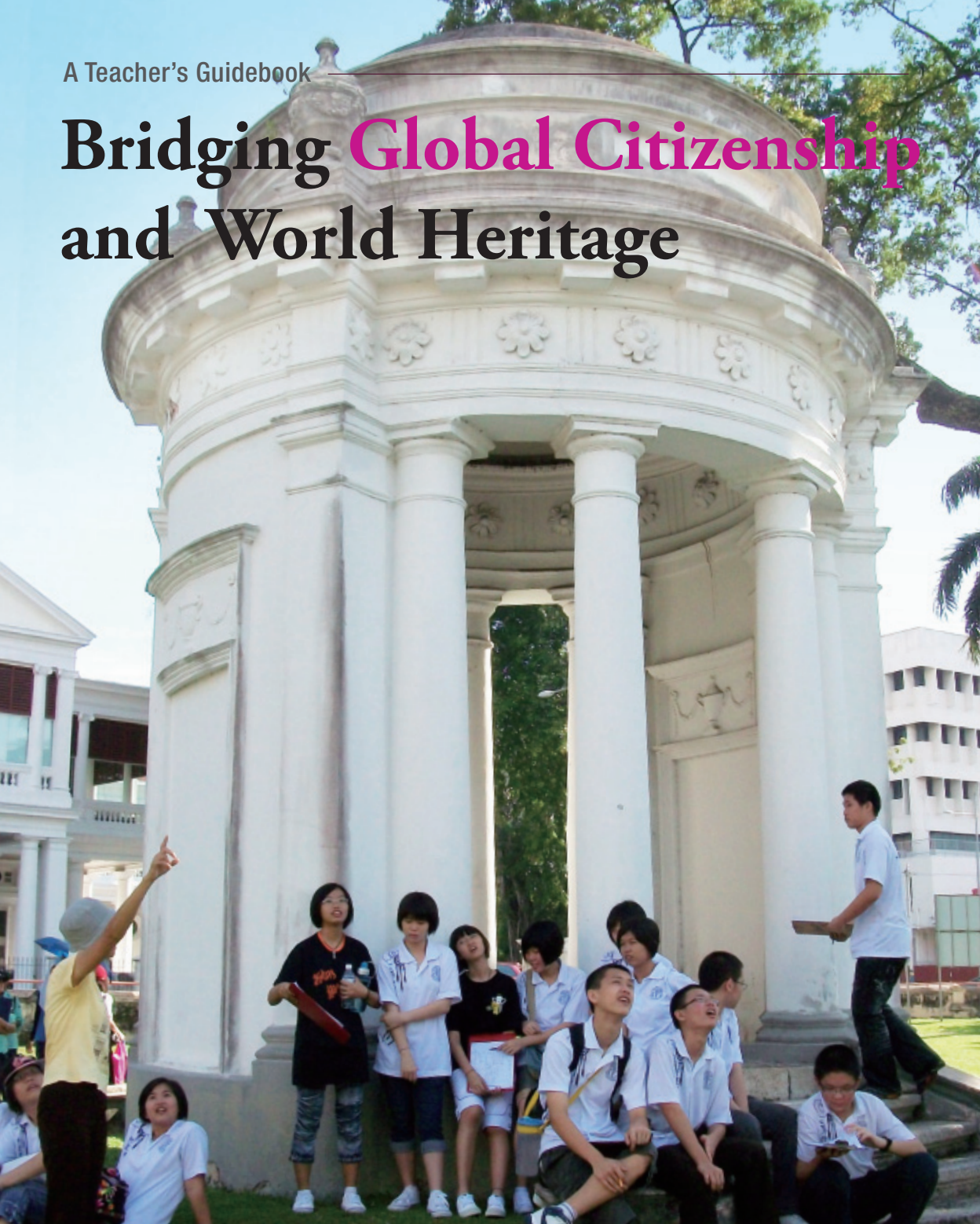


A Teacher's Guidebook

Bridging Global Citizenship and World Heritage



United Nations
Educational, Scientific and
Cultural Organization

APCEIU

Asia-Pacific Centre of
Education for International Understanding
under the auspices of UNESCO

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**Bridging Global Citizenship
and World Heritage**

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FOREWORD

APCEIU has strived to establish cultural diversity and provide learners with the experience of history and culture in Asian region by development and distribution of educational materials on World Heritage.


Starting from the publication of *Homo Ludens: Children's Games in Asia, Our Valuable Cultural Heritage* in 2012, APCEIU has published Education for International Understanding (EIU) materials using World Heritage: *Bagan/Pagan: The historic site of Myanmar* (2013), *Angkor: The World Heritage of Cambodia* (2014), and *World Heritage in Uzbekistan: Crossroad of Cultures* (2015). Through these developments on World Heritage materials, APCEIU has been able to foster and promote cultural diversity and mutual understanding between regions among UNESCO Member States in Asia-Pacific.

In this year 2016, responding to the demand of educators for quality resources, APCEIU and Arts-ED of Malaysia have collaborated in the development of a teacher's guidebook based on local World Heritage in Malaysia that can be utilized in EIU and Global Citizenship Education (GCED) classes. This educational material is practical for both learning and teaching and is based on years of experience and knowledge in developing content on education for international understanding, heritage education and education for cultural diversity.

This guidebook provides case studies of lessons designed to teach cultural diversity through tangible heritage such as human settlements and religious buildings located in the World Heritage Site of Penang and Melaka in Malaysia. The guidebook also provides lesson plans that help students appreciate cultural resources by studying intangible heritage such as cultural foods and cultural clothing. The educational materials will be useful in organizing a class which can foster Global Citizenship among learners and will encourage them to actively participate in action to preserve World Heritage in their local community.

One of the important features of this guidebook is to suggest learning objectives, topics and activities that are age related, and which help in the development of a desirable human character which EIU/GCED pursues. Lessons are structured on UNESCO's core conceptual dimensions of GCED; cognitive, socio-emotional and behavioural.

We hope that this guidebook will contribute to fostering of Global Citizenship which allows students to cast away prejudice and to learn to live together in peace with people from different cultural backgrounds.



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PREFACE

Purpose and Scope

This guidebook will be particularly useful for teachers who are looking for more concrete and creative options on how to apply global citizenship education concepts or themes in the classroom. It is also useful for those concerned with the conservation and promotion of World Heritage as a means to create responsible solutions for the future.

The guidebook contains introductory essays about World Heritage Sites and global citizenship education (GCED) and recommends pedagogical approaches that enable teachers to enrich teaching and learning of school subjects by incorporating the principles of global citizenship and respect for heritage. Four sample lessons are included.

The guidebook is designed to be used in and outside the classroom by upper elementary and lower secondary school teachers in all disciplines – social science, science, civics, geography, art, history, etc. It is hoped that this interdisciplinary approach enables students to critically investigate the past in order to prepare for a better tomorrow.

Objectives of the Guidebook

- To help teachers and teacher educators enrich learning by relating it to the principles of global citizenship education and the lessons learned from our heritage.
- To help teachers understand how cultural and natural heritage

sites can be used as a learning platform that guides students to have a better understanding of the past and take responsible action for a better future.

- To provide teachers with practical guidelines and simple, creative tools and techniques to incorporate global citizenship education and heritage education into the school curriculum.

Contents of the Guidebook

This guidebook demonstrates how cultural and natural heritage sites can serve as a rich resource for learning and understanding the principles of global citizenship, and how activities and programs can be designed to help students make good use of such resources.

In order to illustrate the link between citizenship and safeguarding our valuable heritage, the guidebook makes reference to a World Heritage Site; George Town and Melaka: Historic Cities of the Straits of Malacca and to case examples of heritage education lessons carried out with students in the World Heritage Site mentioned.

Chapter 1 provides a brief introduction to the cultural World Heritage Site of George Town and Melaka. This introduction explains how global historical movements of people, practices and ideas contributed to the diverse multicultural heritage of the two port cities, and how people learned to live together in a shared space despite their differences.

Chapter 2 outlines global citizenship education principles and concepts

and provides a framework on how teachers can use global citizenship education to help students examine issues of conflict, unsustainable development, poverty and inequality as well as global governance and diversity.

Chapter 3 provides a quick guide for teachers on how to design lesson plans that link school subjects to World Heritage Sites and global citizenship education. The chapter also suggests appropriate pedagogical approaches that can be used in lesson planning.

Chapter 4 contains two case examples of lesson plans that have been successfully implemented in the heritage site of George Town in Penang, and two sample lesson plans that can be applied to any natural, cultural or mixed heritage site.

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CHAPTER 1

Introduction to the World Heritage
Site of George Town and Melaka

What Is a UNESCO World Heritage Site (WHS)?

A World Heritage Site is a place or environment of ‘great significance’ or meaning to mankind. It may be a natural landscape such as an underground cave, forest or ocean, an archaeological site such as a buried goldmine or a geological phenomenon, a man-made urban space or rural settlement.

