UNESCO contribution

2021 HRC report of the Special Rapporteur on the Right to Education - Cultural dimension of the right to education

Part I – Education

General considerations

1. Education is both a fundamental right in itself and one of the keys to the exercise of other human rights.
2. Education and culture are closely linked in the sense that education provides an environment conducive to cultural diversity and makes possible the exercise of the right to participate in cultural life, as underlined in international texts[[1]](#footnote-1). In addition, harnessing the power of culture for education, in both formal and non-formal settings, widens the perspective of development. It enlarges people’s choices beyond the economic perspective, to encompass the social, cultural and spiritual dimensions of their existence, thereby sustaining alternative models of development.
3. Culture determines the way knowledge is embodied, experienced[[2]](#footnote-2) and applied in the daily lives of learners, in and out of formal learning settings. Access to and participation in cultural life contribute to the development of each individual, who can thus affirm his or her personality, strengthen his or her sense of belonging and enrich his or her life and personal expression. Furthermore, the promotion of cultural diversity fosters understanding, mutual respect and tolerance.
4. Culture, in its anthropological sense, determines the inter-personal dynamics that underpin education and learning (learners-learners, teachers–learners; parents–learners, teachers-teachers, parents-teachers, parents-institutions), the relationships between the learning institutions, the community, and the family, learning processes themselves and the ability of learners to fully access and benefit (or not) from learning opportunities.
5. Moreover, the unprecedented context caused by the COVID-19 pandemic has made evident yet again the significance of ensuring uninterrupted access to culture and education for all, as well as the potential value of linking culture and education for social and emotional support, resilience and collective development.

**UNESCO’s approach**

1. UNESCO advocates that Culture is a cross-cutting contributor to the attainment of all sustainable development goals and ensures their sustainability. Integrating culture, cultural heritage and the arts into educational systems can foster the appreciation of cultural diversity as a positive force in today’s increasingly multicultural societies and thereby counter discrimination, prejudice, marginalization and violence, and promote dialogue, peace and stability.
2. For UNESCO, quality education is not only understood as the successful achievement of learning outcomes. It involves ensuring leaners develop a wide range of skills, attitudes, values and behaviours that are relevant to their personal development but also to the building of more just, peaceful and sustainable societies. With such a broad vision of quality education, it is easy to understand how culture is *de facto* part and parcel of educational processes.

Areas to be covered:

1. It is increasingly evident that in order to improve the quality of education (and its relevance to our contemporary world in particular) new and inclusive approaches are needed. Meeting all the SDG 4 Targets - and Target 4.7 in particular – involves re-articulating education with its cultural context. More specifically, it implies reconnecting schools and their community, as well as using heritage (tangible and intangible) and the arts as pedagogical approaches to develop learners’ capacities to engage responsibly both locally and globally and attending to students’ multiple intelligences, thereby improving the reach and depth of learning.
2. While culture is undoubtedly embedded in education as explained above, it is most often insufficiently mobilized with the explicit purpose to shape the relationships that drive learning, the learning content (curriculum), pedagogies, outcomes and ultimately the uptake of skills for the achievement of all the SDGs. Rarely is the power of culture fully harnessed and seen as a resource to enrich learning, though we know that it plays a critical role in overcoming the last barriers to inclusive and equitable quality education and lifelong learning for all (UNESCO Issue Note 6.1 on “*Harnessing culture in times of crisis”[[3]](#footnote-3))*.
3. Following the results of the ninth UNESCO Consultation[[4]](#footnote-4) on the implementation of the 1960 Convention against discrimination in education[[5]](#footnote-5), conducted in 2017[[6]](#footnote-6), and based on various resources developed by UNESCO, such as for instance the UNESCO Guidelines on Intercultural Education[[7]](#footnote-7) and the Culture for Development Indicators[[8]](#footnote-8), several themes could be considered in the report to be developed by the Special rapporteur.

Please refer to annex I, which provides concrete examples and measures taken at national level.

Legal and policy framework

1. Legislation offers the highest legal protection after constitutional provisions. The Vienna Convention on the Law of Treaties does not allow States to invoke their national legislation as a ground for noncompliance with a treaty they have ratified (Article 27) and, therefore, their legislation should reflect the internationally guaranteed right to education.Solid, rights-based and comprehensive national legal frameworks establishing an inclusive education system are a crucial first step in making relevant and quality education a reality for all learners.
2. Laws and policies that could be considered would include those relating to non-discrimination and equality in education, the freedom to set up private establishments and the respect for multi-culturalism and diversity in the school setting.
3. Quality education, which fosters the full development of the human personality and tolerance, requires culturally appropriate programmes that emphasize the positive value of intercultural dialogue and diversity, while fostering creativity.[[9]](#footnote-9)

Education for global citizenship and human rights education

1. UNESCO’s Global Citizenship Education (GCED) is an approach that fosters a sense of belonging to a common humanity, nurtures respect for diversity, encourages solidarity and aims to prepare learners to become constructive and ethically engaged global citizens, contributing to the building of more just, peaceful and sustainable societies. GCED promotes universal values that are rooted in local histories and value systems (see: UNESCO publication [here:](https://unesdoc.unesco.org/ark:/48223/pf0000265456?posInSet=1&queryId=cc4d610d-8205-48f3-8991-aee62a20f7f9) eg. Mali’s *La Charte du Manden*; Canada’s notion of “multiculturalism”).
2. GCED is a key component of Target 4.7, along with education for sustainable development. UNESCO identified key topics and learning objectives for GCED (see: [*UNESCO’s Topic and Learning Objectives*](https://unesdoc.unesco.org/ark:/48223/pf0000232993) *– 2015* )that require cognitive, social-emotional and behavioural learning.
3. The normative foundation of this approach is the 1974 [Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms](http://portal.unesco.org/en/ev.php-URL_ID=13088&URL_DO=DO_TOPIC&URL_SECTION=201.html). This instrument contains numerous references to culture and underlines the importance of respect for cultural diversity as a guiding principle of education “Art 4. (b) *Understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations*”.
4. Since 2015, UNESCO’s work on GCED has been striving to help prevent the spread of violent extremism through Education (PVE-E) and re-emphasizing the pivotal importance of human rights in the building a more just, peaceful and sustainable world. UNESCO provided guidance for [teachers](https://unesdoc.unesco.org/ark:/48223/pf0000244676?posInSet=3&queryId=eb6d31c5-5161-4876-bf88-9f261b1ca79b) and [policy makers](https://unesdoc.unesco.org/ark:/48223/pf0000247764?posInSet=13&queryId=637e436d-2464-472e-a24f-cf862a619027) on PVE-E and related issues, such [as addressing antisemitism](https://unesdoc.unesco.org/ark:/48223/pf0000263702?posInSet=8&queryId=a34856e0-306c-4c63-bb0d-ee96ca93f493) and all forms of discrimination, including hate speech and conspiracy theories. In this context, UNESCO calls for transformational pedagogy with attention to values and skills that develop empathy and critical thinking, an appreciation of the push and pull factors that act as drivers within local contexts and therefore necessitate [differentiated approaches](https://unesdoc.unesco.org/ark:/48223/pf0000247764).
5. In April 2020, UNESCO launched an intersectoral initiative “*Education and culture together in action to advance the SDGs*”, which aims toassist Member States in their efforts to create relevant, constructive and productive linkages between culture and education in their respective policies and programmes, in view of advancing human rights and sustainable development (SDGs). In this context, UNESCO undertook a mapping of UNESCO and country-led activities at the intersection of these two areas, released a paper on how to harness arts education in times of crisis, and is currently developing a vision paper on how to maximize collaborations between education and culture to be released in October 2021. This intersectoral work is also tentatively inscribed and prioritized in UNESCO’s programme of work for the period 2022-2026 (to be adopted by Member Sates at the 41st session of the General conference in Nov 2021 ([41 C/5 Volume 1 and Volume 2](https://en.unesco.org/executiveboard))

**Gender Equality**

1. A key dimension of quality education is the extent to which education promotes gender equality. UNESCO has been strengthening national capacities in ensuring gender equality in education and eliminating gender biases and stereotypes, which may influence both female and male’s educational and career paths. Cultural dimensions that reflect differences in gender roles also reflect in curricula and textbooks of many countries in Asia-Pacific. To support countries in mainstreaming gender equality throughout the education system, UNESCO developed a toolkit entitled “Gender in Education Network in Asia-Pacific (GENIA): Promoting Gender Equality in Education”. The updated and expanded version of the GENIA Toolkit, launched in 2019, introduces key concepts and theoretical debates and outlines practical approaches for the gender focal points, education planners, implementers and trainers. In addition, in response to the relatively low participation and achievements of girls in STEM education, UNESCO promotes gender-responsive pedagogy in STEM education through in-service training of lower secondary school teachers in Lao PDR to ensure that their teaching and learning processes pay attention to the specific learning needs of boys and girls.
2. To support the effective uptake of culturally contextual, teaching and learning resources, UNESCO also generates evidence and conducts research relevant to the education sector that informs policy and programming responses. For instance, through its School Climate Assessment Tool, UNESCO collaborated with the education sector in Thailand to devise whole school approaches for preventing and responding to school violence on the basis of sexual orientation, gender identity or expression.
3. According to the Culture for Development Indicators, "Like multilingual education, arts education is important for human development and favouring the development of cultural skills and human creativity. The purpose of arts education is to develop individual skills including cognitive and creative skills, implement human and cultural rights to education, foster cultural participation and improve the quality of education. Arts education nurtures creativity and innovation strengthens creative and artistic talent and provides a basis for the appreciation of cultural expressions and diversity by educating the public and broadening horizons for personal development and cultural participation. Arts education is therefore recommended as a component of school curricula throughout schooling (primary and secondary). »[[10]](#footnote-10)
4. At the request of Member States during the [40th  session of UNESCO’s General Conference](https://unesdoc.unesco.org/in/documentViewer.xhtml?v=2.1.196&id=p::usmarcdef_0000372579&highlight=DR%2040%20c5%20item%2050%20Arts%20education&file=/in/rest/annotationSVC/DownloadWatermarkedAttachment/attach_import_66244ed1-57d0-4245-a3e6-2c7b1e44b3f2%3F_%3D372579eng.pdf&locale=en&multi=true&ark=/ark:/48223/pf0000372579/PDF/372579eng.pdf#%5B%7B%22num%22%3A133%2C%22gen%22%3A0%7D%2C%7B%22name%22%3A%22XYZ%22%7D%2C54%2C285%2C0%5D), UNESCO’s long history of combining culture, arts and education is being strengthened through joint efforts with the culture sector. The aim to foster cognitive and social development and strengthen the bond between local communities and schools, in part, by advocating for local artists and local cultural heritage are integrated in the teaching and learning processes.

