

D2.1

Report on the existing curricula assessment in cultural heritage and minority in KRI and Yemen



TRANSITION

PRESERVING THE
INTANGIBLE CULTURAL
HERITAGE OF
MINORITY
COMMUNITIES



Co-funded by
the European Union

TRANSITION Project n. 101178520

(coordinator)

(associated partners)



Document information

Grant Agreement #	101178520
Project Title	Preserving the tangible and intangible Cultural Heritage of Minority Communities in the Kurdistan Region of Iraq and in Yemen
Project Acronym	TRANSITION
Project Start Date	01/02/2025
Related work package	WP2 - Cultural heritage curricula assessment and study on minorities in the Kurdistan Region of Iraq and Yemen
Related task(s)	T2.1 Report on the existing curricula assessment in cultural heritage and minority in Kurdistan Region of Iraq and Yemen
Lead Organisation	Partner Number / Partner Name
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Status	Final
Submission date	30/07/2025
Version	V1. Shared on July 17th, comments received by Partners between July 3rd and July 18th V2 consolidated by WP2 leaders between July 19th and July 30th
Dissemination Level	Public

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Chapter 1

Introduction

1.1 Project Overview and Rationale

The TRANSITION project “Preserving the tangible and intangible Cultural Heritage of Minority Communities in the Kurdistan Region of Iraq and in Yemen” builds on two assumptions:

1. the first relates to the education’s pivotal role in society to the fulfilment of human rights, peace, and responsible citizenship from local to global levels;
2. the second relates to the social responsibility of universities in outreach and raising awareness about cultural heritage preservation and, in particular, protection of the cultural heritage of minorities.

Kurdistan Region of Iraq (KRI) and Yemen are countries that, according to their history, have experienced severe damage to cultural heritage because of political crises that have generated war and turmoil and are therefore in dire need to develop conflict and post-conflict strategies to deal with cultural heritage. This is all the truer for the heritage of minorities, which is the most endangered in conflict-zones. The activities proposed are meant to train university teachers and update existing curricula that may enable students and researchers to deal with such issues more effectively. Moreover, TRANSITION aims at building awareness in civil societies of Partner Countries as well as among decision-makers to create positive synergies between academia and society.

The overall objective is indeed to contribute to promoting a unique and ground-breaking teaching environment addressing tangible and intangible cultural heritage of minorities by combining a multidisciplinary approach to raise awareness about the importance of preservation of cultural heritage in the two partner countries, Kurdistan Region of Iraq and Yemen, through cooperation between higher education institutions (HEIs), scientific communities, and other stakeholders including policy makers and local communities.

TRANSITION seeks to safeguard cultural heritage in Iraqi Kurdistan Region and Yemen by raising awareness of minority diversity. Through curriculum updates and academic engagement, it connects universities with policymakers and communities to foster cultural preservation and social cohesion.

The project also supports post-conflict recovery efforts and strengthens partnerships between universities from Yemen and Kurdistan Region of Iraq.

1.2 WP2 Background and objectives

The main aim of Work Package 2 “Cultural heritage curricula assessment and study on minorities in the Kurdistan Region of Iraq and Yemen” is to assess the existing cultural heritage curricula in the academic departments of HEIs in the Kurdistan Region of Iraq and Yemen as well as to investigate and to map the minorities’ heritage.

The report will identify from one side the gaps and needs in the existing curricula on cultural heritage (tangible and intangible) and from another side,

will present the current practices in the field in both partner countries. It will also allow the benchmarking study between Yemen and Kurdistan Region of Iraq and will enable also to compare not only among them but also with the current curricula in the EU universities partners of TRANSITION in terms of good practices that could be transferable, replicable and adapted into the partner countries' higher education system.

Furthermore, in this report, a literature review chapter is addressed by Soran University, in collaboration with UNIMED, to tackle the analysis of different communities and minorities in the two partner countries and heritage, through mapping heritages in the regions.

Ultimately, the report will provide a list of suggested existing cultural heritage curricula to be updated and reviewed in the WP3 and will identify possible training priorities and needs necessary to design the training programs in WP4. This study also aims to better identify the needs and priorities in terms of inclusion of minorities and cultural heritage preservation in the communities in Yemen and Kurdistan Region of Iraq. This will serve as a baseline study for the activities of WP5 whose objective is to strengthen awareness and public knowledge about this topic.

1.3 WP2 Methodology and research design

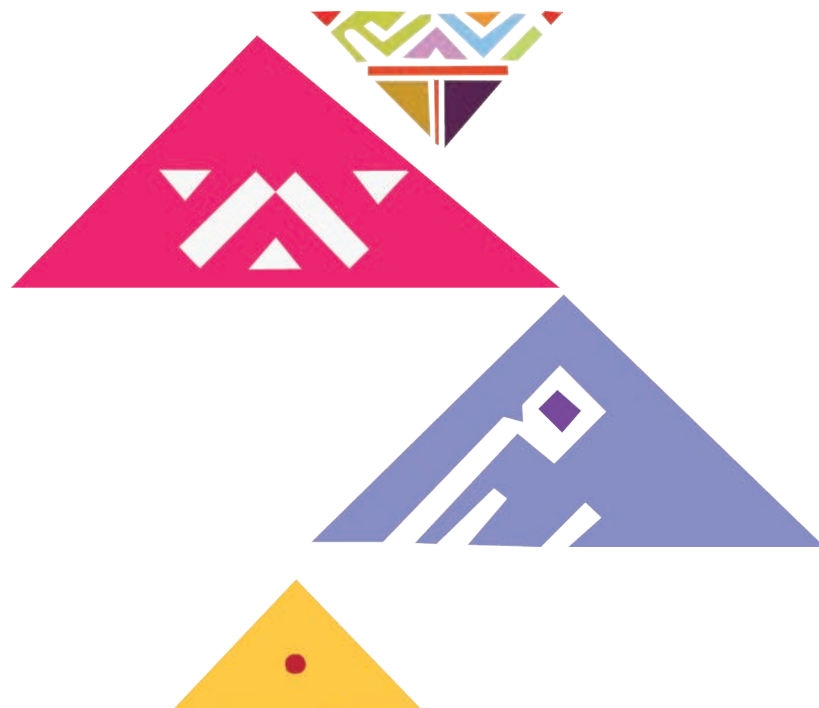
To reach these goals, UNIMED and Soran University, WP2 leaders, in collaboration with the University of Duhok, TRANSITION project coordinator, launched an online survey aiming at studying and assessing the existing curricula in cultural heritage of the selected departments of the six HEIs partners from Kurdistan Region of Iraq and Yemen. In this project, curriculum refers to a teaching module or subject within specific courses of specific departments. Therefore, in this report and in all other project documents, the term "curriculum" is used to refer to this concept.

Following the data analysis of the survey and after having analysed each course syllabus of the existing curricula in the selected departments in the six HEIs project partners, Soran University utilized a qualitative design employing Focus Group Discussions (FGDs) to explore perceptions, experiences, and suggestions of faculty members regarding how cultural heritage is addressed within higher education curricula in partner universities in the Kurdistan Region of Iraq and Yemen. This supplementary method was used to complement both the general institutional information gathered through the survey and the curriculum review of the selected relevant programs of the partner universities.

The qualitative approach enabled in-depth exploration and facilitated interactive discussions among participants, generating rich contextual data. Six focus group discussions were conducted with each partner university and participants were selected among the faculty members involved in teaching the courses related to cultural heritage and selected for the curriculum review.

Data were collected through virtual FGDs conducted via Google Meet due to geographic dispersion, budget limit and logistical convenience and were

conducted in Kurdish and Arabic languages. Each session lasted approximately three hours, ensuring comprehensive exploration of each thematic area. A FGD guide was developed, covering key thematic areas including balance between tangible and intangible heritage, heritage preservation and public engagement, minority culture representation, economic linkages, and overall gaps and opportunities. All discussions were digitally recorded and subsequently transcribed to maintain accuracy and transparency. Key results of the focus groups discussions have been analysed and integrated by UNIMED team into this report to complement the data survey analysis and to provide an overall picture of the courses analysis and eventually to address those gaps and weaknesses that would have needed to be further explored. Finally, due to the safety concerns raised from the conflict in the Middle East and resulting flight suspensions, the WP2 validation workshop -originally scheduled to be held at Soran University on June 16th-17th- was converted into two days online meetings, held on June 17th June and July 3rd, 2025 with the participation of all partners. During the meetings, the report's findings were presented and dedicated time was allocated for further discussion with the academic staff of all the project partners. These discussions aimed to enrich the analysis, validate the results, and confirm the selection of the six cultural heritage curricula to be updated and revised in the subsequent WP3 phase.