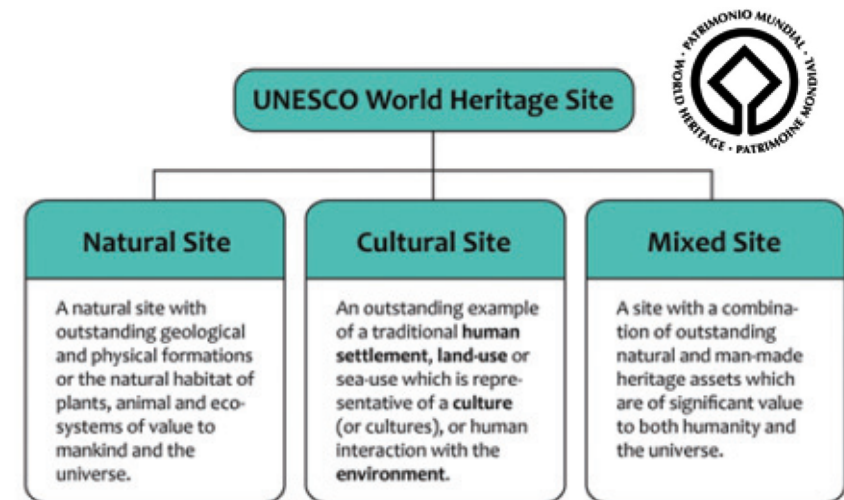


Figure 1: Types of UNESCO World Heritage Sites (Source: Arts-ED)

The United Nations Educational Scientific and Cultural Organization (UNESCO) gives international recognition to places and environments that have ‘Outstanding Universal Value’ (OUV) by inscribing them as World Heritage Sites. To be included on the World Heritage List, there must be sufficient evidence that the site is of outstanding universal value or importance to mankind and the universe. This may include

exceptional historical, social, scientific, aesthetic or spiritual value. In paragraph 49, the UNESCO operational guidelines (2013) define outstanding universal value as:

'cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole.'

OUV is the central concept used for listing under the World Heritage Convention (Article 11). The OUVs have been crafted into ten selection criteria and sites must meet at least one out of ten selection criteria in order to be listed as a World Heritage Site. To know more about world heritage sites you can visit the World Heritage Centre website set up by UNESCO at <http://whc.unesco.org/en/about/>. The website provides comprehensive information on current and endangered sites and includes descriptions, maps and photos, as well as everything you need to know about the listing and management process.

Background to Melaka and George Town, Historic Cities of the Straits of Malacca

In 2008 the historic cities of Melaka and George Town along the Straits of Malacca were inscribed jointly as a cultural World Heritage Site by UNESCO. Melaka and George Town, Malaysia, were historical trading ports located in the Straits of Malacca, which linked the East

to the West. The two port cities were located on the trading route between Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay Archipelago to China, and became a locus of cultural exchange and migrant settlement from the 15th to the 18th century.



Figure 2: Map of the Portuguese and Spanish spice trade routes (15th-17th century) (Source: derivative work by Uxbona, created from public domain NASA/JPL/NIMA topography data; inlay map by Arts-ED using map by Uwe Dederig)

Both towns demonstrate layers of historical and cultural influences arising from over 500 years of trading, colonization and cultural exchanges between East and West. This World Heritage Site illustrates the development of maritime urban settlements in the region over time and the contributions of diverse ethnic and cultural groups in developing these cities.

Manifestations of multicultural inheritance are evident in the unique architectural townscape as well as multicultural communities found on

the site. In Melaka, the government buildings, churches, squares and fortifications demonstrate the early stages of this history originating in the 15th-century Malay Sultanate. Evidence of Portuguese and Dutch periods of control beginning in the early 16th century can also be found in Melaka. George Town represents the British era from the end of the 18th century and features residential and commercial buildings of the period. In both cities, we can observe the cultural and architectural contributions of local Malays as well as Chinese and South Asian immigrants and their evolution over time.

The Outstanding Universal Values of Melaka and George Town

The UNESCO World Heritage Centre lists the inscription of Melaka and George Town as a joint cultural World Heritage Site based on three of ten selection criteria:

Criterion (ii): Melaka and George Town represent exceptional examples of multicultural trading towns in East and Southeast Asia. [The towns are] forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 500 years. Each [group of settlers has left their] imprints on the architecture and urban form, technology and monumental art. Both towns show different stages of development and the successive changes over a long span of time and are thus complementary.

Criterion (iii): Melaka and George Town are living testimony to the multicultural heritage and tradition of Asia, and European colonial influences. This multicultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths (and) ethnic quarters. [It is also seen in] the many languages, worship and religious festivals, dances, costumes, art and music, food, and daily life.

Criterion (iv): Melaka and George Town reflect a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shop houses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods.

Heritage Assets of Melaka and George Town

These two towns where the many religions and cultures met and co-existed for over 500 years bear testimony to many tangible and intangible aspects of heritage and tradition. They reflect the coming together of cultural elements from the Malay Archipelago, India and China with those of Europe. This coming together created a unique potpourri of products, practices, architecture and townscape.

The ‘cultural site’ of George Town and Melaka consists of tangible

and intangible components, which are inseparable and highly interdependent and interconnected. The tangible components of culture in this site are the diverse building types and monuments, objects such as craft and museum artefacts, food and clothing, documents and archival material. The intangible cognitive and value components include diverse religions, practices, expressions, norms and traditions.

cultural practices, fought over conflicting values and shared spaces and learned to live together over time, giving rise to a unique multicultural landscape.

The following photographic essay illustrates the cultural landscape and architectural diversity of both towns as well as the diverse ethnic communities, their skills, practices and products.

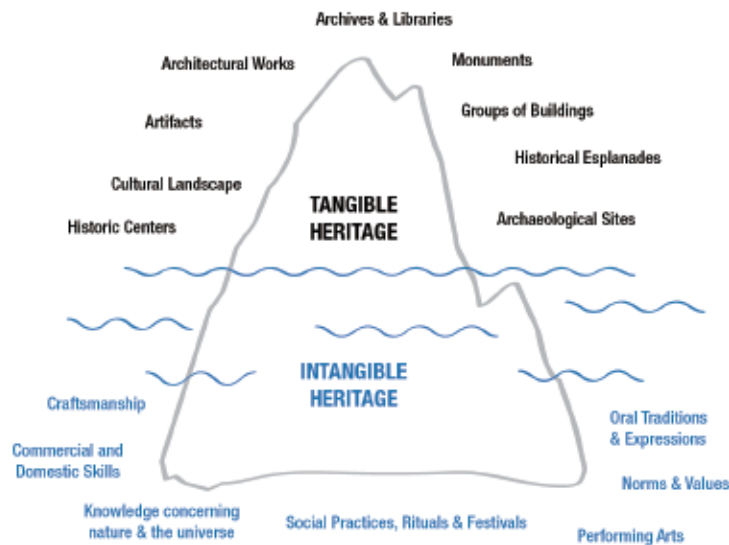


Figure 3: Tangible and intangible heritage elements in the 'cultural site' of George Town and Melaka (Source: Arts-ED)

The most significant aspect of George Town and Melaka's heritage is its multicultural character. Multi-ethnic groups of settlers negotiated over limited resources, competed with each other, became friends, borrowed



George Town: Tangible Heritage



Facing page, from top: A mixture of architectural styles; British colonial town hall.
This page: Aerial view of George Town and the clan jetties.



© APCEIU/LEE Sung-Man

This page: Muslim men praying.

Facing page, from top: Hindu priests; a local wet market; street vendor making coffee.



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George Town: Intangible Heritage



Melaka: Tangible Heritage

Facing page, from top: A gateway to the old Portuguese fortress; Dutch Protestant church; eclectic shophouse architecture.

This page: Aerial view of the World Heritage Site within Melaka town.



This page: Children playing Chinese checkers on five-footway of shophouse.
Facing page, from top: Peranakan food; trishaw peddler and passengers; a metalsmith at work.



Melaka: Intangible Heritage

What Can We Learn from World Heritage Sites?

A closer look at any of the sites on the World Heritage List helps us learn about diversity of nature, peoples, cultures, and the civilizations. Understanding natural and cultural legacies in different parts of the world can also help us become more aware of our diverse roots, and of our natural and cultural environment that affect and mold our culture and identity.

A site with Outstanding Universal Values can become a powerful learning platform and demonstrate invaluable evidence of natural or human diversity and resilience that has survived the past, adapted to the present time and, therefore, provide lessons for the future.

The destruction or deterioration of a World Heritage Site could be harmful to the survival of our identity, our nations and our planet. We have the responsibility to preserve these sites, and to protect biodiversity and cultural diversity for future generations.