Intercultural education

1. According to UNESCO’s Guidelines on intercultural education, “intercultural education cannot be just a simple ‘add on’ to the regular curriculum. It needs to concern the learning environment as a whole, as well as other dimensions of educational processes, such as school life and decision making, teacher education and training, curricula, languages of instruction, teaching methods and student interactions, and learning materials. This can be done through the inclusion of multiple perspectives and voices. The development of inclusive curricula that contain learning about the languages, histories and cultures of non-dominant groups in society is one important example.”[[11]](#footnote-11)

**Curricular content**

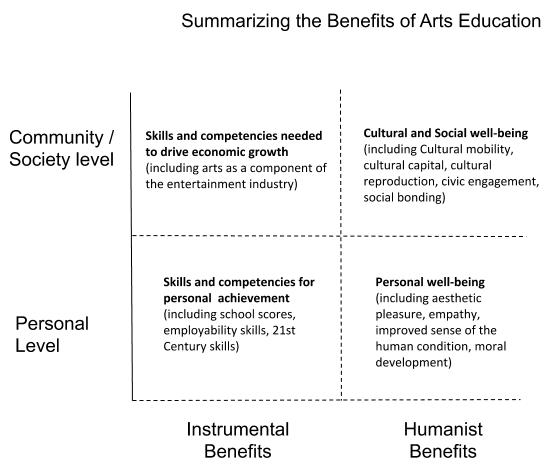
**Health and Sexuality education**

1. The UNESCO Regional Office in Dakar has developed and shared a series of principles to make health education socio-culturally more relevant and reactive, such as: Involving a wide range of stakeholders in the development of health education programmes; training teachers to adapt health education to specific sociocultural settings; encouraging student centred approaches to ensure that health education programmes are sensitive to their culture; involving experts on sociocultural aspects of health and education to adapt programme content and delivery.
2. Within the framework of SDG targets 4.7.2 and 4.a, UNESCO supports quality, inclusive education, in terms of what content students learn, the manner in which they learn it and the nature of the learning spaces where learning takes place. Social and emotional learning that complements knowledge competencies is a key area of focus in UNESCO’s support to national education systems to deliver comprehensive sexuality education (CSE). Through its technical guidance to member states, such as the revised *UN International technical guidance on sexuality education (2018)*, UNESCO has supported the education sector in the Asia-Pacific region to develop culturally relevant school curricula and curriculum frameworks – such as in Vietnam and China - that build the knowledge and life skills of students to not only question and form their personal values - including in relation to social and cultural norms around gender – but to also develop shared values that respect cultural diversity and build social cohesion.

**Art education**

1. Arts and culture also shape the content of education. They are embedded in the curricula as well as in teaching and learning materials, reflecting the worldviews, value systems and beliefs of a society. Whether explicitly mentioned or not, arts, creativity and culture are also visible in the way topics and contents are introduced and acknowledged, and in particular in the way communities and their cultural expressions and practices are described, invoked, and situated in national narratives.
2. Furthermore, culture, heritage, arts and creativity can be an approach to education or a learning tool. For example, the safeguarding and transmission of living heritage in particular as a continuous process of recreation, is in itself a form of informal and transformative education that happens within communities, providing both learning content and methods. The visual and performing arts can also be a tool to stimulate a wide range of personal, social and emotional skills such as self-awareness, curiosity, inspiration, creativity, multi-perspectivity, and respect for diversity. Developing one’s own creativity and learning to respect that of others, nurtures resilience and provides learners of all ages with a powerful resource to imagine the future and find solutions to daily challenges.
3. Arts education (AE) contributes to the humanistic outcomes associated with quality education as captured in Target 4.7 of SDG 4 on Education, namely the promotion of values grounded in global peace, justice and respect for cultural diversity and the development of social and emotional skills such as empathic concern and perspective-taking. All of which support personal and collective well-being and indices associated with increased societal happiness[[12]](#footnote-12) such as healthy life expectancy, freedom and generosity. Furthermore, AE fosters a positive public perception of the Arts and cultural heritage, which play a key role in preserving and sustaining social cohesion.
4. The evidence demonstrates that the “learning of the Arts” positively impacts learning in ways that are relevant to broader academic and non-academic outcomes (see Tables 1 and 2). It has been shown to improve mathematics performance, writing skills, reading achievements, creativity, student engagement and attendance, as well as perseverance in pursuit of educational goals and classroom behaviours (eg. measured for example in terms of reduced disciplinary incidents). The durability and generalizability of these transferable skills from the Arts to other disciplines requires more research and policy attention. However, this should not be an obstacle for undertaking important steps towards investing in the development of AE programmes that are culturally-adapted, sensitive to diverse learners, and celebrate the transformative potential of engaging with the Arts both within and outside of the curricular context.
5. Investing in AE can bolster the pedagogical frameworks being implemented in curricular contexts to meet the various needs of learners and connect them to their communities and living heritage in meaningful ways. Arts education fosters teacher innovation and collaboration, positively impacting school culture and can help students gain a sense of mastery and accomplishment and engage with their communities. Indeed, AE introduces pedagogical approaches, tools and materials that can help create holistic and transformational learning experiences, in and out of the classroom context, that resonate with young people and nurture their motivation to learn. Teachers, administrators and policy-makers must therefore be kept apprised of the evidence of the impact of AE on quality education outcomes and encouraged to innovate their approaches as they make decisions about which pedagogical resources and partnerships are worth their investment to improve learning outcomes.
6. By building on the economic potential of the Arts and creative industries, AE creates opportunities for employment and economic growth**,** which cannot be underestimated. According to 2017 UNESCO data (before the outbreak of the COVID pandemic), in countries with high levels of GDP per capita, the rate of cultural employment ranges from 3% to 8% of total employment, which is not negligible. In some countries with lower GDP per capita, we observe the percentage of the population working in the culture sector reaching almost 10%, as is the case in Mexico[[13]](#footnote-13).

**Figure 1. Summarizing the benefits of Arts education**



1. On a methodological note, the review of existing research highlights the limitations of quantitative methods to assess the contribution and impact of AE to learning. As shown throughout the review, to date, empirical work provides scant quantitative evidence on the impact of AE due to contextual factors that limit the use of experimental designs. However, the relative absence of such quantitative evidence does not imply that there is no causal link between AE and wider learning outcomes. Rather, policy-makers are best served by considering results from the gamut of experimental, mixed-method and qualitative studies being consistently produced in the field and which show promising results in terms of the potential of AE to respond to the challenges of seeking more holistic outcomes of quality education systems. It is therefore necessary to invest in qualitative and mixed methodology research that offers richly detailed case studies, ethnographies and accounts of creative practices by artist-teachers and learners, which can further inspire and guide educational policies.

Pedagogy, learning practices and assessment

1. Topics that could be considered:

* Relevant pedagogy as a response to the teaching for the 21st century: This is to prepare students for the 21st century to help them navigate an increasingly globalized world and inter-connected landscape. This creates a need for educators to equip students with a holistic education that emphasizes life skills like communication, cross-cultural collaboration, and critical thinking. It is therefore increasingly important that cross cultural awareness and learning are made intentional through the design of curricula, the pedagogy and teaching practices.
* The role of assessment in understanding cultural diversity: how to measure cultural competency at the individual level and translate the results into the design, development and implementation of a diversity education program.

1. UNESCO’s Asia-Pacific Regional Bureau for Education has been promoting quality education under the name of ‘transversal competencies’ (TVC) since 2013. These skills and competencies range from interpersonal, intrapersonal, social and emotional skills, as well as critical thinking, problem solving and media literacy. While many of these competencies have been included in national education policy and curricula of countries in the region, they are yet to be interpreted into teaching and learning. As policy makers increasingly require their systems to provide evidence of 21st century skills acquired by their learners, there is a need for a stronger alignment between curricula, pedagogy and learning assessments. UNESCO Regional Office in Bangkok, through the Network on Education Quality Monitoring in Asia-Pacific (NEQMAP) have carried out research and capacity development to build these skills and competencies and share best practices for how to implement these into curricula, teacher training and pedagogy, and assessment tools.
2. The [‘Happy Schools project’](https://bangkok.unesco.org/theme/happy-schools) offers a different vision of the quality of education – one in which learners’ unique talents, strengths and abilities are celebrated and well-being of learners and teachers are emphasised. The project focuses on developing social and emotional skills and competencies for students and teachers with equality, diversity, tolerance and respect being key components of building strong, positive relationships. This work impacts target 4.7, ‘….promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development’ through our work with the Happy Schools project.’
3. The [UNESCO Associated Schools Network (ASPnet)](https://aspnet.unesco.org/en-us) with its over 11.500 educational institutions in 182 countries across all levels of education promotes UNESCO’s values, such as human rights, gender equality, respect for diversity and international solidarity. Since ASPnet’s origins in 1953, learning in and through the artshas been an important part of this work. Records show that arts education takes a prominent role in ASPnet member schools around the world to empower students to reflect on topics related to SDG-4, in particular Target 4.7. Besides initiating global arts contests/exhibitions such as ["Opening Hearts and Minds to Refugees" (2016)](https://aspnet.unesco.org/en-us/Pages/Virtual-exhibition---Opening-hearts-and-minds-to-refugees.aspx), [“My school protects me” (2019)](https://en.unesco.org/galleries/art-contest-my-school-protects-me), [#ShareOurHeritage (2020)](https://en.unesco.org/covid19/cultureresponse/childrens-drawing-campaign), and [International Arts Education Week (2020)](https://aspnet.unesco.org/en-us/Pages/Connect-8.aspx), ASPnet engages its members in various projects related to its [thematic action area](https://unesdoc.unesco.org/ark:/48223/pf0000368992?posInSet=1&queryId=ec30cfc3-caea-4aec-b0d3-fb560e65d3c7) *Intercultural learning and the appreciation of cultural diversity and heritage*, including [”Raising awareness for and learning with intangible cultural heritage in European schools”](https://ich.unesco.org/en/engaging-youth-for-an-inclusive-and-sustainable-europe-01051).
4. UNESCO is publishing a document on Rethinking education in terms of pedagogies. The document will be available online shortly.[[14]](#footnote-14)

Multilingual education

1. According to the Methodological Manual on UNESCO's Culture Indicators for Development, “multilingual education is understood as a means by which individuals can be encouraged to value and appreciate cultural diversity and develop their cultural skills and interpretative codes. Thus, linguistic competencies are fundamental to the empowerment of the individual in democratic and plural societies, as they condition learning achievements, promote access to other cultures and encourage openness to cultural exchange... the promotion of bilingualism and multilingualism ... yields important insights about the cultural sensitivity of educational curricula and the level of encouragement of interculturality».[[15]](#footnote-15)
2. Under the framework of SDG Target 4.5, UNESCO as a co-chair of Asia-Pacific Multilingual Education Working Group (AP MLE WG) has organized activities to promote mother tongue-based multilingual education (MTB MLE) and remove language barriers to promote inclusive quality education learning outcomes for ethnolinguistic communities in the Asia-Pacific region. Spearheaded by UNESCO Regional Office in Bangkok and endorsed by 16 Asia-Pacific countries in November 2019, the “Bangkok Statement on Language and Inclusion” recognizes linguistic diversity in the region and represents a key development in governmental commitment to including languages spoken by minority, migrant and refugee communities in the formal and informal sectors.

