**SAFEGUARDING INTANGIBLE CULTURAL HERITAGE
IN FORMAL AND NON-FORMAL EDUCATION (SDG 4, TARGET 4.7)**

**ONLINE TRAINING OF TRAINERS' COURSE
(Second edition)
6, 18 October and 2, 5, 8 November 2021**

**<u>REPORT</u>**

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# 1. Introduction

## 1.1 Background to the Training of Trainers Course initiative

The 2003 UNESCO Convention on Safeguarding of the Intangible Cultural Heritage is hinged on the existence and transmission of living heritage and underscores its contribution to communities' sense of identity, belonging, unity and dignity. The Convention which recognises transmission of living heritage as a dynamic interactive process through which intangible cultural heritage is constantly recreated from one generation to the next, also encourages its transmission through formal and non-formal education.

In recognition of the important role that education can play in safeguarding living heritage and vice versa, 'Safeguarding ICH in formal and non-formal education' was adopted as a new funding priority at the twelfth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage in 2017. The thematic priority was integrated in UNESCO's Programme as an area for intersectoral cooperation, in line with SDG 4, target 4.7. It was however noted that while there are many specialists working in the fields of intangible cultural heritage and in education, identifying resource people with a dual profile and expertise in bringing the two fields together presented a challenge.

In response to this challenge, the UNESCO Capacity Building programme conceived a training of trainers' course to ensure the continued and effective implementation of the priority on 'Safeguarding intangible cultural heritage in formal and non-formal education'. The training course whose objectives were to: (i) develop a shared understanding of how living heritage can contribute to quality education in the spirit of SDG 4, target 4.7. (ii) share relevant training materials, methodologies, experiences and pedagogic tools on integrating living heritage in education and, (iii) connect participants with UNESCO's programmes, resources and networks relevant to this new field of work has been run twice.

## 1.2 Initial set-up and facilitation of the course(s) – first and second iterations

A curriculum deliberation carried out by Lynette Shultz and Emily Drani informed the content and design of the training of trainers' course, especially in its first iteration. In the second iteration, the course was also informed by the evaluation of the first iteration, and the recommendations made out of the first iteration of the course.

A 3-module course design was refined and delivered by Heila Lotz-Sisitka and Emily Drani from 16 June – 2 July 2021 in the first iteration of the course. One challenge was the short time period in which Heila Lotz-Sisitka was able to spend on the set up of the course, having only come into the process late in the day. Despite this, the first iteration of the course was run, despite the short notice period for the facilitation team's co-operative work. It was noted by facilitators in the first iteration of the course that in future it would be better to have a longer planning and course co-development period to avoid unnecessary pressure.

In the set-up of the second iteration of the course, Emily Drani was not involved in the facilitation, but Heila Lotz-Sisitka continued on the facilitation team, joined by co-faciliator Lucas Roque. This was also in response to a recommendation from the first iteration of the course which suggested that dual-language facilitation would be more advantageous when

working across two or more languages in the course. The co-facilitation team were supported by Norma Zamora, who supported the facilitation team and UNESCO with the planning of the sessions. Norma also contributed to the revision of the Handbook.

This analytical report presents reflections on the motivation, assumptions and objectives and approach as agreed upon with UNESCO and deliberations on the proposed outcomes in the second iteration of the course. It also provides reflections on the planning and set up of the training, the course content and processes and finally the implications for advancing Living heritage and education; building on the insights gained in the first iteration of the course, thus offering a more consolidated view of the Training of Trainers course initiative as piloted via the two iterations – called the 'July course' (first iteration) and the 'October course' (second iteration). The report has been prepared for UNESCO's review, and to possibly inform future capacity building interventions.

## 1.1 Motivation for this training (first and second course iteration)

The training of trainers was motivated by the recognition of the importance of knowledges, practices and worldviews culturally expressed by local communities that are a foundation and point of reference for learning and understanding the world, and defining relationships with other communities and nature. Living heritage provides a sense of identity, belonging and dignity that is central to the achievement of peaceful coexistence, unity, sustained wellbeing and environmental sustainability. The continued transmission of living heritage is therefore essential for its sustainability from one generation to the next and for its continued contribution to sustainable development.

Transmission of living heritage is in itself a form of informal education that has been happening within communities. Increasingly, however, the transmission of living heritage is under threat from global and local influences associated with globalization, modernisation, uncontextualized education, mobility, access and infusion of diverse cultures, economic development, commercialization and commoditisation of living heritage. Due to cultural hegemony and social and political hierarchies, living heritage and cultural knowledge bearers have been excluded from development discourse, and the education sector in particular.

By virtue of its recognition and appreciation of cultural diversity and of culture's contribution to sustainable development and educational quality, Sustainable Development Goal 4, with its Target 4.7, presents opportunities to bring living heritage and education together. Additionally, the transformational learning agenda of Education for Sustainable Development and Global Citizenship Education, most recently also articulated within a wider vision of a new kind of vision for education in the widely consulted and visionary document of International Commission on the Futures of Education (ICoFoE) (2021) on education titled *"Re-imagining Our Futures Together: A new social contract for education"* which asks what role education can and should play in shaping our common world and shared future as we look to 2050 and beyond. This document, released by UNESCO, is significant for this Living heritage and education training of trainers (ToT) initiative, as it repositions culture in educational discourses, and proposes that, "The right to education needs to be broadened to be lifelong and encompass the right to information, culture, science and connectivity."

In the foreward, and across the document is an articulation between quality education and the rich "tapestry of different ways of knowing and being in the world" that emerge from humanities cultures and societies, and an understanding that these are also related to living with a living and changing planet. This offers a fundamentally different foundation for education beyond the frameworks shaped by colonial modernity and its industrialisation and human capital approaches.

In articulating this, the document also proposes that the rich knowledges and heritages of humanity should be brought to formal and informal learning settings, and to collective knowledge sharing processes. The document also reflexively notes that systemic discriminations persist, including in the areas of gender, ethnicity, culture and ways of knowing (pg. 22), which raises the social justice profile of the work of bringing education and living heritage closer together as aimed by this ToT. In also raising the problem of a too narrow inscription for the goals of education (e.g. for economic goals only), and histories of hegemony (e.g colonial inscriptions in education systems), the document argues for equity, and its embeddedness in "humanity's many forms of knowledge and expression', and an embracing a broadening of ways of knowing in education, in which there is a recognition that cultures provide the foundation(s) for ways of knowing and therefore also learning. In framing this broadening approach and orientation to education, it is important to note that such ways of knowing "draw not only on basic skills in literacy and numeracy, but [importantly] on the rich heritage of knowledge across cultures that recognizes the global, local, ancestral, embodied, cultural, scientific, and spiritual." (pg. 67)

Additionally the document raises the profile of a "pedagogy of solidarity" and notes that

> "Without the valuing of different cultures and epistemologies, different ways of living and seeing the world – it is impossible to build a pedagogy of solidarity. A pedagogy of solidarity mobilizes these differences in real time."

This moment in educational and social history is therefore significant for bringing closer intersectoral engagements between culture and education, and through this to articulate the mutually beneficial spaces that open up for safeguarding and advancing living heritage's dynamic in society and enriching quality education. It is this work that is most visible in the second iteration of this course, which we report on further below.

## 2.2   Assumptions

The motivation and conceptualization of the training of trainers' course were based on the following assumptions, among others;

a) **There is a general understanding and desire to bring living heritage and education that is transformative together**. Like in the first iteration of the course, this was confirmed and illustrated by the different initiatives and activities shared and presented by participants that bring living heritage an education together. In the second iteration of the course, many examples were shared by participants that raised the need for challenging dominant cultural hegemonies in education with ownership of, and creative development of living heritage and education programmes in classrooms, as well as in specially developed centres and in more informal education and learning settings.  The programme

was strongly represented by Latin American countries and participants, where a strongly constituted, counter-hegemonic discourse and commitment to bringing living heritage and education together exists, based also on the pedagogical heritage in the Freirian tradition. This offered excellent examples of how to bring living heritage and education closer together, and strengthened the depth and breadth of engagement with the concepts that were being developed in and through the training programme. In short there was no contestation on whether education and living heritage should be brought closer together, rather the focus of the discussion was *how* this should be done with integrity, depth and ethical commitments to the safeguarding of living heritage without superficial appropriations thereof, while also enhancing understandings of quality education and how this can be meaningfully assessed and represented. The interest was in the *transformative* dynamics of this process.

b) **Education systems are enabled to deliver these expected outcomes.** From participants' responses in the second iteration of the course, much like in the first iteration of the course, contextual and historical influences still define current education systems and continued effort is needed to unlearn (reverse and transform) some of the foundations of education systems, philosophies and pedagogies, as is also now more clearly pointed out in the International Commission on the Futures of Education (2021) report. Within this broader framing and felt need for decolonising education, challenging dominant hegemonies in education, and surfacing the full potential of living heritage for strengthening quality education, the need to emphasise the transformational potential of SDG 4.7 and the work of bringing living heritage and education together was emphasised. The training of trainers programme in its second iteration confirmed this, and offered participants a valuable opportunity to deliberate the depth and focus of transformative approaches to bringing living heritage and education closer together, as will be commented on further below. This also addressed a recommendation from the first iteration of the training where it was recommended that more in-depth engagement with the concepts, dealing with contextual issues and their implications as well as acquiring skills to advocate and negotiate for the desired changes in existing education systems and gain political buy-in was needed. In the second iteration, the politics of the practice of bringing living heritage and education together was made more visible, as was the depth of the forms of engagement that are required for this praxis to be ethically constituted with due attention to meaning(s) of quality education that arise.

c) **Schools and learning institutions support this type of learning and will not undermine efforts to bring living heritage and education together.** The legacy of colonialism and hierarchies born of cultural hegemony still linger, influencing education agendas, as was confirmed in the second iteration of the course. The legacy and influence of colonialism and hierarchies still exist in some education systems. These are systems that did not, and oftentimes still fail to deliberately promote the values and principles of inclusion, plurality, non-discrimination, respect for cultural diversity, collective responsibility, sustainability etc., despite proposals for such forms of transformative education being put forward by promoters of ESD and global citizenship education.

Examining commonalities in worldviews as a point of convergence to generate common values, principles and a sense of membership to one universal body of humanity and one planet that sustains all life and living, is an important entry point for building the a shared global

knowledge commons and planetary sustainability as envisaged by the International Commission on the Futures of Education (2021). This is a values- oriented commitment that needs to be shared by teachers, communities, parents, education officials as well as education system actors, and requires professional development that can help all concerned to understand the value of this trajectory in terms of contributing to quality education as well as safeguarding living heritage (at the same time).

**International agenda and related instruments such as human rights, global citizenship and sustainable development goals are universally understood and lived, thereby providing fertile ground to introduce the concept of bringing living heritage and education together.** As was the case in the first iteration of the course, a number of participants indicated that the teachers may not be familiar with concepts of intangible cultural heritage or living heritage, education for sustainable development, and global citizenship education. However, in the second iteration of the course, there were also some impressive case examples of teachers' practices that showed the full meaning(s) of these concepts, and which modelled the potential of such practices to contribute to quality education. As also noted elsewhere (in the IOS evaluation), most of these initiatives were project or centre based, and were running as parallel initiatives to mainstream education (although they had much to offer innovations in mainstream education), pointing to a need for wider systemic development. In this iteration of the course, we sought therefore to both: establish and deliberate understanding of concepts and processes relevant to bringing living heritage and education closer together, and to provide further space for deliberation of how such processes interface with existing mainstream education systems.

## 1.2   Objectives

The objectives of the Training of Trainer programme, were premised on the above assumptions, targeting a core group of individual specialists from across the world to act as resource people on 'Safeguarding intangible cultural heritage in education'. The objectives were specifically to:

- **Objective 1: Develop a shared understanding of how living heritage can contribute to quality education in the spirit of SDG 4, target 4.7. which advocates for the 'appreciation of cultural diversity and of culture's contribution to sustainable development' and, vice versa, how education can contribute to safeguarding living heritage.**

As in the first iteration of the course, in the second iteration of the course, a shared understanding of how living heritage can contribute to education was illustrated through various examples, which was deepened by further in-depth deliberation and discussion. Like in the first iteration of the course, the dissonances shared by participants in the second iteration of the course revealed that by-and-large, education systems, especially in developing countries are largely a product of colonialism and cultural hegemony, and have been paradoxically perpetuated by post-colonial governments. These systems were not designed to accommodate knowledge generated by communities, although examples in the second iteration of the course by some powerfully committed teachers showed that with commitments to learners meaning making and belonging, teachers were able to achieve substantive innovative practice in 'normal' school settings. Introducing an appreciation of place-based

learning, combined with plurality in the philosophy and pedagogy of educational institutions was confirmed as a necessary first step. Another important space for education that was revealed and for building an understanding of quality education in the context of intergenerational learning was presented and shared by participants who were especially active in arts-based educational programmes or centres which were offered as enrichment or parallel educational experience or opportunity for communities, children and others participating in the programmes.  This revealed the need to develop 1) a broad view of 'education' as occurring in formal, informal, and nonformal, and often intersecting settings, and 2) a deepening of the understanding of the meaning(s) of transmission of living heritage – which is a process not confined to any of these educational settings, but in fact traverses these contexts and is therefore by necessity and definition, a transgressive and boundary crossing educational praxis process. The second iteration of the course more strongly confirmed a transformational interest in attributing meaning(s) to SDG 4, Target 4.7 and its positioning as guiding transformative education and learning within the wider SDG framework.

- **Objective 2: Share relevant training materials, methodologies, experiences and pedagogic tools on integrating living heritage in education that participants can use when facilitating trainings for teachers and education or providing technical support in this innovative interdisciplinary field of work in the future**

As in the first iteration of the course, all the participants were experts in the fields of living heritage or education respectively, and the training provided several opportunities during which they shared experiences and in which they deliberated the methods, tools and materials that are considered in implementing their programmes. The second iteration of the course gave more emphasis to the politics and philosophy influencing methods, tools and materials, and these were not only practically interpreted, but rather politically and philosophically. This offered more depth to these discussions than was the case in the first iteration of the course. The training programme showed, as was the case in the first iteration, that more time needs to be dedicated to gaining clarity, concretising and clearly articulating how living heritage contributes to the quality of education and learning outcomes, including the assessment thereof, although based on recommendations in the first iteration, more time was given to these dimensions in the second course iteration. This points to the need for ongoing deliberation and clarification on the way in which living heritage contributes to quality education, while also amplifying the transmission of living heritage in authentic ways, a point that we elaborate on below.

- **Objective 3: Connect participants with UNESCO's programmes, resources and networks relevant to this new field of work.**

The use of case studies including UNESCO projects on bringing living heritage and education together and the sharing of experience by UNESCO staff and/or organisations implementing UNESCO funded project in this field provided clear connections to UNESCO's programmes. Session 4, presented a range of resources and access to the clearing houses for living heritage and global citizenship education, Dive into ICH and an annotated list of resources. Participants also shared resources and materials from regional UNESCO programmes, which enriched and added to the scope of materials and resources available to participants.

**Approach**

As in the first iteration of the course, the second iteration of the training of trainers course approach was informed by a concept of reflexive professional development which was considered to be appropriate by UNESCO. The course contents in the second iteration of the course were the outcome of curriculum deliberations through which a range of experts involved in living heritage and education were consulted – this shaped the foundational framework of the course which was enriched in the second iteration of the course by 1) more in-depth understanding and contributions form participants and their work, and 2) by the Latin American orientation to Living heritage and education which emerges from strong critical educational praxis histories (following Freire and LAC decolonial thinkers). This resonates with contributions from Africa, but perhaps carries a history of more consolidated emergence as counter-hegemonic discourse that is 'territory' based. The original curriculum deliberations offered a strong structure and framework for the course that proved to be robust (with the adjustments made following the first course). It provided a strong field-based platform for the course design, deliberations and co-learning processes. This contextually grounded approach to the course, allowed the course to be co-constructed around key issues identified by experienced participants in the field. This was an important feature of ensuring a relevant course, that could help to address emerging issues (as identified in the curriculum deliberation) in the field.  A key innovation in the second iteration of the course was the 'Session 0' which was dedicated to course participants getting to know each other, and for course tutors to better know the participants on the course, which was recommended out of the first iteration of the course.   This was identified in the first iteration of the course as being necessary for strengthening the co-engaged approach to learning, and the co-construction of knowledge.