Chapter 2

Data Analysis of the Survey

2.1 General and Institutional Information about the Six HEIs Universities in KRG and Yemen

Before presenting the needs, gaps and priorities in cultural heritage curricula of the six HEIs partners, this section aims to provide general and institutional information about the six universities. The data is drawn from the survey they completed. It offers an overview of the number of students, gender balance, teaching staff and the number of students who are refugees or internally displaced people (IDPs).

Table (1) the number of university students by gender in each of the partner university

University	Male	Female	Total
Sapienza	51240 (42.0%)	70760 (58.0%)	122000 100%
Taiz	17789 (63.7%)	10146 (36.3%)	27935 100%
Aden	16992 (70.5%)	7112 (29.5%)	24104 100%
Sulaimani	8955 (40.3%)	13276 (59.7%)	22231 100%
Duhok	9463 (47.1%)	10610 (52.9%)	20073 100%
Evora	3549 (42%)	4895 (58%)	8444 100%
Zakho	3593 (42.7%)	4818 (57.3%)	8411 100%
Soran	3443 (47.2%)	3072 (52.8%)	6515 100%

The table (1) above shows that Sapienza University has the largest number of students compared to the other seven universities, with 122,000 students, while Taiz University has the highest number of students after Sapienza University, with 27,935 students. The difference is very high. After Taiz University, is the University of Aden in Yemen, with 24,104 students, close to the number of students at Taiz University.

Two universities in the Kurdistan Region (Sulaimani and Duhok) have almost similar numbers of students: the first with 22,231 and the second with 20,073. The other three universities (Evora, Zakho and Soran) have fewer than 9,000 students. Soran University has the lowest number of students among all these universities, at 6515.

In general, the universities are divided into three categories in terms of student numbers. Sapienza University has a large number of students. Taiz, Aden, Sulaimani and Duhok are close together with 20,000-28,000 students.

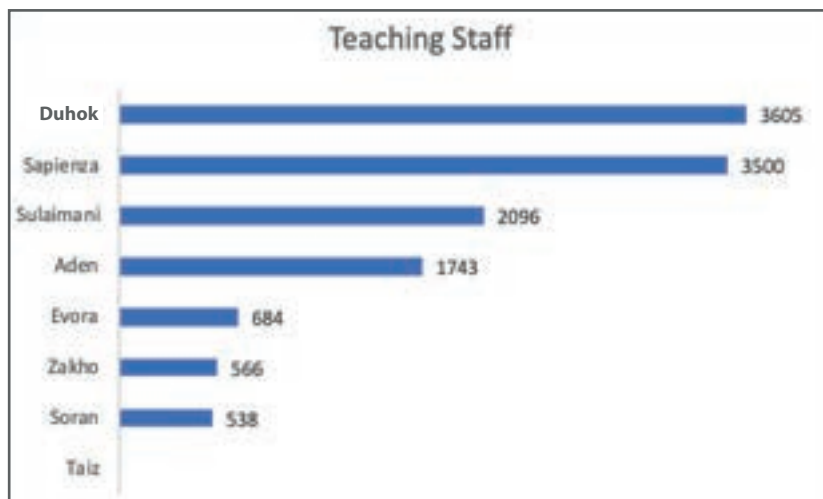
And a small university in term of number of students this include: the three universities of Evora, Zakho and Soran.

Regarding the proportion of boys and girls in universities, it appears that Yemeni universities (Taiz and Aden) do not have a gender balance, and the proportion of boys (70.5%) is much higher than the proportion of girls (29.5%). In the three universities of Sulaimani, Sapienza and Zakho, the proportion of female students (60%) is significantly higher than that of male students (40%). Both Soran and Duhok universities have more female students, but the difference is not that high, about 6%, which shows that these two universities have more gender balance between the number of male and female students than other universities.

As the graph (1) on teaching staff shows, Duhok University has the largest number of teaching staff, while it ranks fifth in terms of the number of students. Sapienza University, with 3,500 teachers and 122,000 students, follows Duhok University. In terms of teacher numbers, the two universities are very close, but in terms of students, Sapienza University has six times the number of students of Duhok University. Sulaimani University has 2096 teaching staff, followed by Aden University with 1743 teaching staff.

The other three universities (Evora, Zakho, and Soran) have the lowest number of students, with the lowest number of teaching staff (724, 566 and 538 lecturers respectively). Sapienza University has one teaching staff for every 35 students, Soran University has one teaching staff for every 16 students, Zakho University has one teaching staff for every 15 students, and Aden University has one teaching staff for every 14 students. Evora University has one teaching staff member for every 12 students. Sulaimani University has one teaching staff for every 11 students, and Duhok University has one teaching staff for every 6 students.

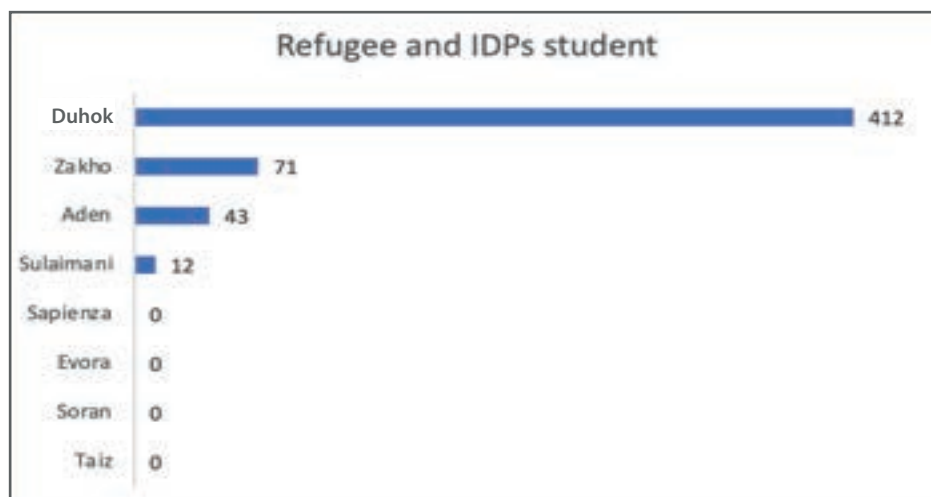
Graph (1) explains the number of Teaching Staff in each university



Graph (2) provides a detailed explanation of the number of refugee and IDP students. Duhok University has the highest number of refugee and IDP students, with 412 students, due to the large number of refugees and IDPs in Duhok province as a result of the events in Syria in 2012 and Iraq in 2014 (the arrival of ISIS).

The university is followed by Zakho University, which has 71 refugee and IDP students. Zakho is geographically close to Duhok for the same reasons it has refugee and IDP students. Aden University has 43 refugee and IDP students, followed by Sulaymaniyah University with only 12 refugee and IDP students. The other four universities (Sapienza, Evora, Soran and Taiz) did not have data on refugee and IDP students.