Teacher training

1. Educators, teachers and persons working in educational institutions need additional pre- and in-service training and support from governments in order to adapt their methods to classrooms with students from diverse backgrounds.[[16]](#footnote-16)
2. According to UNESCO's Guidelines for Intercultural Education, teacher training must be appropriate, and in particular:

* familiarize teachers with the cultural heritage of their country;
* familiarize teachers with practical, participatory and contextualized teaching methods;
* raise awareness of the educational and cultural needs of minority groups;
* impart the ability to adapt educational contents, methods and materials to the needs of groups whose cultures diverge from the majority group;
* facilitate the application of diversity as a tool in the classroom to benefit the learner.[[17]](#footnote-17)

1. UNESCO has also supported classroom materials to strengthen teachers’ subject knowledge and pedagogical approaches for applying a cultural lens to the delivery of lifeskills-based lessons, including on content that may be challenging in some cultural contexts, such as gender diversity. Through the [*Connect with Respect*](https://unesdoc.unesco.org/ark:/48223/pf0000243252?posInSet=1&queryId=16cc3469-48bb-4741-b87e-8f72c82e08f5) curriculum tool for lower secondary school, developed by UNESCO with partners in the Asia-Pacific region, UNESCO has supported teacher training in Thailand and Vietnam aimed at preventing gender-based violence. The training enables teachers, in their delivery of the programme, to identify and define, together with their students, key gender concepts such as norms and stereotypes - in local languages and dialects.
2. UNESCO has published a [teacher’s guide on the history of Southeast Asia](https://unesdoc.unesco.org/ark:/48223/pf0000372482?posInSet=13&queryId=f4c4d04b-7fbb-45d0-939b-25f2a8a64d52), covering a broad range of issues over time and space and aimed at cultivating a sense of regional identity and appreciation of cultural diversity. The pedagogical materials are the result of a comprehensive project undertaken from 2013 to 2019 by UNESCO with the financial support of the Republic of Korea and which brought together historians and educators, ministries and schools, teachers and students from Southeast Asia. The materials were tested in seven pilot countries (Brunei Darussalam, Cambodia, Indonesia, Malaysia, Philippines, Thailand and Viet Nam) with over 4,000 students, from which the publication has incorporated feedback to be more relevant and user-friendly. [[18]](#footnote-18)

Part II - Culture

1. Culture and the arts are essential components of a comprehensive education leading to the full development of the individual. Therefore, integrating culture, arts and heritage in education provides learners with locally-relevant abilities, improves education quality, and fosters an appreciation of cultural diversity. Similarly, education, particularly culture and arts education and technical and vocational training, play an essential role in the protection, safeguarding and transmission of heritage and the promotion of a diversity of cultural expressions and the creative economy.
2. Despite the many benefits of integrating arts, culture and heritage in formal and non-formal education, further efforts are needed in support of the achievement of SDG 4. In this context, the capacities of all concerned stakeholders would need to be strengthened, particularly to integrate arts education in school curricula and **develop a shared understanding of intangible cultural heritage** and its dynamic nature among education stakeholders, and more conceptual work on the **connections between intangible cultural heritage and the different themes under SDG 4** is needed. Furthermore, additional support to **measure and monitor the progress on safeguarding intangible cultural heritage in and through education** through indicators development, data collection and analysis. Lastly, it would also be necessary a strong **commitment from education institutions and decision makers**, who would need to provide spaces to allow for this collaboration, in order to scale up the work on integrating intangible cultural heritage in education.
3. Tools and guidelines developed by UNESCO to promote the cultural dimension of the right to education
4. “[Living Heritage and Education](https://ich.unesco.org/doc/src/46212-EN.pdf)”: A brochure promoting the integration of intangible cultural heritage in education (available in six languages).
5. “[Learning with Intangible Heritage for a Sustainable Future: Guidelines for Educators in the Asia-Pacific Region](https://bangkok.unesco.org/content/learning-intangible-heritage-sustainable-future-guidelines-educators-asia-pacific-region)”: A guide that provides educators and teachers with an understanding of the concept of intangible cultural heritage and explains why it should be integrated into the curriculum in tandem with the principles and perspectives of Education for Sustainable Development (available in three languages). This guide inspired a similar pilot project and guide in Lebanon: “[Learning with Intangible Cultural Heritage for a Sustainable Future: Pilot Project in Four Lebanese Public and Private Schools](https://ich.unesco.org/doc/src/Learning_for_ICH_for_a_sustainable_future.pdf)”.
6. “[Estrategias didácticas: Guía para docentes de Educación Indígena](https://unesdoc.unesco.org/ark:/48223/pf0000246914)”: A publication containing guidelines on indigenous education (available in Spanish).
7. “[World Heritage in Young Hands Kit](https://whc.unesco.org/en/educationkit/)”: Pedagogic material aiming at involving teachers in raising awareness of the importance of World Heritage and at incorporating World Heritage into the curriculum as a way of delivering core subjects and transversal themes in the classroom (available in 40 languages).
8. ['Heritage in a Box](http://www.unescobkk.org/news/article/awareness-raising-for-mongolian-youth-through-world-heritage-education-launching-and-training-works/)' toolkit: An innovative educational tool for teachers and learners in Mongolia in the Orkhon Valley Cultural Landscape World Heritage site and uses an integrated approach encompassing all aspects of heritage (available in Mongolian).
9. 14 episodes of the “[Patrimonito’s World Heritage Adventures](https://whc.unesco.org/en/patrimonito/)” Cartoon Series have been produced and are currently available on the UNESCO World Heritage Center (WHC) website, and are also disseminated through the network of UNESCO Associated Schools.
10. “[Intercultural pedagogical practices](https://en.unesco.org/news/libro-practicas-pedagogicas-interculturales-es-publicado-chile-apoyo-unesco)”: This publication, which was launched in Chile in January 2020, compiles strategies deployed by teachers developed in multicultural and multilingual contexts, specifically of indigenous, Afro-descendant and/or migrant origin.
11. The results of a survey on “Technical and Vocational Education and Training (TVET) Institutions for Intangible Cultural Heritage in Central Asia” have been published as an [Analytical Report](https://ich.unesco.org/doc/src/Central_Asia_TVET_survey.pdf). Approximately 1,400 TVET institutions exist across the region, of which more than 500 offer programmes that are linked to ICH in some way.

II. Examples of concrete measures taken at the country level to promote the cultural dimension of the right to education:

1. **Policy formulation and legislative, institutional framework**
2. Belize: The [National Cultural Policy of Belize (2016-2026)](https://www.dgft.gov.bz/wp-content/uploads/2017/08/Copy-of-National-Cultural-Policy-Final-Policy-Document-1.pdf) provides a Bill of nine Cultural Rights to ensure the development of culture for national development and social cohesion, one of them is the right to holistic formal and informal education including arts and culture (see also interview with co-drafter of the policy Nigel Encalada attached – Appendix IV).
3. Brazil: The Institute of National Historical and Artistic Heritage’s [Ordinance No. 137](http://portal.iphan.gov.br/uploads/ckfinder/arquivos/Portaria_n_137_de_28_de_abril_de_2016.pdf) (April 2016) contains guidelines in the field of Heritage Education.
4. Latin America - Representatives of the Ministries of Culture and Education of the 8 countries of the Educational and Cultural Coordination of the Central American Integration System (CECC-SICA) reflected on the role of culture as a lever for SICA's regional integration and the relationship between culture and education, during two virtual consultation meetings on July 2 and July 9, 2020, in order to prepare two regional strategies in this regard. ([Estrategia para articular la relación funcional entre cultura y educación en el contexto social de la región SICA](https://unesdoc.unesco.org/ark:/48223/pf0000375127?posInSet=1&queryId=381b7ac9-c478-48ff-84b1-7a0f6f8eaab2)).
5. Burkina Faso: The [National Strategy for the Valorization of Arts and Culture in the National Education System of Burkina Faso](https://en.unesco.org/creativity/policy-monitoring-platform/strategie-de-valorisation-des) was developed with UNESCO’s technical assistance between 2012 and 2015 and adopted by the Ministers Cabinet in 2016. The action plan of the strategy is developed with the involvement of representatives of the Ministry of National Education and Literacy, the Ministry of Secondary and Higher Education, teacher-training structures, civil society involved in artistic education.
6. Zimbabwe: The Education Policy of Zimbabwe requires that each school should establish a culture centre for the school and the community. The culture centres are meant to encourage young people to engage in research and to appreciate and understand the cultural heritage within their localities (see: [Zimbabwe periodic report 2016](https://ich.unesco.org/doc/download.php?versionID=37448))
7. **School curricula**
8. Belize: [Belizean studies are included in the secondary school programme for 2019-2020](http://www.belizeanstudies.com/) in order to encourage students to inquire about their own cultural practices and that of others (see also interview with co-drafter of the policy Nigel Encalada attached - Appendix IV).
9. Botswana: Intangible cultural heritage is included across various subjects in the school curriculum, such as history, music, visual arts, geography, performing arts, environmental science and religious education (see: [Botswana periodic report 2016](https://ich.unesco.org/doc/download.php?versionID=44051)).
10. Chile: “Tradition Bearers” is an educational programme designed to integrate teaching about intangible cultural heritage into school curricula. Launched in 2010, it aims to disseminate knowledge and experiences of living practitioners to young people by creating spaces, developing strategies for classroom-based teaching and incorporating a workshop module into school hours or as part of an extracurricular programme (see [Chile periodic report 2014](https://ich.unesco.org/en/state/chile-CL?info=periodic-reporting)).
11. Cuba: “[Transcultura](https://en.unesco.org/fieldoffice/havana/transcultura)” is a programme launched in January 2020 that seeks to deepen integration between Cuba, the Caribbean and the European Union by focusing on strengthening the skills and capacities of young cultural professionals and by enhancing opportunities through knowledge transfer and exchanges. This is being achieved through the establishment of a regional Cultural Training Hub in Cuba, linked to relevant Caribbean institutions and supported by scholarships to facilitate mobility.
12. Honduras: Honduras has introduced a contextual Intercultural Bilingual Education course aimed at children of indigenous and African descent. It offers context-specific curriculum content and is taught in indigenous and Garifuna languages (see [Honduras periodic report 2013](https://ich.unesco.org/doc/download.php?versionID=33219)).
13. Japan: Based on the Government Course Guidelines, a curriculum for intangible cultural heritage is provided at all stages of formal education. Children can learn about their culture at school as part of lessons on morals, through food, music and craft (see [Japan periodic report 2016](https://ich.unesco.org/doc/download.php?versionID=43386)).
14. **Pedagogies and learning**
15. Uganda: The Cross-Cultural Foundation of Uganda has established Heritage Education Clubs and a programme that specifically addresses heritage education in secondary schools. Young people are supported to reflect on their cultural heritage as something valuable that can contribute not only to their identity but also to social cohesion, and other aspects of their social and economic growth (see also interview with Emily Drani, Executive Director and co-founder of the Cross-Cultural Foundation of Uganda attached – Appendix IV).
16. Viet Nam: Innovative methods for integrating intangible cultural heritage in formal school subjects, particularly in natural sciences, were developed so that water puppets, for example, are used to illustrate how things float, a đàn bầu – a mono-chord musical instrument used to explain sound waves, and a Vietnamese custom of chewing betel and areca demonstrates chemical reactions. The innovative approach not only provides school children with knowledge of intangible cultural heritage and respect for cultural diversity, but also increases educational quality and relevance, making the subject matter easier for the students to understand and memorize (see Vietnam Periodic Report 2011 available upon request).
17. Regional: Examples from Pakistan, Palau, Vietnam and Uzbekistan can be found in the publication “[Learning with Intangible Heritage for a Sustainable Future: Guidelines for Educators in the Asia-Pacific Region](https://bangkok.unesco.org/content/learning-intangible-heritage-sustainable-future-guidelines-educators-asia-pacific-region)”.
18. Global: UNESCO’s [World Heritage Volunteers initiative](https://whc.unesco.org/en/whvolunteers/) mobilizes youth through concrete preservation activities and awareness-raising campaigns for the protection and preservation of our common cultural and natural heritage, including educational activities with schools and local communities. Since 2008, the initiative has implemented activities at around 160 World Heritage sites in over 60 countries, involving about 130 organizations and more than 6,500 volunteers.
19. Latin America and the Caribbean: Four countries in Latin America and the Caribbean (Ecuador, Guatemala, Peru and Chile) are developing, implementing, and evaluating pilot projects to demonstrate how intangible cultural heritage can effectively be integrated in education programs. The implementation process will generate the knowledge, methods, and tools to support the transmission of intangible cultural heritage through formal and non-formal education and thereby improve educational quality and relevance.
20. El Salvador: In El Salvador a project on “[Titajtakezakan. Speaking across time, oral tradition and use of information and communication technologies](https://ich.unesco.org/en/assistances/titajtakezakan-speaking-across-time-oral-tradition-and-use-of-information-and-communication-technologies-01249)” documented the oral traditions of Santo Domingo de Guzmán with the support of primary and secondary school Náhuat youth from the Educational Complex of Santo Domingo. Together with members of their community, the students created a bilingual inventory of the oral traditions of the region through the use of information and communication technologies.
21. Zambia: The project [Inventorying of proverbs of Lala community of Luano District of Zambia](https://ich.unesco.org/en/assistances/inventorying-of-proverbs-of-lala-community-of-luano-district-of-zambia-01216) supported a community-based inventorying of Lala proverbs aimed at integrating them into the education system, and more broadly, contributing to an Intangible Cultural Heritage (ICH) inventory at the national level. The project team reached out to ten existing school culture clubs and established five new ones to encourage participation in safeguarding and educational activities (e.g. traditional games and quizzes). Working with school culture clubs also helped to integrate proverbs and other Lala ICH into the formal education system, providing an important context for transmission while validating the ICH as significant sources of knowledge.
22. **Teacher training**
23. Brazil: The Brazilian Institute of Museums (IBRAM) and the Museum of Abolition in Recife developed the course "[Elements of Afro-Brazilian History and Culture](https://www.museus.gov.br/museu-da-abolicao-promove-curso-sobre-historia-e-cultura-indigena-e-afro-brasileira/)" and trained some 60 teachers to strengthen the role of museums in the promotion of inter-ethnic relations .
24. Lebanon: The project ‘[Learning with intangible cultural heritage for a sustainable future’](https://ich.unesco.org/en/news/lebanon-launches-pilot-project-on-intangible-cultural-heritage-and-education-13205) is a pilot project implemented in four public and private schools in Lebanon that aims to integrate intangible cultural heritage in education through teacher training and workshops with pedagogues from the Ministry of Education, the CNRDP and from UNESCO ASPnet schools on pedagogical methods.
25. Regional: [The project “regional Capacity Building Programme for Teacher Educators on Education for Sustainable Development (CAP-ESD)](https://opendata.unesco.org/project/XM-DAC-41304-503RAF1002)”, implemented in ten (10) southern African countries, integrated ICH in the related Guidelines for trainers.
26. **Organization of the school system**
27. Belize: Primary schools are utilizing the Intercultural Bilingual Approach to education and hence use both English and Maya and English and Garifuna languages in school for teaching of national curriculum. They frequently rely in the knowledge bearers to teach the knowledge relating to particular intangible cultural heritage elements to the children. (see [Belize periodic report 2013](https://ich.unesco.org/doc/download.php?versionID=33213))
28. **Others**
29. UNESCO, under its [International Fund for Cultural Diversity](https://en.unesco.org/creativity/ifcd), has invested some USD $4 million in the past decade in promoting TVET in the cultural and creative industries by funding 48 projects in 43 developing countries across the world. Over 10,000 artists, cultural professionals and entrepreneurs were trained in artistic disciplines, cultural management and cultural entrepreneurship. Projects funded under the International Fund include:
    1. Palestine: In 2019, in collaboration with the University of Palestine, a project led by Basma Society for Culture and Arts provided a 10-week training on community-based theatre to 90 students, of which 47 were girls.
    2. Madagascar: In 2018, 30 young people received technical training in film production. As a result of the project, some beneficiaries won awards at a Malagasy film competition and some others set up their own audiovisual companies.
    3. Namibia: In 2017, musicians from the indigenous San community participated in four training workshops on international marketing to encourage the export of their music abroad. The trainings resulted in a collaboration between a group of singers from the San community and Shishani Vranckx & Namibian Tales, which produced the album “Kalahari encounters". The album received the Best World Music Album award of the Netherlands in 2017 and the group went on tour in Europe in 2018.
    4. Regional: Led by the International Music Council, the African Music Development Program was established to professionalize the music industry in Côte d’Ivoire, Malawi and Mozambique through curriculum and programme development in collaboration with academic institutions such as the “Institut National Supérieur des Arts et de l’Action Culturelle” (Côte d’Ivoire) and the Music Crossroads Academy (Malawi and Mozambique).
30. Benin: An informal working group involving both governmental educational and cultural institutions at the national level, as well as research institutions such as the National Institute for Training and Research in Education and the School for African Heritage, with support from the UNESCO was set up in 2019 in order to develop a pilot programme on the integration of ICH in education programmes in primary and secondary schools.
31. Lebanon: The travelling exhibition “[the Heritage Trailer](http://www.eeas.europa.eu/archives/delegations/lebanon/documents/news/20150917_3_en.pdf)”, implemented under the Archeomed sites project by the Ministry of Culture with the support of the EU, included an educational kit that was made available at public schools.
32. Senegal: Based on several activities carried out by UNESCO with the Directorate for Cultural Heritage in Senegal, the country created an initial network of national cultural and educational institutions collaborating on the introduction of ICH in educational programmes.
33. Yemen: The “[Cash for Work: Promoting Livelihood Opportunities for Urban Youth in Yemen](https://en.unesco.org/news/yemen-cash-work)” is a €10 million project funded by the EU that aims at creating job opportunities for young Yemenis in urban areas and empower them to become actors of the preservation and restoration of their unique heritage. The project includes the creation of cash for work programmes to engage a broad range of young people in the rehabilitation and restoration activities as well as on-the-job trainings to transfer the necessary expertise and skills related to the maintenance and rehabilitation of Yemeni urban heritage to address the decline of traditional savoir-faire in the mostly informal Yemeni cultural industry.