World Heritage Pledge, World Heritage Youth Forum, Bergen, Norway '95

Students need to be aware of the way in which nature and culture evolve and change over time, and how we as humans play a role in the propagation or destruction of cultural or natural heritage. At the same time, students need to come to an awareness and understanding of cultural and natural diversity in their communities, environments and in the larger world and how this diversity is a valuable and enriching resource that needs to be appreciated and safeguarded.

CHAPTER 2

Global Citizenship Education: Empowering Citizens to Create a Better World Together

What Is Globalization?

Globalization refers to the process of connectivity, exchange and integration in the areas of education, economics, politics and culture at an international/global level. It arises from increasing interaction and interchange driven by technology, free trade, consumption and competition.

Today, global reach is part of everybody's lives. We are linked to others via every aspect of our lives—socially through the various telecommunication and media channels; economically through trade; politically through cross border alliances, international relations and conventions; culturally through movements of people; environmentally through living on one planet and sharing natural resources.

As the world becomes more interconnected, many opportunities arise – the speed of transmission of knowledge and information; the ease of virtual communication between people; access to goods and services not previously available; the possibility of collaboration among people with similar or diverse interests, mobility across the planet, and so on.

Globalization has opened a window that allows us a panoramic view of our world and other cultures. We have access to information on disasters, acts of violence, humanitarian acts, and innovations happening on another part of the globe. We also have interactions with a diversity of people and places never imagined before. Globalization

alerts us to our common humanity.

Globalization, however, also drives growing inequalities and systemic challenges – easy and wider access to goods and services drives over-consumption; speedy telecommunications and media are easily abused for clandestine and illegal activity; major corporations exercise control over customers on another part of the globe, destroying small livelihood businesses; resources and labor from one geographical location are easily removed and transported to another. Environmental challenges such as global warming, cross-boundary water and air pollution, and over-fishing of the ocean are linked with globalization.

There are as many people taking advantage of the opportunities offered by globalization as there are people falling victim to the negative forces of globalization. Though we occupy only a small space on the globe, our daily actions can have far reaching effects on some unseen community or environment elsewhere due to the forces of globalization. In a connected world, we can no longer plead ignorance for our actions. As a 21st century citizen living in this interdependent and globalized landscape, we have to recognize we are part of the equation, and thus must play a more proactive role in shaping a more sustainable, just and peaceful world for everyone.

Threat of Globalization to Cultural Heritage and Resources

Our lives have become so intertwined and interdependent in this

increasingly globalized world with the rapid growth of multinational corporations and conglomerates, and the growing establishments of transnational organizations. Whether we are consciously aware or not, our day-to-day living experiences are affected by the decisions we make. These quick decisions we make are based on the choices presented to us in our daily encounters which could range from locally-related to globally-influenced matters.

Instead of blindly accepting the barrage of information, goods and services that is fed to us, we need to critically examine how powerful and irresponsible global forces can disrupt lives, destroy local resources and environments and endanger cultural lifestyles and of the less privileged or less informed.

For example, the latest franchise concept store in town controlled by an international corporation may ‘squeeze out’ a less-sophisticated local shop offering hand-made goods or services. Such as family-run independent business passed down from one generation to the next, which has accumulated local cultural knowledge and skill over the years, provided customized services, and contributed to social bonding among the local community may now become an endangered cultural capital. The traditional trader is unable to compete with the franchise concept store which may lure cheap labor or purchase raw products at competitive prices from a neighboring country.

We can also witness how budget airlines and syndicated travel and

culinary programs on television have increased accessibility into far reaches of the globe and titillated an appetite for cultural tourism. The re-creation of economies around the symbolic and experiential value of culture has resulted in a sharp rise in tourism with no accompanying education for the traveler. Fragile ‘destinations’ are subject to environmental stress, over development, commodification and standardization of cultural goods and practices, loss of traditional occupations, etc.

Through global citizenship education, learners and educators get to examine the root cause of events and developments at the local level and how they are connected to events at the global level. This understanding helps them explore more relevant personal or collective action. This investigation of the relationship between micro- and macro-level issues aims to empower learners not only to be aware of the interconnectedness of the world, but also to engage and contribute actively as a global citizen in informed and purposeful civic action to create a better world that is more peaceful, tolerant, inclusive and sustainable.

Global Citizenship

Global citizenship refers to a sense of belonging to a broader community and to a common humanity which transcends geographical and political borders. Global citizenship promotes that duties and obligations, rights

and responsibilities be founded on universal humanitarian values and based on respect for diversity and pluralism. It does not deny citizenship at the local level, but implies interdependency and interconnectedness between the local, the national and the global in all dimensions i.e. the political, economic, social and cultural dimensions.

The issues that used to be far and distant from us are in fact right at our door step, and in some cases inside our own homes. We can no longer leave the responsibility to civic organizations but need to enlighten every citizen, no matter how young, of their individual responsibility in preserving the well-being of our world.

An Education Framework for Global Citizenship

Tapping into the ‘opportunities’ arising from globalization is topmost on the educational agenda of most nations. However, there is also an urgency to develop an educational framework that helps to address and resolve the existing and emerging ‘challenges’ posed by globalization such as poverty, climate change, inequality, injustice, conflict, etc.

Global citizenship education is a value-oriented ethos that can be easily integrated into the curriculum. It helps young people develop core competencies that hopefully transform the thinking, attitude and behavior of the learner over time to produce individuals who engage with the world actively and critically, yet with empathy and compassion.

Global citizenship education helps develop individuals who are capable of participating in a pluralistic society; who uphold fundamental shared universal values (such as justice, equality, dignity and respect), and who contribute towards fostering a more inclusive, just and sustainable world.

For this to happen, global citizenship education brings into discussion many inter-related concepts, themes and methodologies such as human rights education; peace education; education for sustainable development and education for international understanding (UNESCO, 2014b).

Global citizenship education also adopts a lifelong learning perspective, requiring both 'formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation' (UNESCO, 2014a).

Global citizenship education is based on three conceptual domains of learning – the cognitive, socio-emotional and behavioural. The three domains should not be understood as separate learning processes but rather as interlinked and interrelated learning processes (UNESCO, 2014a).

- **Cognitive:** To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
- **Socio-emotional:** To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity

and respect for differences and diversity.

- **Behavioural:** To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

The delivery of global citizenship education can be complementary to the existing education system in your country and schools. It can be incorporated/integrated into existing subject (such as civic studies, social studies, environmental studies, geography or culture) in formal settings. However, effective implementation of global citizenship education should avoid didactic teaching methods or the banking model of education which is dependent on teacher and textbook.

Global citizenship education deals with knowledge and skills that are relevant and grounded in real-life scenarios and in this way it gives meaning to learning. Global citizenship education is participatory, and lessons should involve parents, community members, local leaders, children and youth as it aims to transform both society and the self. Learners and their communities should be empowered to face, understand, and resolve global challenges and issues together, contributing to a more peaceful, tolerant, inclusive, and secure world.

Relationship Between Cultural Heritage Education and Global Citizenship Education

An EU Commission paper on Teaching and Learning (1995)

explains the importance of cultural heritage education: “Recalling and understanding the past is essential in order to judge the present. Knowledge of history (including scientific and technological history) and geography has a dual function as a guide in time and space, which is essential to everyone if they are to come to terms with their roots, develop a sense of belonging and to understand others.”

However, heritage, history and memory as we know may have intrinsic, extrinsic and instrumental value. It is the root of identity making and can be abused to keep people apart or used positively to help us become more sensitive to cultural diversity and how to operate at the level of global citizenship, universal values and rights to protect our universal heritage.

A classroom cannot be a sterile, closed environment in which students receive knowledge that is neutral and free from subjectivity; therefore, the process of teaching and learning must take into account students’ identities and places in the world (Sigauke, 2013). Cultural heritage education helps ground the learning process in the realities of the local environment and community by providing an opportunity for us to explore, understand and safeguard legacies left by nature and culture. Examining world heritage sites gives us a global perspective into our shared heritage.

Cultural heritage education provides the context, while global citizenship education builds vital 21st century skills in students; critical

and creative thinking, communicating, leadership, taking the initiative, and being socially responsible. Both cultural heritage education and GCED are heavily aligned with the social transformative model of education, in which both students and teachers learn and create knowledge through a collaborative process.

The constructivist pedagogy encouraged in GCED with its emphasis on critical thinking, liberates and empowers students to critically question if globalization trends threaten culture and resources or foster relationships and exchanges. It encourages learners to develop opinions and values and respect other points of view while challenging misinformation and stereotypes. It also encourages learners to recognize their responsibilities towards each other and the environment, and to learn from nature, culture and each other.