Given the calibre and expertise of participants, the approach focused on **a co-engaged approach to professional learning** through maximizing experience sharing, reflexive deliberation in relation to contextual realities, and field knowledge and experience, and reflection rather than a top-down approach of delivering lecturers and presentations (i.e. it avoided the 'banking' model of education which is a limited approach for professional development of people with extensive expertise). While this was the case, the course still contained new knowledge (e.g. how living heritage can be mobilised to advance quality education). The methods applied ensured that the participants' knowledge and experiences took centre stage in the curriculum, and the online tools supported as much interaction as possible in spite of the ToT being designed as a fully virtual training course. A key addition to the second iteration of the course was to have a 'work away' dialogue session in-between each session, which provided the participants with better opportunities to prepare their thoughts for the next session, and also provided course tutors with a means of drawing on participants prior knowledge at the start of the sessions.  The two mechanisms i.e. the 'Session 0' and the work away dialogues between sessions therefore both strengthened the collaborative learning approach of the course.

Feedback from the participants in Session 5, revealed a desire for more engagement, potentially also more specialised engagement around the focus of bringing living heritage and education together. This is an indication that while the participants are experts in their respective fields, **there remains need for more co-learning in this new field**, given its complexity and the depth of transformations that are required when bringing the education and culture sectors together.  As also framed in the IOS evaluation, such a process needs to be 'linked into' the structural systems of policy in order to strengthen impact, which means that

skills also need to be developed for policy engagement around the core focus of the programme, not only capacity building around the area of practice itself.

**1.3    Deliberations on the proposed outcomes (*see also evaluation data below*)**

It was envisaged that the participants of this training of trainers will have the capacity to support initiatives to bring living heritage and education together, as follows:

1)    **Accompany the design and implementation of initiatives to integrate living heritage in formal and non-formal education.** The course exposed participants to content that will enable them to identify and advise on possible opportunities and challenges that potential initiatives could face.  Access to diverse experiences and a range of resource materials and tools should enable them to support initiatives in formal education although future trainings could dedicate more time to living heritage and non-formal education.

2)    **Build capacities of teachers and educators to integrate living heritage in formal and non-formal educational practices.**
The course offered an overview of concepts and provided several examples of initiatives that illustrate the integration of living heritage in formal education. Like in iteration 1, the course did not provide sufficient time for practical skills development on the intersection of these two fields, other than the activity that allowed participants to consider how they might develop living heritage and education innovations going forward. This is an area that may require further capacity building going forward, especially in new areas such as how to assess living heritage and education contributions to quality education. The resource materials and tailor-made course handbook could provide guidance on capacity for teachers and educators adapted to their respective contexts.

3)    **Advise on how to leverage living heritage to help achieve Target 4.7 of SDG 4 on education**
Access to the clearing houses on living heritage and global citizenship education as well as the other resources materials that participants now have access to, will support them to provide this advice. In addition to the creative methods and projects at different levels to leverage living heritage to contribute to SDG Target 4.7, more still needs to be done to clarify and articulate the ways in which living heritage contributes to the quality of education and learning outcomes. This appears to also require more substantive research to fully 'make the case' and to deal with contradictions, tensions and opportunities for transformative education that exist between formal education and informal transmission of living heritage.

# 2    Planning and set up of the ToT programme

**2.1    Curriculum deliberation as foundation for ToT programme design**

The curriculum deliberation was an important foundation for the designing of a training of trainers' course for experts. It generated an incredible amount of information from which key

themes and topics for discussion could be selected. The involvement of curriculum deliberation interviewees as participants in the course allowed them to continue the conversation and reflection and draw practical experiences from other participants. Additionally giving more time and attention to the experiences that participants brought into the course further enriched the curriculum in the second iteration of the course.

## 2.2   Working on the rationale for the ToT

The rationale for the training of trainers' course, as defined by UNESCO was justified in the first iteration of the course, as well as the second iteration. This was illustrated by the submissions of participants on the need to infuse living heritage in formal education, bring down the barriers between community knowledge and knowledge acquired in formal education, decolonise and engage with the education systems that exclude living heritage, and unlearn philosophies and pedagogies and practices that exclude living heritage. A key dimension that was found to be important in developing and consolidating the course rationale was to deepen engagement on *how* living heritage contributes to quality education, a process that was given more attention in the second iteration of the course with new insights emerging that further deepened the insights gained in the first iteration of the course.  As shown in the course orientation, and course handbook, as well as in course sessions, this is an area that needs ongoing development and more explicit clarification and communication, especially if living heritage is to be seen as an **integral part of, or foundation of quality education,** and not something to be 'integrated into' topics or subjects in the existing curriculum. For the full transformational potential of living heritage in education to be realised, this will require building of a strong evidence base, based on substantive research, and high quality monitoring and evaluation of learning outcomes that are catalysed by living heritage in education.

## 2.3   Scheduling

The scheduling of the training of trainers' course involving one 'introductory session' which gave participants and tutors time to get to know each other and each others' expertise, and five three hour online sessions spread over a six week period, provided sufficient time for participants to reflect, carry out an applied task of limited scope (the Living heritage and education plan), and prepare in between modules and sessions.  It also allowed sufficient time for the facilitators to reflect on progress and adapt sessions according to the insights gained along the way.  For example, it allowed sufficient time for participants to contribute to the programme in the in-between session times, as this arose as an area that required more attention than in the first iteration. We were also able to move fully emphasise the relation between living heritage and quality education, which was also called for during and at the end of the first iteration of the course.

The introduction of Session 0, in advance of the course was excellent as this scheduling process allowed for more time to identify and capture information on the course participants before the course, so that the facilitators and other course participants could have a better understanding of who was on the course with them. As indicated at the end of iteration one of the course, this is important in online courses of this nature, as it is difficult to get to know each other online, especially when time is limited.

## 2.4   Participant selection

The course was intended to bring together strong individuals from different regions who already had expertise in the area of living heritage and education. Due to time differences, the course was designed to bring together experts from the Africa – Europe – Latin American nexus as participants from these parts of the world could overlap time-wise, hence the course was also facilitated in Spanish and English. LAC countries and participants were in the majority, and were also dominant in the programme due also partly to their extensive experience in living heritage and education processes, as a rich culture and base of experience for this work exists in LAC that is well developed.

The course was also designed for this group of participants. A participants list with information participants was compiled, and this was uploaded to a padlet 'Participants Map', which allowed participants to visit the site and find out more about each other and each other's expertise.
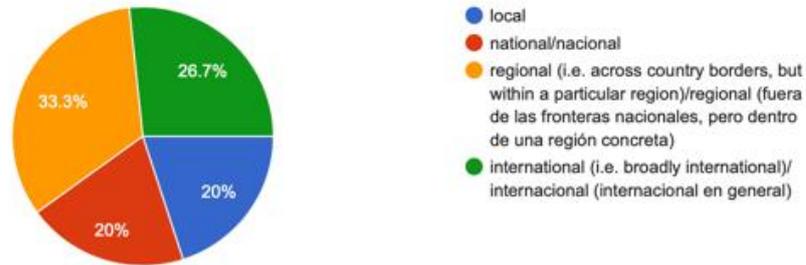


*Figure 1: Participants map showing the spread of participants.*

17 of the participants were employed by UNESCO in various national / regional offices. 19 of the participants were not employed directly by UNESCO. We only received evaluation forms from 15 of the participants.

From the 15 participants that responded to the evaluation, most were not employed by UNESCO, and these would therefore also represent the main 'targeted' course participants who were invited to join the programme. From this group, the distribution of experiences was across local, national and international spheres, with most being active at regional level. The profile also shows a mix of participants from culture and education sectors, with many participants having a good mix of both culture and education sector experience, with familiarity with the SDG 4, Target 4.7 context.
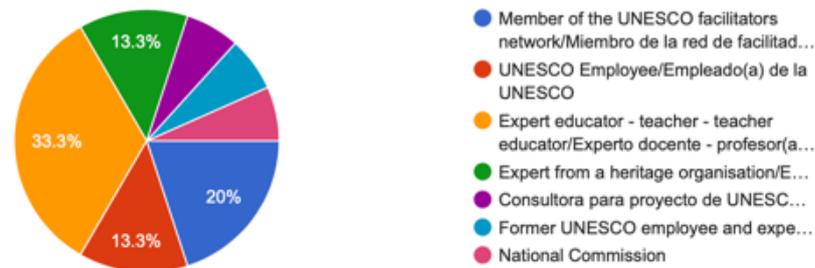
What is the scope of your prior experience in living heritage and education/¿Cuál es el alcance de su experiencia previa en materia de patrimonio vivo y educación?
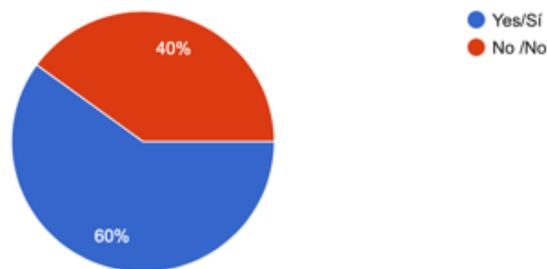
15 responses



- local
- national/nacional
- regional (i.e. across country borders, but within a particular region)/regional (fuera de las fronteras nacionales, pero dentro de una región concreta)
- international (i.e. broadly international)/ internacional (internacional en general)

In which capacity did you participate in this training?/¿En qué calidad ha participado en este curso?

15 responses



- Member of the UNESCO facilitators network/Miembro de la red de facilitad...
- UNESCO Employee/Empleado(a) de la UNESCO
- Expert educator - teacher - teacher educator/Experto docente - profesor(a...
- Expert from a heritage organisation/E...
- Consultora para proyecto de UNESC...
- Former UNESCO employee and expe...
- National Commission

Are you new to the work of bringing living heritage closer to education in the spirit of SDG 4.7? /¿Es nuevo(a) en el trabajo de acercar el patrimonio vivo a la educación desde el prisma del ODS 4.7 ?

15 responses



- Yes/Sí
- No /No

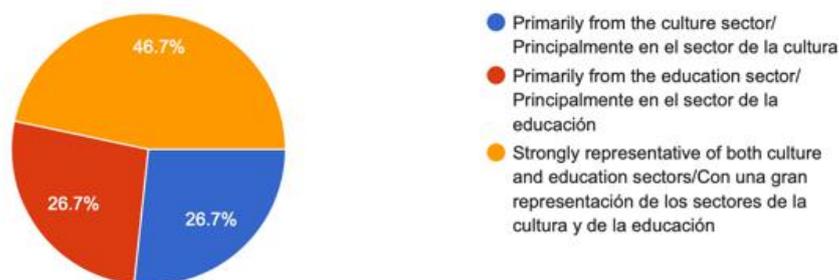Would you describe your background as/¿Cómo describiría su trayectoria?

15 responses

- ● Primarily from the culture sector/ Principalmente en el sector de la cultura
- ● Primarily from the education sector/ Principalmente en el sector de la educación
- ● Strongly representative of both culture and education sectors/Con una gran representación de los sectores de la cultura y de la educación

46.7%

26.7%

26.7%

*Figure 2: Participants data and experience base as reflected in the course evaluations received*

All the participants brought valuable perspectives to the training course. Using some of their projects as case studies provided lived experiences and created spaces for further discussion. The expertise and presence of UNESCO field staff was an added advantage as they shared the experiences of implementing projects on living heritage and education from UNESCO's perspective.

Having a mix of experts from living heritage and education was useful to understand how both were affected by contextual issues, to appreciate the opportunities and challenges faced and best practices for the different perspectives. They were also able to share experience of their respective efforts to bring living heritage and education together.

## 3.  Course Content and Processes:  A critical overview

### 3.1  General overview

The course was designed to be implemented over a five week period, covering five three hour online sessions and one orientation session (Session 0) which was dedicated to getting to know all participants. As indicated above the course was based on key findings from the curriculum deliberations which identified key areas 'at the cutting edges' of the field that required further in-depth engagements, and in its second iteration, the course was improved via careful responses to the evaluation of the first iteration of the course.  Overall the course structure remained the same, but Module 1 was adapted to give more time to getting to know participants. Module 2 was extended with a second session on quality education.  Module 3 remained more or less the same as in the first course iteration (see Figure 3 and 4 below). The course was structured into three modules focusing on Context and Concepts; Pedagogies, methods and practices; and Living heritage and education innovations.  The underlying orientation was the transformational intent of SDG 4, Target 4.7.  The sessions were structured according to the Modules, and key questions were used to structure engagement in the different sessions.  The two diagrams below show the structure of the first iteration of the course and the second iteration of the course.
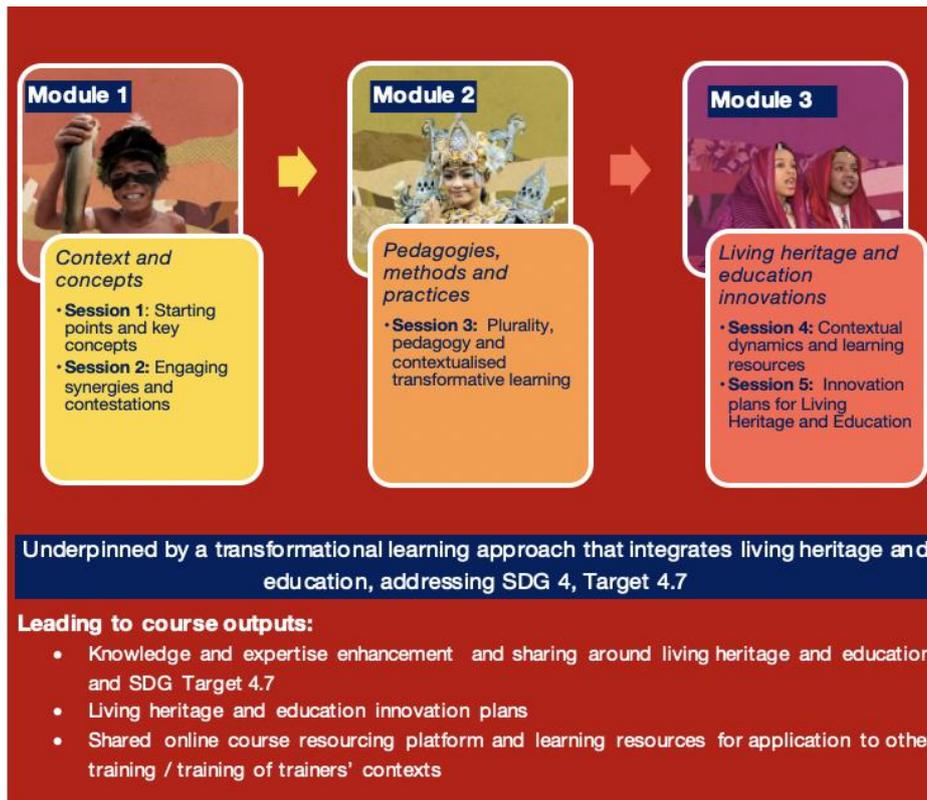
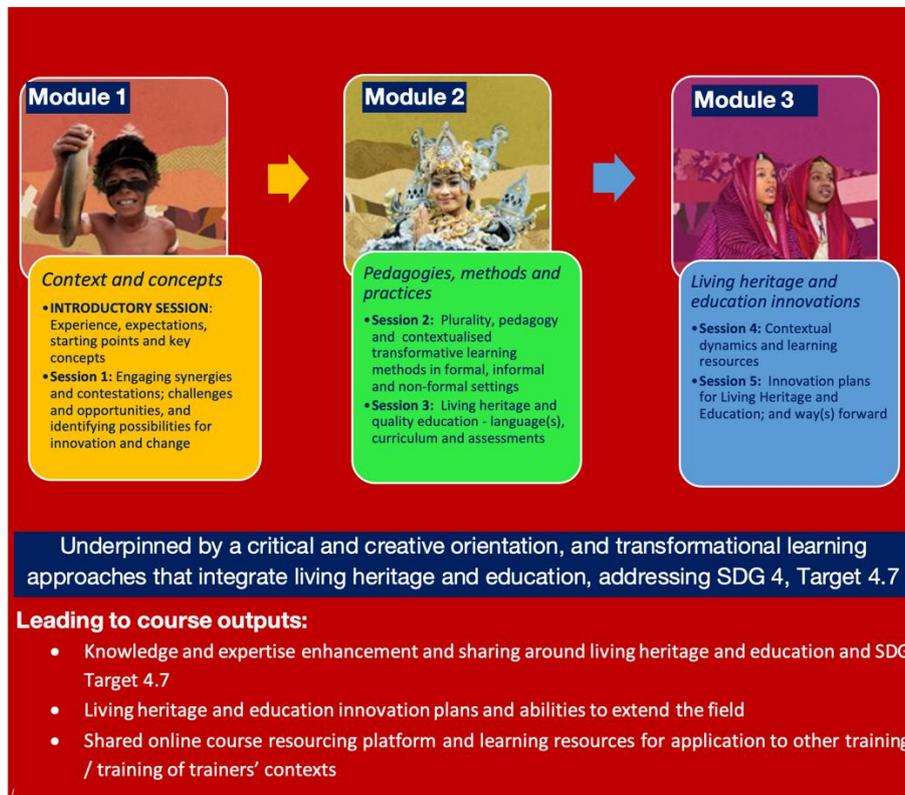Figure 3: Framework for the first iteration of the course