III. Good practices developed by UNESCO to promote the cultural dimension of the right to education

1. A [pilot project from four countries in the Asia and the Pacific region](https://bangkok.unesco.org/content/learning-intangible-heritage-sustainable-future-guidelines-educators-asia-pacific-region) (Uzbekistan, Pakistan, Viet Nam and Palau) took a multidisciplinary and inter-office approach to integrating ICH along with Education for Sustainable Development (ESD) principles into teaching and learning in formal education. Employing a novel approach, the project identified entry points in existing curricula through mapping and analysis and then developed appropriate lesson plans. All lesson plans integrated subject topics, ICH practices identified with local partners and ESD principles. For example, in a course on the natural sciences, community songs related to the harvest were used to learn about agriculture and the harvest cycle, incorporating the ESD principle of sustainable agriculture. UNESCO is now building on lessons learned from this project to implement pilot projects on teaching with and about ICH in schools in six countries: Cambodia, Kazakhstan, Kyrgyzstan, Nepal, Republic of Korea and Thailand. The implementation strategy is taking a two-pronged approach – developing materials that are applicable at the regional level and deepening the implementation through the pilot countries. Activities thus far have included a training of trainers to guide the preparation phase of the in-country pilots.

IV. Recommendations to be provided to States or other stakeholders

1. ICH can provide context-specific content and pedagogy for education programmes and bring schools closer to communities; thus, acting as a leverage to improve the relevance of education and learning outcomes. In this regard, intangible cultural heritage is an incredibly rich resource for attaining SDG 4, target 4.7, which advocates for the ‘appreciation of cultural diversity and of culture’s contribution to sustainable development’. Incorporating ICH in education can reconnect schools with their surrounding communities. It can foster respect and appreciation for cultural diversity and strengthen a sense of belonging and social cohesion.
2. The [Operational Directives of the 2003 UNESCO Convention for the Safeguarding of the Intangible Heritage](https://ich.unesco.org/en/directives) contain the following recommendation in paragraph 180:

“Within their respective educational systems and policies, States Parties shall endeavour, by all appropriate means, to ensure recognition of, respect for and enhancement of the intangible cultural heritage in society, emphasizing its particular role in transmitting values and life skills and contributing to sustainable development, in particular through specific educational and training programmes within the communities and groups concerned and through non-formal means of transmitting knowledge. To that end, States Parties are encouraged to:

(a) adopt appropriate legal, technical, administrative and financial measures to:

i. ensure that educational systems promote respect for one’s self, one’s community or group, mutual respect for others and do not in any way alienate people from their intangible cultural heritage, characterize their communities or groups as not participating in contemporary life or harm in any way their image;

ii. ensure that intangible cultural heritage is integrated as fully as possible into the content of educational programmes of all relevant disciplines, both as a contribution in its own right and as a means of explaining or demonstrating other subjects at the curricular, cross-curricular and extra-curricular levels;

iii. recognize the importance, along with innovative safeguarding methods, of modes and methods of transmitting intangible cultural heritage that are themselves recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage, and seek to harness their potential within formal and non-formal education systems;

(b) enhance collaboration and complementarity among the diversity of educational practices and systems;

(c) foster scientific studies and research methodologies, including those conducted by the communities and groups themselves, aimed at understanding the diversity of pedagogical methods that are recognized by communities, groups and, in some cases, individuals as part of their intangible cultural heritage and assessing their efficacy and suitability for integration into other educational contexts;

(d) promote education for the conservation and sustainable use of biodiversity and the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage.”

1. The [Operational Guidelines of the UNESCO 2005 Convention on Education and Public Awareness](https://unesdoc.unesco.org/ark:/48223/pf0000370521.page=48) include the following recommendations:

“5. *Schools are important platforms* for transmitting information and knowledge on the importance of protecting and promoting the diversity of cultural expressions to young people. In this context, Parties can encourage, at the appropriate levels, the introduction of policies and programmes as well as the dedication of required resources aimed at:

(a) including the diversity of cultural expressions in school curricula adapted to local contexts and cultures;

(b) developing educational and training materials in multiple formats, including those online, such as books, CDs, videos, documentaries, manuals or brochures, interactive games, etc.;

(c) inviting artists and cultural professionals in the development of such materials and to participate in the activities of schools and other educational institutions;

(d) enhancing the capacities of teachers to raise students’ awareness about the diversity of cultural expressions and use, wherever available, guides and manuals to this end;

(e) involving adults and parent associations to suggest themes and modules for teaching about the diversity of cultural expressions in schools;

(f) involving youth in collecting and disseminating information about the diversity of cultural expressions in their communities;

(g) transmitting acquired experiences through the promotion of participatory educational methodologies, mentoring activities and apprenticeships.

86. *Higher education, training and research institutions* are important environments for nurturing creativity and building capacities in the field of cultural industries and development of cultural policies. In this context, Parties can support such institutions and encourage them to introduce programmes that facilitate skills development, the mobility and exchange of the next generation of cultural industry and cultural policy professionals. Parties may also consider establishing UNESCO Chairs in the field of cultural policies and industries.”

Appendix I Examples of actions in the field of education

(various sources)[[19]](#footnote-19)

*Legal and policy framework*

Legal provisions on non-discrimination:

Almost all reporting States (67) of the 9th UNESCO Consultation “have adopted constitutional laws and legislative texts that prohibit discrimination in education and these texts are, to a large extent, based on the grounds specified in both the 1960 Convention and the 1960 Recommendation.”[[20]](#footnote-20) For concrete examples, please see [the report](https://unesdoc.unesco.org/ark:/48223/pf0000251463/PDF/251463eng.pdf.multi) presenting the findings.

