the integration of ICH in the teaching and learning processes.*

**Country:** Kazakhstan (Almaty)

**School subject / topic / ECA:**

Student-led scientific conference;  
meeting with ICH practitioner

**ICH element:** Knowledge about the medicinal herbs growing in Zhetisu region

**Grade and age of students:**

Primary school, 6-10 years

**School:** School-gymnasium No. 153 named after Abdulla Rozybakiev





The school-gymnasium No. 153 named after Abdulla Rozybakiev is a multilingual school located in Almaty city in the Zhetisu region. The region shares borders with China and Kyrgyzstan. Before World War II, many people from different areas resettled there. As a result, nowadays, Zhetisu has a very diverse culture and a rich heritage. In the school, students from the Uyghur, Tajik and Uzbek ethnic minorities have the opportunity to study in their mother tongue in a multicultural environment.

When they discovered the approach to integrate living heritage in their school activities, the teachers saw an opportunity to test new activities to promote the diverse cultural heritage in the school through the educational process. They initiated this process with the Uyghur community's, who is the most represented among students and teachers in this school.

In spring, the nature wakes up and people start hoping for something new and fresh. That is why the school management decided to organize a school festival during this important time. Each year, the festival celebrates different aspects of cultural heritage of the Zhetisu region, such as traditional knowledge about nature, oral traditions, craftsmanship, social practices and performing arts. It also honors outstanding personalities who were born in Zhetisu or made a contribution to the development of the region. Its 2021 edition was dedicated to herbs and plants growing in the Zhetisu region, their medicinal properties and their uses in everyday life. The region benefits from a mild climate and a fertile soil and many plant and herb species abundantly grow there. In the past, all communities relied on them to treat their illnesses.

In the previous years, the festival was a school-wide event open to all grades and encompassing all subjects. However, during the covid pandemic, its scope was reduced to a scientific conference for primary students only. The audience also included teachers and external experts. Among the volunteers, six students were selected by the teachers based on their topic proposal and their presentation skills. They researched and prepared a presentation about different plants and herbs, such as dandelion, mint, dyer's woad, wild rue, gourd, etc. through the prism of different subjects. Community members shared their family recipes through prerecorded interview. Some also attended the conference together with students and demonstrated how to use their plant-based products.



Students' work focused on different aspects of the plants. Some of them studied a plant from a biological perspective. They planted seeds and observed the growth process, how much water, sunlight and time were needed to get a healthy plant. They also interviewed their parents and grandparents on the use of these plants in their everyday life and on their medicinal properties.

A student chose to study pots made out of gourds. She worked with her Uyghur language and arts teachers. She studied the properties of the gourds, why Uyghurs use them to make pots, how to grow a gourd that is to be turned into a container, and how to care about such pot. With the help of her teachers, she invited a master craftsman to introduce the art of decorating gourds.

The school management invited a PhD student in Chemistry to participate in the conference. She commented on each presentation, validating or complementing the information provided by the young speakers.

Adding the ICH dimension to the research, involving community members and other partners to this event added value to the studied subjects. For students and teachers, it was clear that this experience of teaching with ICH diversified the learning process and connected school knowledge with real life.

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**Integrating ICH in the educational process is very significant and productive for students' education as well as my personal growth as a teacher.**

*Dilbar AITAKHUNOVA, teacher,  
School-gymnasium No. 153 named after  
Abdulla Rozybakiev*

”

“

**I didn't know that gourds are good for health.**

*6th grade student, School-gymnasium No.  
153 named after Abdulla Rozybakiev*

”





The festival provided an opportunity for students, their families and community members to share valuable knowledge and to experience the integration of ICH in the teaching and learning processes. They became aware that school extracurricular events can be a platform for raising awareness about their living heritage and transmitting their practices.