*Figure 4: Framework for the second iteration of the course, showing changes to the course structure*

## 3.2   Set up, course design and planning period

As indicated above, the course was designed from the key findings of the curriculum deliberation process, informed further by the evaluation of the first iteration of the course. Some of the key insights from the curriculum deliberation process indicated that:

- It is important to give time to getting to know participants and their experiences, as this can help to enrich the course for participants, it helps the tutors to 'connect with' the course participants, and it also helps with providing course participants experiences as a foundation for co-construction of the learning on the course (this informed Session 0) of the course, as well as the construction of the participants map on the padlet.
- It is also important to establish course participants expectations in advance, as this helps with planning the sessions and also identifying what types of case study and conceptual and contextual information to surface and emphasise in the course during the modules.
- There is need to give attention to the range of concepts that are associated with living heritage in education; as well as the diversity of contexts in which living heritage and education come together (this informed Module 1);
- There is need to give attention to and recognise the complexity of the field, especially synergies and contested discourses, hierarchies that exist and historical, social, political, ecological and other dynamics such as coloniality that influence how living heritage and education come together (this informed Module 1, 2 and 3).
- There is need to give attention to pedagogy and teaching and learning processes, and tools and methods for bringing living heritage closer to education with adequate attention to the transformative learning underpinnings of such practice (this informed Module 2 and 3);
- There is need to give particular attention to how living heritage and education enhance educational quality from a diversity of perspectives, and to consider more substantively the type(s) of assessment and evaluation that are needed to understand this relation better. This is vital for 'making the case' to education authorities, but also vital for ensuring that living heritage is not superficially appropriated and integrated into education, in other words the integrity of living heritage needs to be prioritised as being integral to advancing living heritage in and through education and associated transmission praxis.
- There is need to give attention to dialogue, and to innovations in the field, especially to strengthen capacity to extend living heritage in education practices, to deepen the contribution of living heritage in quality education, and to share knowledge experience and resources for this important practice (this informed all modules, but especially the work away 'dialogue tasks' and the living heritage and education innovation plan work away task, presented and shared in Module 3).

The curriculum therefore reflects that which was seen to be 'important issues' to deal with and to resource the field of living heritage and education from a training of trainers perspective. In the second iteration of the course, particular attention was given to the integrity of living heritage within efforts to consider its contribution to quality education. More attention was also given to assessment and evaluation of this contribution to educational quality.

The course design period was, although better than the first iteration period, still short. It was also emergent via weekly post-session reflections amongst UNESCO staff holding the process together and the course facilitators and advisors. This allowed the course facilitation team to

be reflexive and to improve the course sessions as they unfolded. In particular, it was good to include the work away dialogue tasks, as they provided the means to base the course more substantively in and on the course participants experiences and expertise, as well as ensure that new course content was brought into relationship with course participants experiences. In other words, it allowed for a co-construction of knowledge on the course, based in prior knowledge of the course participants, as well as the content of the course as tried out in the first iteration, but also enriched via course co-ordinator and tutor's reflections.

In the second iteration of the course, facilitators were not accompanied by an instructional designer, and the course website was built by the lead course facilitator, and then translated and maintained by the UNESCO staff members. This worked well, but it put a lot of pressure on the team. Ideally it would be good to have an online course instructor to accompany the team. There was an online course designer who did provide advice on platforms to use, but most of the advice was too complex for the type of engagement needed in the time allocated. Thus, the main course facilitator needed to test out and guage the suitability of the proposed modalities, and in the end decided to use mainly padlet and the google website due to the ease of use in the time and course content structure. Testing all of the different options provided for by the instructional designer in advance of the course took a lot of time, but was a useful exercise that built on the previous course iteration where a number of different online tools were also used – see below for further reflection on the online tools and their use.

Overall, the course facilitation team were able to work with the UNESCO office to run a second iteration of the course in which we a) were able to make good use of those features of the course that worked well in the first iteration, while also b) being able to adapt and deepen other features of the course that required further development as indicated in the evaluation of the first iteration of the course. Further reflection on the structure, content and insights gained from the second iteration of the course are shared below.

## 3.3   Module by Module specific comments

Throughout the course we engaged in post-course reflections, and also reflexively adjusted the course based on these reflections. The Course Handbook provides a much developed detailed overview of the focus and content covered in all of the modules and sessions since it was first developed as a draft coming out of the first course iteration, so this will not be repeated here. The Course Handbook is now more systematically structured, and for each module covers, it iteratively covers related conceptual tools, experiential tools and methodological tools for each module (Figure 5), thus making the course and its contents available to all participants for further reflection, application and / or adaptation.
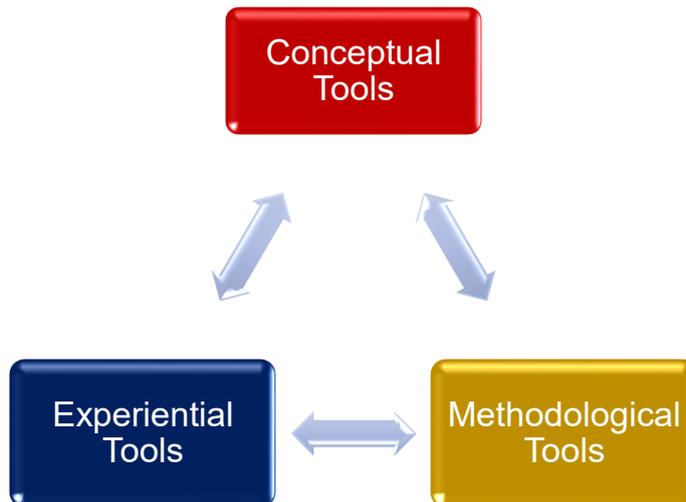
Figure 5: Structuring of the module overviews in the Course Handbook

Here we report on reflections on the modules and adjustments made during the second iteration of the course, rather than on detailed contents of the course as these are reflected in the Course Handbook.

**Module 1:  Contexts and Concepts**

In the second iteration of the course, an introductory session was included in the course as was indicated above.  This was crucial for getting to know the participants, but more importantly, this session also allowed for a deeper understanding of the **contexts** in which living heritage and education were being brought together. This session therefore allowed the course to be better located in the actual **contexts of participants work.**

A second dimension that was added to the second iteration of the course to better locate it in participants' contexts was to share a pre-course survey in which participants were able to share their expectations of the course, and their own backgrounds and experiences. These were made available to course participants at the start of the course on a padlet (mapping participants experiences and backgrounds) and the course miro-board where we were able to capture a summary of the course participants expectations and then also 'mirror' these back to participants at the start of the course as part of the co-constructive dialogical and reflexive methodological approach of the course.
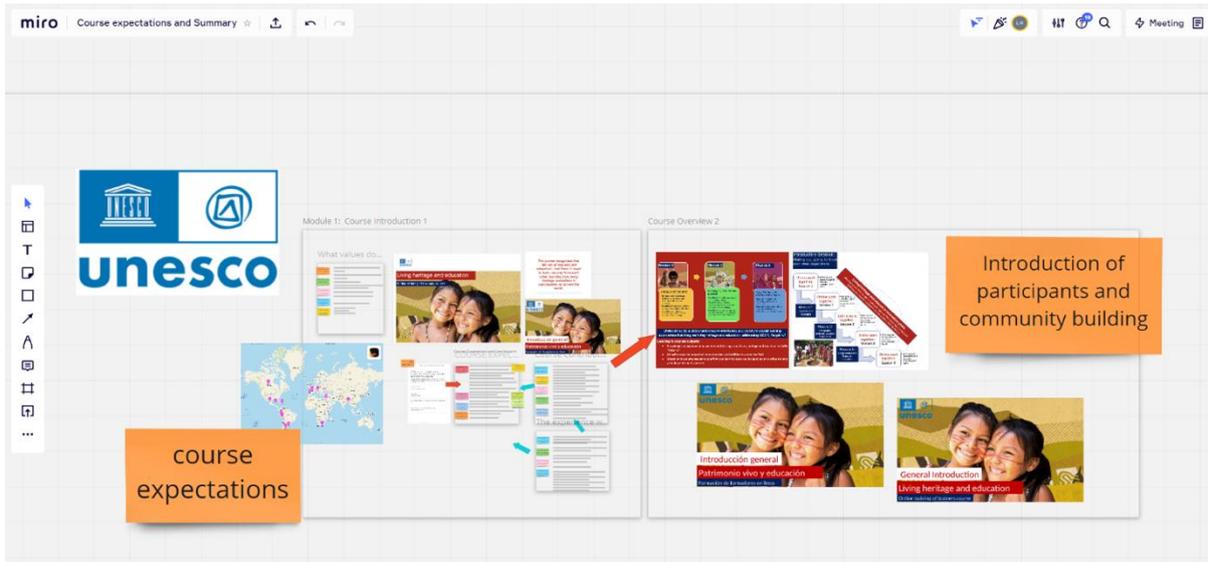
*Figure 7: Image from the course miro-board that shows course participants expectations, shared values, and orienting structure of the course, showing the bringing together of course participants experience and course content in a co-constructed, reflexive course design.*
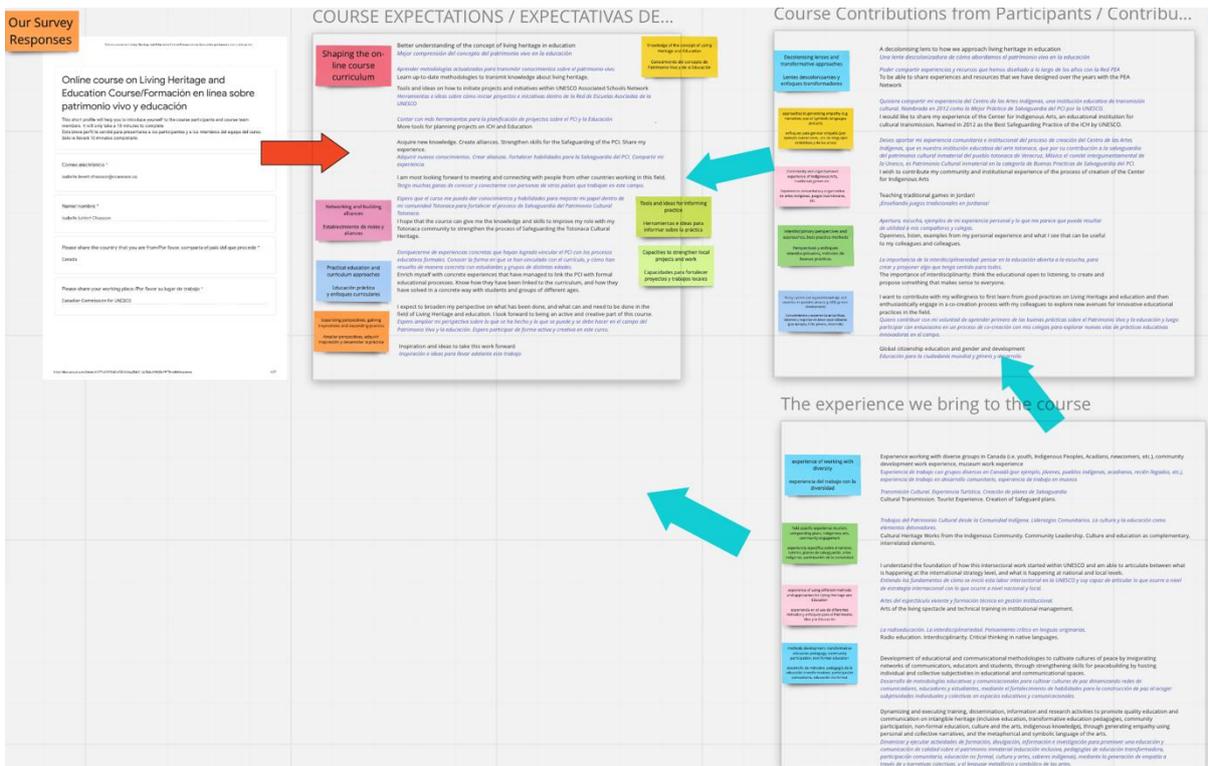


*Figure 8: Extract from the course miro-board that shows the iterative way in which we related course expectations to participants interest in offering contributions into the course and participants' experience. This is a significant feature of the course curriculum design i.e. its embeddedness in course participant's experience.*

We identified the following key areas of expectation from course participants:

1) Networking and building alliances
2) Practical education and curriculum approaches
3) Expanding perspectives, gaining inspiration and expanding practice
4) Tools and ideas for informing practice
5) Capacities to strengthen local projects and work

From the above, it is clear that participants' course expectations were related to expanding networks, experience, alliances, perspectives and practices, and that they were keen to draw inspiration from each other, from the course itself, and to encounter practical experiences, tools, materials and ideas that would advance their practice.

We also identified a number of areas where participants were willing to contribute into the course. These included:
1) Decolonising lenses and transformative approaches
2) Approaches to generating empathy (e.g. narratives, use of symbolic languages and arts)
3) Community and organizational experience of indigenous arts, traditional games etc.
4) Inter-disciplinary perspectives and approaches, and best practice methods
5) Policy, system and regional knowledge and expertise in specialist areas (e.g. GCE, gender, development)

Participants identified the following as areas of expertise that they were building on through participating in the course:
1) Experience of working with diversity
2) Field-specific experience (e.g. tourism, safeguarding plans, indigenous arts, community engagement)
3) Experience of using different methods and approaches for living heritage and education
4) Methods development: transformative education pedagogy, community participation, non-formal education

Building on this, we then invited participants to go into a padlet dialogue (between sessions / asynchronous activity) to discuss what living heritage means to the participants, what education means to them, and from their context to discuss the connection between living heritage and educational practices.    The padlet attracted contributions from 10 of the course participants. These contributions are richly textured and offer good insight into the contexts in which course participants are operating, as well as insight into their conceptual engagement with the area of living heritage and education.  The padlet was useful because participants could see each other's contributions, as could course facilitators. Some participants creatively also added pictures and other artefacts from their contexts.

The module worked well in terms of orienting participants to each other's experience, and to some of the debates in the field.  The presentation by UNESCO – Susanne Schnuttgen and Lydia Ruprecht, was excellent and also helped to deepen enagement with the core concepts and to 'set the scene' around which all of the rest of the programme circulated. The domains of ICH, as well as definitions of safeguarding and transmission were critically important. Similarly the insights into GCED and its conceptual framework were important.