Graph (2) provides a detailed explanation of the number of refugee and IDP



2.2 Needs, gaps and priorities in cultural heritage curricula

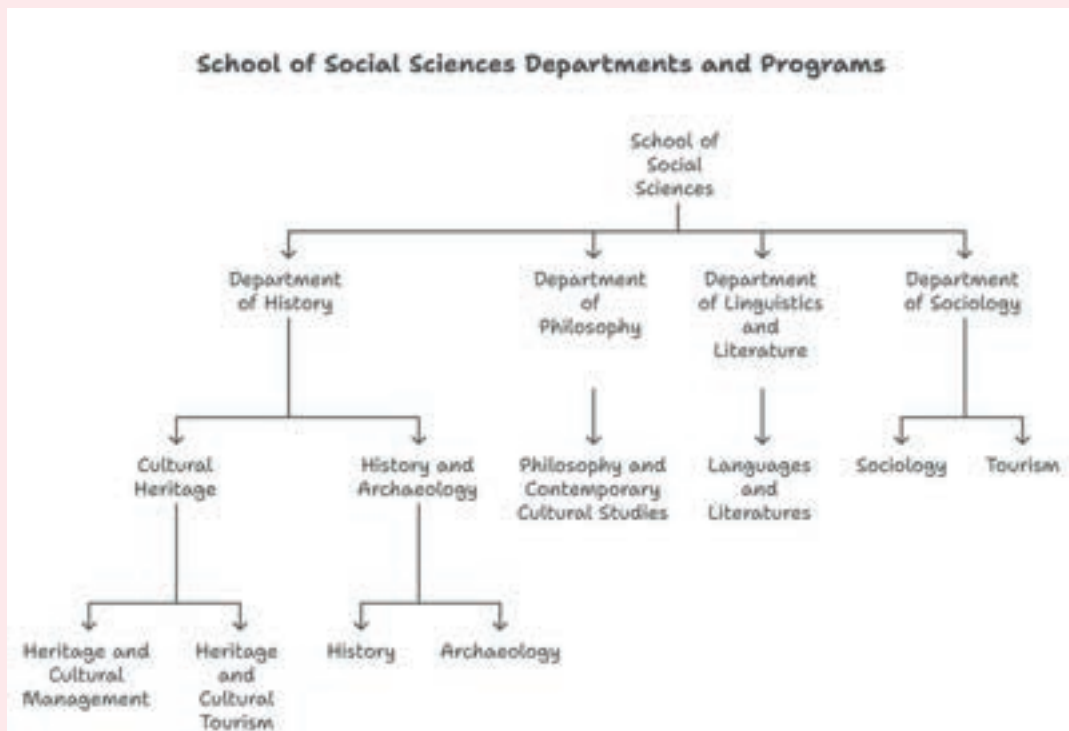
The second section of the survey aimed at assessing and analysing the need, gaps and priorities related to CH curricula in each HEI partner of the project. In order to collect the necessary data, the partners were asked to provide information about Academic Programs and Course Content by uploading the full list of the colleges and their departments involved in teaching cultural heritage, a list of the name of the undergraduate courses that involved in teaching cultural heritage in each department, the list of the titles of the textbooks, if any, used in each course and a copy of the course book of each course. Moreover, information were also provided about the teaching methods and the language used, the current methodology of student assessment and if the selected department offers courses related to Teaching Methodologies, Minorities, Gender Studies and other related subjects.

The following section will present the list of the colleges and their departments involved in teaching cultural heritage:

