# INFORMATION SHEET: EDUCATION POLICY

## POLICY AREA / POLICY ISSUE

Education Sector / Education

## ISSUES TO CONSIDER

It is important to remember that education, both formal and non-formal, has always been used for transmitting ICH knowledge, skills and practices. For example, transmission may take place within the family, from parent to child, from master to disciple as part of an initiation rite, or from teacher to pupil in a more or less formal educational setting. When traditional transmission systems become less effective or even obsolete, new ways of transmission may be needed. It is in this context that the Convention suggests resorting to new methods of formal and non-formal education for transmitting ICH-related knowledge and skills.[1]

In schools, ICH-related subjects can be integrated into a wide variety of subject curricula as well as being offered as extra-mural activities. Institutions like museums and cultural centres can incorporate ICH into their training programmes.[2] However, it is important to ensure that ICH programmes in the education system involve custodians, bearers and practitioners to support their role in safeguarding, and that formalized programmes for ICH practice and transmission do not replace or marginalize existing master-apprentice transmission methods. It is also important that the formal school calendar, regulations and practices do not prevent school children from participating in the ICH practices of their communities. Schools can play an important role in fostering respect for and knowledge of the ICH of local communities, and should not undermine them.[3]

Integrating ICH-related themes into training programmes for community members and NGOs, and into the curricula of universities, centres of expertise and research institutions can help to foster the development of methodologies and skills in ICH management, research and documentation for safeguarding (Article 13). This can present a challenge because ICH is a relatively new field and many academic courses have been set up to focus mainly on tangible heritage management. Also, many academic approaches for heritage management (in what Laurajane Smith terms the 'authorized heritage discourse') either focus on the important role of experts in heritage conservation, or on the deconstruction of the idea of heritage (with few suggestions for its management with communities). The field of ICH management is a complex and multi-disciplinary one (spanning anthropology, politics, indigenous studies, human rights, IP law, heritage studies, etc.), so it can be helpful when policies for education and research development in this field are not approached from one disciplinary perspective alone.

Non-policy initiatives are often the best ways of integrating ICH safeguarding activities into non-formal education practice, and this can be a starting point for awareness-raising within the broader education sector. It is not always necessary to include mention of ICH in education policy or legislation if safeguarding, awareness raising and community engagement can be supported through other means. If the attitude in education policies and the education system is positive towards ICH safeguarding, ICH policies may usefully be integrated into provisions

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1. UNESCO ICH Section, Participants' Materials for Workshop on Implementing the Convention.
2. See background paper, Eighth Annual Meeting of the South East European Experts Network on ICH: Intangible cultural heritage and education: experiences, good practices, lessons learned'. Limassol, Cyprus 15-16 May 2014.
3. Chifunyise, 'Policies for Safeguarding Intangible Cultural Heritage - Conceptual Issues'.

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for formal education. If the prevailing attitude in education policies and the education system is dismissive or even negative towards ICH safeguarding, and education policies currently do not support ICH safeguarding, it may be possible to identify key areas where this is actively hampering ICH safeguarding and raise this issue with the relevant stakeholders and government authorities in the education sector.

## WHAT THE CONVENTION AND ITS TEXTS SAY

### The Convention

Article 2.3 of the Convention defines safeguarding to encompass a variety of 'measures aimed at ensuring the viability of the intangible cultural heritage', including its 'transmission, particularly through formal and non-formal education'.

Article 14 encourages States Parties to use education to ensure 'recognition of, respect for and enhancement of' the ICH;

### Operational Directives

The ODs translate these general suggestions of the Convention into many possible actions.

OD 107: States Parties shall endeavour, by all appropriate means, to ensure recognition of, respect for and enhancement of intangible cultural heritage through educational and information programmes, as well as capacity-building activities and non-formal means of transmitting knowledge (Article 14 (a) of the Convention).

OD 177: States Parties are encouraged to recognize that inclusive social development comprehends issues such as sustainable food security, quality health care, quality education for all, gender equality and access to safe water and sanitation, and that these goals should be underpinned by inclusive governance and the freedom for people to choose their own value systems.

OD 180: Within their respective educational systems and policies, States Parties shall endeavour, by all appropriate means, to ensure recognition of, respect for and enhancement of the intangible cultural heritage in society, emphasizing its particular role in transmitting values and life skills and contributing to sustainable development, in particular through specific educational and training programmes within the communities and groups concerned and through non-formal means of transmitting knowledge.

### Ethical Principles

Ethical principle 11: **Cultural diversity** and the identities of communities, groups and individuals should be fully respected. In the respect of values recognized by communities, groups and individuals and sensitivity to cultural norms, specific attention
to **gender** equality, **youth** involvement and **respect for ethnic identities** should be included in the design and implementation of safeguarding measures.