Based on recommendations coming out of the first iteration of the course, we also allocated more time for deliberation on fewer, more focused case studies. Thus we used only one case study in this session, namely the Totonaca Arts Centre experience. This was richly debated by participants, as they also deliberated on challenges and opportunities that they had experienced in their work on living heritage and education in a group work activity (see Appendix A for the full outcome of the groupwork activity).
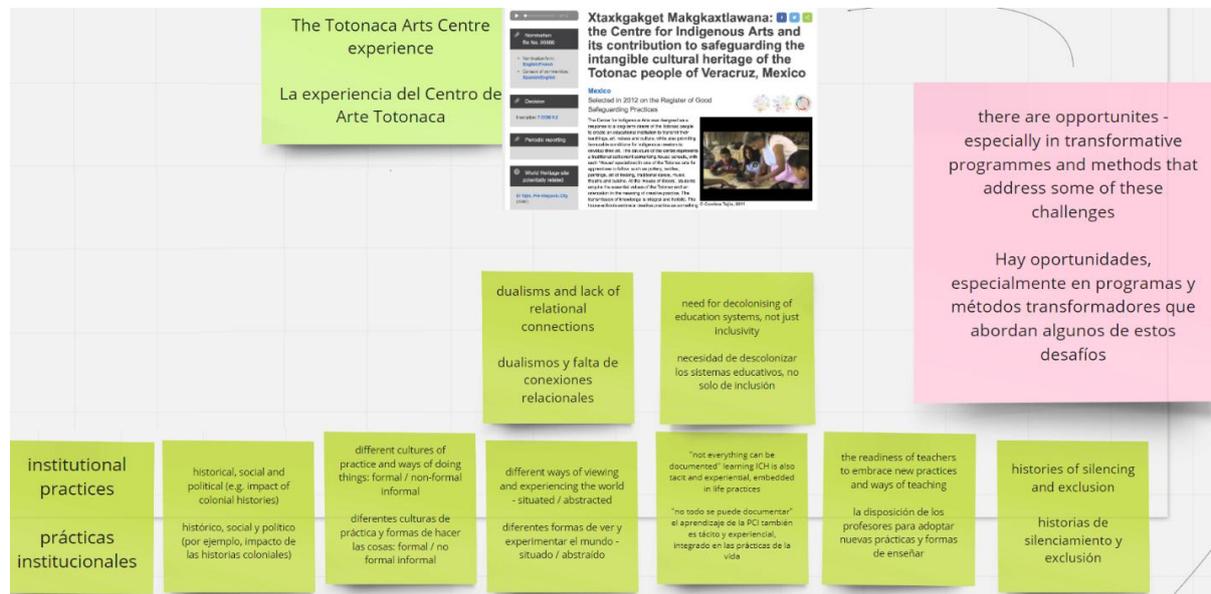


*Figure 9: Challenges and opportunities discussed by participants in a group work activity following a dialogical engagement with the Totonaca Arts Centre experience.*

Some of the challenges identified reflected the original findings from the curriculum deliberation, namely institutional concerns, the impact of colonial and other marginalizing histories, different ways of doing things in formal and informal / non-formal education settings, dualisms and lack of relational connection, different worldviews, decolonizing education systems, histories of exclusion and the readiness of teachers and education system actors to embrace new practices and ways of teaching. It was noted that there were opportunities in transformative methods to address some of the above. Overall this confirmed that the course curriculum deliberations were robust, and formed a robust foundation for the course curriculum as the same issues were raised by participants as being critical to the process of bringing living heritage and education together.

As in the first iteration of the course, it was a pity that we did not equally include ESD core concepts as they are also a vital part of SDG 4.7 and living heritage applied to the natural world is also a critical feature of living heritage and quality education. This should ideally be more substantively dealt with in future courses.

**Module 2: Pedagogies, methods and practices**

This module focused on important aspects of living heritage and education especially methods and plural ways of engaging with methods. Case studies were particularly helpful and important to make this aspect of the living heritage and education process more visible to participants. In this iteration of the course we did not use a poll to draw on participant's experience, but again set an asynchronous padlet activity for between the previous and next session that focused on the



methods participants were using in their programmes. This padlet activity attracted excellent contributions from 9 course participants which we used as basis for the session dialogue. As can be seen from this extract from the Dialogue 2 padlet, participants again added rich contributions, as well as images that they shared from their context. This formed the foundation for a rich deliberation on methods, and a reflexive review of how these related to the core concepts introduced in Module 1.
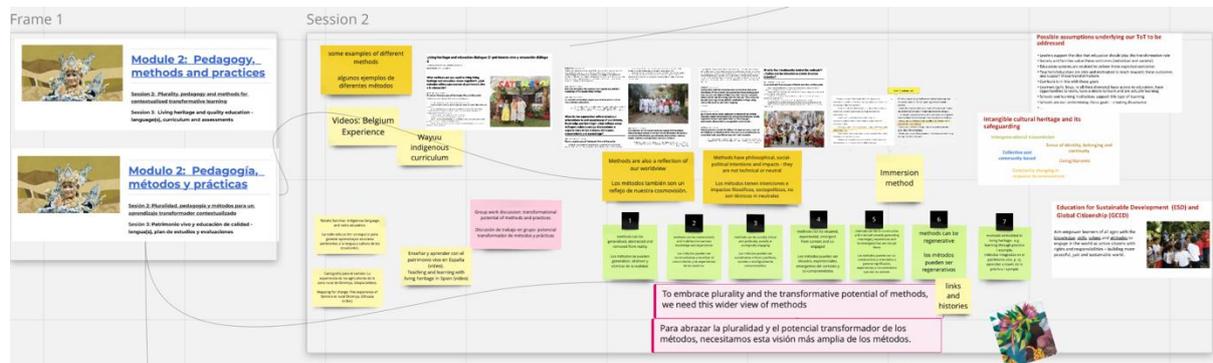


*Figure 10:  Module 2, session 3 focusing on methods for living heritage and education.*

The methods session also introduced more depth to the discussion on methods than was the case in the first iteration of the course, to which participants contributed actively. A framing of methods was used which could be useful in future iterations of the course or future work on methods, as shown in Figure 11 below, and elaborated further in the Course Handbook.
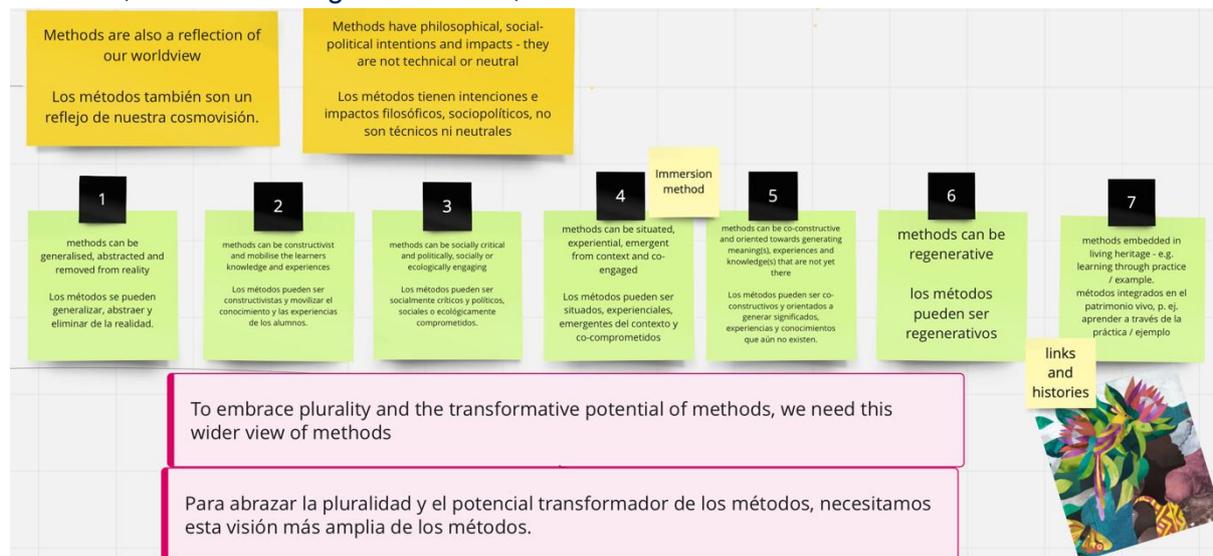


*Figure 11:  Developing a theoretical framework for methods in living heritage and education work*

The framework for methods that was introduced and that can be further elaborated is based on the principles that:

1. Methods have philosophical, social-political intentions and impacts – they are not technical or neutral
2. Methods are a reflection of our worldview
3. There is need to build links and histories to cultural praxis with methods
4. To embrace plurality and the transformative potential of methods, there is need for a diversity of methods with clarity on their underpinnings and purpose.

Thus there is need to explore and understand diverse underpinnings and intentions for methods which shapes which methods are most useful in a particular situation, and reflects the two principles above (reflected in the green notes above).  We explored this scope as follows:

- Methods can be generalized, abstracted and removed from reality
- Methods can be constructivist and mobilise learners knowledge and experience
- Methods can be socially critical and politically, socially or ecologically engaged
- Methods can be situated, experiential, emergent from context and co-engaged or immersive
- Methods can be co-constructive and oriented towards generating meaning(s), experiences and knowledge(s) that are not yet there
- Methods can be regenerative and creatively constituted (e.g. arts based)
- Methods can be embedded in living heritage (e.g. in practice / experience / norms etc.)

As indicated this framework can be further developed, and may become a useful tool for reflection and development of methodological praxis for living heritage and education work. It can also be used for case study analysis and reflection on cases, as was done in the course when participants reflected on the cases from Spain, Ethiopia, Mexico and Peru.

Expanding from a focus on methods in living heritage and education work, the Module extended to focus more in depth on SDG 4, Target 4.7 and the concept of quality education.  Again the session started via the asynchronous dialogue task in between sessions. This time participants focused on sharing their understanding of quality education.  This padlet drew contributions from 6 of the course participants and offered a useful starting point for the session.  There



were some interesting perspectives on quality education that were shared, all of which emphasized the societal connections and embeddedness of quality education, and fullness or learning and experience, as well as transformative dynamics of education, as captured below:
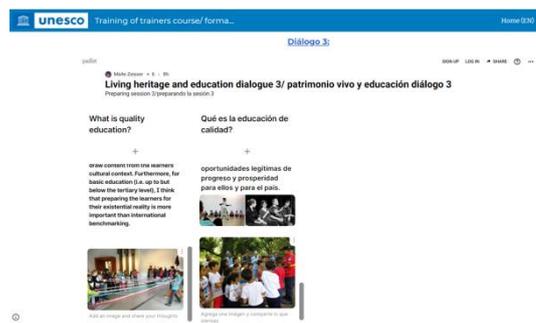
- *Education that enables students to serve in their community and not see education as something external or that will allow them to leave. It seems to me that service is one of the main values for quality education.*
- *The education that develops holistic systems, where all aspects of the human being are seen. Not only academic, but also physical, artistic, emotional, spiritual, and self-development.*
- *Quality education refers to education that fosters the development of individual skills and knowledge while strengthening social identity and responsibility.*

- *Quality education is a system of instruction and training that equips the learners with sufficient knowledge and appropriate skills to maintain comfortable and sustainable livelihoods wherever they are.*
- *Quality education is the possibility of fearlessly exploring all the capacities and aspects that the human experience offers and thereby achieving a real transformative effect on students, making them recognize their own potential based on knowledge, exploration and experimentation. , either with some traditional or academic knowledge.*
- *Quality education is the teaching and learning process that unfolds throughout life and through different social and cultural spaces. Quality education achieves the results that it proposes, being these purposes that not only seek to prepare students for their development in the world of work or academic performance in certain domains (i.e. Science, languages, mathematics) but also address the depth of self-learning and the social relationships you establish with others and the world. This education is of quality, then, because it is transformative. For education to be of quality, therefore, it must be rooted in the traditions, knowledge and cultural practices of the community to provide relevance to the content and dynamics of education.*
- *That which has a positive impact / reverses an educational benefit both individually and collectively and which is valued as such.*

These views opened the perspectives on quality education and further case studies were used to open up aspects of what quality education is or might be if living heritage and education are integrally linked. Participants also discussed how they would go about developing transformative methods that would expand quality education.

Participants therefore engaged quite deeply with questions around transformative education as quality education. A case study presentation of southern African research on ESD and quality education by Heila Lotz-Sisitka offered a framework for quality education that can be more substantively explored in living heritage and education contexts, as it provides a way of mobilising 'learning as connection' or an emphasis on meaning making in education, which is a key area of connection between living heritage and quality education as this is also central to safeguarding and transmission of living heritage, and at the same time enhances learning capabilities of learners.
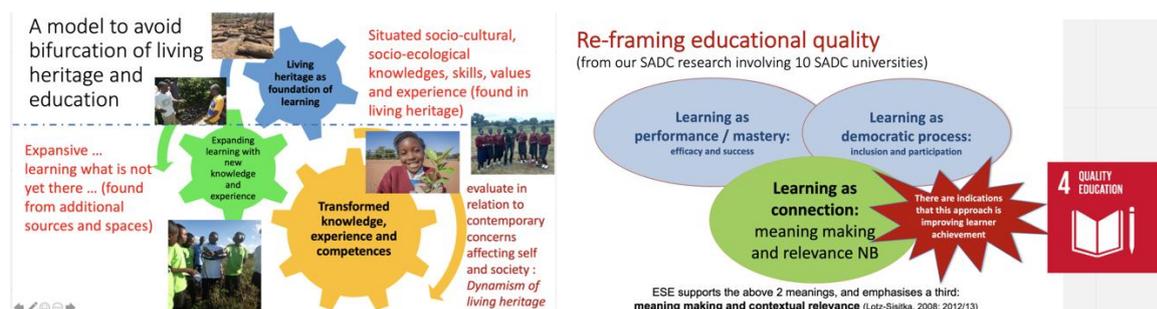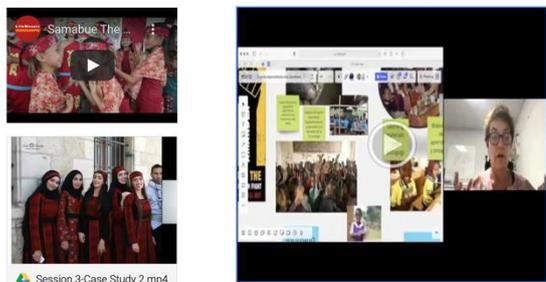


Figure 12: Conceptual models for guiding living heritage and quality education research and praxis (developed from 10 years of research on ESD and quality education in the SADC region, Lotz-Sisitka et al., 2017)

Heila that argued that living heritage forms the foundation of expansive, transformative learning as it helps learners to connect what they know to what is not yet known, thus allowing learners to enrich and expand their learning. This was oriented towards considering why and how living heritage in education is *transformative from a learning point of view.*

*Figure 13: Assessment of significant learning – a potential framework to guide further thinking and development of assessment praxis for living heritage and quality education*

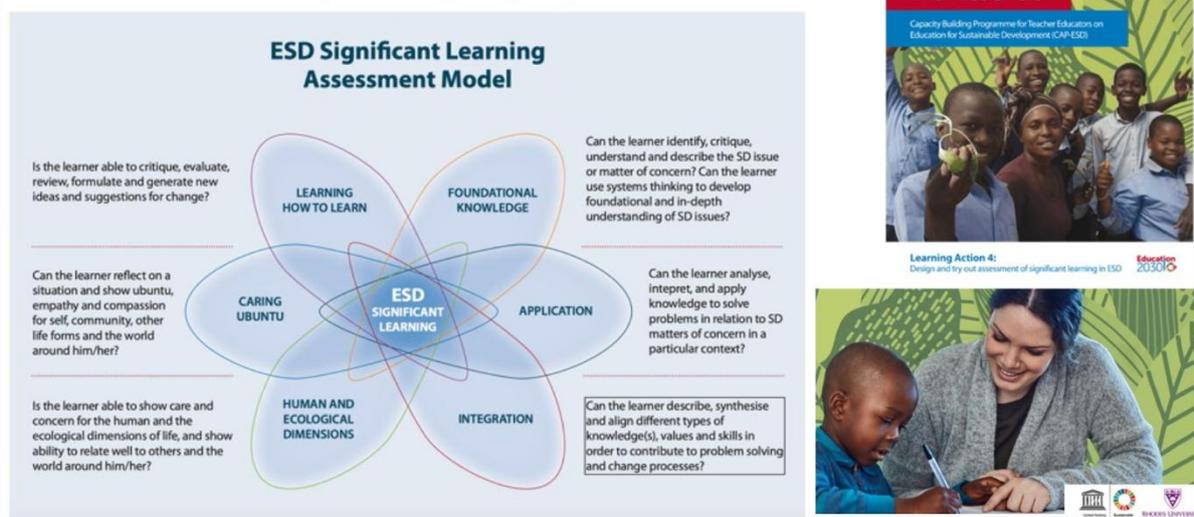Additionally, Heila introduced a model for re-thinking assessment and shared a model of 'Assessment of Significant Learning' (Figure 13) that was being developed by SADC researchers in a UNESCO ESD course 'Sustainability Starts with Teachers' to re-frame assessment to be more inclusive of a wider range of educational dynamics that are aligned with some of the interests of living heritage and quality education (the flower model, adapted from Fick, 2013, see also Sustainability Starts with Teachers Course, Learning Action 4). A key focus of such assessment is not just the connected dimensions of learning, but also the wider contribution of transformative educational processes to change agency development.