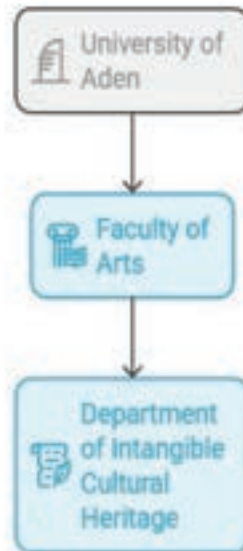
University of Duhok



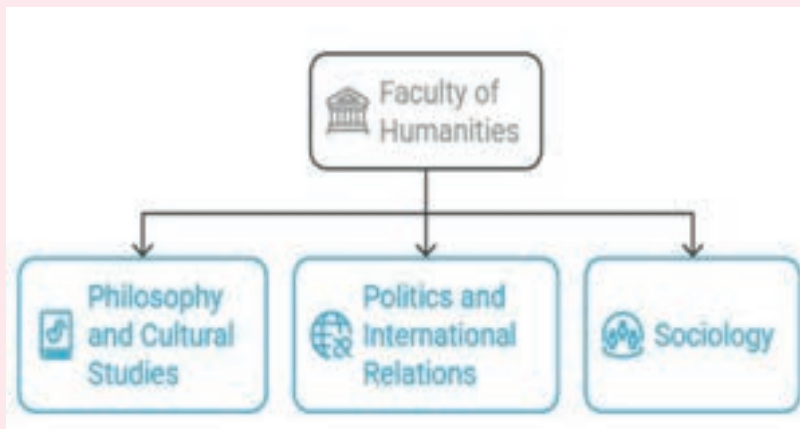
Evora University



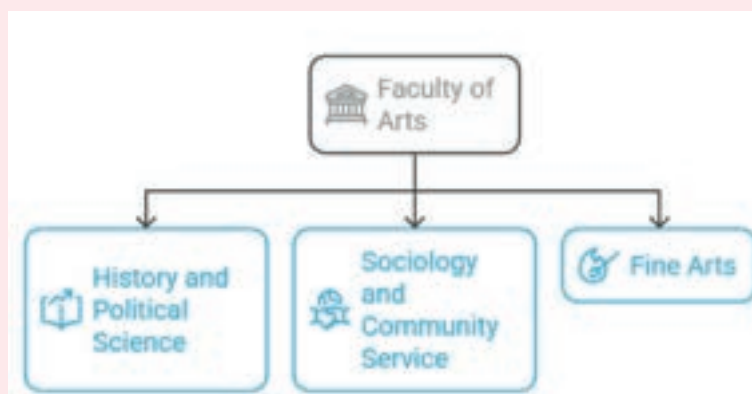
University of Aden



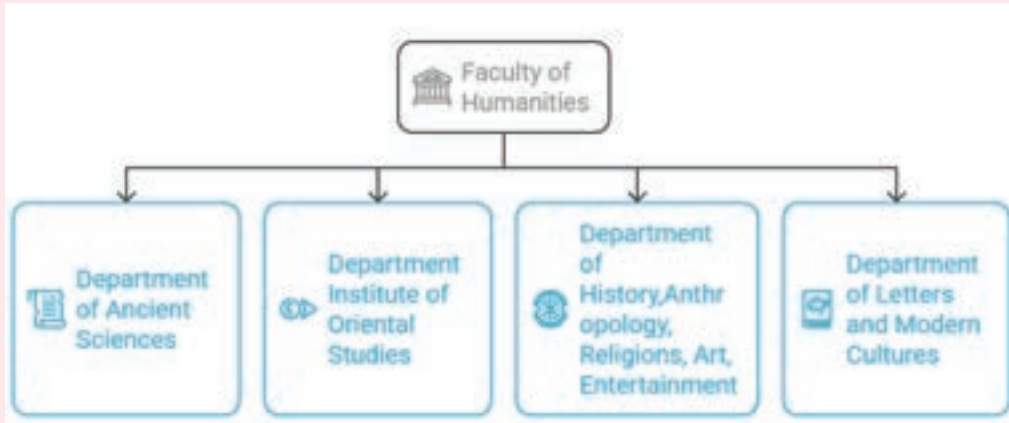
Sulaimania University



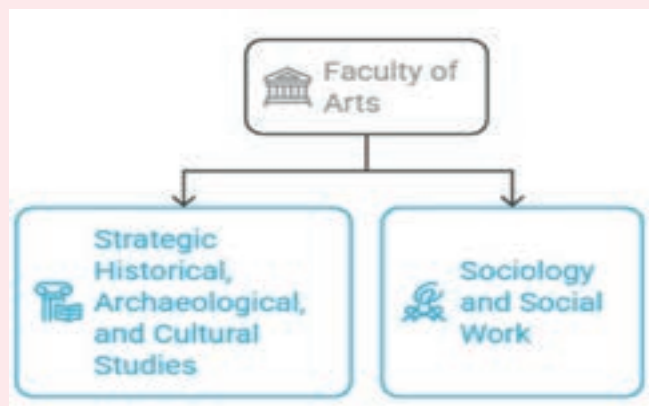
University of Taiz



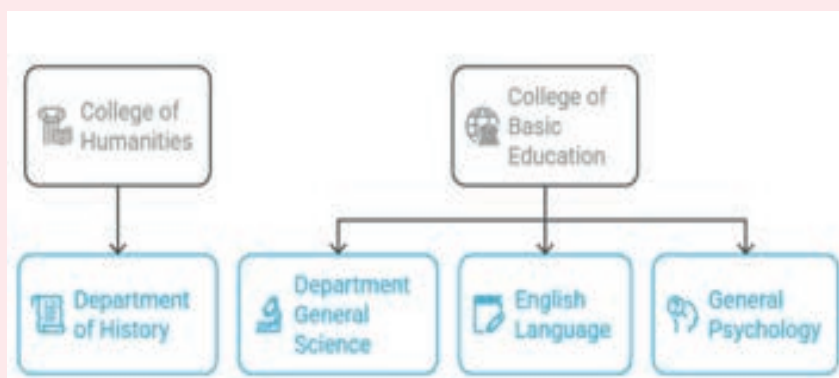
Sapienza University



Soran University



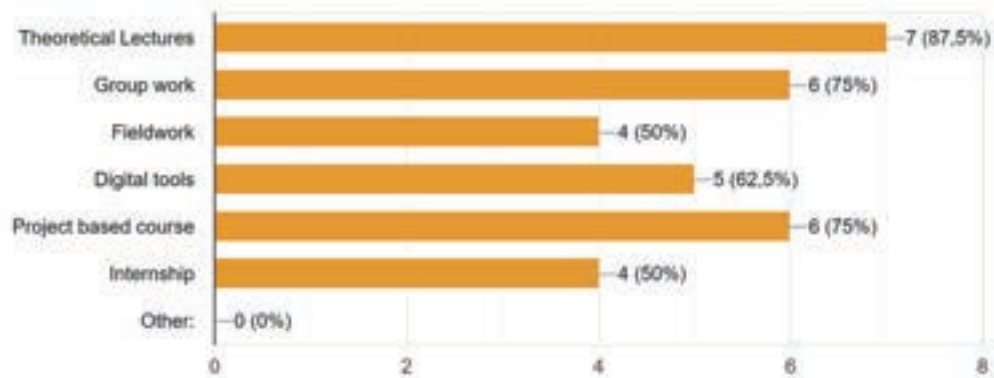
University of Zakho



2.3 Teaching Methods and Tools

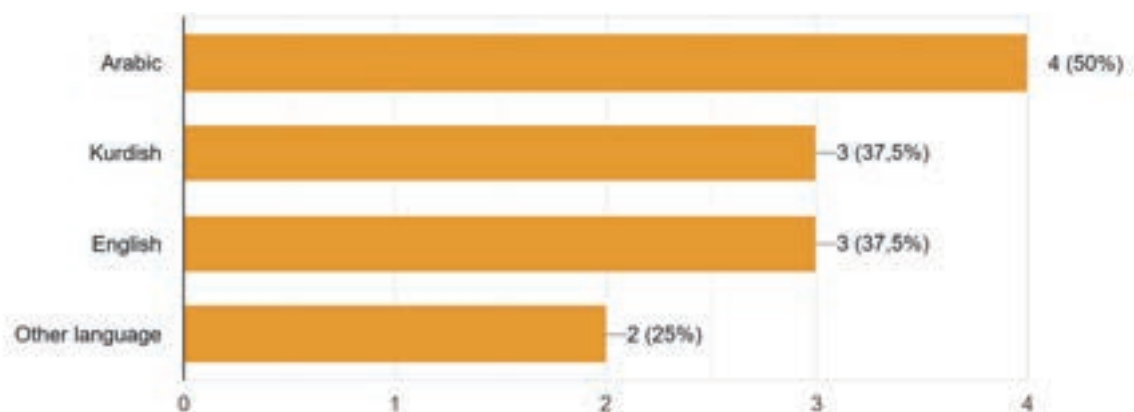
The section of the survey explores the most commonly used teaching methods and tools by the six HEIs partner universities in both KRG and Yemen. The majority of respondents affirmed that theoretical lectures is the most common teaching method with 7 universities over 8 which have chosen this option. However, group work and project-based courses seem to be also commonly used in almost every partner institution. We can also state that most institutions use a different variety of teaching methods according to the different courses:

Graph (3) What teaching methods are commonly used?



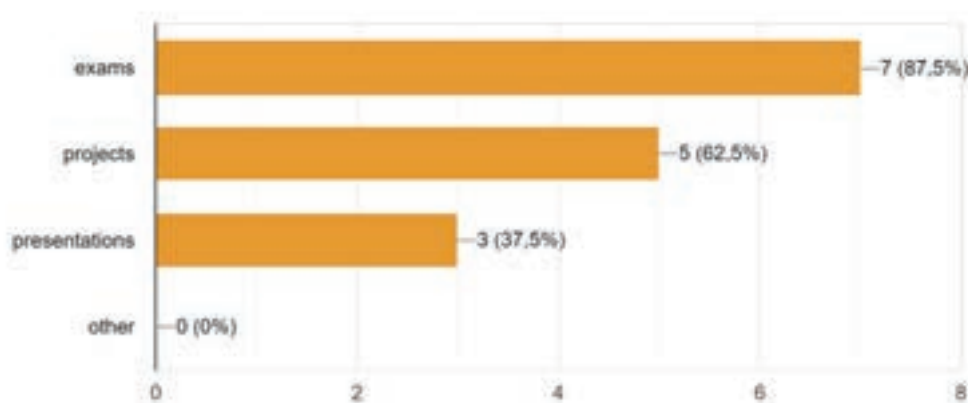
In terms of languages used to teach in different courses, Arabic and Kurdish are of course the main languages since four HEIs are from Kurdistan Region of Iraq and two from Yemen, other languages include Italian and Portuguese which are the two languages used of course by the two Italian and Portuguese universities: Sapienza University of Rome and Evora University. English is instead only used by 3 university partners.

Graph (4) The language used in each course and its respective training material



With regards the most spread methodology of assessment used by partner universities, the graph shows that exams is the most common examination and assessment tool used. Also, projects and presentations are used but with a lower percentage especially in courses related to applied sciences or where the working groups is needed.

Graph (5) The current methodology of students' assessment in the mentioned departments



The survey also investigates if relevant subjects such as Tangible Movable Heritage or Intangible Heritage are taught in the selected partner universities. The results show that while some subjects such as Sociology, Contemporary/Modern History or Sociology are taught in almost each partner university, courses related to Intangible Cultural Heritage are less diffused.

If we go deeper in the analysis of the syllabi uploaded by participants, we can observe that:

- The University of Duhok offers a specific course on Intangible Heritage (languages, rites, beliefs). The syllabi of this course shows that a great variety of topics are addressed, such as ancient languages and cultures of civilizations that were present in the country (e.g Sumeri)
- The University of Evora offers a wide range of courses, related to the different subjects mentioned above. Among them, we can consider for our analysis the courses on Ethnic and Religious Minorities, Religious Cultural Heritage, Sociology of Cultural Heritage, Introduction to Digital Humanities.
- The University of Sulaimani is more oriented towards Sociology, Politics and International Relations and Philosophy.
- The University of Soran offers different courses, for example History of Ancient Iraq and Iran or Ancient Languages (Akkadian language) giving the students the possibility to understand deeper their roots.
- The University of Zakho offers courses focused on Kurdish Studies.

The detailed analysis of the syllabi in the annexes will provide more details and information.

2.4 International Standards and Collaborations

This section of the survey analyses the current international collaborations and the relations that the six HEIs of the partner countries have with the local actors and their community. First of all, one of the questions analysed is if the existing cultural heritage courses adopted the Bologna process principles.

All the Kurdish universities have stated that in their courses related to cultural heritage they have adopted Bologna process principles with the ECTS mechanism, however the two universities from Yemen said that they do not have applied the Bologna process.

To better know if the faculty members are exposed to an international environment, it has been asked if they have participated in any national or international mobility programs and it is quite interesting to see that over 8 universities, 5 of them affirmed that the faculty members from the cultural heritage courses had the opportunity to participate in any national or international mobility programs, however three of them did not, among these, two Kurdish universities and one from Yemen.