CHAPTER 3

How to Design Lessons Using Global
Citizenship Education and Heritage
Resources

Pedagogical Principles

If we want learners to develop a caring and responsible attitude and to become empowered to make informed choices towards more sustainable lifestyles, teaching and learning need to employ transformative pedagogies that focus on critical thinking, building values, changing attitudes and developing soft skills needed for coexistence in a more inclusive, just and peaceful world. The following pedagogical principles adapted from *A guidebook to teaching EIU and MDGs* (pp. 22-24, Toh, 2011) are thought to be relevant when designing lessons:

- **Interdisciplinary and holistic:** Study of issues from an interdisciplinary perspective and incorporating new knowledge into existing subjects. This enable learners to develop a wider perspective on problem solving.
- **Supportive of critical thinking and problem solving skills:** Question existing attitudes, behaviors and lifestyle (problems) of communities critically. This enables learners to see the root causes of problems, and therefore be in a position to solve them.
- **Values-driven:** Examine their own values and principles. This enables them to understand their own expectations and actions and to reassess them.
- **Multi-modal:** Use of various media to teach and learn about subjects. This engages students on multiple levels; cognitive, socio-emotional and behavioural levels.
- **Participatory:** Encourage active participation in knowledge building, decision making and shaping solutions. This empowers

learners to take action.

- **Applicable and relevant (locally and globally):** Introduce relevant knowledge and skills. This enables learners to apply what is learned in their day-to-day lives.

Lesson Planning

As a first step it is important for the teachers (preferably as a group) to conduct internet research and a preparation trip on the ground to locate heritage sites or cultural sites or even museums that hold important artefacts. Next, teachers should take a guided tour of these places so that they themselves are familiar with the values of the site and how it can work as a teaching and learning platform.

On a much simpler level a teacher can start by identifying heritage resources that he/she might be familiar with in the community such as heritage foods, games, products or craftsperson, or a small site such as a traditional food store, old market or old shopping district.

If there are limitations of time or finances for field trips, teachers can use multimedia presentations to inform students about the site and its values (though this is less effective) or invite traditional practitioners to the classroom to talk and demonstrate.

Working with local community groups and civic organizations in the

site comes in very handy when teachers have to organize study tours or interview sessions for their students.

The second step involves matching global citizenship education themes to the heritage resource available and to existing subjects within the school curriculum. Global citizenship education can provide teachers with innovative and critical themes to frame the teaching of certain topics. Tangible heritage identified by the teacher such as a temple or old house can act as an outdoor classroom, while intangible heritage such as observing a weaver at work can provide on-the-ground learning for students to grasp the value of traditional skills and knowledge and the use of local resources. They can also raise questions of sustainability with the practitioner.

The following table provides a guiding framework on how heritage environments and communities can serve as a rich resource for learning and understanding about cultural and natural diversity. The teacher can help a student delve deeper into a subject by selecting topics closely related to their valued local heritage and to examine this heritage in a critical manner using global citizenship education themes.

GCED THEMES IN RELATION TO SCHOOL SUBJECTS	GCED DISCUSSION POINTS IN RELATION TO TANGIBLE & INTANGIBLE HERITAGE
Social Themes Subjects: Social Science and History	
Indigenous knowledge	Foster appreciation of traditional occupations, inter-generational knowledge and respect for bearers of knowledge. Collect and transmit technical know-how, memories and stories.
Gender Equality, Human Rights, Citizenship, Democracy, Governance	Analyze social patterns in current heritage practices and expressions in terms of access, marginalization, equity, etc.
Peace and human security, conflict resolution	Examine traditional family and community structures and values, notions of caring and security, traditional conflict-handling mechanisms.
Respect for Diversity	Examine migration history, conflicts, inclusion and marginalization; understanding the other, respecting differences.
Environmental Themes Subject: Geography, Health Science	
Biodiversity	Examine the role of plant, insect and animal diversity; indigenous knowledge of plant use in local medicine; traditional watershed and coastal management systems.
Natural resources and disaster risk reduction	Examine how local resources (flora, fauna, water, etc.) are managed by local community; socio-economic use (food, traditional medicines, clothes, furniture, building materials, etc.)
Health and well-being	Examine and share traditional practices and knowledge related to health, diet and care, and their relationship to social and environmental factors.
Economic Themes Subject: Life Skills, Economics	
Income distribution	Study traditional access to local resources and production line of a traditional livelihood activity; examine fair trade and market regulation
Sustainable livelihoods	Study farm to plate lifestyles, self-sufficient economies and the impact of over-consumption or over production
Poverty reduction	Examine how the entry of industrially-produced goods affects the livelihoods of traditional economy.

Figure 4: Guiding framework connecting GCED themes and heritage resources to subject learning

The framework helps teachers plan how specific concepts, knowledge or skills taught in the school curriculum can be connected to real

issues affecting their heritage resources. It can be used to create a more concrete lesson plan using the triangulation method to be explained below. The framework serves as a guide and inspiration for teachers to design their own lesson plans in the context of any particular natural or cultural heritage sites available in their own town, district, country or region.

The teacher can then begin planning the lesson by using the triangulation method illustrated below. Ensure that all three components: the formal subject knowledge, heritage resource and experience, and value-based GCED principle are integrated into the lesson. The diagram shows how lesson planning can be enriched by incorporating informational, experiential and value-based components simultaneously.

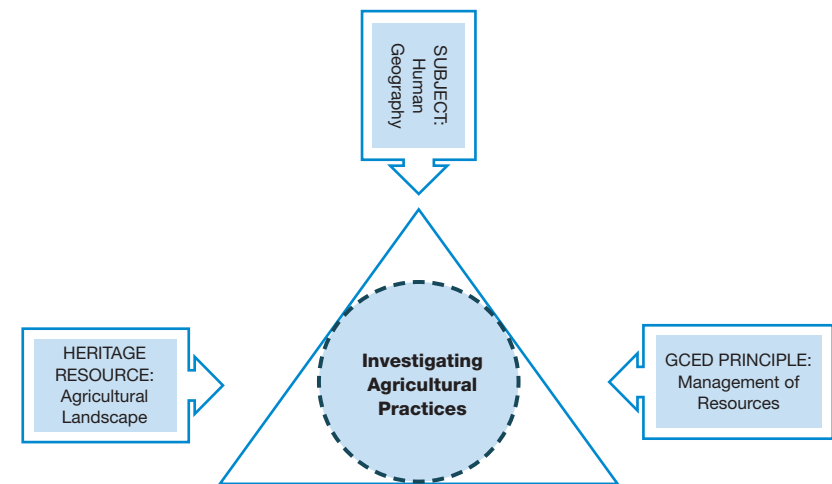


Figure 5: Example of the triangulation approach

Once the lesson has been framed, the teacher will need to develop interesting activities whereby students will have the opportunity to apply the three conceptual domains of learning, identify and study critical issues and examine threats if any, understand the inherent value in their heritage and how the community feels about it, and explore action that can be taken to safeguard these resources.

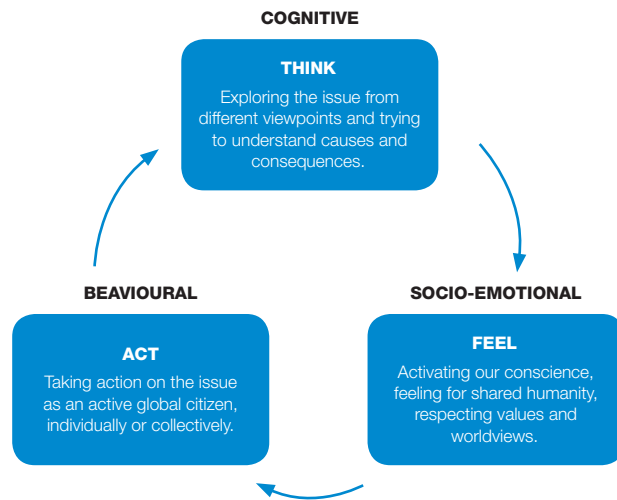


Figure 6: Applying the three conceptual domains of learning

This integrated approach leads learners toward higher order thinking, enabling them to apply theoretical knowledge to contextual practices, assess the impact of good and bad practice on our shared resources, and revalue cultural knowledge from the past as possible solutions to current problems.

CHAPTER 4

Case Examples and Lesson Plans

Introduction and Overview

This chapter provides examples of global citizenship education infused lessons carried out in the World Heritage Site of George Town. As George Town is a cultural site with man-made heritage resources and a living community, students had rich opportunities to interact with the residents. It should be noted, however, that a heritage site can also be a place with natural assets, such as a landscape or geological formation, or a mixed site with natural and man-made assets. In such cases lessons and interactions have to be planned differently.

These examples include two case examples of lessons executed with students in the World Heritage Site of George Town and two generic lesson plans that can be adapted and used in relation to any cultural or natural sites. The case examples focus on tangible heritage (buildings and sites). The sample lesson plans focus on intangible heritage (food and traditional dressing).

The four examples utilize constructivist methodologies such as project-based learning (PBL) and student-centered learning. The lessons also integrate classroom learning, field trips, creative and expressive activities and community outreach.