## Multidisciplinary lessons on the Kazakh art of genealogy

### Summary

*Teachers of biology, history of Kazakhstan and Kazakh language collaborated on an integrated project on the theme of shezhire (knowledge of genealogy). Students researched and drew up their family trees. Through shezhire they studied human heredity, genetic code, history, zhuz (clan) classification, and kinship groups.*

**Country:** Kazakhstan (Almaty)

**School subject / topic / ECA:**

History; biology; Kazakh language

**ICH element:**

Shezhire (knowledge of genealogy)

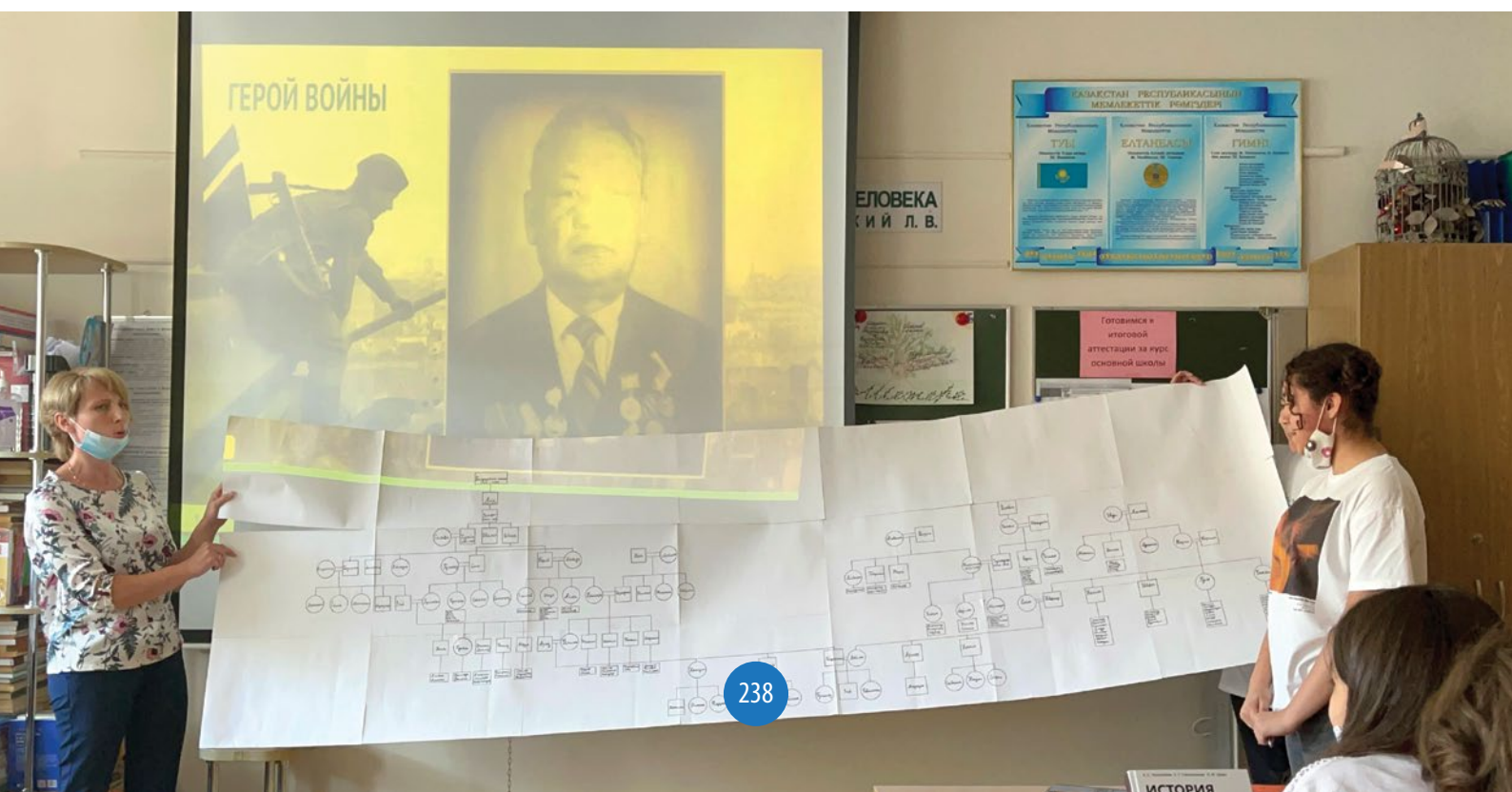
**Grade and age of students:**

Middle and high school, 12-16 years

**School:** Dostar International School-Lyceum

Dostar International School-Lyceum is a private school and part of UNESCO Associated School Network (ASPNet). It is located in Almaty – one of the largest and most developed cities in Kazakhstan.