Ethical principle 12: The safeguarding of intangible cultural heritage is of **general interest to humanity** and should therefore be undertaken through cooperation among bilateral, sub regional, regional and international parties; nevertheless, communities, groups and, where applicable, individuals should never be alienated from their own intangible cultural heritage.

## OTHER RELEVANT LEGAL INSTRUMENTS

Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)

UNESCO Declaration on Cultural Diversity of 2001

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## EXAMPLES

Integration of ICH into formal and non-formal education:

In **China**, information concerning several elements of ICH is included in formal educational programs from primary school to university. Local safeguarding centres for ICH, museums, theatres and performing centres offer training in a variety of ICH. The teaching of traditional craft techniques has been integrated in the curricula of tertiary education institutions when feasible and adequate, for example in the case of traditional architecture, or in vocational schools, and with the full involvement of master artisans.[4]

Integration of ICH into extra-curricular programmes:

In **Mauritius**, specific elements of ICH such as traditional games are promoted among schoolchildren through extra-curricular activities.[5]

Municipal support for integration of ICH into education, and cross-Ministerial cooperation in the development of policies:

In **Latvia**, city and municipal authorities provide rehearsal spaces, travel expenses, further education, folk costumes, musical instruments and technical equipment for ICH practices. Planned new legislation will place safeguarding of ICH under the leadership of the Ministry of Culture with the broad participation of other ministries, other governmental institutions, academic institutions, various civil society associations and individual experts (linguists, folklorists, economists, etc.).[6]

Integration of ICH into non-formal education:

In **Lithuania**, a well-developed network of associations (music and dance groups, etc.) and NGOs related to different aspects of ICH are active in ICH safeguarding, identification and transmission. The Lithuanian Folk Culture Centre, a semi-autonomous body, offers training courses on ICH management and inventorying.[7]

## RELEVANT CASE STUDIES IN THE CAPACITY-BUILDING MATERIALS

Case Study 23. Documentation and education for safeguarding in Estonia
CS23-v1.0: **English**|**French**|**Spanish**|**Russian**|**Arabic**

## FURTHER INFORMATION

ICH-BILDUNG, a research project examining the impact of Intangible Cultural Heritage (ICH) in formal, non-formal and informal education and its contribution to the key competences for lifelong learning in the EU reference framework. http://www.ich-bildung.eu/

Francesca Maria Dagnino, Michela Ott, Francesca Pozzi, Addressing Key Challenges in Intangible Cultural Heritage Education http://www.cnr.it/istituti/Allegato_105217.pdf

Background paper, Eighth Annual Meeting of the South East European Experts Network on ICH: Intangible cultural heritage and education: experiences, good practices, lessons learned'. Limassol, Cyprus 15-16 May 2014.

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4.  Examination of the reports of States Parties 2011, ITH/11/6.COM/CONF.206/6 Rev., para 28, 54.
5.  Examination of the reports of States Parties 2011, ITH/11/6.COM/CONF.206/6 Rev., para 28.
6.  Examination of the reports of States Parties 2012, ITH/12/7.COM/6, para 20-1.
7.  Examination of the reports of States Parties 2012, ITH/12/7.COM/6, para 22, 23.

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## QUESTIONS TO CONSIDER

- What is the attitude to ICH (such as indigenous or local knowledge or culture) in education policies for the formal education system? Is culturally-specific content developed or used in the formal education system?

- To what extent do formal and informal education policies and their implementation support the principles of community-driven safeguarding of ICH? In what ways can active community involvement be achieved in planning and delivery of formal or non-formal education programmes about their ICH?

- How can cultural institutions, educators and ICH experts work together with communities concerned to share experiences and develop formal and non-formal educational programmes for awareness-raising about, the development of mutual respect for, and transmission of ICH?

- On what basis should specific ICH elements be chosen for inclusion in formal or non-formal education programmes at different levels of the system, and who should decide? Considerations might include local or widespread practice of the ICH, viability or endangerment of the element, level of community support and availability, level of research and documentation available.

- What kinds of resources could be developed (with community involvement) to assist teachers to introduce ICH topics in schools? What IPR considerations might be considered in doing so, to ensure maximum community access to the material as well?

- What kinds of support or enabling conditions are required for the successful integration of ICH-related topics into (a) early childhood education programmes, (b) school curricula and (c) the programmes of cultural institutions?

- How can inclusion of ICH topics in formal or non-formal education programmes help to involve and retain specific groups in the education system (learners with disabilities, ethnic minorities, learners in lower socio-economic groups, etc.)?[8]

## UNESCO THESARUS KEYWORDS

policy making; government policy; education; learning; intangible cultural heritage

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8. See background paper, Eighth Annual Meeting of the South East European Experts Network on ICH: 'Intangible cultural heritage and education: experiences, good practices, lessons learned'. Limassol, Cyprus 15-16 May 2014.