Other examples of legislation:

* **Bosnia and Herzegovina** adopted a law in 2007 requiring schools to promote equal opportunities for, among others, all their teachers, with regard to the right to diversity.[[21]](#footnote-21)
* The **Senegalese** Education Law of 1991, as revised in 2004, emphasizes the goal of its national education to form national, regional and communal identity through teaching of its languages, culture and history." [[22]](#footnote-22)
* The Constitution of the Republic of **Armenia**, Article 56, states: “Everyone shall have the right to preserve his or her national and ethnic identity. Persons holding affiliation to national minorities shall have the right to preserve and develop their traditions, religion, language and culture”.”[[23]](#footnote-23)
* In **Bolivia**, Article 78 of the Constitution spells out that “Education is intracultural, intercultural and multilingual throughout the entire education system”[[24]](#footnote-24)
* Bilingual intercultural education in **Argentina** is established through Law No. 26,606 and in Ecuador through Article 78 of the Organic Law on Intercultural Education.[[25]](#footnote-25)

Policy

* The **Gambian** Education Sector Policy 2016-2030 encompasses guiding principles including the non-discriminatory and all-inclusive provision of education underlining in particular gender equity and targeting: the poor and disadvantaged groups; respect for the rights of the individual, cultural diversity, indigenous languages and knowledge; and the promotion of ethical norms and values, and a culture of peace.
* **Ghana**’s Inclusive Education Policy reiterates that in Ghana, education is a right of every citizen. It therefore declares that “all persons who attend an educational institution are entitled to equitable access to quality teaching and learning, which transcends the idea of physical location but incorporates the basic values that promote participation, friendship, and interaction”[[26]](#footnote-26). Thus, the all-inclusive approach, according to the policy, is a provision of the national Education Act of 2008. The Inclusive Education Policy made powerful statements that touched on making education more sensitive to learner needs and ensuring that culture and environment are central to the learning process.
* **Burkina Faso**’s Education Sector Plan 2012-2021 (PSEF) sets up one of the missions of secondary education as to "strengthen the quality and relevance of the education system through the promotion of art, culture and languages".[[27]](#footnote-27)
* In **France,** the actions of the French Ministry of National Education in the field of non-discrimination fall within the framework of the French Government’s action plan against racism and anti-Semitism (*La République mobilisée contre le racisme et l’antisémitisme*), which was launched in April 2015. One of the priorities of the action plan is to ‘shape citizens through transmission, education and culture’.[[28]](#footnote-28)

*School curricula*

* In **Canada**, through meaningful collaboration with Aboriginal communities and organizations, key education stakeholders, and school boards, the Ontario Ministry of Education is committed to sharing the cultures, history, traditions, and perspectives of First Nations, Métis, and Inuit peoples (including residential schools and treaties) through culturally appropriate pedagogy, curriculum, and professional development opportunities.[[29]](#footnote-29)
* In **Bulgaria**, students have the right to choose "Ethnic Folklore -Roma folklore" as part of their optional training, and for this purpose teaching materials and workbooks have been developed to familiarize students with Roma history, customs and traditions.[[30]](#footnote-30)
* In **Northern Macedonia**, the National Strategy for the Development of Education 2005-2015 focused on improving the multi-ethnic environment in the country. Special attention was given to curricula and textbooks (especially for history, geography and language learning) and to the adaptation to the concepts of tolerance, intercultural communication and mutual understanding.[[31]](#footnote-31)
* In **Ghana**, education is said to be aimed at training students who can make use of local resources for the development of the country. Hence, the teaching of music, civics, art, craft, hygiene, and nature study is part of the curriculum

*Intercultural education*

- In **Gabon**, the practice of the ball game, called "Songo", is said to promote understanding and improve learners' ability to assimilate mathematical principles. At the New Forum 2015, a contract was signed between the World Chess Federation and the Gabonese Songo Federation to finance a pilot project for the installation of Songo clubs in primary schools to study the benefits of this game in improving the ability of young learners to assimilate scientific subjects.

- Indigenous knowledge is rooted in the basic level of the **Ghanaian** education and its presence in the curriculum grows from basic to secondary school along with that of science and technology. In addition, as acquisition of folklore and traditional occupations is based on individual abilities, there is complementary basic education targeting children who are unable to go into schools.

- In **Malawi**, cultural levers such as the Gule Wamkulu are used to promote education and learning in the traditional societies. The Gulu Wamkulu is a dance that accompanies initiation ceremonies, weddings, funerals and tribal chief inaugurations.

- In **Zimbabwe**, learning Mathematics has occurred through traditional games, Nhodo and Pada in Zimbabwe. For instance, mathematics is taught through the traditional Shona counting game, Nhodo. The curriculum framework, adopted in 2015, included “the adoption of uBunthu/uMunhu as a philosophical approach in the new curriculum” - uBunthu/uMunthu is the cultural identity, the communal marker in Southern Africa - “in traditional African societies, the feeling of belonging to a community is instilled in individuals’ mind throughout their upbringing. Individuals are taught that one doesn’t live in isolation but in a community”. In addition, the objective to strengthen Sport, Arts, and Culture. Culture is also present under the topic “School Health and Life Skills, Sexuality, HIV and Aids” was included in the country’s Education Sector Strategic Plan 2016-2020.

*Multilingual education*

**- Bolivia** has developed eight regionalized curricula for indigenous and aboriginal peoples, published 26 alphabets in indigenous languages and developed school booklets in 13 indigenous languages. In addition, a Plurinational Institute for the Study of Languages and Cultures (IPELC) has been established, as well as three universities and institutes of indigenous languages and cultures.[[32]](#footnote-32)

- In **Chile,** the Intercultural Bilingual Education Programme has worked on the linguistic and/or cultural revival of endangered and dead languages of indigenous peoples by expanding the coverage of language teaching and socialization through intercultural initiatives.[[33]](#footnote-33)

- In **Ecuador**, a bicultural bilingual education model is used for hearing-impaired students. The written form of Spanish functions as a second language for students with hearing loss and would help them find motivation, meaning and social value in the school environment.[[34]](#footnote-34)

- The **Cameroonian** education system has two subsystems (English and French), at the basic, secondary and university levels. Furthermore, some schools, such as the Lycée Général Leclerc in Yaoundé, have integrated the Ewondo language in the framework of the reform to introduce national languages.

- In **Ghana**, mother tongue and local languages are used in early basic education as the language of instruction. The use of local languages is specified in the Education Act 778 of 2008; the Education Strategic Plan 2003-2015, 2010-2020; and the Inclusive Education Policy.

- In **Nigeria**, pre-primary and grades 1-3 are primarily taught in local languages. From Grade 4, English becomes the official language of instruction while local languages and other foreign languages like Latin and Arabic are taken as subjects.

**- Zambia** recognizes seven official languages; the country made noticeable efforts to cover all the provinces with their respective dominant language: Bemba (Northern Province, Luapula, Muchinga and Copperbelt), Nyanja (Eastern Province and Lusaka), Lozi (Western Province), Tonga (Southern Province), and Kainde, Luvale and Luanda (Northwestern Province).

- The Ministry of Education and Human Resources of **Mauritius,** in accordance with a 1976 government policy to propagate and promote ancestral languages and preserve the cultural heritage of Mauritians, pays about 29 million rupees per year as an allowance to those who teach these languages after school hours and on weekends.[[35]](#footnote-35)

*Teacher training*

- In 2012, within the framework of the PROGRESS programme, the **Cyprus** Pedagogical Institute has planned a series of teacher training activities on multicultural and human rights education.[[36]](#footnote-36)

- “**Canada** supports First Nation educators on reserve through its First Nation Student Success Program, whereas **Brazil** offers specific courses to train indigenous teachers through the PROLIND programme and the Coordinated Actions Plan. In **Chile**, a teaching programme on history, language and culture, aimed at traditional teachers from indigenous peoples has been designed. **Sweden** and **Honduras** have adopted programmes on language training, with **Sweden** providing training in national minority languages and **Honduras** creating a training programme in Bilingual Intercultural Education. An interesting example is **Brazil**’s Institutional Program for the Introduction to Teaching for Diversity, which offers scholarships for students in undergraduate programmes addressing intercultural, indigenous and rural education to prepare teachers for the work in these schools. A different approach is highlighted by **Australia**, who adopted the Australian Professional Standards for Teachers, which all teachers are required to follow and which include the promotion of reconciliation between indigenous and non-indigenous Australians, the support of inclusive student participation and the maintenance of student safety.”[[37]](#footnote-37)

***Artificial intelligence***

In the framework of the UNESCO Mobile Learning Week 2019, several initiatives relating to Artificial Intelligence AI) in Education have been presented. Notably, a machine translation for Tigrinya, the language of Eritrea, is developed through crowdsourcing, strategic communication, gamification, data creation and neural networks. By compiling digital corpora for a language and applying machine-learning technology, resources are created and can be used to translate, preserve and create digital education tools for these languages and cultures. [[38]](#footnote-38) An intelligent tutoring and personalized learning system for urban and rural schools, adapts content based on the users’ knowledge levels, language, curriculum and cultural background and provides information to educators on predicted performance, the risk of drop-out and the possibility of reading disabilities. [[39]](#footnote-39) The Connected Learning in Crisis Consortium (CLCC), established by the UN High Commissioner for Refugees (UNHCR), uses machine learning to deliver programmes interweaving digital literacy, critical thinking and intercultural communication with accredited qualifications, certificate, diploma and degree courses undertaken by refugee and host community students alike. [[40]](#footnote-40)

Appendix II International framework

International and regional treaties related to education

* Universal Declaration of Human Rights (UDHR): Everyone has the right to education (Article 26(1)), education shall be directed to the full development of the human personality (Article 26(2)).
* A large number of international treaties provide that the right to education should be directed to the full development of the human personality. See in particular:
* Convention against Discrimination in Education (CADE) (1960), Article 5(a) ;
* The International Convention on the Elimination of All Forms of Racial Discrimination, article 7 (1965)
* International Covenant on Economic, Social and Cultural Rights (ICESCR) (1966), Article 13 (1)
* The Convention on the Rights of the Child (1989), Article 29 (1)
* Convention on Technical and Vocational Education (1989), Article 3 ;
* International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990), Article 45
* ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries (1991), Articles 27, 29 and 31
* Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005, Article 10 (importance of the protection and promotion of the diversity of cultural expressions through education)
* International and regional treaties also address the freedom to provide religious and moral education appropriate to one's convictions.
  + At the international level:
    - CADE Article 5(b) ;
    - ICESCR Article13(3) ;
    - International Covenant on Civil and Political Rights (ICCPR) Article 18(4).
* At the regional level:
  + - Additional Protocol No. 1 to the Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), Article 2;  American Convention on Human Rights, Article 12.

Non-binding instruments

* + **Recommendations**
* UNESCO Recommendation concerning Education for International Understanding, Cooperation and

Peace and Education relating to Human Rights and Fundamental Freedoms (1974), Article 17;

* The UNESCO Recommendation on the Development of Adult Education (1976), §II.2(d), §II.3(g),

§II.3(j), §III.20

* + **Declarations**
* The United Nations Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding among Peoples (1965)**;** Principles II, III, and IV.
* The UNESCO Declaration of the Principles of International Cultural Cooperation (1966), Articles 4.1;

4.2; 4.4; 6.

* The UNESCO Declaration on Race and Racial Prejudice (1978), Article 5.2
* The United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992), Article 4§4
* Universal Declaration on Cultural Diversity, adopted by UNESCO (2001), Article 5 "... all persons are entitled to quality education and training that fully respect their cultural identity...".
  + **SDG4-Education 2030**

SDG4-Education 2030 is rights-based and aims to ensure the full enjoyment of human rights that are fundamental to achieving sustainable development and the transformation of societies. The main goal of the Education Agenda 2030 is to "leave no one behind", including inclusive education systems that respond to diversity and the needs of learners.

It recognises the importance of education for cultural diversity: "Education facilitates intercultural dialogue and fosters respect for cultural, religious and linguistic diversity, which are vital for achieving social cohesion and justice".[[41]](#footnote-41)

In addition, Target 4.7 specifically aims to "ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development".

* + **Observations of human rights bodies**

The Committee on Economic, Social and Cultural Rights (CESCR) considers that among the various objectives of education, “perhaps the most fundamental" is[[42]](#footnote-42) that of "the full development of the human personality" and its "sense of its dignity".[[43]](#footnote-43)

The Committee on the Rights of the Child has specified that for all States the overall purpose of education must necessarily have "a qualitative dimension[[44]](#footnote-44)", as it must be child-centred and promote the child's autonomy by fostering "competencies, learning and other skills, a sense of human dignity, self-esteem and self-confidence"[[45]](#footnote-45).

The Committee summarizes the objectives of education as: the overall development of the full potential of the individual, including the acquisition of the concept of respect for human rights, a strong sense of identity and belonging, and socialization and interaction with others and with the environment.

According to CESCR, the four essential elements of education include acceptability[[46]](#footnote-46).