Three teachers of biology, history and Kazakh language saw an opportunity to explore new approaches and teaching methods to enrich educational process and to get away from





the standard frameworks of the lessons. They selected *shezhire* – the knowledge of genealogy – because this practice is still very relevant and meaningful in Kazakhstan, and it links smoothly to their respective subjects. All teachers were familiar with *shezhire* and could use their own knowledge to develop their lessons.

In Kazakhstan, fathers transmit orally to their sons the names, characteristics, occupations, outstanding achievements of their ancestors in the fathers' line. In Kazakhstan, fathers are the ones deciding or approving the marriages of their children, and marriages between two persons sharing a bloodline over seven generations are taboo. Knowing the genealogy of the families prevent incest and interbreeding and protect from genetic and autoimmune diseases. Until nowadays, it is the duty of a son to learn about his ancestors and to pass down this knowledge to younger generations when in turn he becomes a father. Daughters should know the genealogy of their families too, to avoid marrying a close relative. Some families and tribes, often from the southern regions of Kazakhstan, keep and sometimes publish a written form of *shezhire*. Others commission an author or an historian to research and write their families' chronicles.

In biology, students explored the notions of human heredity, genetic code, and DNA. The teacher introduced the rules and basic symbols used in genealogy. The class analyzed the genealogies of famous people, paying attention to the genetic transmission of traits. Through these and their own examples, students realized that *shezhire* allow people to honor the memory of their ancestors not just as a tribute, but also to have healthy and strong children.

History classes guided them into structuring historical events through the prism of their family stories.

To memorize and recite the relationships between their ancestors, students acquired new vocabulary on kinship during their Kazakh language class. Students were also delighted to discover that one of their schoolmates was a descendant of the famous poet Abay Kunanbayev.



**ICH is such a wealth!  
It is everywhere and available.  
It is necessary to appreciate it  
and apply it in life.**

*Larisa Petrovna Ilyushkina,  
biology teacher, Dostar International  
School-Lyceum*





The teacher seized the opportunity. She organized a memorable lesson on “Introduction to Kazakh tribes and symbols through the works of Abay” during which the 6th grade students could meet with the boy and listen to his family stories.

This multidisciplinary project generated a high level of participation from students and their families, as they were the direct bearer of this knowledge. Students interviewed their relatives. Through internet and social media, some of them even managed to reconnect with members of their extended families with whom communication had been discontinued, for instance when people migrated after World War II.

Students also realized that Kazakh people are not the only ones to pass down knowledge about their ancestry. Children from other communities explained how information on genealogy is transmitted in their own families. As a result, the youth became aware that different people share similarities, and understood the value of their and other’s ICH and the importance of safeguarding it.

The students were fully immersed in this project. They were both learners and teachers when they captured their genealogical trees on posters, shared their belonging to clans and tribes, and their relatives’ experiences during important historical events. Most importantly they did their own research and learned from their own experience. This allowed them to better understand this complex topic and to view their families in a different way.

Teaching with *shezhire* as a cross-cutting theme truly helped students comprehend extensive, complex topics and coherently link sciences and language as well as school knowledge with real life.

## Contextualizing social studies classes to enhance interest in the *Yeondeunghoe* lantern festival

### Summary

The *Yeondeunghoe* (or *Lantern Lighting Festival*) is a traditional cultural festival that has been passed down for more than a thousand years. Since ancient times, our ancestors have participated in making lanterns to pray for individual wishes as well as peace in the country. This tradition has developed into a cohesive festival in which everybody, regardless of their origin, age or religion, participates. In this school programme, students made their own lanterns and invitations in school. This led them to become interested in participating in the actual *Yeondeunghoe* festival.