Participants were able to make good contributions to this discussion, and in the groupwork session participants were able to further deliberate some of the dimensions introduced via the padlet dialogue, and the case studies. Participants started working on a 'Quality Education Manifesto' which was captured on padlet, and then further interpreted and summarised by Lucas at the start of the following session.

This activity surfaced the following inter-related elements of living heritage and quality education that need to be further developed by all involved in living heritage and quality education (Figure 15):
1) Methodology and Pedagogy
2) Assessment of significant learning
3) Role(s) of educators
4) Dealing with conflict and dominant hegemony
5) Policy systems development
6) Ethical practices
7) General features of education which include:

   (a) *Identity*
   (b) *Diversity*

(c)  Create respect for difference
(d)  Sense of belonging and sustainability in the territories
(e)  Living heritage makes you to value the role of nature in education
(f)  Community values, in opposition to traditional individualistic education
(g)  Intergenerational dialogue.
(h)  Skills beyond the intellectual: affective, relational, artistic, spiritual
(i)  Education for Life, which has to do with knowing oneself, with finding what we come to this world for, with finding our gift and developing it. Give value to the meaning of the path in this life
(j)  Education beyond the classroom, the elements of community and nature are incorporated to learn

These were captured on the course miro-board (Figure 14), and have been further articulated / elaborated in the Course Handbook.
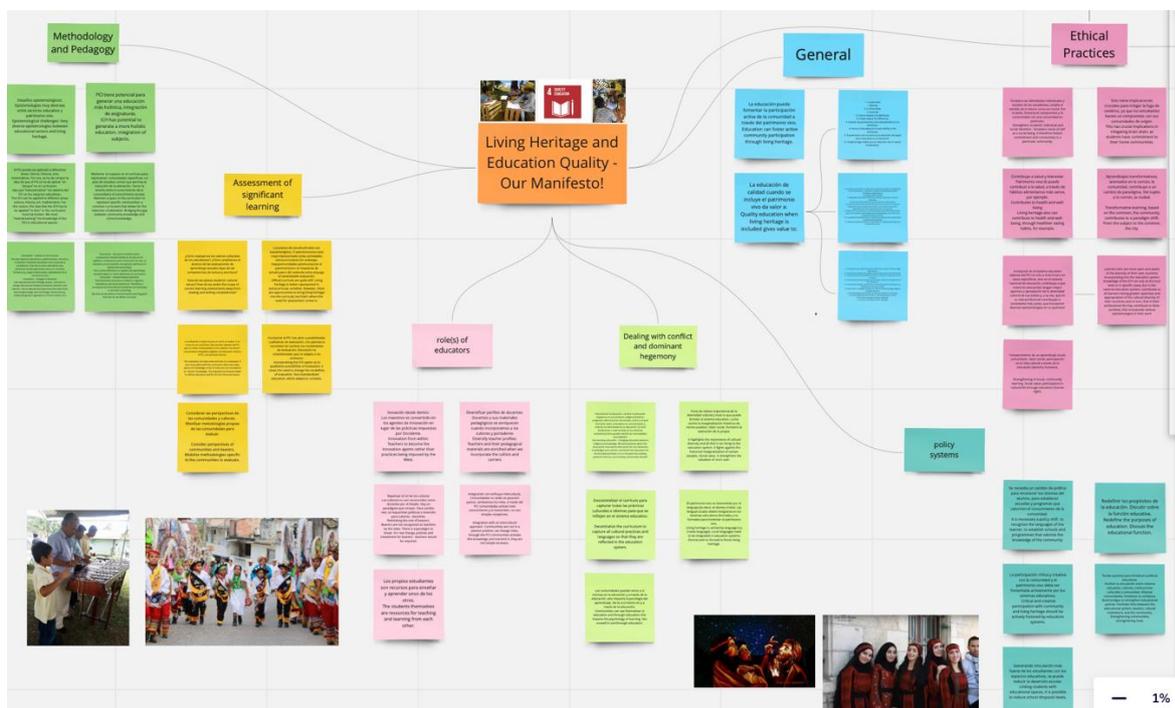


Figure 14.  *Quality Education Manifesto as co-developed with course participants on the course*

In the first iteration of the course, participants pointed to the need for more orientation on *how* living heritage influences or results in quality education, and thus its contribution to SDG 4.7. As indicated above, an extra session was added to Module 2 to give this a much stronger focus in the course. As can be seen from the above, this created much opportunity for deepening discussion on methodology, as well as quality education, and some useful tools and frameworks were developed that can further guide this work going forward.  Additionally, it offered an opportunity to co-develop a tool for further reflection for course participants going forward in the form of a 'Manifesto on Living Heritage and Quality Education', that can also be further developed into assessment and evaluation tools and approaches that can contribute to a broadening of conceptions of quality education, which is much needed in the formal education sector where quality education is increasingly being defined by measurements such as PISA tests.

While alternative modalities of assessment practice were introduced, these were not discussed widely, and there is clearly a need to continue to deliberate on assessment – purposes, methods and approaches so that teachers are not caught in a situation where they are developing transformative methods and approaches but lack adequate assessment tools and approaches. Similarly more substantive tools for policy engagement are needed, especially tools that can 'make the case' for bringing living heritage closer to education. Methods and approaches from the informal and non-formal sector can also be more widely shared into the formal education sector for cross pollination of expertise, and enrichment.

**Module 3:  Living heritage and educational innovations**

This module focussed further on the above mentioned question on how living heritage contributes to quality education, and participants reflected on the emerging 'Quality Education Manifesto', and then focussed in more depth on ethical principles and practices.   The discussion on ethics practices built on the previous course iteration, with an added session that gave more attention to the ICH Convention and its ethical principles. In groups participants added to the ethics principles. These were then summarised and consolidated into the Course Handbook.  Thus, a second useful reflective tool has been developed for the field which can be more widely shared and used.
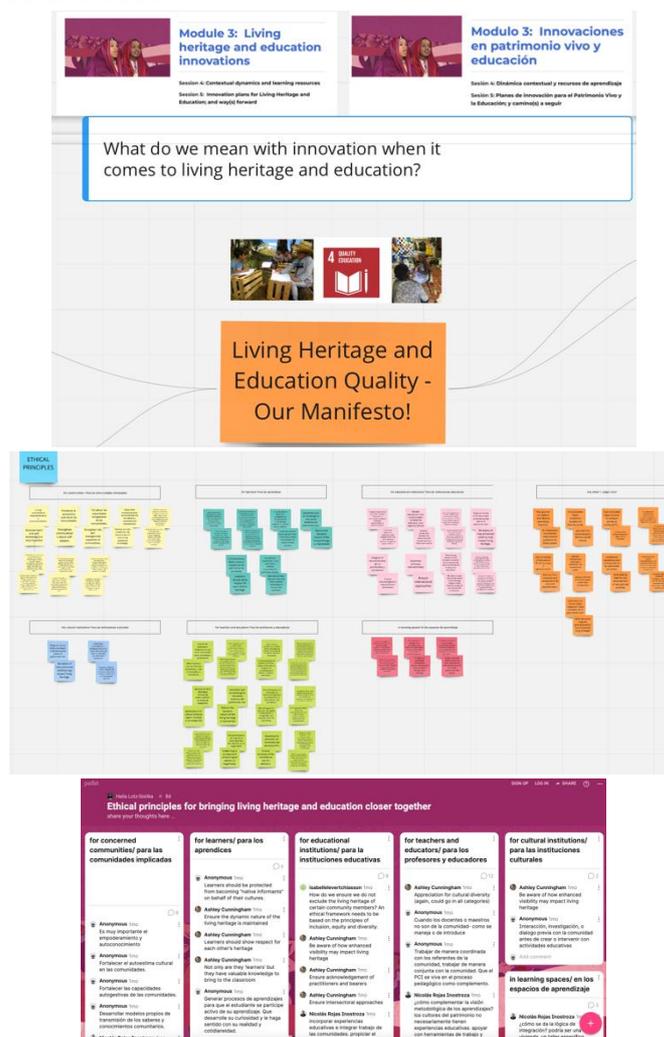


*Figure 15:  Deliberation on ethical principles during groupwork, and miro-board summary (that has now enriched and informed the Course Handbook), again illustrating the co-construction approach of the course curriculum*

The asynchronous dialogue – Dialogue 4 - that took place between the previous session and Module 3, Session 4 on padlet was focussed on sharing of materials and resources. Time was given in the session to look at the materials and resources that participants had already shared in between the two sessions, and participants were then invited to add anything else to the padlet dialogue. This led to a significantly enriched sharing of resources and tools amongst participants. This activity shows that participants have much to share in terms of resources, and materials. Combined with the UNESCO resources that are available, and the range of more localised, regional resources that were shared both in the first iteration and second iteration of the course, it is clear that this is an area of praxis in education that has a very rich set of resources for educators to use.
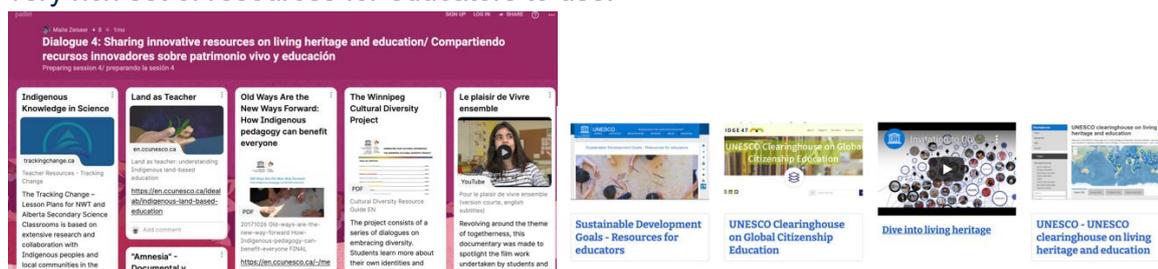


*Figure 16: Sharing of resources, tools and materials by participants and UNESCO*

Participants were also encouraged to, through the course, develop the starting points for a living heritage and education innovation plan which could help them to offer ToT programmes to others. Some participants worked on this throughout the programme, but most left it to the last session and participants were given an extra week to work on their innovation plans and to submit them to UNESCO. The concept of contributing to living heritage innovations going forward was a key strategy to help participants to reflexively apply what they had been learning and thinking about in the course for going forward (see discussion on the innovation plans below). The innovation projects were introduced at the start of the course, and a ppt template for them was developed and placed on the website. The process will be reflected on further below.

## 3.4   Facilitation, materials development, language

The course was facilitated by Heila Lotz-Sisitka, and Lucas Roque in two languages (English and Spanish) with support from the UNESCO team and Norma Zamora who joined session planning meetings. Instructional design support to use some of the online tools, and capture the course proceedings on the google website (see below) was provided by Heila Lotz-Sisitka and the UNESCO team (who also had the advantage of being able to translate materials and online tools into Spanish at short notice). Facilitating the course in two languages in the second iteration of the course was much better than in the first iteration of the course when both facilitators only spoke one language.

Facilitation was also shared in the sessions, with Heila and Lucas sharing lead facilitation roles and changing over in each session so that participants could have more than one voice guiding the procedures. They worked well together and had complementary forms of expertise which helped to cover and lead the two key areas of focus that were being brought together in the programme: Living heritage and education. Both have had extensive experience of working internationally, and with UNESCO, and in supporting Living heritage and education practices

in a variety of ways. Maite Zeisser and the UNESCO team facilitated on the technical side, as well as the language side (including providing lovely music for health breaks!). Maite's vast experience and sharp insights into the field the relationship of trust that existed between her and the course participants were invaluable. Maite's help with selecting case study participants and guest presentations was also invaluable, especially within the short times available for the set-up of the course. The co-operative arrangements worked well, with the UNESCO team getting more expert at the online and translation system modalities as the course progressed. Both Heila and Lucas were able to work well with the participants' experience and the content and openings provided by them via the introductory session, and the asynchronous dialogue sessions. Each time we aimed to ground the sessions in the course participants experiences, and to expand learning from there. This worked well and generated a lot of participation in the course, although the LAC participants voices tended to be more strongly visible in the dialogical interactions. The contributions of senior UNESCO staff (Susanne Schnuttgen and Lydia Ruprecht), and their ongoing presence in the course was invaluable in terms of offering global expertise and insights into many aspects of the work, but also for providing a strong message that UNESCO were serious about the inter-sectoral co-operation.

With regards to materials development, the main materials developed for the course were the course orientation document and course programme. Added to this was the innovation of a course website platform (set up and hosted by Heila at Rhodes University but translated and managed by Maite and the UNESCO team during the course activities) to hold all tools and materials as the course progressed (instead of a course file!), use of padlet as a dialogical tool, and the use of a MiroBoard platform as a course teaching and synthesis / co-construction of learning tool (see below). Other materials used were mainly video's, a course miro-board and powerpoints which were developed in English and then translated in Spanish (or vice verse), and all materials and tools were made available to participants in both language throughout the course. Here the translators appointed by UNESCO played a vitally important role to hold the course together in two languages.

Other materials released during the course on the course platform were the course orientation document (released prior to the course) and the course programme, e-learning modalities instructions, a draft glossary and course alumni contact details. Dialogues were also placed on the course website.

Another important dynamic of the facilitation and the materials development was the use of special pieces of music, with some of the music provided by the course participants themselves. This helped to build an atmosphere on the online platform. Additionally, the graphics that were specially designed for the course for the first iteration helped to create a positive 'look and feel' to the course that was colorful and inviting, with the graphics also helping to hold the modules in focus (we used selected graphics for selected modules). Thus, for a Living Heritage course, it is important to include aspects of living heritage such as images and music as this helps to build the ethos and internal coherence of the course.

To support participants in taking the work forward the Course Handbook has been revised, and significantly improved following its first iteration, which should offer good guidance to course participants wanting to make use of the framework and/or content aspects of the course. The course handbook includes tools developed collaboratively in the course, especially the Code of Ethics (developed now via two iterations of the course) and the

Manifesto on Quality Education (developed into is first iteration). The inclusion of participants work, and some of the activities and materials from the course is intended to practically demonstrate a co-engaged approach to collaborative learning, and means of co-constructing knowledge in online training courses, and to support a sense of co-ownership of the Course Handbook and contents. For this reason we have made an extra effort to include some of the actual work done by participants in the course to reflect the co-construction of the course contents by participants. This is also, as indicated above, to model ways of being able to do co-construction work in on-line courses such as the ToT. For this reason we also continued to innovate with online learning tools.