This criterion refers to the concept of quality education and applies to both the form and content of teaching (curricula and teaching methods must be appropriate).

Thus, curricula and teaching methods must be appropriate and of good quality. States parties are obliged to regulate the education sector, both public and private, and to ensure that the education provided is relevant to students and culturally appropriate.

The notion of acceptability also extends to parents, who must be free to send their children to schools whose teaching is in conformity with their religious, moral and philosophical convictions, within the public-school system.

Within the public-school system itself, this parental freedom also applies to the right to provide religious and moral education that is neutral, objective and non-discriminatory.

Similarly, if the right to education in a given language does not really exist as such, indigenous peoples and minorities must be able to exercise their freedom to establish schools, and even school systems in the case of indigenous peoples. Furthermore, it is recognized that children also have rights and that they should therefore be able to receive education that respects their dignity and is free from all forms of violence, including corporal punishment.

o **Others**

The [**Delors Report (1996)**:](https://unesdoc.unesco.org/ark:/48223/pf0000115930/PDF/115930fre.pdf.multi) the four pillars of education: learning to be, learning to know, learning to do and learning to live together.

**Agenda 2063 – The Africa We Want**: The Agenda 2063 adopted by the African Union states that “Our diversity in culture, heritage, languages and religion shall be a cause of strength, including the tangible and intangible heritage of Africa’s island states.” and envisions that the “Pan-African ideals will be fully embedded in all school curricula and Pan-African cultural assets (heritage, folklore, languages, film, music, theatre, literature, festivals, religions and spirituality.) will be enhanced. The African creative arts and industries will be celebrated throughout the continent, as well as, in the diaspora and contribute significantly to self-awareness, well-being and prosperity, and to world culture and heritage. African languages will be the basis for administration and integration. African values of family, community, hard work, merit, mutual respect and social cohesion will be firmly entrenched.” (para. 41 & 42)

Appendix III :

Information on UNESCO’s normative instruments in the field of Culture

* The [**UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage**](https://ich.unesco.org/doc/src/2003_Convention_Basic_Texts-_2018_version-EN.pdf) includes transmission through formal and non-formal education as a safeguarding measure (Article 2.3) and calls on States Parties to ‘ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society’ through education programmes (Article 14). Accordingly, the [Convention’s Operational Directives](https://ich.unesco.org/doc/src/2003_Convention_Basic_Texts-_2018_version-EN.pdf) contain concrete provisions for safeguarding intangible cultural heritage and education (see Chapter VI.1.3 on Quality education, paragraph 180 as well as paragraphs 107 and 155). Similarly, the [Overall results framework](https://ich.unesco.org/en/overall-results-framework-00984) for monitoring the implementation of the 2003 Convention, which has a total of 26 indicators, has four that are education related. Three indicators relate to schools, non-formal and post-secondary education (indicators 4, 5, 6) and one to intangible cultural heritage and education policies (indicator 12). Hence the [revised form](https://ich.unesco.org/en/perioding-reporting-ich-10-2020-01081?edit_form=764#1) for periodic reporting under the Convention, which is aligned with the results framework, includes thirteen education-related questions (out of more than 80 questions).
* The [**UNESCO 2005 Convention for the Protection and Promotion of the Diversity of Cultural Expressions**](https://en.unesco.org/creativity/sites/creativity/files/passeport-convention2005-web2.pdf), in its Article 10, calls on State Parties to “encourage and promote understanding of the importance of the protection and promotion of the diversity of cultural expressions, inter alia, through educational and greater public awareness programme” and to “endeavour to encourage creativity and strengthen production capacities by setting up educational, training and exchange programmes in the field of cultural industries”. Furthermore, its [Operational Guidelines dedicated to Education and Public Awareness](https://unesdoc.unesco.org/ark:/48223/pf0000370521.page=48) provide a “roadmap” to support the understanding, interpretation and implementation of Article 10 of the UNESCO 2005 Convention. The monitoring framework of the 2005 Convention includes indicators on education and training programs under its Objective 1 dedicated to “Support sustainable systems of governance for culture”.
* The [**UNESCO 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage**](https://whc.unesco.org/en/conventiontext/) includes provisions on educational programmes (Articles 27 and 28 below):

“Article 27. The States Parties to this Convention shall endeavor by all appropriate means, and in particular by educational and information programmes, to strengthen appreciation and respect by their peoples of the cultural and natural heritage defined in Articles 1 and 2 of the Convention. They shall undertake to keep the public broadly informed of the dangers threatening this heritage and of the activities carried on in pursuance of this Convention.

Article 28. States Parties to this Convention which receive international assistance under the Convention shall take appropriate measures to make known the importance of the property for which assistance has been received and the role played by such assistance.”

* The [**UNESCO 2015 Recommendation concerning the Protection and Promotion of Museums and Collections, their Diversity and their Role in Society**](https://unesdoc.unesco.org/ark:/48223/pf0000246331) recognizes that museums, as spaces for cultural transmission, intercultural dialogue, learning, discussion and training, also play an important role in education (formal, informal, and lifelong learning), social cohesion and sustainable development.

Appendix IV:

Interviews conducted with international specialists working at the intersection of Education and Intangible Cultural Heritage

First interview - Mr Nigel Encalada, Director, Belize’s Institute for Social and Cultural Research of the National Institute of Culture.

The Institute for Social and Cultural Research mandate is divided into several areas of work, which include intangible cultural heritage, community heritage, research and publication. An important aspect of its mandate is public education and outreach through the development and publishing of educational resource materials; the organization of and participation in academic forums and community-based events; and developing mechanisms to foster nation building.[[47]](#footnote-47)

1. *Your institution is working on the integration of intangible cultural heritage in the Belizean school curriculum at the primary level. What steps did you undertake to carry forward this idea in collaboration with education stakeholders at national and local levels? What challenges did you encounter in relation to the relevant curricular change, yet also which strengths were already in place to materialize it?*

We recognized early on in our work that it was important to have an inter-face with the education system. This did not happen automatically, because we needed to work first on relationship building, lobbying and raising awareness among key stakeholders, including government ministry officials.

The role of media in raising awareness was an important factor because this brought into focus the need to revise the social studies curriculum for primary schools. There was a general feeling that our children were not learning what they were supposed to learn in relation to the country’s history. This gave us the opportunity to be invited to sit at the table with the Ministry of Education and curriculum drafters to revise the social studies curriculum when they were looking at how to better integrate history. But since the country’s history cannot be separated from the people of Belize, because people are who make history, then this was the opportunity to ask the ministry to integrate sections in the curriculum that look at cultural diversity and at how people live in terms of their traditions and ethnic practices. We also took this opportunity to make recommendations on how to align the curriculum with some of the work that was taking place at an international level such as the 2003 Convention.

In our recommendations on how to integrate ICH in the curriculum, we decided to stay away from using UNESCO terminology with preference given to local terms. We would talk about cultural heritage, living heritage, cultural practices, beliefs and traditions, which are part of the UNESCO 2003 Convention, but we did not do so from a technical standpoint. We did not want to overwhelm children in primary schools with this convention or that convention. However, in our responsibility as focal point of the 2003 Convention, we knew we needed to see how to bring the substance and spirit of the Convention into the curriculum as part of the classroom by making use of existing terms.

Our relationship building with the Ministry of Education also included developing and sharing with them education materials that resulted from a pilot study that was funded by the Japanese Funds in Trust. You cannot lobby without providing something that people can refer to as something useful; for example, we have produced and disseminated materials that are being used in our public exhibits and that we have made available to teachers and schools.

1. *Non-formal education efforts that integrate ICH and that are implemented by various organizations at the local level have also been supported by your institution. Do you think that formal education as represented by schools and their curriculum could build upon lessons learned from non-formal education efforts that are integrating ICH? And vice-versa?*

For sure, that is one of our current modes of operation. There are many non-formal activities that are happening that are complementing what is taking place in schools. For example, we have an expanding exhibit on ICH and we receive calls from schools inviting us to be part of their cultural days or to do lectures in relation to a particular cultural concept, so in this way we are supporting formal education. We are also working with the Belize National Kriol Council, which are reviving traditional drumming. Schools invite them to do demonstrations and explanations to children. They also run community workshops which target school aged children. We have elders who are affiliated with our institution and who go to schools to share their knowledge with presentations and we support this with a small remuneration. The advantage of this is that children see culture for what it is, instead of seeing it in a PowerPoint or a video. Children can then have an experience with cultural heritage when individuals from different cultural backgrounds, who are living cultural practices and beliefs and norms, share these in person with them. We encourage cultural immersion experiences. For example, we support summer camps for cultural immersion. Sometimes children do not have the opportunity to travel to experience the diversity of other communities.

3. *Your institution, which is a government institution, has been working on developing a national cultural policy in Belize and is also responsible for implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. Could you please share with us your experience in developing this national cultural policy and how this has benefitted from working with the state’s education sector?*

The policy was launched in 2016, yet it took three years to really accomplish it. There were several consultations that contributed to the development of this policy. We started with a framework document that was a review of existing documents and that included policy statements related to culture. Based on this, we created a new framework document, which was shared and consulted with different stakeholders for about a year, and then we created a second draft. Once again, this was followed by public and bilateral consultations, followed by a third draft for which we had technical assistance from UNESCO. This resulted in a final launch of the policy document in 2016. We reached out to every possible stakeholder that we could have reached out to, including education officials. This was helpful with the eventual revision of the curriculum that integrated ICH as these policy consultations increased awareness on the importance of this heritage.

This policy manifests itself today in the development of a Belizean studies curriculum at the secondary education level. Secondary school students will now have to do Belizean Studies, which is something that builds on the integration of cultural heritage at the primary level of education. In terms of the policy on culture, this means that during four years students will have to take a strand in school called Identity and Beliefs. For example, this includes ‘Beliefs and Cultural Practices in Modern Belize’, and ‘Language, Culture and Identity’.

This experience at the secondary education level happened thanks to a coalescence of circumstances that triggered the revision of the curriculum. The Ministry of Education had undertaken a study of the secondary education curriculum and they identified a gap in learning about Belize. At that time, the media was also drawing attention to how Belizeans do not know enough about their own history and that is why we cannot speak confidently about our identity; this contributed to speeding up the revision of the curriculum. This also happened because we sat at the table with the Ministry of Education and participated regularly in meetings to make sure that culture and history components are integrated into the curriculum, making suggestions until a compromise was reached. We are in the second year of developing and piloting a four-year curriculum called Belizean Studies.

1. *The language, dance and music of the Garifuna were inscribed on the Representative List of the Intangible Cultural Heritage of Humanity in 2008 (Belize, Guatemala, Honduras and Nicaragua). The government is currently focusing on bilingual education schools.* How is the Garifuna language contributing to safeguard and further transmit intangible cultural heritage as part of the curriculum and at which grade levels?

The government has provided continuous support to establishing intercultural bilingual education in schools after the inscription was made. One of these schools is in Dangriga, which is the largest Garifuna community. The government is responsible for the salary of all the teachers at this school. This school implements the national curriculum in English and Spanish, yet educational materials are produced for the children in English, Garifuna and Spanish. However, there has been some limitations as the school only has readers in the Garifuna language for the lower grades. I was just informed that the school, which is managed by the National Garifuna Council is looking to identify resources to develop materials for higher grade levels. Also, as part of extra-curricular activities, children learn about Garifuna cultural expressions, for example, how to dance the Wanaragua (a traditional dance) or how to sing traditional Garifuna songs. The school hires teachers who are Garifuna teachers who are asked to integrate Garifuna language into lessons as frequently as possible. The school was opened in 2007 and teaches the national primary school curriculum. Based on an interview I conducted with the school manager, the integration of the Garifuna language as part of the curriculum is still loose and experimental.