**Country:** Republic of Korea (Gwangju)

**School subject:** Social studies, arts

**ICH element:** *Yeondeunghoe*, Lantern Lighting Festival

**Grade and age of students:** Grade 3, 9 years

**School:** Wolgok Elementary School

Wolgok Elementary School is located in Gwangju metropolitan city. It promotes important values such as those connected to global citizenship. Students from more than 10 countries including the Philippines, Russia and Viet Nam study together in a friendly multicultural atmosphere.

The school is a test site for a Gwangju-focused curriculum development. Teaching integrates topics related to Gwangju such as local historical figures, culture and history. Bringing ICH to school provided additional impetus to compile information and develop activities related to local living heritage. The 24 students, including two from multi-cultural families and one special education student, were curious and active during the class.

The *Yeondeunghoe* festival has been celebrated for over 1300 years. For Buddha's birthday (the eighth day of the fourth month in lunar calendar), people light up lanterns in every street all over the country and make some wishes. The *Yeondeunghoe* Safeguarding Association aims to transmit how to make lanterns and to safeguard the celebrations.







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**YEONGDEUNGHOE  
ACTIVITIES WERE  
ORGANIZED OVER SEVERAL  
PERIODS, ALLOWING THE  
STUDENTS TO SLOWLY  
EXPLORE AND ASSIMILATE  
VARIOUS IDEAS ABOUT  
HERITAGE BEFORE DIVING  
INTO THE FESTIVAL  
ITSELF.**

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Nowadays, *Yeondeunghoe* celebrations include a Buddhist service, a lantern parade, *hoehyang hanmadang* (the post-parade celebration) and diverse cultural performances and exhibitions. These events attract many people who enjoy the festivities together. The festival was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2020. This living heritage was selected because most students were already familiar with and interested in it.

Activities on *Yeongdeunghoe* could easily be connected to social studies and art subjects. In particular, the festival contributes to foster the pride in the village, which is the goal of the social studies unit “The Story of Our Village”. They were organized during the period leading to the festival to develop students’ interest. Lanterns are easy to see on the streets and students realized that this practice is a real part of their lives, and not just something you read about and go through learning activities. The art classes sensitized students to the beauty of old traditional lanterns and taught them how to use traditional paper, *hanji*, to create their own simpler form. The teachers complemented their knowledge with information from a website dedicated to the festival.

*Yeongdeunghoe* activities were organized over several periods, allowing the students to slowly explore and assimilate various ideas about heritage before diving into the festival itself. First of all, students explored the meaning of cultural heritage by observing bank notes and cards with important heritage sites in the Gwangju region, temple, Confucian school, archeological sites, etc. They learnt to categorize tangible and intangible heritage. Then, the teacher invited students to research a living heritage element they were interested in. This research allowed them to appreciate the lifestyles, wisdom and the sense of aesthetics of their ancestors. In addition, examples of disappearing craft techniques and epic chant made them value safeguarding efforts because future generations may not be able to enjoy this heritage if it was not transmitted.

With videos and books, students learn about the history of *Yeondeunghoe*. They could easily identify with the main



character who was at the same time excited about the parade but worried about not being able to craft a beautiful lantern. One of the most enjoyable moment was when students looked at various old and contemporary designs and made their own lantern, to which they tied a wish note for themselves, their neighbors, their country or the global community. All the lanterns hanged in the classroom and the school corridor created a wonderful *Yeondeunghoe* atmosphere. The lantern procession, when people of all ages, gender and religions sing and dance together, has been a permanent feature of the festival throughout the centuries. To perpetuate this true feeling of solidarity, the students invited all their schoolmates to joint festivities to brightly conclude this class project. Although *Yeondeunghoe* has evolved over time, its values are still transmitted and appreciated among the younger generations.