Therefore, despite the Bologna process is largely adopted and used in Kurdistan Region of Iraq, the international dimension of the faculty members of the above-mentioned courses are not such present yet and need to be strengthened through international mobilities opportunities for example. Finally, to the question of whether they have any relationship with their Ministry or local organisations, over 8 universities, only 3 of them said that they do not have. Those who positively replied, affirmed to have relations mainly with language centres and different cultural and research centres and as well as with the Ministry of Culture and The General Authority for Antiquities and Museums.

It is worthwhile to mention that the University of Zakho is working together with staff members of the HWPL organization¹ on peace education field since 2020, to create citizens of peace with the spirit and values of peace, and cultivate citizens of peace who recognize, acknowledge, and accept diversity. During these years the university gave various courses and workshops about peace education to its students. Moreover, a number of teachers from university of Zakho are assigned and involved in this program. Nowadays the peace education is implemented as a required module in two of our main colleges the College of Basic Education and College of Education. The module materials are based on the textbooks of HWPL Peace Education, that places

¹ Heavenly Culture, World Peace, Restoration of Light (HWPL) is an international peace organization with branches in 170 countries, was founded for global peace and cessation of war. Also, it is a non-governmental organization in Special Consultative Status with the UN Economic and Social Council (ECOSOC) and associated with the UN Department of Global Communications (DGC) and the Seoul Metropolitan Government. With the mission to achieve global peace through the heavenly culture and restore the world with light, HWPL is carrying out its peace movement around the globe, working with its partner, the International Women's Peace Group (IWPG), and its affiliate organization, the International Peace Youth Group (IPYG).

great emphasis on transforming all kinds of violent cultures caused by conflicts into a culture of peace. We believe that Peace can be achieved through education. Therefore, the training and educating people to become “citizens of peace” would continue in our university as the rest of the partners of HWPL organization, to spread a culture of peace in all parts of the world and to transform the future of the global community into a better world.

It is also worth mentioning that Evora University holds the UNESCO Chair in Intangible Heritage, the result of a partnership agreement with UNESCO. In addition, although there are no cooperation agreements or memoranda signed at university level, the research units at the University of Evora have links with a vast number of scientific and civil society associations in the field of history and cultural heritage, as well as partnerships cemented in the context of projects. On the other hand, professors and researchers are members of the boards of a number of scientific associations in the field of History, Archaeology and Cultural Heritage, a list of which can be consulted here: <https://www.cidehus.uevora.pt/en/research/cooperation/>

2.5 Students

Students in the above-mentioned courses in the KRG and Yemen have different averages, but normally is around 35-40 students per course. The number of students may vary depending on the facility hosting the program. The 45/50% are students coming from the same city with less percentages of 20% from other regions. Furthermore, in the courses delivered in English languages the percentage of foreign students can reach approximately the 80%. Interestingly, it is noticed that in the University of Evora, Cultural Heritage courses are very popular with foreigners from Portuguese-speaking countries (PALOP), especially Brazil, Cape Verde, Angola, Guinea-Bissau and São Tomé and Príncipe. Minorities in the Kurdish universities represent the 5-10% only over the total number of students.

The survey asks also if the students voice is taken into consideration, thus to the question if there is any academic committee where students representatives are involved, 5 HEIs over 8 answered positively. However, the students’ feedback is only considered mandatory in the half of the total number of the universities, exactly in the other half of the universities, students have only and advisory role.

2.6 Future Strategies

Finally, in the last section, the survey asks if the above-mentioned departments have a specific strategic plan for cultural heritage curricula for the next years, 5 HEIs over 8 replied positively. It is worthwhile to mention that in the University of Soran, the History department has been changed to “Department of Strategic History Cultural Studies and Archaeology”, the department has strategic plan for the development of cultural heritage curricula. In particular, a dedicated

committee has been created which should verses the current development process. A designated committee consisting of faculty members, heritage professionals along with representatives from local institutions is currently designing the curriculum through their active participation with stakeholders. The forthcoming curriculum strengthens its focus toward educational practice along with community involvement and realizes the strategic position of cultural heritage in Middle Eastern and specifically in Kurdistan.

Due to the prolonged conflict in Iraq since the 1980s, the Kurdish academic community—especially in the field of Cultural Heritage (CH)—has faced significant isolation from global scholarly networks. To overcome this, Kurdish universities must rebuild international connections to strengthen both teaching and research capacities. In the History Departments, there is a recognized need for capacity building and training in several key areas:

- Curriculum Development in both Departments of Sociology and History: Introducing new courses/modules related to Cultural Heritage to emphasize its value in bringing communities together.
- Community-Based Heritage Preservation: Courses focusing on how to engage local communities in preserving and promoting their cultural assets.
- Digital Preservation Techniques: Training in modern tools such as 3D scanning, GIS mapping, and digital archiving to be introduced to History department.
- Practical Fieldwork Methods: Hands-on instruction in surveying, excavation planning, and conservation techniques to complement existing theoretical knowledge.

Yemeni Universities have clearly expressed the importance to work on the following actions:

- Conducting joint studies and research on cultural heritage (tangible and intangible).
- Organizing scientific conferences and seminars to raise awareness of the importance of cultural diversity in preserving national identity and building peace.
- Exploring Yemeni social customs and traditions, including celebrations, special occasions, and rituals, and exploring traditional music and dance in Yemen and its various regions.
- Learning about Yemeni oral literature, such as tales and narrations, and their impact on changing the social reality in societies.
- Organizing training courses for faculty members and those interested in and working in the field of cultural heritage to address the challenges facing the preservation of Yemeni cultural heritage and the efforts made to protect it.
- Providing practical training opportunities and field visits for students enrolled in the program.

With regards the research field, for the Yemeni universities it is of utmost importance to enhance research in the following subjects:

- Cultural Anthropology, the study of Yemeni social customs and traditions, including celebrations and special occasions, using ethnographic methods.
- Gender: The role of women in raising awareness of the importance of cultural diversity and preserving the cultural identity of society.
- Cultural Heritage: Identifying the relationship of cultural heritage to some negative social phenomena in society.
- Archaeological Research: The study of archaeological and historical sites in Yemen using scientific methodologies to determine their significance and history.
- Traditional Architecture Studies: Analysing the materials, techniques, and methods used in traditional Yemeni construction from an engineering and historical perspective.
- Museology and Conservation Studies: Researching best practices for the preservation and restoration of Yemeni antiquities and cultural artifacts.
- Digital Technology and Artificial Intelligence -Cultural Tourism- Linguistics - Geology and Geography- Arts- History- Sociology- Islamic Studies

Whereas for Kurdish universities, it is of pivotal importance to work on some subjects that are related to cultural heritage such as bureaucratic heritage of contemporary Europe studies in order to get advantageous from their experiences to develop its students' capacities to build and train in here with the aim of improve Kurdish heritages.

To sum up, the surveyed universities would like that TRANSITION project will expect thanks to the project activities to:

1. Strengthened institutional capacity through training, knowledge exchange, and partnerships
2. Improved integration of cultural heritage into the curriculum
3. Help to build collaboration among universities, communities, and cultural institutions
4. Greater student and faculty engagement with heritage-related issues.
5. Access to updated teaching materials and methodologies
6. Establishment of long-term frameworks for curriculum development
7. Ongoing professional development for academic staff

Chapter 3

Assessment of the Syllabi of the Curricula

3.1 Kurdish Universities

This section provides a concise analysis of the modules (syllabi) reviewed from the four Kurdish HEIs partner universities: University of Duhok, University of Soran, University of Sulaimani and University of Zakho. The detailed analysis of each syllabus is provided as annex at the end of this report.

The syllabi analysis reveals several critical patterns in how cultural heritage is taught, particularly concerning majority and minority groups. While the programs demonstrate a commitment to documenting and transmitting majority cultural heritage, they exhibit significant limitations in their treatment of both tangible and intangible heritage, as well as in their engagement with preservation and public participation. Most strikingly, the curriculum systematically overlooks the cultural heritage of religious and ethnic minorities, reinforcing an exclusionary narrative of cultural identity.