The hands-on activities are crucial as they encourage students to explore geographical, historical and contextual realities and encourage them to interact with spaces and people on the site. Through this

interaction, learning is expanded beyond the classroom and on-the-ground opportunities are created for students to experience diversity and practice the values of respect, tolerance and sharing.

GCED domains of learning and GCED topics have been used to frame the case examples and lesson plans. Teachers planning to create their own lesson plans may use the guidelines recommended in the 2015 UNESCO publication *Global Citizenship Education: Topics and learning objectives*.

Case Example 1: Study of Temple Carvings in George Town, Penang

TITLE	STORIES ON THE WALL – HERITAGE CARVINGS AND THEIR CULTURAL SIGNIFICANCE
LEVEL	Upper Primary (9-12 years) and Lower Secondary (12-15 years)
SUBJECT	CIVICS/ETHICS
DURATION	6 hours
HERITAGE RESOURCE	Carvings on temple wall depicting moral tales; a heritage practitioner
GCED DOMAINS OF LEARNING	LEARNING OBJECTIVES
Cognitive Topic: Local systems and structures	Students learn about the Chinese Confucian value of 'filial piety' that migrant Chinese settlers uphold as a traditional value.
Socio-Emotional Topic: Difference and respect for diversity	Students discuss the moral stories embedded in the carvings and compare with their current notions of family's values. They learn how similar or different their current family values are to that of traditional Chinese culture.
Behavioural Topic: Getting engaged and taking	Students share the stories and perceptions of the Chinese community's cultural legacy regarding ethical behaviour with their school friends. After the storytelling session on filial piety, the teacher can lead a discussion what students think of this Confucian ethic. (This step is recommended, though it was not carried out in the case example)
MATERIALS	Stationery, print-out of stories
KEY WORDS	Carvings, Temple, Chinese, Migration, Moral values

Figure 7: Lesson plan for a Civics/Ethics class

INTRODUCTION

The World Heritage Site (WHS) of George Town in Penang, Malaysia, was once a historical port and home to Malay, Chinese, Indian and European settlers. The ongoing influence of these diverse settler groups is manifested in the multicultural living traditions and architectural landscape of George Town and considered by UNESCO to be a legacy

of Outstanding Universal Value (OUV).

This lesson focuses on the study of carvings on a clan temple built by 1906 by wealthy Straits Chinese traders who settled in George Town. The Leong San Tong Khoo Kongsi Temple is considered to be an excellent example of southern Chinese temple architecture and craftsmanship. It carries strong historical, aesthetic and cultural significance to the ethnic Chinese community in Malaysia.



Image 1: The Khoo Kongsi Temple in George Town, Penang (Source: Arts-ED)

As migrants wished to preserve the cultural tradition of their home province in China, the temple conformed to the architectural style of Hokkien temples, but nevertheless adapted some elements of local Malay architecture. The temple walls and pillars are richly decorated with fine granite carving, woodcarving, fresco painting and painting on wood. The decorative images carry religious and philosophical

meanings.

Carved Chinese script expresses wishes for longevity and good health; plant and animal icons symbolize values such as harmony and virtue; human figures tell stories of warriors and lords, as well as fishermen or children who possessed exceptional qualities or exemplary behavior.

HERITAGE RESOURCE

The particular heritage resource selected for study was a set of carved granite panels decorating the front wall of the temple. The panels display scenes from Confucian moral stories on filial piety. Since the stories are well-known among the older generation, each panel displays only one scene as a reminder to the worshiper. As many young people do not know these stories, the temple has printed a booklet entitled ‘Stories of Filial Piety’ which gives the complete stories. This booklet was also used as a resource. To understand the Chinese motifs and symbols used on the carvings, reference was made to a topical study entitled ‘Stone Carvings of Khoo Kongsi’ written by Ch’ng Sao Inn (2001).

OBJECTIVES

To help students:

- develop appreciation and understanding of building architecture,
- understand the cultural significance of the wall carvings, and

- appreciate how carvings and the accompanying stories are used to transmit cultural values.

PROGRAM TEAM

This program required collaboration between a teacher and a visual artist, who worked together to design the curriculum. They paid several visits to the site and studied historical references and readings on stone carving principles, designs and their symbolic meaning. The team also familiarized themselves with all the stories on filial piety.

PROGRAM STRUCTURE

This program was composed of several activities: a field visit to a master craftsman, guided tour of temple site, fieldwork and expressive arts. The program stretched over 3 days and the total time taken to complete the program was approximately 6 hours.

ACTIVITY 1

Visit to a Granite Carver (1.5 hours)

The students paid a visit on their own to observe an active granite carver in a street near to the temple. They asked questions and took notes. This

exercise helped them to understand the challenges of carving granite stone, the stone's qualities, the craft of stone carving, as well as different styles of carving.



Image 2: Students observing a tombstone carver (Source: Arts-ED)

ACTIVITY 2

Site Visit to Temple (1.5 hours)

The students visited and explored the clan temple and were introduced by the teacher to the history, architecture and function of the clan temple. Next, they were introduced by the artist to the various types of carvings found on the temple walls and pillars which included permeable carving, 3-dimensional carving and relief carving. They also were shown how the carvings could be made to depict patterns, Chinese script, figurative scenes and symbolic icons.

Next, the students were asked to locate carvings which depicted specific locales, animals, plants, human figures and objects and to make rubbings or sketches of the different motifs found on carved granite.



Image 3: Students carrying out rubbings on the carved granite (Source: Arts-ED)

ACTIVITY 3

Exploring Stories Related to Carvings (Homework + 1 hour)

For homework, the students were given print versions of five 'Stories of Filial Piety' and were asked to read and familiarize themselves with the stories.

The next day, they visited the temple again and this time examined the granite panels which were carved with scenes from traditional stories. Since each carved panel depicted only one scene from each story, the students had to find out which story the carved panel belonged to. This

exercise of matching the scene on the carved panel with the correct story helped the children to quickly grasp the characters and the storyline of each story.



Image 4: Granite carvings depicting scenes from moral stories and legends (Source: Arts-ED)

The teacher explained to them the historical and cultural context of the temple and why the five stories on filial piety were carved on the temple wall: first generation migrant Chinese using the temple on a regular basis were sure to see the panels when they went in to worship their ancestors in the temple. On seeing the panels, they recalled the stories and were constantly reminded of their filial duties to their parents in China. The carved panels were a catalyst to remind them of their filial duties.

The teacher then led the students in a discussion of the stories and the Confucian concept of filial piety. They compared these traditional Chinese values with their own family values and with contemporary behavior in society towards parents.

ACTIVITY 4

Analyzing Values Through Expressive Arts (40 minutes + homework)

The students worked as a group now and were asked to choose any one of the stories. The group had to use their imaginations to reconstruct all the scenes in the story and write a short narrative themselves. They were encouraged to use comic drawings to illustrate each scene. The comic illustrations of all the scenes were then joined together to produce a comic story board.

In producing the narrative and storyboard, the students analyzed the plot, the characters, their actions and emotions. Through this exercise they also understood the conflict situations experienced by the characters and the values that came into play as characters attempted to handle their conflict situations.



Image 5: Comic illustrations created by students (Source: Arts-ED)

ACTIVITY 5

Sharing Stories and Values with Friends (1 hour)

The students returned to class and were taught by the visual artist how to join their comic drawings into a continuous illustrated story on a scroll. Each end of the scroll was then attached to a pole. They were then taught to make a simple scroll box with a cut out window where the comic scenes could be displayed. As the story was narrated, the upper pole was rotated to reveal the next scene on the scroll. The storytelling with the scroll box was shared with other classmates.



Image 6: Scroll-box created by students for storytelling session (Source: Arts-ED)

A Sample of the moral stories:

This legend illustrates the value of filial piety, evoking what was viewed as a human virtue, and a sense of responsibility and duty among clan members.

'Carps for Wicked Stepmother'

Wang lost his mother at an early age. His father remarried but his new wife ill-treated Wang and spoke ill of him to his father. Despite this, Wang remained true and devoted to his parents. One day his stepmother fell ill and needed to eat carp to recover. Upon learning this Wang headed for the river to catch the carp, but the river had unfortunately frozen over because of the bitter winter. Undaunted, Wang prostrated himself naked on the ice, praying fervently. He endured the cold and eventually the ice melted beneath him. Out from the icy waters jumped two carps which he caught and took home to cook for his stepmother. Her eyes were brimming with tears when she saw filial Wang returning home, still shivering from the cold, with the two carps he caught for her.

Wang Xiang of Jin Dynasty – AD 265-420 from 'An Anthology of 24 Stories of Filial Piety'
Compiled by Khoo Kay Hock and Rita Lim-Khoo in late 1990's

This case example is adapted from Pillai, J. (2014) Community-Based Arts and Culture Education: A Resource Kit. p. 18-32. Contributors to this case example included Ang Bee Saik and Seetho Weng Yin.