After the completion of this class project, the teacher compared two groups of students: the group that had attended the activities on *Yeondeunghoe* (hereafter referred to as “pilot group”), and another group that had followed the content of the generic textbook on the theme “Understanding our precious cultural heritage” (hereafter referred to as “general group”). While both groups had in general a positive attitude towards culture and their heritage, 87% of the students in the pilot group could explain the meaning of this festival, against 21% of the general group. In the pilot group, 85% of them got more interested in their local heritage, twice as many as in the other group. And over half of them felt equipped to safeguard their precious heritage, compared to a third of the general group’s students. This experiment involved a small sample of students only, but it clearly shows that the customized content and hands-on activities brought knowledge as well as a desire to become more active in safeguarding local culture.

Social studies classes tend to focus more on tangible rather than intangible heritage because it is easier to find resources and visual materials. Living heritage benefits from being experienced, and sometimes practiced, which is why a well-known festival like *Yeondeunghoe* was an excellent entry point.





The teachers wanted the students to associate *Yeondeunghoe* as a festival that they wanted to participate in, just as their ancestors looked forward to seasonal celebrations. Nowadays, students are exposed to numerous forms of entertainment, including many festivals. But *Yeondeunghoe* is more than just an entertainment. It embodies the community spirit, where people pray not only for themselves but also for their neighbors and their country people's peace and happiness. It is hard to say how much of the students' knowledge came from what they learned during the lesson but these activities deepened their understanding.

While *Yeondeunghoe* is taking place every year and everyone can easily take part in it, the class project also successfully drew students' attention to practices that are less visible and in danger of disappearing. Pleasant memories associated with the lantern festival triggered the students' curiosity for other living heritage elements.

The lesson on *Yeondeunghoe* also conveyed clearly that living heritage is not in the past but closely related to our current lives and that students, and especially future global citizens, have the responsibility to pass it down to future generations.





## Setting up a museum of intangible cultural heritage at school

### Summary

*In Kyrgyzstan, a group of dedicated language teachers took up the challenge to set up a museum of intangible cultural heritage in their school. The museum was one of the initiatives to integrate living heritage into the education system. From brainstorming an ambitious idea to curating a collection and developing innovative lessons, the team effort led to fruitful collaboration between the school and the community, and involved the students in stimulating activities in a lively learning environment.*

**Country:** Kyrgyz Republic

**School subject topic:** ICH Museum

**ICH element:** Knowledge about crafts, games, rituals, music

**Grades of students:** Kindergarten to high school

**School:** Educational Complex "Ilim"

Educational Complex "Ilim" was established in 1993 and joined the UNESCO Network of Associated Schools (ASPnet) in 1995. Currently, it coordinates network activities among its 15 members in Kyrgyzstan. The Complex itself includes all grades from kindergarten to high school and welcomes international teachers and students. With relatively small classes, the school aims to ensure that students have a full conceptual understanding of the subjects they study and to help them develop new skills that can be applied in real life.

Since joining the ASPnet schools Network, "Ilim" has also become a key promoter of UNESCO values in Kyrgyzstan. With the full support of school management, "Ilim" teachers interested in UNESCO's mission have changed lesson formats and implemented multidisciplinary projects related to intercultural learning, human rights and sustainable development, and have opened a museum of intangible cultural heritage in the school.



The idea for the intangible cultural heritage museum was born when an “Ilim” teacher began to reflect on how she could bring local living culture into the school. Understanding that a museum is less formal than a classroom and provides a space for both guided learning and self-discovery, the teacher shared her idea and brainstormed with her colleagues. Four language teachers agreed to collaborate to open the museum. Following a straightforward roadmap, the teachers:

- presented the idea to school management and secured management’s support, including a room in which to set up the museum;
- prepared a preliminary list of items to include in the museum collection;
- identified and contacted partners;
- prepared the room and collected elements for the museum;
- researched publications and wrote descriptions for the displayed objects;
- organized the opening of the museum and invited their colleagues;
- began to hold lessons in the museum.