## 3.5  Online modalities

As indicated above, the course was designed as an online course. Four main online tools were used :

1) **Zoom platform** which allows for interactive dialogue, video sharing and use of informal functions such as the chat, which allows for multi-dialogue opportunities in an online platform. Participants all seemed able to work well with the Zoom platform. In cases where participants used phones to access the course, they were not always able to access the other online tools while on Zoom, even the Zoom chat function becomes limited when used on the phone. However, it seemed that only one or two participants were using phones for doing the course. The Zoom platform also allowed for participants to share case studies and perspectives and these were popular amongst participants (see evaluation data).

2) **A** Miro-Board (type of online white board) platform was used to allow for co-construction of material and for capturing of contributions from groupwork. In the first course iteration we used this technology with course participants, but because it is more complex to get to know, we used this technology mainly for teaching and for summaries that we could use to 'reflect' back to participants. Its usefulness is that it can hold a range of materials, can be well used for presenting summaries, and for taking in feedback or additional contributions from participants. It does need the facilitators to be comfortable in using the miro-board and both Heila and Lucas used the board well. In the figures below we illustrate some of the uses of the miro-board in the course facilitation process:

*Figure 17: Miro used for producing an interactive visual summary of the course, for visual presentations of case studies (instead of ppt), and for harvesting 'live' course contributions in a visually interesting, interactive manner.*

Miro has excellent capabilities to facilitate co-construction aspects of an online course. It is helpful because it holds both graphic and text elements, and it can be used for group work activities (as was done in the course). The miro platform used was purchased by Heila Sistika but was made accessible to all participants, and is accessible via the course website where it is hyperlinked. In particular the miro was useful for co-facilitation of the course as both Heila and Lucas had access to it and could co-construct session preparations on the board beforehand, making them visible. Both Heila and Lucas translated the material that was placed on the miro-board, and the UNESCO team also helped with checking (especially Heila's) translation of entries on the miro-board where needed. We were also careful to translate all entries, making the miro-board an immediately available dual language resource. Much of the teaching by the facilitators was therefore done using Miro and less using ppt.

3) A **website** – which was specially constructed to hold the materials of the course as it unfolded. Like the MiroBoard, this was a new technology innovation that we tried out for this course in the first iteration. As in the first iteration of the course, we used a google based web format hosted on the Rhodes University server. In the frist iteration of the course, we had an instructional designer, Julie, who helped to build and maintain the website and add materials to the website as we were progressing through the

course and it became, and still is, a useful repository for all of the course activity. In this course iteration, Heila and Maite built the website – Heila built the English website, and Maite built the Spanish duplicate site. The team at UNESCO working with Maite helped to maintain the site and add materials to the site: Xiaodan and Ismini were very helpful in this regard.

As in the first iteration, the website tool allowed for hosting of multi-modal tools such as the session programmes, recordings, programme, materials being developed and released. It also provided a central 'access point' for all participants to get hold of course materials, and saved course facilitators having to send out many emails following the course with course records, links to presentations etc. In this iteration we did not have problems with the release of the website and participants were able to access it from the start. Ideally we could have had support from an instructional designer as this would have taken some of the pressure of Heila and especially Maite in the set up phases of the programme. We also included new innovations on the website in the second iteration of the course.

The website is available in English and Spanish versions. These are in addition to the English and French versions developed in the first iteration of the course.





a)

The website also holds a number of generic materials such as the course orientation, which was re-developed for this iteration of the course into a course flyer that was shared with participants before the course. As can be seen from the above graphic extract from the website, the Innovation Plan Guidelines were also placed there.
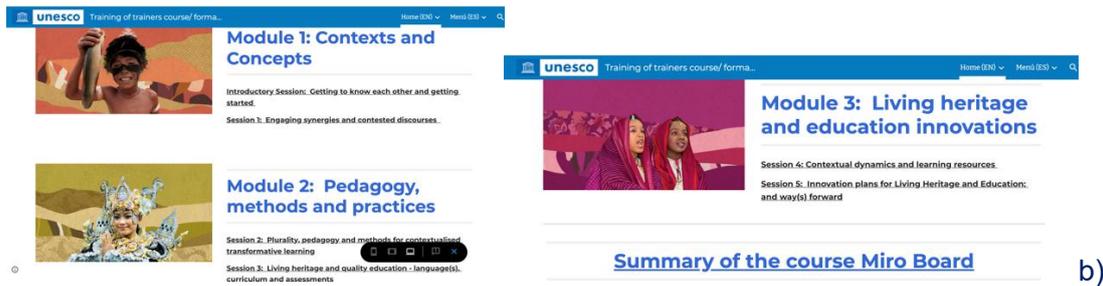
*Figure 18 a) and b) : Features of the course website*

The website then also held hyperlinked materials to all sessions. Each course Session had its own page (in English and Spanish) where all course materials were placed and where session recordings, links to groupwork padlets, ppts, and other tools were placed immediately after the session, making the course session records immediately available to participants in both English and Spanish. Participants could also access the course Miro Board to look more deeply into the material that was being presented, summarized and or co-constructed at any time – during the course session or after the course session. This feature of 'immediate access' to materials is an important feature of a co-constructive pedagogy such as that used on the course.



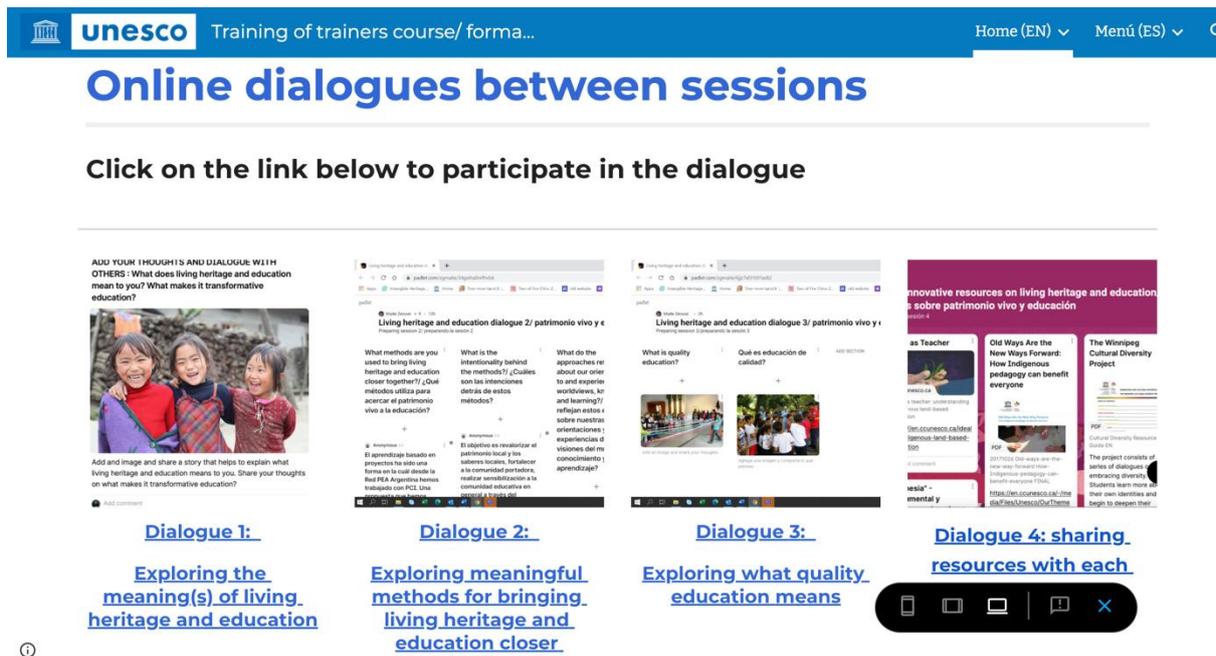*Figure 19: Online dialogue options (set up for in-between course sessions) as asynchronous dialogues*

In this iteration of the course and thus also the course website, we added the new feature of 'online dialogues, which were set up on padlet, but which were hyperlinked to the padlets via the websites. Participants could therefore simply go to the website, and click into the padlet and make their contributions.

4) **Padlet** was the fourth e-learning tool that we used in place of additional online tools such as poll activities, and word cloud activities that were used in the first iteration. Padlet has recently added new features such as the map tool, and it is an easy tool to access and use. Participants can also upload images or video material to padlet, and can also comment on each other's work.  We used padlet for the asynchronous dialogues (see above) that took place between each session, and we also used it for capturing groupwork contributions during the sessions.  Padlet was especially useful for obtaining depth of understanding and contributions from participants. We used the padlet contributions to develop synthesized materials for the sessions as described above synthesizing previous sessions and bringing key ideas into focus.  The one challenge we had with Padlet is that one needs a paid version of Padlet for otherwise it gets full quickly. Maite did not have a paid version, but Heila did, and it was difficult at times to correlate the use of the padlet tool due mainly to time challenges.

As indicated above we continued to innovate with online learning tools in this iteration of the course.  The Zoom platforms and website worked well in the first iteration of the course, and were used again.  As indicated above, this required development of a new website for this course in both English and Spanish to hold the course content as it emerged.  Instead of an instructional designer to support the process and use of e-learning tools, this time the work was done by the lead facilitator and Maite and the team working with her.  This is not ideal as it put a lot of additional pressure especially on Maite, and ideally in future it would be good to have an instructional designer with adequate technical capacity to support the online learning dimensions if the course is run in this format again.   We continued to innovate with the website, and added new features to the website this time, especially the facility for asynchronous dialogue using the hyperlinked padlet tool.

With regards to the miro-board, we continued to use it, but it was mainly used by facilitators this time, and not by participants as well.  This worked well because miro requires some orientation before using it. This also allowed facilitators to use miro to its full potential, offering course summaries, visual teaching approaches, and co-construction processes.  It is therefore a vitally important e-learning tool and without it we would not have been able to do the co-constructive work on the course that we were able to.  Again, Miro needs a paid access facility to use it to the fullest, which was provided by the lead facilitator.  Important to know for facilitators and educators, is that Miro offers free use of Miro to educators on application – and board users can work with up to 100 team members.

With regards to padlet, this was a very good tool for partcipants to use to contribute to shared dialogues, as well as groupwork activities.  It worked extremely well, and we were also able to customise it to use the project graphics.  Participants made excellent use of padlet, and we were also able to ask participants to upload materials to padlet – for example all participants uploaded their innovation plan PPTs onto on padlet.  It is therefore an excellent tool, but like Miro, it requires a paid access facility to maximise its use, although it is possible to work with the free version, but one runs out of space.

As indicated above, we also tested and evaluated a number of other tools that were recommended by the UNESCO online learning consultant. However, most of these were over-elaborate and would not have worked easily for the purposes and time pressures that characterised this course.

## 3.6    The innovation task and its outcomes

The Handbook offers more detailed insight into the innovation task and how it was constructed. Essentially it asked participants to reflect on aspects covered across the course to inform a Living heritage and education innovation plan relevant to their context and/or supporting educators extending outwards from their current context.  In this iteration of the course we improved the task structuring, and limited the contributions to ppt only (previously we had both miroboards and ppt templates for participants to work on).  In this iteration we also requested participants to upload all of their innovation plans to one padlet board, that is hyperlinked on the website.  This saved many emails and also makes all of the innovation plans available for all to view.



*Figure 20:  Innovation plans platform on the padlet, and shared via the website*

From the evidence provided in the final course session, and the actual living heritage and education innovation plans submitted by the participants, this activity opened up a range of potential contributions in key areas relevant to developing the field, which include activities for
1)  innovating teaching practice (including re: languages and pedagogy),
2)  innovating assessment practice
3)  innovations for working with teachers and teacher educators,
4)  course development and programme innovations,
5)  whole institution and community building innovations
6)  system building innovations,
7)  research and evaluation innovations, and
8)  network building and advocacy innovations.

These offer a good platform for future engagement with the participants' network going forward.  In this course iteration more time was given to participants to present their innovation plans in the final session of the course.

This activity differed from traditional 'applied assignments' which require participants for example to read texts or write essays in order to consolidate concepts taught or introduced in a course. This departure was purposeful in terms of **supporting reflexivity of participants, and their contributions to field development** rather than emphasising their own cognitive gains only (the assumption is that the cognitive gains are applied to development of the field).

An area of improvement in the innovation plans in the second iteration of the course was to challenge participants not only to apply the course ideas to their own practice, but to consider how they would share this more widely with others. An examination of those Living heritage and innovation plans put forward by the participants show that they are drawing on the course,

and are pushing the edges of their praxis within their spheres of influence (i.e. without additional resources allocated to do other activities), and that these innovation plans show interest in advancing the field. Mostly this can be seen in relation to the participants' spheres of influence and experience, which is a good space for agency development and expansion of praxis. Building on this, UNESCO would need to fully review and examine the proposed contributions from participants as captured in the Living heritage and innovation plans (as submitted to UNESCO), and to 'link into' these proposed innovations with the wider programme's objectives in mind.

All 16 participants who submitted their innovation plans, made use of powerpoint as a medium for presenting their innovation plans. These were uploaded to the padlet, and are available there for viewing. This worked well and there was less confusion around modalities of presenting the innovation plans in this iteration of the course (last time participants could choose to use Miro or ppt).
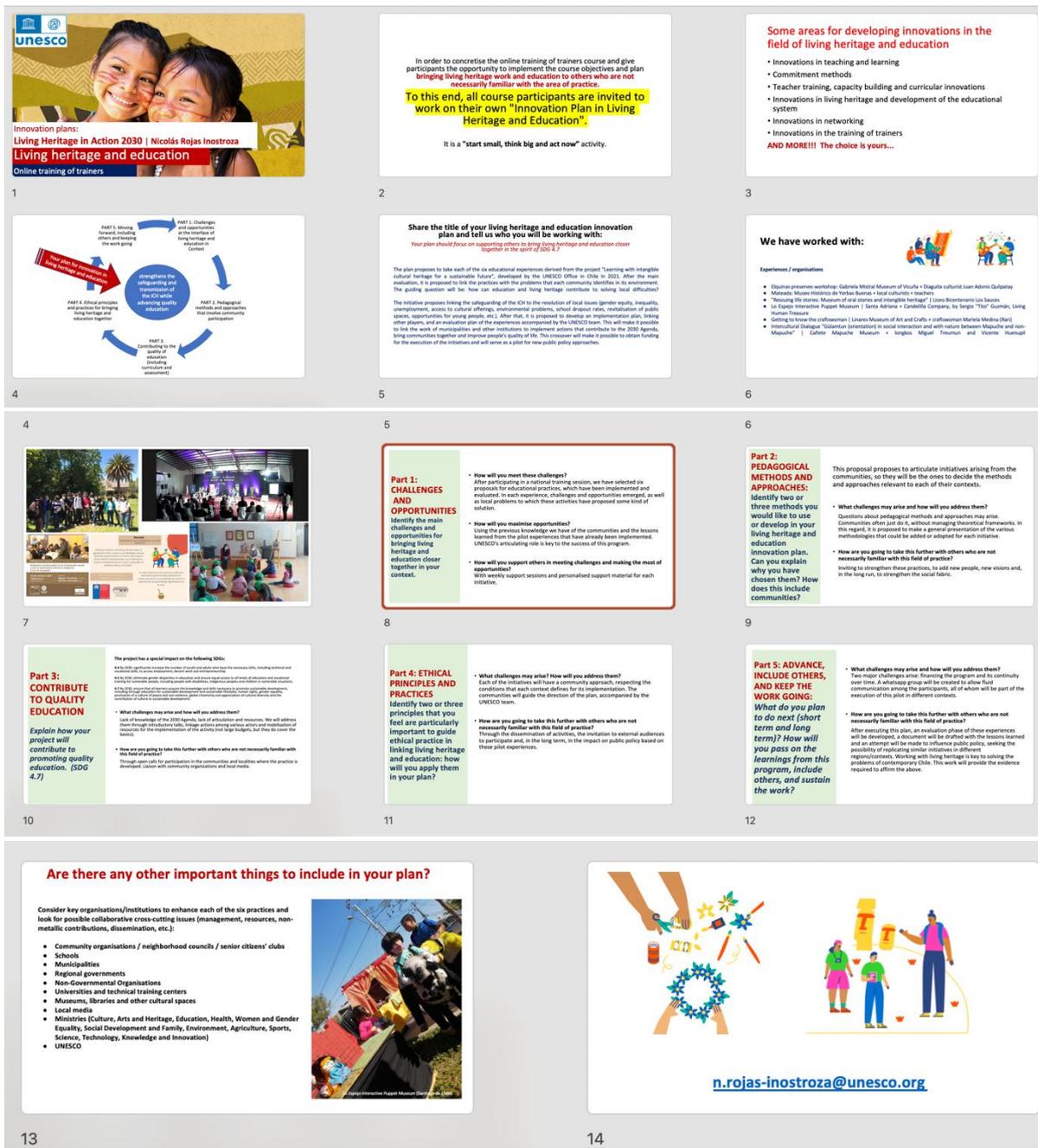
*Figure 21: Some examples of Living Heritage Innovation Plans as submitted via PPT.*

All of the examples above (Figure 21), and the full set of Living heritage and education innovation plans received (cf. padlet) show that a number of the participants (*16) were* able to engage with this reflexive task during and shortly after the course. It might be interesting to follow up with participants who did not submit the innovation plans on time and see if they have been working these up after the course ended. Oftentimes one finds that the task sets off an interest in innovating practice amongst participants, even though they may not physically indicate this (e.g. via the written innovation plans).