*What has been the participation of the community in supporting bilingual education as key for the transmission of intangible cultural heritage?*

The community has been essential for this because it was thanks to community political leaders across Nicaragua, Guatemala and Belize that the language, dance, and music of the Garifuna were inscribed on the list of intangible cultural heritage in 2008. The community has also been supportive in sending their children to these schools. The Dangriga school has a school population of ninety-two students. There is also a museum dedicated to Garifuna cultural expressions, which is attached to the Dangriga school providing needed support. Also, Garifuna teachers are from the community. Historically, the Garifuna people were the first educators in our country, they have a tradition of education.

Also, thanks to community leaders there is now an initiative to revitalize the Yucatec Maya language, which is at risk. We found that there is only one community where this language is spoken across generations. This community has eleven families left. There is one school, which is piloting how to use this language as part of education, while in other communities only the elders can speak Yucatec; there is pressure for children to speak Spanish which is incorrectly considered a more sophisticated language. Ideally, it is desirable for children to speak as many languages as possible. Overall, there needs to be a broader reassessment of the current language policy in the country.

*5. Policies as well as legal and administrative measures in the education sector, as well as in other sectors, can contribute to ensure the recognition of, respect for and enhancement of intangible cultural heritage. In the case of Belize, could you share with us the extent to which such measures are in place in order to ensure that education strengthens the transmission and practice of ICH?*

I give you an example of a policy measure, which is focused on the role of teachers and ICH in education. In relation to the Belizean studies curriculum for secondary schools, the Ministry of Education organizes professional development workshops for teachers in all subject areas including the area of Belizean studies. This takes place in August before schools open in September. Some of the facilitators of the workshops are from my institute providing training with focus on ICH and history topics. However, I will admit that in spite of our persistence in working with communities on ICH, more efforts are needed to raise teachers’ awareness across the country.

*As a governmental institution, how do you engage with other non-state actors in relation to the design and implementation of cultural policy linked to education?*

Non-state actors are a key human resource for our work. We have a very strong collaboration with non-governmental entities and individuals in the culture sector, especially cultural organizations, associations, practitioners, knowledge bearers, and festival organizers, etc. We also work at multiple levels with various stakeholders, including schools, cultural councils and communities. For example, there is a festival that is currently being organized in the north of Belize called the San Joaquin Fiesta. We support this event financially but we also work with the communities that are involved to do inventory documentation work, to produce educational materials, and to do trainings on traditional dance. The materials are introduced to teachers in the communities for use at their discretion. These organizations also participate and provide support in the workshops that we organize; it is a symbiotic relationship.

6. *The Operational Directives of 2003 Convention state that ‘States Parties shall endeavor to foster the contributions of intangible cultural heritage and its safeguarding to greater gender equality and to eliminating gender-based discrimination’.* What initiatives have been undertaken by your institution in relation to cultural heritage and education to strengthen gender equality or women’s empowerment as part of their communities?

In Belize’s culture women are considered as nurturers. Currently, the majority of our stakeholders are women. We have to be more proactive in also encouraging men to participate. Women are perceived to be nurturers and also the ones who primarily transmit ICH. However, there are variations, it depends on the cultural domain, element and community concerned. The area of music and dance tends to be dominated by men, while in other domains it is women. We do try to give both men and women the same opportunity to participate. However, men prefer that women are in front of cultural matters, while they stay in the background as support, they are involved in a different way.

In terms of ICH empowering women, I would mention the example of Teresita Canton. She was in our workshops for ICH in 2012. At that time, she was already a community leader in her own right with respect to Maya heritage. Since then, she has raised awareness about the 2003 Convention and ICH to another level; she has become a national figure in safeguarding Mayan heritage. For example, this includes her advocacy for the ancient ball game of Pok-ta-tok. During the last five years, she has focused on the revival and teaching of this ball game, and now the team of Belize has won this game’s World Cup twice.

1. *Could you please note briefly three pieces of advice that would you give to those who, like you - in the context of the capacity building programme for ICH-related policy development- will be embarking in supporting policymakers in various countries to integrate ICH as part of education policy at formal and non-formal education levels?*
2. Be prepared to lobby and to build awareness at every level. This means with government, school management, teachers and the community.
3. Develop educational materials that can be shared as examples to be used in schools; provide these materials to people who will use them at schools and other venues.
4. Build awareness among young people who will then be able to advocate for ICH in education settings. Develop workshops for them, involving them in the work you do – for example, with interns from universities or schools – so that they become advocates and leaders back in their institutions.
5. Support existing initiatives – you will find that in most countries there is already something taking place with respect to ICH learning in schools; what you want to do first is to support those initiatives.
6. Be prepared to make specific recommendations to education stakeholders based on the advice and recommendations from community stakeholders. Yet, always be prepared to amend your recommendations, it is always a compromise. For example, as focal points for the conventions and their terminology, we may find that other terms are used at the school level. For example, we say ICH and schools may be referring to living heritage…should we substitute one for the other? Be prepared to compromise.

Second Interview - Emily Drani, Executive Director and co-founder of the Cross-Cultural Foundation of Uganda

The Cross-Cultural Foundation of Uganda (CCFU) is a non-governmental organization that promotes the recognition of culture in Uganda as vital for human development. CCFU’s objectives focus on promoting culture as a resource for development, enhancing cultural diversity, cultural identity and social cohesion. Through research, documentation, training and advocacy, CCFU supports communities and institutions to preserve and promote their cultural heritage.

1. *Could you please share with us how the Heritage Education Programme started within secondary education schools in Uganda?*

This programme started in 2011, five years after the inception of CCFU. We now have 148 secondary schools, with the majority being outside of Kampala and covering almost all districts of Uganda.

In the course of our work, we kept coming across concerns from communities that the youth were disconnected from their heritage and their cultural identity. Many of them seemed not to know how to restore an appreciation of cultural heritage in a “modern” context, partly because of Uganda’s history, in which culture was relegated to an inferiority position. This is in part due to the influence of our colonial past, during which administrators dismissed culture as irrelevant, a hindrance to development, diminishing our appreciation of cultural heritage as something valuable in the public space. This has adversely influenced people’s perception of their cultural heritage and undermined their traditional spiritual beliefs. There are also very strong influences from modernization and globalization especially amongst the youth who tend to want to imitate Western cultures which they perceive as modern and universally accepted, while distancing themselves from their own culture, which they perceive as primitive. Ugandan youth, who are the future custodians of our heritage, constitute over 60% of our population and this negative attitude and lack of appreciation of culture puts our heritage at risk of dying. In addition, heritage education is not part of our formal education system resulting in a mass of educated Ugandans who do not perceive culture as relevant to their growth. There are limited spaces where people can learn about their heritage as something positive and relevant to their development, social and otherwise.

So considering the above, as a cultural organization we decided to establish a programme that specifically addresses heritage education in secondary schools. Young people are supported to reflect on their cultural heritage as something valuable that can contribute not only to their identity but also to social cohesion, and other aspects of their social and economic growth. That’s how this programme started.

Our programme is open to all schools that are interested, public and private. Our entry point is through co-curricular activities, which are a part of the national curriculum that stipulates that all schools should have these activities. For a long time heritage has not been a formal subject of study in the curriculum, however, following consistent advocacy, a topic on ‘Culture and Ethnicity in East Africa’ has now been included in the newly revised secondary school curriculum. Through the co-curricular programme, time and a modest budget have been provided to schools for these activities. Currently students can discuss cultural heritage and visit heritage sites for learning, but they are not examined/tested on what they learn. Some of the secondary schools involved in our Heritage Education Programme have contributed transportation for the club members to heritage excursions, space for school museums or herbal gardens. Schools have also supported our programme by hosting our heritage award ceremonies.

Our programme is co-implemented with the school administration, which includes head teachers, head mistresses and masters, who have been instrumental in providing patrons of the clubs, and who are often teachers of history, literature, art, music, dance and drama.

2. *Could you tell us about your experience with tertiary education initiatives safeguarding intangible cultural heritage such as the creation of a Bachelor of Cultural Heritage Studies in Uganda?*

This three-year project, which started by first raising awareness among management and academic staff in 4 universities in Uganda on the relevance of ICH, aims at producing a Bachelor’s degree course on “Intangible Cultural Heritage and Sustainable Development”. So far the ongoing project has progressed well with public lectures held in the four participating universities and a draft degree programme has been developed. The individual universities are currently seeking national accreditation of the course, which we hope will be officially offered to students in 2020.

Our experience has revealed a few challenges with the conceptual understanding of intangible cultural heritage because people often do not make a distinction between tangible and intangible cultural heritage. It is therefore necessary to elaborate on what intangible cultural heritage is and how this has been described by UNESCO[[48]](#footnote-48) and other development partners. In Uganda, cultural heritage in general is often narrowly understood as music, dance and drama, traditional food and dress, rather than appreciating tangible and intangible culture in their entirety. Through this programme, the concept of ICH was elaborated upon through trainings for the participating universities and public lectures for the students.

Without heritage education in our formal primary and secondary schooling, we realize that engaging tertiary education students is likely to be challenging given that they have not had an opportunity to think about heritage in a systematic way and may have negative attitudes that have been built over time as noted earlier. There are also mixed feelings about cultural heritage, aggravated by the media who tend to highlight negative aspects of culture, emphasizing practices that oppress women or which do not present the positive aspects and strengths of culture. In 1996, cultural institutions in Uganda were abolished, and for almost 15 years, cultural leaders were not allowed to operate freely resulting in a disruption of cultural development and education, hence the persistent negative and passive attitude towards culture as something relevant.

The idea of having a Bachelor of Cultural Heritage Studies was linked to our work on heritage education where the youth who completed senior secondary school expressed a desire to continue learning about cultural heritage. CCFU also carried out a study that showed that in Uganda there is no university that offers fully-fledged degree courses in cultural heritage studies. So, we approached universities that had elements on cultural heritage and outreach programmes that served as good entry points, such as modules on social anthropology, archaeology or history or tourism with homestays and cultural tourism.

At the same time, there is a tendency in Uganda to overly emphasize economic development and the strength of the Sciences over the Arts in universities, affecting the importance students and lecturers attach to certain courses over others. In addition, due to the high rate of unemployment in Uganda, students tend to seek career courses to ensure that they are absorbed into the job market upon completion of their courses. And yet, the marketability of a course on ICH is limited due to the very little investment in Uganda’s cultural sector by the relevant ministries or civil society. As part of the current Bachelor’s of Cultural Heritage Studies programme, we have integrated an entrepreneurial dimension so that graduate students see themselves as job creators using cultural heritage and not as job seekers.

*3. Policies and legal and administrative measures in the education sector, as well as in other sectors, can contribute to ensure the recognition of, respect for and enhancement of intangible cultural heritage. In the case of Uganda, could you share with us the extent to which such measures are in place in order to ensure that education strengthens the transmission and practice of ICH?*

Uganda has an education policy that promotes a thematic curriculum, which stipulates that local languages will be used as instruments of instruction in lower primary. So the youth between primary education levels one to three are taught in selected local indigenous languages. However, Uganda has forty officially recognized languages, out of which only the most widely spoken languages are used in schools across the country. So while this policy enhances ICH by strengthening language as a means to pass on traditional knowledge and skills from one generation to the next, it puts languages and the ICH of indigenous minority groups at risk.

The advantage of this policy is that under the National Curriculum Development Centre, different communities are supported to produce orthographies, readers and textbooks in their local language. During inspections of schools, the implementation of this education policy is monitored and assessed. However, some parents do not support teaching in local indigenous languages saying, ‘we don’t send our children to school to learn vernacular, we expect them to learn English’. Also, not all teachers are well prepared to teach using the local languages. But despite this, a number of languages have been strengthened and this provides a good foundation for heritage transmission.