REFLECTIONS ON THE CASE EXAMPLE

By exploring heritage values of the Chinese migrant settlers, the students developed awareness of the Chinese as an established part of the diverse Penang community. They were able to appreciate the importance of this cultural inheritance by examining the efforts the community took to preserve the values and culture for succeeding generations. The students analyzed the stories expressed through the carvings and, by creating a storyboard and scroll box, the stories' characters and their lesson-

learning came to life. By comparing the characters' values to their own, they discovered commonalities between traditional values and their own lives, helping to engender respect for the cultural heritage. Their knowledge and experience became embedded as they shared stories, and the stories then touched more lives as their significance was reflected upon.

This case example meets UNESCO's guidelines for global citizenship education by guiding students' explorations of another culture and its heritage, broadening students' thinking about what constitutes cultural identity, and helping students discover shared values between their own culture and another. The cultural heritage resources, both tangible (granite carvings) and intangible (traditional values embedded in the carvings), while valuable in their own right, provided the gateway to the understanding and acceptance of another culture. It is important to note, too, that the lesson relied on expertise of community members - it was not created by a teacher working in isolation. The willingness of a teacher to broaden her own understanding of cultural heritage resources allows her to scope further for what could be included in a lesson to promote global citizenship education learning and teaching.

This lesson could be adapted to a Visual Arts class, where an emphasis could be made on the art form, function and processes employed to create the wall carvings (see Figure 8 below):

LESSON PLAN ADAPTED FOR A VISUAL ARTS CLASS - Understanding Relief and 3-D Carving			
DOMAINS OF LEARNING	Learning Objectives	Tools	Duration
Cognitive	Students understand the principles of 2-D and 3-D visual art.	PowerPoint presentation on historical sites + discussion	40 mins
Socio-Emotional	Students develop appreciation for different styles of carvings through observation of artifacts and interaction with master craftsman.	Site visit Observation + Sequencing	Half day
Behavioural	Students share scenes from Chinese moral stories by carving scenes in 3-D or 2-D collectively and exhibiting output to school.	3-D and 2-D carving	80 mins + Homework
			420 mins

Figure 8: Lesson plan summary adapted for a Visual Arts class

Case Example 2: Exploring Historical Settlements in George Town, Penang

EXPLORING HISTORICAL SETTLEMENTS	
LEVEL	Upper Primary (9-12 years) and Lower Secondary (12-15 years)
SUBJECT	HISTORY
DURATION	Around 4 hours
HERITAGE RESOURCE	Five different historical settlements in the George Town World Heritage Site; a heritage practitioner
GCED DOMAINS OF LEARNING	LEARNING OBJECTIVES
Cognitive Topic: Local systems and structures	Students explore five living cultural communities and how they are interconnected and interdependent.
Socio-Emotional Topic: Difference and respect for diversity	Students experience, interact with and collect information on the cultural heritage legacy of diverse migrant/colonial settler groups.
Cognitive Topic: Local systems and structures	Students reflect by synthesizing the information collectively on a large settlement map to understand migrant settlement patterns.
Behavioural Topic: Getting engaged and taking action	Students can display their collective settlement maps in the school and share their knowledge of their cultural heritage legacies. (This step is recommended, though it was not carried out in the case example.)
MATERIALS	Historic maps of trail area, blank maps of area, 1 large blank map of area, PowerPoint slides, handouts, stationery
KEY WORDS	Settlements, Ethnic communities, Architecture, Cultural practices

Figure 9: Lesson plan for a History class

INTRODUCTION

The World Heritage Site of George Town in Penang, Malaysia, was home to Malay, Chinese, Indian and European settlers. From the early 18th century, each enclave contributed to the cultural, religious and

civic pluralism interwoven in the city's history. The ongoing influence of these diverse settler groups is manifested in the multicultural living traditions and architectural landscape of George Town and considered by UNESCO to be a legacy of Outstanding Universal Value (OUV).

In the planning of early George Town a specific part of the town was allotted to each migrant community. This created a patchwork of ethnic villages throughout the city, segregated by language, culture and religion. This lesson focuses on five different migrant settlement enclaves found in the city: the Europeans, Chinese, Indian (Hindu), Indian (Muslim) and Malay (Achenese). Each group helped forge George Town as a trading town based on mercantile and civilizational exchanges. They adapted cultural heritage from their motherland and local influences resulting in George Town's unique architectural townscape. This multicultural heritage provides a learning platform for exploring the similarities and differences between societies and cultures.

HERITAGE RESOURCE

The main arterial road of George Town from which migrant settlements radiated was selected as the site for the heritage walk and exploration by students. Some heritage resources relating to each settlement were highlighted during the walk and they included both tangible and intangible resources.

Settlement Site	Resources
European Settlement	Fort Cornwallis, the Town Hall, City Hall and the Supreme Court House, Convent Light Street, Logan Memorial, Hutchings School, St George's Anglican Church, Francis Light Memorial and surrounding streets
Chinese Settlement	China Street, The Penang Chinese Town Hall, Goddess of Mercy Temple, Chinese medicine shop, motorbike shop and coffee shop, and surrounding streets
Indian (Hindu) Settlement	Trades in Market Street and Queen Street, such as the flower garland sellers, food stalls, goldsmiths and clothing sellers, the Sri Mahamariamman Temple and surrounding streets
Indian (Muslim) Settlement	Chulia Street: dwellings and shops, trades such as halal butchery, textile shops, goldsmiths and money lenders, the Kapitan Keling Mosque
Malay (Achenese) Settlement	The Masjid Melayu Lebuah Acheh, family burial grounds, and Indo-Malay compound houses

Figure 10: Heritage resources selected for study

An early map of the trail area was created for the students to be able to visualize the historical location of the migrant enclaves.

A PowerPoint on the different migrant groups and their history 'Migration History & Settlements of George Town' was also created by the team.

As a reference, teachers may refer to this PowerPoint which has been made publicly available by George Town World Heritage Inc: <http://www.slideshare.net/penangshophouse/1-early-history-of-george-town-may-2011>.

OBJECTIVES

To help students:

- reconstruct five historical migrant settlements areas in their imagination,
- explore architectural and living culture that has been inherited from our past, and
- understand the linkages between built and living culture and the importance of safeguarding both (i.e. how cultural heritage will disappear when people or the living communities no longer exist or practice their culture).

PROGRAM TEAM

This program required collaboration between a teacher and heritage guide, who worked together to design the curriculum.

PROGRAM STRUCTURE

The program was composed of a pre-walk activity, interactive guided walk and post-walk activity. The 20-minute pre-walk activity was conducted in schools prior to the day of the guided walk. The guided walk and post-walk activity took a total of approximately 3.5 hours over 1 day.

ACTIVITY 1

Pre-Walk Activity: PowerPoint Slide Presentation (20 mins)

Prior to the day of the guided walk, students were shown a presentation on the 'Migration History and Settlements of George Town.' This enabled students to have better understanding about the early settlers that came to George Town, where they came from, why they came to George Town and the culture they brought with them.

ACTIVITY 2

Interactive Guided Walk (3.5 hours)

Before the activity started, the students were given a 10 minute briefing. They were shown a Map (see Figure 11) and told that they would be exploring 5 sites settled by migrant groups in the World Heritage Site of George Town. The students would be expected to listen, observe, and interview residents.



Figure 11: Map of George Town depicting the sites of early settler groups
(Source: Arts-ED, base map by Goh Hun Meng)

Each student group was given a hand-drawn map of the area (see Figure 12) and a documentation sheet (see Figure 13). At each settlement area visited during the guided trail, the students were given 10 minutes to explore and collect 4-6 specific evidence of tangible and intangible cultural heritage of the settler group, as outlined in the documentation handout.

1. Food and their ingredients
2. Objects and what they are used for
3. Customs and why they are practiced
4. Buildings and their function
5. Practices like religion, law, schooling, banking, security, etc.
6. Cultural trades or occupations

Evidence documented would then be checked by the group leader or the teacher before leaving each site.