What were the results of the innovation plans, when measured against what it is that participants are aiming to do with others following the course. A review of the innovation plans shows that participants are aiming to, amongst others:

- Systematically build and strengthen partnerships between formal and informal education institutions, community partners, and other stakeholders in the education sector
- Pilot test initiatives but do this with relevant stakeholders to enable scaling up and expanding of programmes
- Reflectively reviewing past experience in the light of new contexts and opportunities
- Training of teachers and educators in collaborative ways with young people and inter-generational support in the communities
- Undertake and support transdisciplinary, transformative research in connected networks

> *"The next step is to submit the Strategic Plan to the school authorities for consideration and, with their endorsement and advice, to the government authorities".*
> *" If the Plan is approved, a pilot test would be carried out in a few schools in order to evaluate its performance and make any necessary corrections".*
> *"Self-reflection on why we are the way we are: this implies starting with exercises of self-recognition, self-evaluation, building life stories, which serve as input for individual and collective reflection. (aimed at teachers and parents).*
> *"Continuous and systematic dialogues with educational authorities and community leaders that allow us to identify the central points that lead to self-reflection."*
> *"Support in the recovery of the experience based on the personal experience of (each student) in terms of developing actions of dialogue with grandmothers and grandfathers, strengthening bonds, valuing intergenerational knowledge, i.e., how grandfathers and grandmothers dialogue with children and adolescents."*
> *"In this process, the first step will be to train teachers in order to provide them with more tools and familiarise them with the subject, which will be done with the support of different actors involved in the subject. We will also work mainly with the young people of the educational community."*

Another important result of the innovation plans is the rich understanding of bringing living heritage and education together as a form of transformative quality education. This 'shines through' all of the innovation plan proposals. Some extracts below indicate this:

> *"It is important to show that education is holistic and lifelong.*
> *That we are all responsible, not only the educational system*
> *That there are many ways of educating, and that they are not necessarily contradictory, but that there are many points where learning converges.*
> *That there is a growing global trend to respect diversity and identity."*
> *"to strengthen these practices, to add new people, new visions and, in the long run, to strengthen the social fabric"*
> *"This model <u>focuses on the transformative power of art and creativity, as they operate in the physical, emotional and existential realms, and reflect deeply rooted values in the lives of individuals, groups and nations, rooted in diverse understandings of the world</u>. That is why creativity and the arts bring to every learning process an opening and broadening of the vision of the world of students and teachers, thus improving understanding of those who are different, which results in inclusion and empathy."*
> *"The futures of education should include decolonizing our education systems to address the world's most pressing problems. Including Indigenous ways of knowing and teaching through Indigenous languages can be a way to begin this process."*

As in the first course iteration, there was some focus on process plans to apply the learnings from the ToT course in terms of its approach and methodology of working with professionals to own context. This indicates that it might be useful to spend some time in future course/s on the internal logic of the ToT in terms of how it is designed to support professional learning and applied innovation and agency for transformative change in the context of living heritage and quality education. Some extracts below show this type of meta-reflection on the

innovation plans in terms of how they are being conceptualised as catalytic ToT processes in themselves, for example, :

- *"The critical pedagogical perspective of Edu-actors **is committed to local, co-created, communicative and educational collaborative processes.***
*Generating empathy, **capturing two central axes of human interaction: emotion and expressiveness**. **Taking them to educational spaces, to legitimise them as indispensable knowledge, beyond the rational and quantitative**.*
*This <u>global initiative focuses on the following innovative areas of living heritage and education</u>:*
  - *Training of trainers and professional development.*
  - *Design of educational content.*
  - *Global educational and pedagogical consulting.*
  - *Interpersonal and intercultural dialogue facilitation and educational coaching".*

Importantly for the UNESCO objectives of the course in terms of its role in supporting emergence of an international expert group that can potentially be called on to advise and support Living heritage and education work in future, the innovation plans may be useful in terms of being able to see the potential contributions that can be made by different participants in the ToT course cohort, as UNESCO seeks to identify and mobilise additional capacity for this work going forward.

UNESCO may also want to try out other options for applied 'work away' tasks to facilitate applied reflexivity and expansion of the course outcomes. Examples may be a writing a concept note, completing a more formal assignment, writing a policy dialogue etc., but attention must be given to the time required for this in relation to the time allocation for the course and the weighting of the task in relation to the effort being made to attend and contribute to the course in various ways (see below: scope and expectations).

## 3.7   Evaluative feedback from participants

15 participants provided evaluation feedback on the google forms evaluation sheet that was prepared by the course facilitators for evaluation of the course.  The following aspects of the course was evaluated via this evaluation sheet:

1) Most and least interesting aspects of the course
2) Overall views on the course
3) Scope of the course content in relation to purpose
4) Appropriateness of the training schedule
5) Methods used and their usefulness to participants
6) Use of online modalities
7) Course facilitation and language
8) Experience and relevance of the training to own praxis
9) Suggestions for further improvement and further training

Each of these sections will be commented on below.

### 1)  Most and least interesting aspect of the course

The approach adopted to the course, which aimed to facilitate co-learning, exchange, discussion and sharing examples was particularly valuable to participants. The focus of the training which is to bring education and living heritage closer together was also appreciated.

While evaluation participants indicated that most of what was on offer to them was useful, a few participants indicated some of the less useful components were related to the group engagements where more, diverse voices could have been brought forward.

## 2) Overall views on the course :

How would you evaluate the online training of trainers course as a whole?/¿Cómo evaluaría el curso de formación de formadores en línea en su conjunto?
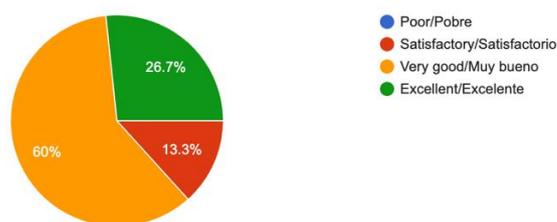
15 responses



- ● Poor/Pobre
- ● Satisfactory/Satisfactorio
- ● Very good/Muy bueno
- ● Excellent/Excelente

26.7%
13.3%
60%

*Figure 23: overall evaluation of the online ToT course*

Overall views on the course indicated that 26.7% of the 15 participant respondents rated the course as excellent, while 60% of respondents rated the course as very good. 13.3% of the respondents rated the course as satisfactory, with none indicating the course was poor.

In general the course was considered to be successful, however, there are some comments that point towards needing to give more attention to dealing more consistently with the diversity of participants, and that the online approach should be adapted for this demand. Overall, however, it seemed that the mix of methods and the orientation towards deliberation and reflection around shared practice was an important success factor of the course.

Importantly it may also be important to take cognizance of an an emerging body of research that points out that **a key feature of good online learning is not just the platform or the tools used, but the sense of community and psychological engagement that is required, and created in the course, for online learning to be successful**. The short literature review extract below (from Young and Bruce, 2011) points to this as a key emerging finding relevant to online learning.

Classroom community and student engagement are closely related to one another. Students who feel a sense of connectedness and psychological closeness rather than isolation are better prepared to become more actively involved with online learning and the resulting higher order thinking and knowledge building (Baker, 2010; Engestrom, Santo, & Yost, 2008). Collaborative learning experiences online can increase participation and connectedness by means of enhanced critical thinking, shared reflections, and helpful feedback among peers within the relatively safe context of anonymity (Boerma, Stanley, & Westhorp, 2007; Holley & Dobson, 2008). Similarly, sustained online supported conversations can be the foundation of a classroom community that invites students to engage thoughtfully and respectfully, without the fear of marginalization due to discrimination based on cultural or ethnic differences (Cameron, Morgan, & Williams, 2009; Meyers, 2008; Rovai, 2007; Wang, 2007). Online students can collaborate by sharing their individual perspectives, ideas, and personal experiences, thereby deepening their understanding with increasing higher order thinking and greater personal satisfaction (Engestrom, et al., 2008; Snyder, 2009). According to Ascough (2007) and Liu et al. (2007), a welcoming teaching and learning community is

With this as background, it would seem to be important that UNESCO continue to cultivate the international Living heritage and education **community of practice**, to develop a shared repertoire and experience of being part of a community, as this is likely to be *as* critical to the success of online learning engagements as the tools and modalities are.  While we were not able to evaluate this, the prior work done to establish this community of practice by UNESCO, appears to have had an influence on the course, especially also the relations of trust that were carried via previous connections and relational work in the UNESCO division.

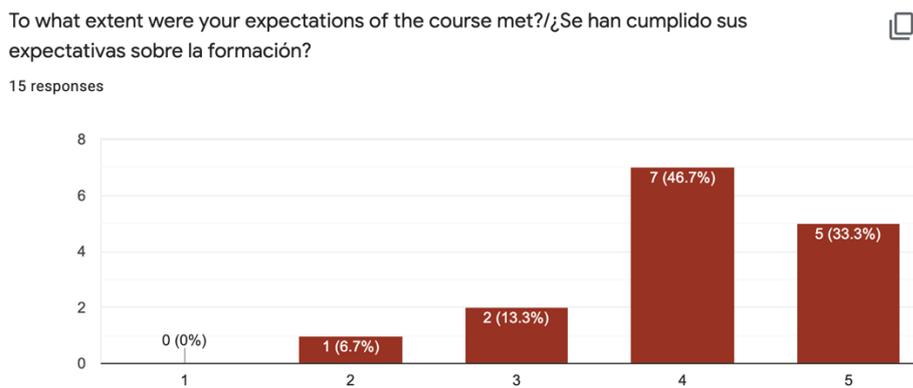In general, it seems that the course was able to meet the expectations of most participants.



*Figure 24:  Expectations as met by participants*

### 3)  Scope of the course content in relation to purpose

In response to this question "In your opinion, does the course content cover all the essential components of bringing Living Heritage and Education together? If not, what topics would you suggest should be included in future trainings of this nature?" participants indicated that overall the course was comprehensive and covered most important topics. However, in general, suggestions for additions point towards continuing to engage with more depth, and more practically applied forms of engagement, and to continue including dimensions of policy engagement. These requests were different from the first course iteration which wanted more focus on quality of education processes.  The comments below show that there are many areas for expanding what was essentially a short course.  For example making better links to other areas of education such as antiracism or inclusion; dealing with the policy systems and the challenges associated with bringing ICH and education together at sectoral level, as well as more time on the practical aspects of living heritage and education.

### 4)  Appropriateness of the training schedule

In general it seems that the course schedule was 'just right' for most of the participants who responded (80%).

A small percentage (20%) felt that it was too short.  None thought it was too long.

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[1] Journal of Online Learning, 7 (2)

How did you find the training schedule/¿Qué le ha parecido el programa de formación?

15 responses



● Too long/Demasiado largo
● Just right/Justo lo necesario
● Too short/Demasiado corto

*Figure 25: Views of participants on the training schedule*

## 5) Methods used and their usefulness to participants

With regards to methods used, it seemed from the respondents of the evaluation questionnaire that webinar presentations by UNESCO and facilitators were most useful (13) with case study presentations by other participants and group work dialogues with others being the next most useful (12 each), followed by plenary activities sharing experience, use of the miro board, and padlet dialogues (11 each), video's sharing case studies (9) and work on the living heritage innovation plan (8).

With regards to improving the methods and their use, comments indicated that while the diversity of methods were appreciated, improvements could have been made in the structuring of the group work and plenary discussions. As in the first iteration, participants suggested sharing materials beforehand; this points to the value of the Course Handbook for future course iterations.

## 6) Use of online modalities

In the evaluation we included questions on all of the e-learning modalities as can be seen from the above comments on teaching methods used. However, we focused in more detail on the two e-learning modalities that were 'new' to most of the facilitation team, notably the use of a website as repository and 'home' for the course, and the use of the MiroBoard as a tool for co-engaged learning on the course. As indicated above already the MiroBoard did not work as well as it could have in the course. This is also reflected in participants' responses below in b). Contrasting this, the website appeared to work well with the participants as indicated in participants' responses below in a).

What was your experience of using the course website?/¿Cuál ha sido su experiencia de uso del sitio web del curso?
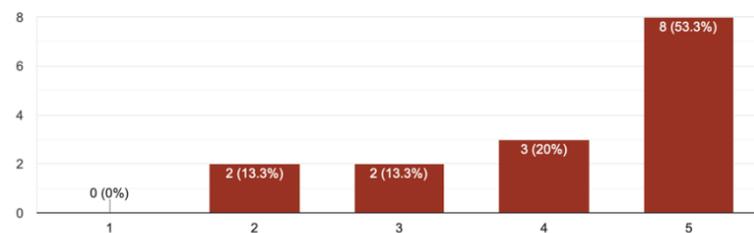
15 responses

a
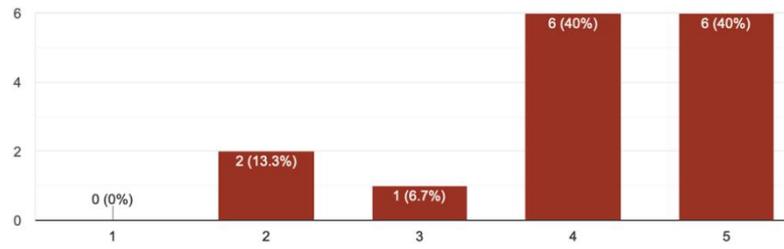
What was your experience of using the padlets?/¿Cuál ha sido experiencia de uso de los padlets?

15 responses

b

*Figure 26: Participants experience of Website (a) and Padlet (b) showing a primarily positive experience of the website and use of padlet.*

### 7) Course facilitation and language

Course facilitation was considered according to four aspects in the course evaluation which included 1) knowledge and experience, 2) responsiveness to participants, 3) teaching style and effectiveness, and 4) sensitivity to the online learning environment. In general facilitation was judged to be excellent especially in the first two categories, with excellent and satisfactory in the last two categories. There were no indications that the facilitation was poor.

How would you assess the course facilitation?/¿Cómo evaluaría la facilitación de la formación?

*Figure 27: Evaluation of course facilitation by participants*

With regards to the multi-lingual course environment, this was generally experienced by participants as being 'excellent' and positive.

### 8) Experience and relevance of the training to own praxis

Two questions offered a way of evaluating this aspect of the course, namely a focus on the extent to which the course has equipped participants further to offer training and/or support the bringing of living heritage closer together with education. This question shows that for most participants this seems to have been a strong outcome of the course. The large majority of course participants also experienced the course as positive and supportive. From this, we can assess that for the most part, the course appears to have met its intentions which is to equip participants to engage in the field and to build a network of engaged participants in this direction.