*As a non-governmental organization, how do you engage with ministries and departments in Uganda that would have a say on cultural heritage and education in order to find the needed support to make the way forward with cultural heritage as part of education?*

We took a deliberate decision to include representatives of relevant ministries on our Board of Trustees and as partners in the implementation of our programme on heritage education in tertiary institutions in Uganda. They provide technical advice and support. Uganda does not have a Ministry of Culture so we work closely with the Department of Culture and Family Affairs. We also work closely with the National Curriculum Development Centre under the Ministry of Education and Sports, and following several interactions with this Centre, a stand-alone, examinable topic on ‘Culture and Ethnicity in East Africa” has now been incorporated in the secondary school curriculum which is to be launched in 2020.

The Steering Committee of our programme on promoting intangible cultural heritage education in institutions of higher learning in Uganda also includes government representatives from the Ministry of Education and Sports, the Department of Culture and Family Affairs and the National Council for Higher Education.

*4. Intangible cultural heritage contributes to make education more inclusive in line with the right to education, the UN Convention Against Discrimination in Education (1960), and the appreciation of cultural diversity as sustained by target 4.7 of Sustainable Development Goal 4 in the 2030 Agenda for Sustainable Development.*

*How has your organization mobilized stakeholders’ support to make sure that the diverse cultural expressions, practices and representations of vulnerable groups in Uganda are further strengthened and transmitted via formal and/or non-formal education initiatives?*

We have a specific programme looking at cultural rights of indigenous minority groups from 16 communities in Uganda. We found that their heritage is more at risk compared to other more dominant groups. The initial intervention was to help them establish museums where their heritage can be exhibited and their knowledge disseminated. We have also worked with these groups to do research and develop policy briefs highlighting their heritage concerns and recommendations to the State and other partners. For example, they have used these policy briefs to advocate for their access to education and for the importance of safeguarding their cultural heritage, however, these concerns have been partially addressed by the government.

*5. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage recommends that ‘States Parties shall endeavor to foster the contributions of intangible cultural heritage and its safeguarding to greater gender equality and to eliminating gender-based discrimination’.*

*What initiatives have been undertaken by your organization in relation to cultural heritage and education to strengthen gender equality or women’s empowerment as part of their communities?*

Over the past two years, we have implemented a programme, which looks at identifying and utilizing culturally-defined rights that promote women’s empowerment in the Acholi sub-region. These rights or authority are derived from the culture of a particular group or people, such as the Acholi. Our work with them involved research with cultural resource persons, especially women, and cultural leaders who examined current cultural values, principles and practices that empower women. The research revealed that culture supports the protection and empowerment of women, especially in the private sphere. So while one may not see a woman commonly holding authority in public, for instance as a leader addressing a congregation, culture provides for women to hold authority and responsibilities at home that influence the decision and actions that men take. Our programme also includes the development of handbooks for cultural leaders and for women outlining the culturally defined rights of women. This material is used to train younger women and is used by cultural leaders in decision making, for instance, during the resolution of disputes. We plan to carry out similar studies in other ethnic communities in Uganda.

6. *Could you please note briefly three pieces of advice that would you give to those who, like you - in the context of the capacity building programme for ICH-related policy development- will be embarking in supporting policymakers in various countries to integrate ICH as part of education policy at formal and non-formal education levels?*

Establish political will by ensuring that policy makers understand ICH and its contribution to development, because changing the curriculum to include ICH, amidst many other competing interests that address pressing economic needs, may be challenging. In the Ugandan context, policy makers may not have a background in cultural heritage or ICH, and therefore will need to be convinced that this is vital to transform society and to address pressing needs. Effort needs to be made to reach out to those outside the culture sector, for instance, engaging authorities responsible for finance, national planning, among others.

It is important to demonstrate how integrating ICH in education policy contributes to national and international development instruments and goals and not only to a micro initiative in the North or in the South, but as something whose impact transcends community, national and international boundaries. So making connections so that policy-makers appreciate the magnitude of what contribution they could make if they include ICH in education policy is essential.

Depending on the history of each country and the support provided to the culture sector, there is need to examine the strengths of traditional transmission mechanisms, structures and systems to establish their capacity to contribute to formal and non-formal education in practice.

Finally, we are always asked to justify the value of promoting culture, in terms of transforming society - is this going to provide jobs for the jobless? Is this going to put food on the table, or is this primarily about cultural identity? So make sure that there is a clear link between education policy that integrates ICH with an ultimate outcome which demonstrates a direct contribution to societal needs. We need to ensure that, alongside the education policy, investment is also made in heritage infrastructure and industry to ensure that the knowledge and skills acquired can be put to good use. Therefore, insist that government institutions provide an environment where the actors in the culture sector are able to create, innovate and enhance the entrepreneurial dimension of cultural heritage. Caution should however be taken to guard against commercialization, but rather underscore the relevance and impact of ICH to achieve social cohesion and economic empowerment through dignity and empowerment of communities, promotion of cultural industries and conservation, among others. We need to emphasize that ICH, which is a source of people’s identity and sense of wellbeing, is delicate and prone to changing trends, so action to safeguard ICH needs to be taken now, not tomorrow, not some other time.

1. For more information, please see Appendix I. [↑](#footnote-ref-1)
2. Karen Barbour, Embodied ways of knowing, Waikato Journal of Education 10: 2004, available at: <https://core.ac.uk/download/pdf/29200009.pdf/> [↑](#footnote-ref-2)
3. UNESCO, Issue Note 6.1: Harnessing culture in times of crises, April 2020, available at: <https://unesdoc.unesco.org/ark:/48223/pf0000373383> [↑](#footnote-ref-3)
4. Results of the UNESCO 9th Consultation of Member States on the implementation of the CADE, 2018, available at: <https://unesdoc.unesco.org/ark:/48223/pf0000251463> [↑](#footnote-ref-4)
5. <https://en.unesco.org/themes/right-to-education/convention-against-discrimination> [↑](#footnote-ref-5)
6. Please note that a new consultation is being conducted ant the results will be available during the course of 2021 <https://en.unesco.org/themes/right-to-education/convention-against-discrimination/consultation> [↑](#footnote-ref-6)
7. UNESCO, UNESCO Guidelines on Intercultural Education, 2006, available at: <https://unesdoc.unesco.org/ark:/48223/pf0000147878> [↑](#footnote-ref-7)
8. UNESCO, UNESCO Culture Indicators for Development, Methodological Manual, 2014, available at: <https://unesdoc.unesco.org/ark:/48223/pf0000229608> [↑](#footnote-ref-8)
9. UNESCO Culture Indicators for Development, Methodological Manual, op. cit, p.51. [↑](#footnote-ref-9)
10. UNESCO Culture Indicators for Development, Op. cit. p.56. [↑](#footnote-ref-10)
11. UNESCO Guidelines on Intercultural Education, Op. cit. p.19. [↑](#footnote-ref-11)
12. World Happiness Report 2020 - https://worldhappiness.report/ed/2020/ [↑](#footnote-ref-12)
13. UNESCO UIS - http://uis.unesco.org/en/news/uis-data-show-importance-culture-sector-workforce [↑](#footnote-ref-13)
14. The official web link will be communicated shortly [↑](#footnote-ref-14)
15. UNESCO Culture Indicators for Development, op. cit. pp. 49-50. [↑](#footnote-ref-15)
16. UNESCO, Indigenous peoples’ right to education, Overview of the measures supporting the right to education for indigenous peoples reported by Member States in the context of the Ninth Consultation on the 1960 Convention and Recommendation against Discrimination in Education, 2019, p. 13. [↑](#footnote-ref-16)
17. UNESCO Guidelines on Intercultural Education, pp.33-34. [↑](#footnote-ref-17)
18. Understanding Shared histories, a teaching package for Southeast Asia, teacher’s guide – teaching of history, UNESCO Bangkok 2019, pp15-16, available at <https://unesdoc.unesco.org/ark:/48223/pf0000372482> [↑](#footnote-ref-18)
19. Please note that some examples may be now outdated [↑](#footnote-ref-19)
20. See UNESCO [Report of the 9Th Consultation](https://unesdoc.unesco.org/ark:/48223/pf0000251463/PDF/251463eng.pdf.multi), op. cit., p. 10. [↑](#footnote-ref-20)
21. Article 36 of the Primary and Secondary Education Act, which provides that "Schools shall promote equal opportunities for all their students, teachers and other employees, while recognizing and promoting the right to diversity among them. To this end, the competent educational authorities and schools should identify and implement their own programmes to support and promote the various cultures, languages and faiths of their pupils and employees." [↑](#footnote-ref-21)
22. Education law of 1991, revised in 2004, Article 6: “the national education system is Senegalese and African, developing the teaching of national languages, which are privileged instruments for giving teachers a living contact with their culture and rooting them in their history, it forms a Senegalese who is aware of his or her belonging and identity. Providing a thorough knowledge of African history and cultures, whose wealth and contributions to the universal heritage it enhances, national education emphasizes the solidarity of the continent and cultivates a sense of African unity. National education also reflects Senegal's membership of the community of culture of French-speaking countries while at the same time being open to the values of universal civilization and being part of the major currents of the contemporary world, thereby developing the spirit of cooperation and peace among men. ". [↑](#footnote-ref-22)
23. Report submitted by Armenia for the ninth consultation on the implementation of the Convention and Recommendation against Discrimination in Education (2012-2016), p. 4, p. 64 [↑](#footnote-ref-23)
24. See UNESCO [Report of the 9Th Consultation](https://unesdoc.unesco.org/ark:/48223/pf0000251463/PDF/251463eng.pdf.multi), op. cit., p. 12. [↑](#footnote-ref-24)
25. Ibid. [↑](#footnote-ref-25)
26. Ghana, Inclusive Education Policy, 2015, p.1, available at: <https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/ghana_final_education_policy_cd.pdf> [↑](#footnote-ref-26)
27. Burkina Faso’s Education Sector Plan 2012-2021 (PSEF), p. 58, available at <https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/burkina-faso-education-sector-plan-2013.pdf> [↑](#footnote-ref-27)
28. Results of the ninth CADE consultation, op cit, p.12 [↑](#footnote-ref-28)
29. Ibid., p.27 [↑](#footnote-ref-29)
30. Ibid., p.28 [↑](#footnote-ref-30)
31. Ibid., p.28 [↑](#footnote-ref-31)
32. Results of the ninth CADE Consultation, op. cit, pp.26-27 [↑](#footnote-ref-32)
33. Ibid. [↑](#footnote-ref-33)
34. Ibid., p.22 [↑](#footnote-ref-34)
35. UNESCO, The Right to Education and the Teaching Profession, Overview of the Measures Supporting the Rights, Status and Working Conditions of the Teaching Profession reported on by Member States, 2015, p.110 [↑](#footnote-ref-35)
36. Ibid., p.71 [↑](#footnote-ref-36)
37. Indigenous peoples’ right to education, Op. cit., p. 13 [↑](#footnote-ref-37)
38. UNESCO, Artificial Intelligence in Education Compendium of Promising Initiatives Mobile Learning Week 2019, p. 11. [↑](#footnote-ref-38)
39. Ibid., p. 28. [↑](#footnote-ref-39)
40. Ibid., p. 49. [↑](#footnote-ref-40)
41. Education 2030 Framework for Action, para. 7 [↑](#footnote-ref-41)
42. CESCR General Comment n°13 par. 1. [↑](#footnote-ref-42)
43. CADE Article 5(a) and ICESCR Article 13(1)) [↑](#footnote-ref-43)
44. CRC General Comment n° 1, par. 2. [↑](#footnote-ref-44)
45. *Ibid.* [↑](#footnote-ref-45)
46. CESCR n°13 [↑](#footnote-ref-46)
47. https://nichbelize.org/about-iscr/ [↑](#footnote-ref-47)
48. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage adopted by 178 States Parties (August 2019). [↑](#footnote-ref-48)