3.1.1 Imbalanced Focus on Tangible vs. Intangible Heritage

While the modules extensively cover tangible heritage—archaeological sites, monuments, coins, and artifacts—they provide only superficial treatment of intangible heritage. Oral traditions, performing arts, rituals, craftsmanship, and traditional knowledge are acknowledged but seldom examined in depth. For instance, Kurdish Studies courses emphasize historical sites and political narratives while largely neglecting Kurdish folklore, music, and oral storytelling traditions. This disproportionate focus on material culture risks portraying heritage as static remnants of the past rather than as living, evolving practices that actively shape communities.

The University of Sulaimani stands as a partial exception to this trend. Within its College of Humanities, the Department of Philosophy and Cultural Research offers a module titled Knowledge in Folklore and Mythology, which demonstrates a deliberate effort to engage with intangible heritage—a notable departure from the prevailing approach in Kurdistan’s universities.

3.1.2 Insufficient Preservation and Public Engagement

The modules largely fail to address the importance of preservation, whether for tangible or intangible heritage. There is little discussion of conservation methodologies, threats to cultural heritage (such as urbanization, conflict, or globalization), or strategies for safeguarding traditions. Courses on Islamic architecture of ancient civilizations, for instance, describe structures and artifacts but do not teach students how to protect them or involve local communities in their maintenance.

Furthermore, the curriculum does not engage with public participation in heritage preservation. There are no modules that explore how to make heritage relevant to contemporary society, how to promote cultural education among broader audiences, or how heritage can contribute to social cohesion and

sustainable development. This disconnect between academia and public engagement means that students are not trained to become advocates for cultural preservation beyond academic circles.

3.1.3 Systematic Exclusion of Minority Heritage

The most glaring gap in these programs is the near-total exclusion of religious and ethnic minority heritage. Despite Kurdistan's rich diversity—home to Christians, Yazidis, Assyrians, Turkmen, Shabaks, Kakais, and other communities—their cultures, histories, and traditions are conspicuously absent from the curriculum.

Religious minorities, such as Christians, Jews, and Yazidis, are overlooked, their rich oral traditions and sacred sites (like Lalish for the Yazidis) left unexamined. Similarly, the ancient cultural practices of Mandaeans, Kakais, and other minority groups receive no meaningful attention. Even intangible heritage, oral histories, rituals, and crafts, remains marginalized.

The University of Sulaimani stands as a rare exception, offering limited but notable engagement with minority cultural heritage through its Department of Philosophy and Cultural Studies. However, such efforts remain isolated rather than systemic, failing to address the broader institutional neglect of minority narratives across Kurdistan's universities.

Ethnic Minorities: Assyrian history, language, and architecture—despite their deep roots in Mesopotamia—are excluded. Turkmen, Shabak, and Armenian cultural contributions are likewise overlooked.

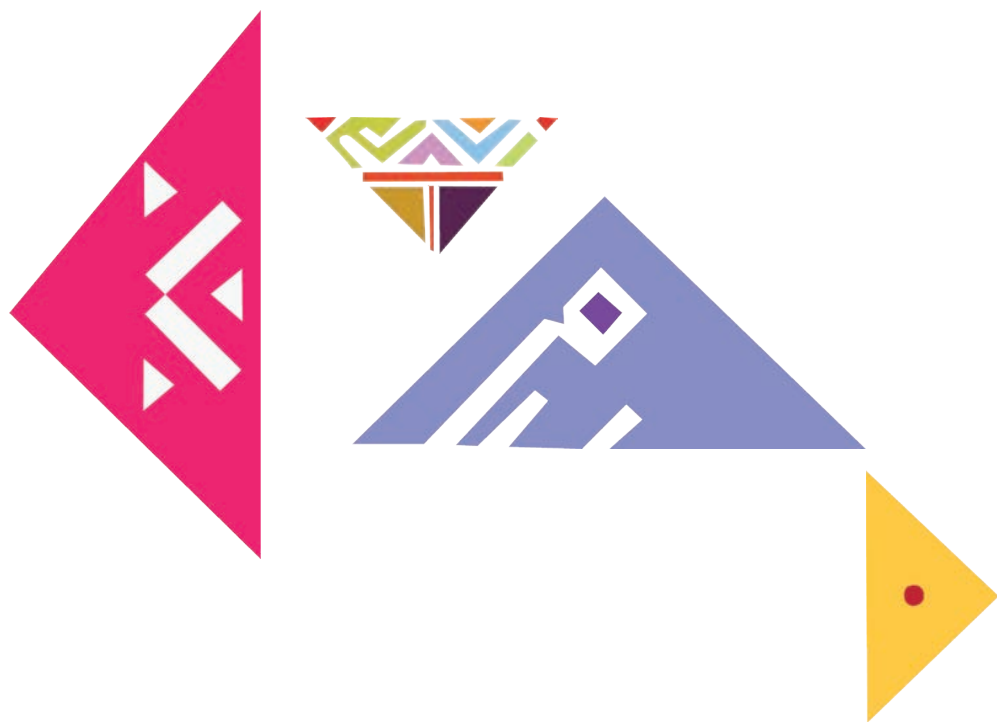
This exclusion perpetuates a hierarchical view of heritage, where only dominant cultures are deemed worthy of academic study. It also misses a critical opportunity to promote intercultural understanding in a region where minority groups have faced marginalization and violence.

3.2 Yemeni Universities

With regards to the syllabi analysis of the University of Taiz and the University of Aden, the analysis reveals that significant strides in promoting cultural heritage as both a cornerstone of national identity and an engine for economic development have been made by the Yemeni universities. Taiz's sociology programs successfully frame heritage as a vital social force through courses like Social and Cultural Anthropology, which explore intangible traditions and their role in shaping communities. Aden's archaeology and tourism curriculum, meanwhile, effectively highlights heritage's economic value, particularly in modules such as Cultural Tourism Resources, which examine how historical sites and living traditions can drive sustainable tourism. Both institutions have thus established cultural heritage as an academic priority, recognizing its dual potential to strengthen collective identity and support local economies.

However, their achievements are fundamentally undermined by the systemic erasure of minority heritage. Despite Yemen's diversity, including Jewish, Christian, Bahai Ismaili, and Akhdam communities, neither university integrates these groups' cultural expressions into their curricula. This exclusion perpetuates a homogenized narrative of majority identity, ignoring marginalized voices and their contributions to the nation's heritage. While the universities excel in celebrating majority traditions, their silence on minority cultures reflects a broader pattern of institutional neglect.

Detailed analysis of each syllabus of the courses of the Yemeni universities are in the annexes at the end of this report for further information.



Chapter 4

LITERATURE REVIEW Preserving Tangible and Intangible Cultural Heritage in Kurdistan and Yemen: A Dual Perspective Analysis

4.1 Introduction

Cultural heritage—both tangible and intangible—is a critical element of identity, memory, and continuity, especially in regions marked by conflict and diversity. This chapter, focused on the literature review, presents a comparative analysis of heritage preservation efforts in two distinct but interrelated contexts: The Kurdistan Region of Iraq (KRI), examined through the lens of legal frameworks aimed at protecting minority communities and their cultural rights; The Republic of Yemen, analysed through UNESCO’s institutional initiatives for safeguarding world heritage amidst war and instability.

By adopting a dual approach—legal-institutional in Kurdistan Region of Iraq and international-organizational in Yemen—this analysis highlights the challenges, mechanisms, and policy recommendations for the sustainable protection of cultural heritage in crisis settings.

4.2 Legal Protection of Minorities and Cultural Heritage in the Kurdistan Region of Iraq

4.2.1 Constitutional and Legislative Foundations

The **2005 Iraqi Constitution and the 2015 Law of Protecting the Rights of Components** in the KRI provide formal recognition of Iraq’s ethnic and religious minorities, which include Christians, Yazidis, Shabaks, Sabians (Mandaeans), Turkmen, and others. These documents recognize religious freedoms, linguistic rights, cultural expression, and political participation.

According to **Wörmer (2017)**, the 2015 Kurdish law offers a strong legal basis for equality, declaring full protection and rights to all ethnic and religious groups within the KRI. The law is seen as a progressive measure, particularly in a region dominated by a single ethno-religious majority (Kurdish Muslims).