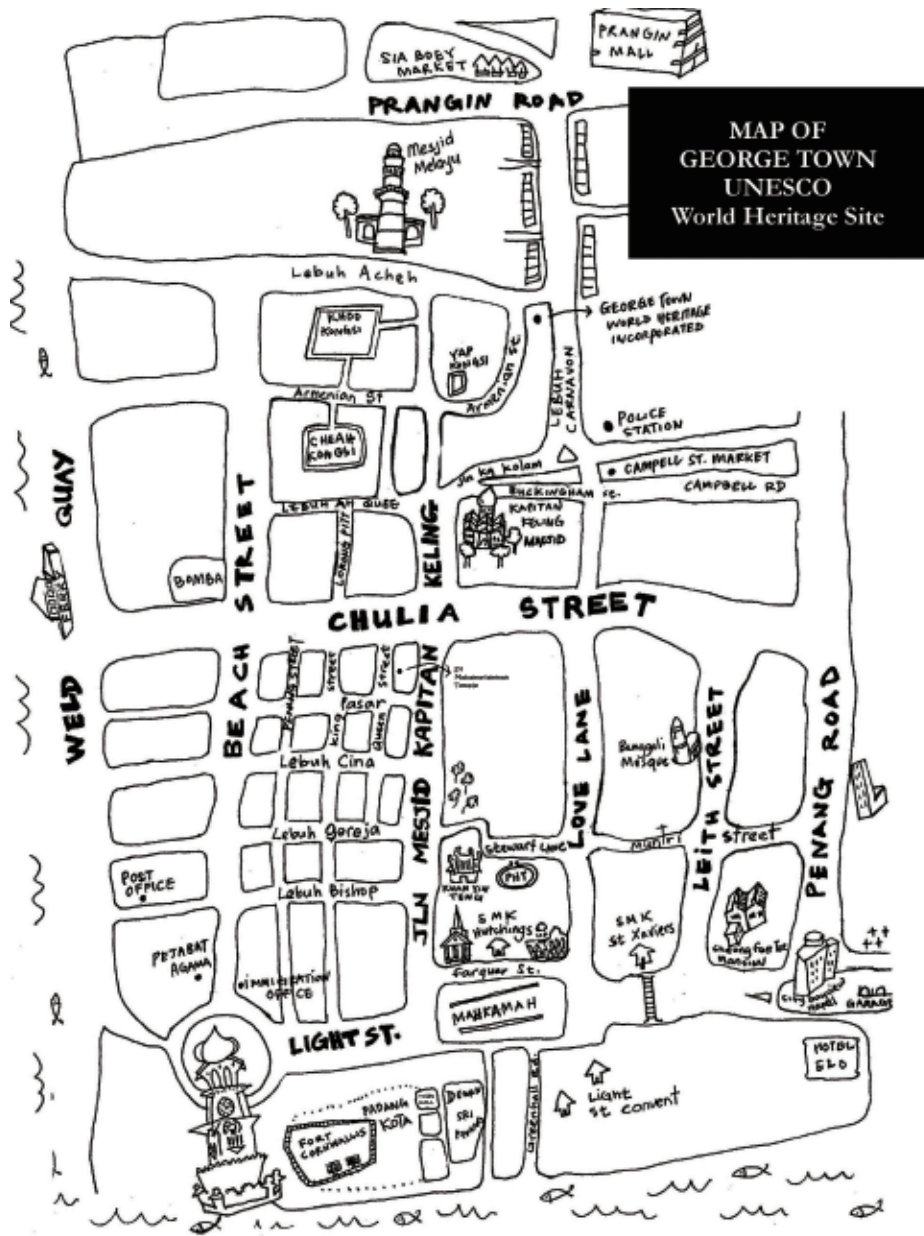


Illustration by ARTS-ED (Community-based Arts & Culture Education Program) www.artsed-penang.blogspot.com

Figure 12: Hand-drawn map of walking trail (Source: Arts-ED)

	<p>Evidence: Food and their ingredients</p>		<p>Evidence: Objects and what they are used for</p>
	<p>Evidence: Customs and why they are practiced</p>		<p>Evidence: Buildings and their function</p>
	<p>Evidence: Practices like religion, law, schooling, banking, security</p>		<p>Evidence: Cultural trades and occupations</p>

Figure 13: Documentation sheet (Source: Arts-ED)

Guided Walk (20 mins per site)

Stop 1: European Settlement



Image 7: Students at the Colonial style Town Hall (Source: Arts-ED)

The students walked the British Settlement and tried to visualize activities in the past while the guide provided historical facts and anecdotes. As the students passed through the settlement, heritage buildings and memorials were explored and a brief explanation was given about the history and legacy of the structures. The church, its history, function and architecture were discussed with the students.

On completion of the tour of the settlement, they were asked to highlight the perimeters of the European settlement on their hand-drawn map. Their attention was drawn to the names of the roads and how road-naming was a way of memorializing important people or

places. The students then filled their documentation sheets by providing evidence of British/European cultural legacy that was still visible today.

Stop 2: Chinese Settlement

At the Chinese settlement area, the guide gave an explanation of the history of Chinese migration to Penang, using a map to show their migration path from China. The nearby Goddess of Mercy Temple was explored, with the guide explaining the significance, architecture and function of the temple. The students explored the temple and observed worshippers' practices. They visited the surrounding Chinese shops selling prayer related items such as joss sticks, flowers etc.



Image 8: Students at the Goddess of Mercy Temple (Source: Arts-ED)

Stop 3: Indian (Hindu) Settlement

At the Indian settlement, the guide explained the migration history

of Indian (Hindus). The students then explored the surrounding area as well as Sri Mahamariamman Temple to find out different Indian traditional foods, religious practices, trades, languages, and traditional clothes. Explanations were given about the traditional Indian moneylending system practiced by this Indian sub-group and the students observed some of the traders such as the flower garland-makers at work.



Image 9: An Indian (Hindu) flower garland vendor near the temple (Source: Arts-ED)

Stop 4: Indian (Muslim) Settlement

The students were given an explanation on how Indian (Muslim) settlers differed from Indian (Hindu) settlers in terms of place of origin, religion and lifestyle. They explored the jewelry trade practiced by this

merchant group and their religious complex which housed Kapitan Keling Mosque, a mausoleum and religious school. Here they were exposed to the religious practices and belief system of the Muslims.



Image 10: Students speaking to Indian (Muslim) tradesmen (Source: Arts-ED)

Stop 5: Malay (Achenese) Settlement

The guide explained the history of migration of the Achenese people from Sumatra and how and why they migrated to George Town. The golden age of this settlement and past contributions of the Achenese community were narrated by the guide, who explained that the community had since dwindled in numbers leaving empty buildings. The students reflected on the importance of safeguarding community and living culture.



Image 11: Students at the Achenese Mosque (Source: Arts-ED)

ACTIVITY 3

Post-Walk Activity: Synthesis Mapping (15 mins)

As a reflection exercise, the students were given a large blank map of George Town World Heritage Site on which they were asked to do the following:

1. Collectively locate the five historical migrant settlement areas.

2. Identify and label built heritage legacies.
3. Add evidence of living culture collected from their handouts.

The map and evidence were discussed.



Image 12: Students synthesizing the evidence gathered onto a large map (Source: Arts-ED)

REFLECTIONS ON THE CASE STUDY

This program was designed as a means for students to experience George Town's unique multicultural communities and spaces. The interactive guided heritage walk was interspersed with hands-on activities to encourage students to explore and learn about each community's living and built heritage using their five senses (sight, smell, sound, taste and

touch). In this way, the students' experience of the sites was more vivid and the lessons learned more likely to be retained.

By studying each settlement's history, the students became aware of the legacy left to them by previous generations. By discovering how and why some of the communities have since dwindled, they were able to appreciate that for a heritage community to be sustained the people must be actively allowed to live in it and maintain their cultural practices.

George Town World Heritage Site is evidence of the ability of different cultures to co-exist, and, indeed, thrive from mutual trading and civilizational exchanges. Under UNESCO's guidelines for global citizenship education, this case example then fulfils the desire for students to examine ways in which different communities interact and can live together peacefully.

Although in this case example the map was not shared beyond the participating students, the map could have been shared with the whole school. By encouraging students to share their knowledge of cultural heritage legacy, we are promoting the idea of its importance and that it should be recognized as such by all. This objective meets UNESCO's guidelines for global citizenship education by sowing the seeds for behavior that encourages respect for other cultures and the desire to promote values that lead, ultimately, to a peaceful co-existence within communities.