To what extent has this course (further) equipped you to offer training and support for bringing closer together living heritage and education?/¿En qué medida le ha capacitado (más) esta formación para ofrecer formación y apoyo para acercar el patrimonio vivo y la educación?

15 responses
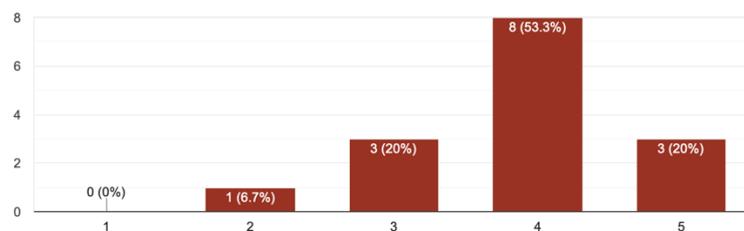


To what extent has this course (further) equipped you to offer training and support for bringing closer together living heritage and education?/¿En qué medida le ha capacitado (más) esta formación para ofrecer formación y apoyo para acercar el patrimonio vivo y la educación?

15 responses
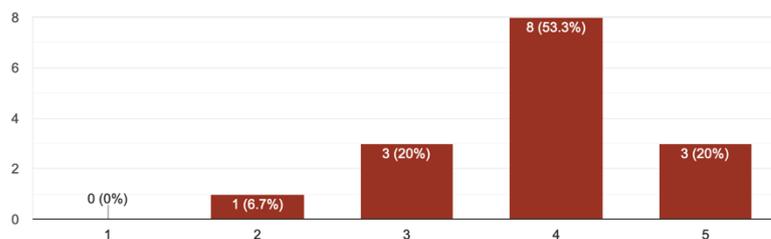


*Figure 28: Course participants experiences in relation to expanded capacity*

### 9) Suggestions for further improvement and further training

While some participants felt that the course was good as it is, there were a few comments that were made to inform improvement of the course. These included extending and deepening the course to be more substantive and to offer certification with it, more contributors, groupwork time, and spacing between the sessions. Most of this points to the need for a more substantive, longer type of course.

While these suggestions were made, and very useful contributions were offered via the evaluation, there was an overall sense that the course was excellent and well organised, and it was appreciated as such by participants.  There was also a call for UNESCO to periodically set up meetings to follow the training.

## 3.8    Moving forward - participant suggestions

Participants engaged in a substantive reflection session in the final session of the course. The focus was on three questions:

- What we need to unlearn and re-learn?
- How we would like to see the work going forward?
- What participants may be able to bring to the learning network that represents the course participants group and the participant group from the previous course.
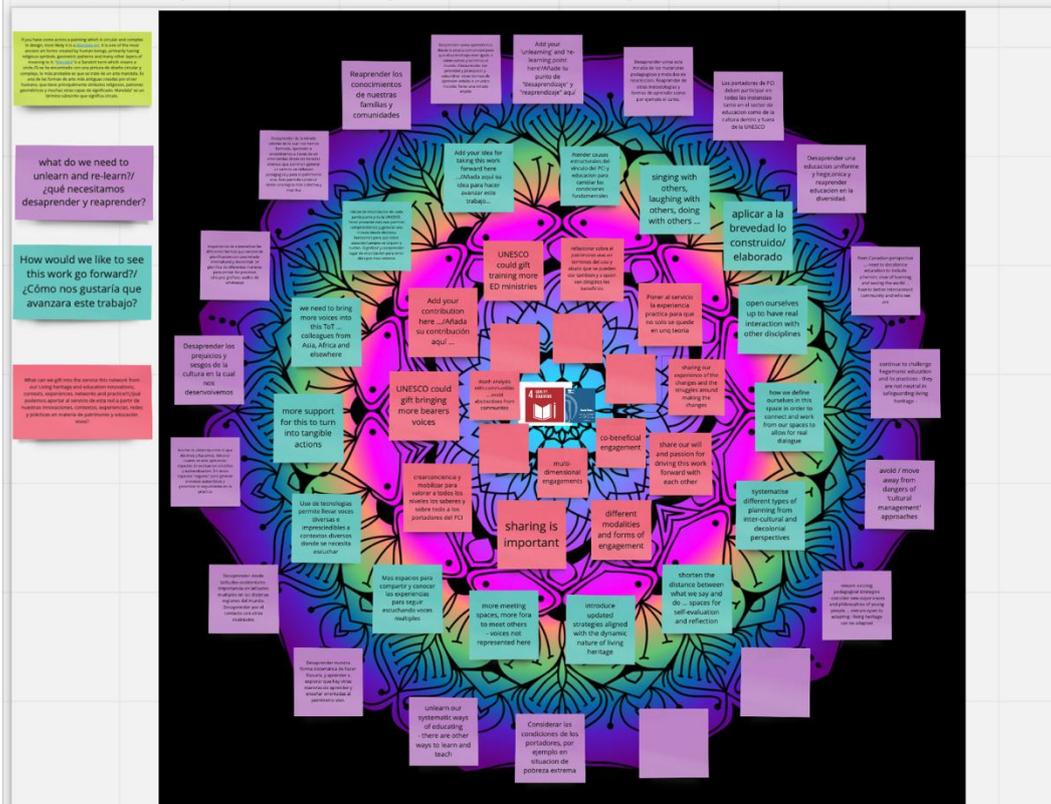


*Figure 29: Participant's contributions captured 'live' on a 'mandala' board.*

Summatively, the contributions to this reflection (Figure 29) were focussed on the need for systemic transformation that is deep seated and that requires substantive cultural transformation that is inclusive and less hegemonic in response to the question on 'unlearning and re-learning priorities'.  In response to the question on how to take the work forward, responses ranged from addressing structural challenges to engaging more voices and with more specific focus around key areas of concern and contribution.  With regards to what participants could bring into the network the main proposal was sharing of multi-dimensional experiences, struggles around the changes being made, and depth engagement with communities. For UNESCO the wish was for UNESCO to engage both policy makers and knowledge bearers.

With regards to moving forward, there were three areas in which participants indicated an interest:

- General information around the relationship between ICH, culture and quality education, and deeper engagement in all aspects of the subject
- Support for practical activities, especially for the ASPnet school programme as well as curriculum development and project development
- Financing of activities that link communities with public agencies and that bridge the formal / non formal contexts
- Management of institutions, programmes and projects dedicated to living heritage and education

Thus, overall, participants offered many proposals on how to take the work further via both the mandala reflections as well as the evaluation form reflections.

### 3.9   Achievement of planned objectives

1. **Develop a shared understanding of how living heritage can contribute to quality education in the spirit of SDG 4, target 4.7. and how education can contribute to safeguarding living heritage.**

To a large extent the course met this objective.  There was a much deeper engagement with this focus in the second iteration of the course than the first, and valuable models and approaches as well as deliberations on what quality education **is** when living heritage and education come together. Thus, in this second iteration of the course, more insight was provided on the educational argument for bringing living heritage into education, and more attention was given to methods, pedagogies and assessment.  Additionally, there was much deeper engagement with the structural and historical dimensions of existing hegemonies that required ongoing challenging for transformative education, as interpreted from the living heritage – education relation are to be realised. There was also agreement that further work needs to be done on assessment and evaluation to address SDG 4, Target 4.7, and conceptual, as well as practical and evaluative tools and research are needed that can properly articulate this contribution.

2. **Share diverse training materials, methodologies, experiences and pedagogic tools on integrating SDG 4.7 and living heritage in formal and non-formal education systems, which can subsequently be used when facilitating training for educators or providing other relevant technical support.**

To a large extent this objective was also achieved.  The website has provided a platform where the materials from the course are shared, including recordings from the sessions, videos used, and written materials produced.   As indicated from the evaluations above, both the presentations from UNESCO team members, as well as the case studies shared by participants appeared to be well appreciated by participants but there was a request for more case studies, examples of applied practice that involved a wider range of voices and contributions, and how these relate to the curriculum.   There was also support for more information on assessment practice, understanding issues of decoloniality and other philosophical and practical aspects as outlined above.

3. **Provide opportunity to apply the new knowledge, methods and tools acquired into current work and programmes.**

The living heritage and education innovation plans provide some evidence of how participants are planning to apply the new knowledge, methods and tools acquired into their current work and programmes. Participants have also indicated that overall the course was very useful to them from this perspective. The innovation plans show both concern for own localised practice, as well as expansion of this practice to a broader range of participants, and structures.

- **Overall outcomes – iteration one and two of the course**

In terms of overall outcomes of the ToT course (first and second iteration of the course) the following was evident:
- There is need to develop a balance between being grounded in own context and experiences and stretching beyond this to other constituencies and stakeholders, especially in the policy system, and closer connections with communities for a training of trainers outcome. Further engagement with participants around their proposed innovation plans could assist further with this within a wider learning network as could further targeted engagement from UNESCO with policy system actors to 'pave the way' for more regional and national level ToT interventions. UNESCO would still need to engage in supporting grassroots 'best practice' but combine these grassroots collaborations with policy engagements and advocacy work, thus supporting linkages across levels
- It was clear from engagements that there is a lot of experience of education, and an interest in education in the ICH sector - this programme has offered the chance to consolidate this area as an area of expertise; and the programme has opened up important opportunities for peer learning and for co-constructing the field and its tools
- In developing this as an specific area of knowledge, epistemological, pedagogical, and methodological aspects are crucial, as are aspects of assessment and evaluation;
- Good content has been developed by UNESCO, course facilitators and advisors, which was both verified and further co-produced with participants, starting from the curriculum deliberations through the two course iterations and further elaboration in the Course Handbook (capturing insights from both course iterations) to generate further materials that can develop capacity building further in this area;
- The focus on living heritage also strengthens an important argument for social justice in education that as yet, has been poorly articulated, especially for its potential contribution to re-thinking what quality education *is* or could be when viewed from a transformational education perspective.

**Key outputs that have resulted so far:**

The programme also contributed a number of outputs that can be used to further develop the field. These include:

- Two intensively and rigorously developed training sessions and an online ToT with training course framework, handbook, technologies etc. that is all packaged to provide strong foundations for a larger / longer course
- Innovation plans have been developed by course participants with concrete idea of taking the work forward – these can be sent to the regional offices where opportunities for collaboration might arise
- A series of regional workshops constituted as cross institutional / cross sectoral collaborations have been run
- a learning network structure has been activated that can collaborate further rand offer expertise and peer learning opportunities around key issues that have been identified to move the field forward
- A deeper understanding of the focus of the activity i.e. what bringing living heritage closer together with education *means* in theory and practice
- A new profile of expertise has been created with colleagues across the major world regions that are comfortable to engage across two areas of UNESCO work -culture and education – to promote the interface of living heritage and education.
- A website with materials has been developed (in two iterations) that can be migrated to have its own life after the course – perhaps as a platform for further online course design and development or as a communication platform for the learning network

# 4. Implications and Recommendations for advancing Living heritage and education

## 4.1 Recommendations for taking the course forward

- **Scope and expectations**

The Living heritage and education online training of trainers course described in this report would, in a university environment, be described as a professional development 'short course'. To offer some perspective on what was achieved in relation to what this would normally be 'valued as' in a university environment, the course would be considered equivalent to a 15 – 20 hour short course module, which is half of a one week course (40 hour course). In terms of credits, if one considers one credit to be 10 hours of notional learning time, then this course would be equivalent to a 2-4 credit course. This is included here to offer some perspective on what *was* achieved, in relation to the potential credit value or equivalence value of the course within a wider system of professional learning at an advanced level.

When viewed in this way, then it is possible to see that the course was able to attain a standard of excellence in terms of course outcomes and quality that would normally be associated with a course of 8-12 credits. Certainly the foundations have been laid for a more substantive course on Living Heritage and Education which would be more aligned with a 12 – 16 credit course (120- 160 notional hours). This can be achieved with formalizing the online course into an online learning course that allows for self-study and a more substantive applied assignment. The example of the UNESCO Sustainability Starts with Teachers online course offers a potential model for taking forward the vast amount of foundational work that has been

done for this course using the short credentials processes in a university environment.  In this course two types of certificates are offered :

- A certificate in leadership of an educational practice (ESD teacher education in the case of SST) for regional leadership provision and supporting ToT type activities
- A certificate in an educational practice (ESD teacher education in the case of SST) for change practices

Something similar may be possible to construct for the Living heritage and education course should more formal recognition of the training programme be an intended outcome of the programme in the longer term with suitable regional partner/s, or a consortium of the same.

With or without formal recognition and certification, it would be a pity to NOT take the course further into *a more substantive online course* that is supported by more sustainable online learning modalities and more substantively applied assignment / change project work to advance the field of living heritage and education.  This would also provide more time for participants to build more substantive networks etc. and more time to probe the multi-dimensional areas of proposed further learning that have been opened up by the two iterations of the course. However, as indicated in this course, this will require a *particular type* of online course, one that allows for substantive engaged deliberation and depth enquiry; it is not likely to work if just a technical 'procedural process' as some online courses can be or become. Adequate care should therefore be taken in making sure that the epistemic and inclusive social justice integrity dimensions of living heritage and its contribution to quality education are upheld in online course design.

For example, some recommendations for 'effective' online course tools may well alienate the types of course participants who are interested in a living heritage and education online course, so the course design and its e-learning tools need to be carefully selected and chosen to advance the ethics and types of learning valued by course participants in this field.

- **Course content and process**

As can be seen from the report and the evaluation, in general the online Training of Trainers course was successful with much achieved in a short period of time. In addition to the recommendations around scope there were also a number of recommendations around content and process that in brief, include a stronger focus on more diversity of voice/s, ongoing engagement with structural as well as practical and policy dimensions that emerge at the interface of living heritage and education.

## 4.2   Recommendations for taking the field of practice forward

- **Conceptual and practical dimensions**

A second area of advancement would relate to developing the tools and approaches for strengthening the conceptual dimensions of the contribution that living heritage makes to quality education within the SDG 4.7 framework, and to strengthen their articulation in practice. As can be seen across this report, and in the Course Handbook, the course has surfaced many of these dimensions, and has started to provide some of the evidence base, and conceptual and practical tools that can be further developed into a co-engaged evaluation and

research programme with participants in the network and across the inter-sectoral partnership within UNESCO. It may be helpful to include more of the environmental / nature / ESD community in this as they are working on a similar range of questions and are also working on the same question i.e. how to build the transformational dynamic of SDG 4.7 and how to develop a substantive evidence base and adequate conceptual tools for advancing this critically important area of educational transformation more broadly.

- **Network / learning network activities**

In addition to the above areas above, another important dimension of taking the project forward would be to pro-actively develop and support the advancement of a learning network or forum for the participants who have been on the two courses so that they are assured of ongoing engagement and interest in this area of transformative educational praxis as this will be important to keep up the momentum that has been invested in via the two online ToT courses. Important here would be to provide spaces for participants to engage with each other, with case studies from each other's fields of practice that address some of the areas of advancing the field as identified in this initiative and outlined in this report. One approach could also be to involve these participants in co-design and development of a more substantive online course (see point 4.1 above), and to develop some kind of seminar series which continues to keep participants linked and engaged.

## 4.3     Recommendations for taking the programme forward

**Shorter term:** In terms of shorter term implications, it would be important to consider some of the recommendations for extension / further development of the course and conceptual and practical dimensions thereof, as well as recommendations on network development mentioned above. Here different voices and roles from a diversity of levels and sectors and types of institutions, alongside voices of knowledge bearers and communities, children and inter-generational learning engagements all need to be included. Care should also be taken to not overload the programme with participants from public policy, but to ensure a good balance of *types* of contributions from diverse contexts and communities. More teachers and community eduators need to be involved.

**Longer term:** In terms of longer term implications, it would be important to consider the work that has been done here as providing essential foundations for a more substantive course initiative that can involve existing participants in its delivery, and be made more widely available for adaptation and expansion to a wide range of contexts. Importantly monitoring and evaluation of practice, policy and transformational education contributions will be needed to reflexively develop the field of praxis over time. More substantive engagement with structural and policy dynamics is needed within a multi-levelled framework that values grounded innovations in practice, while also connecting these to conceptual and policy foundations in the field is needed.