The article of **Al-Kuraiti, Montazeri et al (2025)** explores the civil and political rights of minorities in post-2003 Iraq, focusing on the constitutional and electoral frameworks. It identifies Iraq’s diverse minority groups -including Yazidis, Christians, Sabians (Mandaeans), Shabaks, and Turkmens- each with distinct cultural, religious, and linguistic identities. Historically marginalized, these groups have experienced varying degrees of political, social, and cultural pressures. The 2005 Iraqi Constitution explicitly recognizes minority rights, including religious freedoms, language rights, and cultural preservation. Key constitutional articles guarantee rights to education in native languages, religious practice, cultural autonomy, and political representation. However, the authors argue that despite these legal safeguards, practical implementation remains inadequate due to demographic changes, political quotas favoring dominant groups, and legislative ambiguities. Particularly problematic is the handling of linguistic rights

and administrative autonomy, which have seen shifting criteria from “native speakers” to “population density,” potentially endangering smaller groups’ cultural heritage.

Electoral laws (2005, 2013, and 2020) have established quotas to ensure minority representation in Iraq’s Council of Representatives, allocating specific seats to Christians, Yazidis, Shabaks, Sabian-Mandaeans, and Feyli Kurds. While this has guaranteed minimal participation, broader structural inequalities persist, hindering effective minority participation and influence.

The authors conclude by emphasizing the necessity for stronger political commitment, clearer legislation, and improved procedural frameworks to effectively protect and promote minority rights. They stress that true cultural heritage preservation and minority protection require translating constitutional guarantees into actionable and inclusive governance practices.

However, during a **2017 conference in Duhok organized by the Open Think Tank (OTT) and the Konrad Adenauer Foundation**, experts noted that minority protections often do not extend beyond the de facto jurisdiction of the KRG. There are also practical gaps in implementation, particularly concerning the actual inclusion of minorities in governance processes.

Cockrell-Abdullah (2018) argues that most scholarship on Iraqi Kurdistan focuses on high politics, conflict and victimization, leaving underexplored the “complex and multi-layered cultural context” shaping socio-political dynamics. Using ethnographic and arts-based methods, she explores how Kurdish visual and conceptual artists create new public spaces -museums, exhibition halls, street installations- that both reproduce and contest the dominant nationalist narrative.

Key contributions include:

- “Waging Conflict Non-violently”: Artists’ platforms amplify marginalized voices and demand accountability;
- “Reducing Direct Violence”: Art as therapeutic refuge for trauma survivors;
- “Transforming Relationships”: Public art interventions heal ruptured community bonds;
- “Building Capacity”: Arts education fosters leadership and creative problem-solving in post-conflict reconstruction.

By tracing projects such as interventions at the Amna Suraka “Red Prison” museum and the fledgling Museum of Modern Art in Sulaymaniyah, she shows how art becomes both site and instrument of minority empowerment, cultural memory-making, and the forging of “just peace” institutions.

The article emphasizes the need for an integrated, community-centered approach to cultural heritage preservation in the Kurdistan Region of Iraq (KRI), challenging narratives dominated by catastrophe and emergency interventions:

“We argue that an open discourse about archaeology as more than a set of technical skills to be mastered provides a fruitful and largely unexplored avenue toward building a more place-based and community-centered approach to cultural heritage and its stewardship in the region” (Glatz et al., 2024, p. S56). The authors critique traditional international interventions, which predominantly focus on technical skills, remote monitoring, and artifact preservation while largely neglecting meaningful engagement with local communities:

“Such otherwise well-intentioned efforts risk inadvertently to produce a new facet of Edward Said’s (1978) *Orientalism*: a form of knowledge of the Middle East that is largely inaccessible and possibly irrelevant to many of its inhabitants” (Glatz et al., 2024, p. S56).

The rich archaeological heritage of the KRI, including iconic sites such as Shanidar Cave, Jarmo, and Erbil Citadel, is highlighted, reflecting their significance in shaping local and regional identities. The authors further stress the importance of local participation in defining and preserving cultural heritage:

“Local communities...are not just instruments to help protect cultural heritage for a global humanity but must be the first to be able to produce or construct such identities and to benefit from them” (Glatz et al., 2024, p. S56).

The paper presents a collaborative initiative, “Archaeological Practice and Heritage Protection in the KRI,” aimed at fostering inclusive dialogues and practical engagement through training and knowledge exchange:

“Our central premise...has been that archaeology as a practice and means for contextual narration of the everyday of all local pasts holds the key to the development of an engaged archaeology as cultural heritage methodology” (Glatz et al., 2024, p. S60).

The initiative features museum outreach efforts, such as interactive exhibits at the Garmian Civilizations Museum and Slemani Museum, designed to actively involve local communities, particularly youth, in understanding archaeological processes: “The central objective...is to equip visitors with a basic understanding of how plausible archaeological stories about the past are constructed” (Glatz et al., 2024, p. S67).

The authors conclude by advocating for cultural heritage as a valuable resource for peace-building, social cohesion, and sustainable economic development, achievable through genuine community engagement and shared stewardship. The article explores heritage education as an essential means of promoting social, ethnic, and religious cohesion in Iraq. It emphasizes heritage education as a powerful tool to bridge ethnic and sectarian divides exacerbated by recent political conflicts.

Empirical data from oral history interviews reveal a substantial cultural awareness gap between pre-1990 Iraq and contemporary society, with significant implications for identity formation and social cohesion. The study identifies twelve heritage education strategies utilized effectively in pre-1990 Iraq but largely abandoned today, including integrating cultural heritage into formal schooling, site visits, museum programs, and public engagement activities.

“A profound gap emerges between cultural awareness levels in pre-1990 and contemporary Iraqi society” (Koush, 2025, p. 199).

The pre-1990 educational approach is described as highly integrated and systematic, ensuring students from various ethnic and religious backgrounds learned about a shared historical narrative, fostering a sense of collective identity and pride in Iraq’s multicultural heritage.

“They used to teach who we are and who we were and how valuable this legacy is. The point was: this is Iraq. You are the last civilization, but there were many civilizations before you living here” (Koush, 2025, p. 205).

In contrast, the post-1990 decline in heritage education due to political upheaval and sectarian policies resulted in fragmentation of national identity, diminished cultural awareness, and weakened social cohesion, as evidenced by reduced curricular content and the absence of inclusive heritage narratives. The article advocates for a holistic, inclusive heritage education model to revive cultural awareness and social cohesion. It stresses reintroducing heritage topics in school curricula, rebuilding museum networks, and engaging local communities to foster a unified, inclusive Iraqi identity.

“Heritage education is strategically positioned... enabling people to acquire knowledge about cultural heritage and its importance for society, generating senses of identity and social belonging” (Koush, 2025, p. 202).

4.2.2 Mapping Mesopotamian Monuments

Led by Professor Zainab Bahrani (Edith Porada Professor of Art History and Archaeology, Columbia University), the project documents and digitally archives significant historical monuments in the Mesopotamian region, including areas within the Kurdistan Region of Iraq. In 2013, fieldwork documented and assessed damage to heritage sites in Erbil, Dohuk, and Sulaymaniyah.

Fieldwork continued in southeastern Turkey in 2014 and 2015, with data integrated into the Archmap website under Columbia’s Department of Art History and Archaeology. Bahrani’s initiative stresses raising awareness about safeguarding the region’s cultural heritage.

“The first step of the Mapping Mesopotamian Monuments project is to document the standing monuments and rock reliefs, their state of preservation and condition for historical and conservational purposes. The second step is to record and archive digitally the monuments, and make them available for scholarly and public use, and for use by the State Board of Antiquities locally” (CGCIST Annual Report, 2015, p. 29).

Initiated by Columbia Global Centers and local partners, RNHDP aims to foster historical dialogue and reconciliation in post-conflict contexts.

The methods and outcomes from workshops and seminars held by RNHDP in Turkey, Palestine, Israel, Armenia, and Lebanon may provide useful comparative insights and methodological frameworks for cultural preservation initiatives in Iraq and Yemen, emphasizing the role of memory, reconciliation, and peace-building.

The project explores memory politics globally, focusing on mass suffering, memory preservation, and collective identities. Comparative case studies presented through this project, especially dealing with the political ramifications of historical violence and heritage destruction, could inform similar studies on heritage preservation in Iraq and Yemen.