This lesson could be adapted to a Literature class, where an emphasis could be made on exploring historical settlements to gather migrant stories (see Figure 14 below):

LESSON PLAN ADAPTED FOR A LITERATURE CLASS - Exploring Historical Settlements & Stories			
DOMAINS OF LEARNING	Learning Objectives	Tools	Duration
Cognitive	Students develop awareness of old settlers movements and histories.	Guided Visit to a historical settlement	40 mins
		Identify volunteer interviewees	40 mins
Socio-Emotional	Students collect stories from individual settler about their experiences.	Interview & Document	Homework
		Share stories	40 mins
Behavioural	Students share their understanding of a settler story/stories with schoolmates and if possible with community.	Script or short story	Homework
		Drama or short story desktop publication	60 mins
			180 mins

Figure 14: Lesson plan summary adapted for a Literature class

Lesson Plan 1: Safeguarding Heritage Foods

TITLE	SAFEGUARDING HERITAGE FOODS
LEVEL	Upper Primary (9-12 years) and Lower Secondary (12-15 years)
SUBJECT	LIFE SKILLS (Culinary Arts)
DURATION	Around 5 hours
HERITAGE RESOURCE	Cultural and traditional foods
GCED DOMAINS OF LEARNING	
Cognitive Topic: Local systems and structures	Students develop understanding of the source of local food and its importance to the community via a guided fieldtrip.
Socio-Emotional Topic: Difference and respect for diversity	Students collect and share traditional recipes from family and community while inquiring on the history, value and significance of the food to the community.
Behavioural Topic: Getting engaged and taking	Students learn traditional culinary skills and knowledge through a hands-on culinary session with a local community member.
KEY WORDS	Agriculture, Food resources, Culinary skills, Traditional recipes
MATERIALS	Cooking ingredients and equipment (depending on dishes to be cooked)
ACTIVITY 1	INTRODUCTION TO HERITAGE FOOD SOURCES (HOURS: 2.5)
	<p>(160 mins) – Field Trip</p> <p>Students make a field trip to a local agricultural or fishing site or to a local vegetable or fish market which is famous for local agricultural produce. Guided walk by expert explaining local food resources.</p> <p>If a field visit is not possible, the teacher may invite a local farmer/fisherman as a guest to give a talk and exhibit local agricultural products, or the teacher can make a PowerPoint presentation on special agricultural products of the area.</p>
ACTIVITY 2	DEVELOP AWARENESS OF CULTURAL FOODS (HOURS: 40 mins)
	<p>(40 mins) – Collecting & Sharing Traditional Recipes</p> <p>As part of homework, students research on traditional local dishes special to their community that are made from ingredients introduced during the field visit and print out their findings.</p> <p>Alternatively, students can interview a family member or an old resident to collect one heritage recipe using special local ingredient. Students should gather the following information:</p> <ul style="list-style-type: none"> from whom the interviewee learned to cook this dish where the dish originates from when this dish is consumed (season, ceremonial occasion) food value of the dish ingredients used in the dish steps for cooking the dish <p>In class, students share their research in groups and each group makes a collective scrap book about special local foods.</p> <p>From their scrap recipe books, each group chooses 1 recipe that they would like to learn how to cook. Teacher lists chosen recipes on the board and the class votes on 1 dish to be cooked by a guest cook invited by the teacher.</p>

ACTIVITY 3	TRANSMISSION OF COOKING SKILLS & KNOWLEDGE (HOURS: 80 mins)
	<p>(80 mins) – Cooking Show/Demonstration</p> <p>Teacher invites a member of the community to demonstrate the cooking of the dish selected by the children.</p> <p>Before the demonstration, the class makes preparation in groups; one group will prepare the ingredients and equipment, another group will assist the cook and a third group will record the cooking demonstration using either photography, written notes, and/or sketches.</p> <p>Note: The reflection questions in Activity 4 can be discussed here if the teacher wishes.</p>
ACTIVITY 4	REFLECTION
	<p>(40 mins)- Recollection Game and Discussion</p> <p>In groups:With the help of the documentation group, the other two groups prepare an envelope which contains; individual photos or drawings of each ingredient used and individual strips of paper on which is written each step of the recipe.</p> <p>The two groups exchange envelopes. Students try to unscramble the recipe, putting the steps and ingredients in the correct order.</p> <p><u>Reflection Discussion:</u></p> <p>What could threaten the transmission of this cultural food? Which ingredients cannot be replaced? Why? What are the possible ways we could safeguard this cultural food?</p>

Figure 15: Lesson plan for a Living Skills class

Note: This lesson plan could be adapted to a Geography class, where students explore the local environment and issues of sustainability (see Figure 16 below):

LESSON PLAN ADAPTED FOR A GEOGRAPHY CLASS - Safeguarding Heritage Food Sources			
DOMAINS OF LEARNING	Learning Objectives	Tools	Duration
Cognitive	Students develop understanding of local sources of food and its importance to the community.	Guided field visit to nearby farmland and to new development	60 mins
Socio-Emotional	Students learn about the impact of development on the geography of the land and importance of conserving environment.	PowerPoint presentation comparing landscapes in their community before and after development	20 mins
		Discussion	40 mins
Behavioural	Students explore ways of making human settlements more sustainable.	Make poster on problems and solutions	Homework
		Student sharing of poster solutions	60 mins
			180 mins

Figure 16: Lesson plan summary adapted for a Geography class

Lesson Plan 2: Study of Cultural Dressing

TITLE	STUDY OF CULTURAL DRESSING
LEVEL	Upper Primary (9-12 years) and Lower Secondary (12-15 years)
SUBJECT	HISTORY
DURATION	Approximately 4 hours
HERITAGE RESOURCE	Festival, ceremonial, occupational and daily clothing of ethnic communities
GCED DOMAINS OF LEARNING	LEARNING OBJECTIVES
Cognitive Topic: Issues affecting interaction and connectedness of communities at local, national and global levels	Students learn about indigenous or local cultural group/s cultural dressing and the connectivity to their migration history.
Socio-Emotional Topic: Difference and respect for diversity	Students examine different the practice of borrowing, sharing and adaptation of clothing styles between cultures.
Behavioural Topic: Getting engaged and taking action	Students promote respect for diversity among schoolmates by creating and displaying an historical time-line showing influence of history, geography, resources and function on diverse clothing styles.
KEY WORDS	Migration, Identity, Culture, Diversity, Ethnic
MATERIALS	Fabrics and notions for decoration, fabric glue, thick card
ACTIVITY 1	INTRODUCTION TO HISTORY OF CULTURAL CLOTHING (HOURS: 40 mins)
	<p><u>(40 mins) Presentation by Teacher</u> Using PowerPoint, the presenter shows historical picture(s) of indigenous/cultural communities in ceremonial or occupational or daily costume and explains the history of these people. The presenter also describes or elicits:</p> <ol style="list-style-type: none"> what the clothing is called when the clothing is worn the history of the clothing where it originally came from and adaptations source of fabric, meaning of patterns, accessories etc. <p>Using a geography map, the presenter shows countries and conditions from which clothing originated and the path taken with migration and movement.</p> <p>Note: Resources include old photos, clothing, accessories, maps, video (of cultural ceremonies), and simple line drawings of costumes to be explored.</p>
ACTIVITY 2	SELECTION OF CULTURAL CLOTHING TO BE STUDIED (HOURS: 1.5 + Homework)
	<p><u>(120 mins) Craft Activity</u> Students select a cultural costume they wish to explore further and are divided into groups according to their selection. They are given a blank template of two human figures (a male and female) printed on thick card. While observing the <u>simple line drawings of costumes</u>, students sketch an outline of the costumes onto the figures.</p>

	From a selection of resources the teacher has brought to class, students choose fabric, patterns and decorative elements (i.e. buttons, lace, ribbons, etc.) based on the ethnic/cultural clothing they have chosen. They cut out the fabrics to fit the drawn costumes on the male or female figures, then stick the fabric onto the two figures using fabric glue. Students can then decorate the costume as appropriate.
ACTIVITY 3	EXPLORE CULTURAL CLOTHING RESOURCES (HOURS: 1)
	<p><u>(40 mins) Guest Speaker Presentation</u> The teacher invites a guest speaker to give a talk and exhibit/demonstrate the wearing of ethnic clothing and accessories. The speaker could be a local person who sells the fabrics, sews the clothes or makes the accessories (e.g. hat maker, fan maker). The speaker can talk about the history of the clothing, source of the materials, the process of making the clothing/accessories, and the history of the business.</p>
ACTIVITY 4	SHARE APPRECIATION FOR CULTURAL DIVERSITY (HOURS: 1 + Homework)
	<p><u>(40 mins) Reflection – Timeline Exercise</u> Students select a period of time in their local history and research the cultural clothing worn during that time. The class then compiles a pictorial timeline showing adaptation, changes and influences on clothing due to migration/trade/invasion. The pictures created in Activity 2 could be used.</p> <p>The illustrated timeline could be displayed in the school.</p>

Figure 17: Lesson plan for a History class

Note: This lesson plan could be adapted to a Living Skills class, where students explore how cultural clothes or fabrics are made (see Figure 18 below):

LESSON PLAN ADAPTED FOR A LIVING SKILLS CLASS - Study of Making of Cultural Clothes/Fabrics			
DOMAINS OF LEARNING	Learning Objectives	Tools	Duration
Cognitive	Students learn about the ethnic clothing/fabric industry.	Field Visit (to tailor or cloth dyer or fabric importer)	40 mins
Socio-Emotional	Students learn how the fabric is used in costumes and its significance; the historical sharing of fabric making or clothing styles among cultures.	Museum visit or PowerPoint presentation by teacher Research	20 mins Homework
Behavioural	Students learn hands-on from mentor the technique involved in sewing or dyeing.	Craft	60 mins + Homework
			120 mins

Figure 18: Lesson plan summary adapted for a Living Skills class

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