Setting up the intangible cultural heritage museum did not proceed without challenges. Although they liked the idea for the museum, school management had some concerns regarding its sustainability. Nevertheless, their approval motivated the teachers. To develop the museum’s collection, the teachers reached out to students and their families as well as community members. Students were tasked with explaining the idea of a living heritage





museum to their parents. Some parents agreed to share some of their belongings while others connected the school with craftspeople and other community members. The mother of one teacher, a craftswoman herself, greatly helped mobilize artisans. The COVID-19 pandemic made communication difficult, as some craftspeople had left their workshops in the city and moved back to rural areas, while others had fallen ill. Fortunately, all those who could be contacted willingly offered some of their work to the museum. Thus, the museum came to be filled with diverse craftworks, such as felt carpets, wall carpets, needle grass mats, and objects made of leather, wool or wood, as well as old jewelry, game boards, musical instruments, and clothes.

Teachers from the school and the kindergarten as well as the National Coordinator of ASPnet Schools in Kyrgyzstan attended the museum's official opening day. A first lesson on the topic "What is intangible cultural heritage?" (see Tool 1 of Booklet 8) was held to introduce students to the ideas behind the museum. Later, further lessons aimed at discovering living heritage were conducted in this special learning space.

Seeing the benefit of connecting learning with intangible cultural heritage and Global Citizenship Education, teachers developed a set of museum-based lessons for students of all grades, including kindergarten. Including living heritage lessons in language classes was relatively easy. Students explored living heritage through lessons, reading and practice; they learned new words and reflected on their own living heritage orally and in writing. Kyrgyz language teachers emphasized that lessons *about* or *with* ICH enriched the content and enhanced students' understanding of the subject. Whenever possible, living heritage practitioners came to demonstrate their crafts or specific rituals. Some students asked to present their individual ICH research projects in this space instead of in their regular classroom.

Through these learning activities at the museum, "Ilim" students have become more interested in and proud of their cultural heritage. Students comment that the atmosphere of the museum has encouraged them to



Many students did not know the names of some ICH elements in the Kyrgyz language, because our students are from different countries and they are not familiar with Kyrgyz culture. They saw some crafts for the first time (ala kiyiz, for example), asked a lot of questions and noticed that felt has a specific smell.

*Elmira Sarkulova, teacher, Educational Complex "Ilim"*







“dive into intangible cultural heritage”. As the founding teachers originally hoped it would, the museum provides a learning space where teachers can employ new methods and students are inclined to engage more deeply in the topics of their lessons. Intangible heritage has entered their education space, helping to valorize learning about their culture.

To prove the sustainability of the initiative, teachers shared students’ positive feedback with school management and developed a teaching plan for language, history, music and social science lessons, and activities to be held in the museum until the end of the current academic year and into the next year. For example, regular music lessons using traditional instruments will take advantage of the museum collection, and a *toguz korgool* teacher will set up a club for the teaching, practice and enjoyment of this traditional strategy board game.

The establishment of the living heritage museum demanded a great deal of time and effort from many stakeholders. Collaboration helped team members overcome challenges, with their combined dedication and efforts leading to very positive and sustainable outcomes for students, teachers, parents and community members. Lessons have gone smoothly, and the non-formal learning space has helped students engage meaningfully and sensitively with lesson subject matter, and strengthened connections between the school and students’ families. The desire of community members to join in and help has given students opportunities to interact directly with intangible cultural heritage practitioners during lessons and practical classes. Teachers have drafted a work plan to broaden the museum’s collection and activities. The space has become a venue for dialogue and the promotion of social cohesion, and provides a framework for future cooperation.

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*Communities:* Phra Chao Nang Kon Village; Tai Yai Ethnic Group at Pang Khwai Village; Ban Thawai Craft Village; Wat Ketkaram Community; Amphoe Mae Ai Communities

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# BRINGING LIVING HERITAGE TO THE CLASSROOM IN ASIA-PACIFIC

## A Resource Kit

Learning with living heritage can bring many benefits to students, teachers and to the safeguarding of the cultural diversity of the humanity. Follow this Resource Kit to gain competences, tools and methodologies to the approach of bringing living heritage to the classroom. This Resource Kit has been developed not only for teachers, but also parents and community members, school managers and education policy-makers. It consists of a wide range of materials such as awareness-raising animations, a step-by-step guide, an online learning course, case studies, examples and resources for inspiration and knowledge building.



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