Summary of Relevant Comparative Elements: The experiences from Columbia Global Centers | Istanbul emphasize:

- Digital preservation methods for cultural heritage at risk due to conflict.
- Importance of involving local actors and international networks in heritage preservation.
- The role of dialogue, reconciliation, and memory politics in post-conflict heritage preservation.
- Gendered and community-specific strategies in memory and heritage preservation

4.2.3 Critiques and Legal Ambiguities

Legal scholars such as **Sherwani et al. (2021)** have highlighted the ambiguities within the Iraqi Constitution itself. Although it proclaims pluralism and the protection of all components of society, its vague legal language has allowed for divergent interpretations, weakening enforcement. The authors recommend either re-drafting or amending key provisions to ensure enforceable and inclusive minority protections.

Further challenges include:

- Demographic shifts that marginalize smaller communities.
- Inconsistent implementation of language and cultural education rights.
- Limited political participation, despite constitutionally mandated quotas.

4.2.4 Conclusion on the KRI

In conclusion, while Iraq and the KRI possess relatively advanced legal instruments for minority protection, systemic weaknesses in enforcement, jurisdictional overlap, and minority inclusion dilute their impact. Real protection requires not just laws but robust institutional mechanisms and meaningful political representation.

4.3 UNESCO's Role in Cultural Heritage Protection in Yemen

4.3.1 Context: Conflict and Heritage at Risk

Since 2015, Yemen has faced severe cultural devastation due to the ongoing conflict between Houthi forces, the Saudi-led coalition, and other armed actors.

This war has not only led to humanitarian collapse but also the widespread destruction of heritage sites, including ancient cities, museums, and intangible cultural expressions.

Passey (2018) documents how, since 2015, systematic Saudi-led airstrikes have deliberately targeted Yemen's museums and archaeological sites—most notably the Dhamar Museum (destroyed along with over 12,000 artifacts) and key historic urban and irrigation works such as Old Sana'a and the Marib Dam. Under the 1954 Hague Convention and customary IHL, parties to armed conflict must spare "cultural property"—the only exception being imperative military necessity—which the Saudi campaign consistently failed to meet. A UN panel concluded these attacks lacked legitimate military objectives, breached proportionality and precaution, and thus amount to war crimes—and, given their systematic nature, potentially crimes against humanity.

Building on this, Passey examines the Responsibility-to-Protect (R2P) framework: States' primary duty to safeguard populations (including their heritage) from genocide, war crimes, crimes against humanity.

The international community's obligation to assist and, if necessary, intervene collectively under the UN Charter when a State manifestly fails in its duty. Despite these norms, the UN Security Council has so far taken only limited steps (a 2017 inquiry) and remains hamstrung by geopolitical entanglements and arms-supplier vetoes. Passey argues for stronger UN measures—sanctions, diplomatic pressure, and explicit war-crimes designations—to halt the destruction of Yemen's millennia-old cultural identity.

4.3.2 Protection of Tangible Heritage: The Case of Shibam

The Historic Town of Shibam, a UNESCO World Heritage Site, exemplifies the threats to Yemen's architectural and urban heritage. Known as the "Manhattan of the Desert" due to its high-rise mudbrick buildings, Shibam has suffered from both natural erosion and war-related damage.

As documented by UNESCO (2022), the organization has called for the preservation of traditional building techniques and community-driven restoration, highlighting the importance of cultural heritage for resilience and identity in post-conflict recovery.

4.3.3 Intangible Heritage: Oral Traditions and Cultural Identity

Yemen's intangible heritage—including oral poetry, music, craftsmanship, and spiritual rituals—is equally endangered. According to UNESCO's Intangible Cultural Heritage List, community participation is central to preserving these living traditions.

The registry process emphasizes:

- Local agency in documentation and transmission.
- The intergenerational value of intangible heritage in maintaining identity and cohesion.
- The cultural rights of minorities in conflict-affected areas.

4.3.4 UNESCO Field Mission to Sana’a (2023)

Between 12 and 17 May 2023, a UNESCO delegation conducted a mission to Sana’a, aiming to integrate heritage preservation with educational development. The mission, as reported by UNESCO (2023), focused on:

- Supporting local institutions in safeguarding endangered heritage.
- Developing heritage-integrated curricula.
- Encouraging civic engagement and cultural pride among youth.

This initiative illustrates UNESCO’s multidimensional approach, combining conservation, education, and civil society empowerment.

4.4. Conclusion on Yemen

UNESCO’s engagement in Yemen demonstrates how international organizations can play a critical role in crisis settings, especially when state mechanisms are weak or fragmented. By integrating cultural protection with development goals, such interventions reinforce community resilience and pave the way for eventual reconciliation and peacebuilding.

4.5. Comparative Conclusion and Recommendations

Dimension	Kurdistan (Iraq) – Legal Focus	Yemen – UNESCO/ Institutional Focus
Actors Involved	National governments and regional authorities	International institutions (UNESCO), civil society
Heritage Type Focused	Cultural identity through legal and political rights	Tangible and intangible heritage sites and practices
Main Tools Used	Constitutional law, minority protection laws	Preservation missions, community engagement, education
Challenges Identified	Ambiguities in law, lack of political inclusion	Conflict-related destruction, weak state infrastructure
Key Recommendations	Legal reform, inclusive governance	Holistic preservation strategies, integration with education

4.6. Final Reflections about literature review

This dual-perspective analysis illustrates that preserving cultural heritage in conflict zones requires more than technical restoration—it demands legal recognition, institutional support, and community empowerment. Whether through the legal frameworks in Kurdistan or UNESCO’s multidimensional engagement in Yemen, heritage preservation can act as a catalyst for identity, cohesion, and long-term peace.

Chapter 5

Report of the Online Focus Groups with Kurdish and Yemeni HEIs

5.1 Data Analysis

Thematic analysis was employed as the primary analytical approach for the focus groups discussions (FGD). Initial coding involved careful reading of transcripts of all the FGD to identify recurring themes and sub-themes. Subsequent categorization refined these into coherent thematic groups. Comparative analysis was conducted to highlight similarities and differences between Kurdish and Yemeni universities. Representative quotations were selected to illustrate each identified theme and sub-theme effectively, ensuring authentic representation of participants' voices.

5.2 Ethical Considerations

Ethical protocols were followed, with informed consent obtained from all participants prior to discussion. Confidentiality and anonymity were assured, and participants were informed of their right to withdraw at any stage of the study without repercussions.

5.3 Thematic Analysis

5.3.1 Curriculum Balance: Tangible vs. Intangible Heritage

Universities in KRG and Yemen have historically prioritized the preservation and study of tangible cultural heritage—such as archaeological sites, historical architecture, monuments, and physical artifacts—while often neglecting intangible cultural heritage (ICH), including oral traditions, performing arts, social practices, rituals, and indigenous knowledge systems. This imbalance reflects not only longstanding academic biases but also practical challenges, such as limited funding, religious or political sensitivities, and rigid curriculum structures that favour material culture. Intangible heritage, being dynamic and deeply embedded in community identity, resists standardization and is therefore more difficult to document, teach, and assess using conventional academic methodologies.

Consequently, intangible practices are frequently marginalized, receiving only superficial mention or being completely excluded from heritage and cultural studies programs. One representative from University of Zakho said: “Even when we like having attention given to intangible heritage, the majority of the attention goes to tangible heritages”. Key barriers include a lack of faculty with specialized training in ICH methodologies, inadequate time allocation within existing course schedules, and insufficient institutional commitment to community-based or experiential learning approaches. Moreover, many universities struggle with funding constraints, which limit their ability to support fieldwork, guest lectures by tradition bearers, or the development of interdisciplinary programs that could properly engage with intangible heritage.

The neglect of intangible heritage in higher education has significant implications. It contributes to the erosion of living traditions, alienates minority

and indigenous communities from academic discourse, and fails to equip students with a holistic understanding of cultural diversity. However, some of the representatives from University of Duhok, admitted the following: “The courses emphasize tangible culture, although greater emphasis should be placed on intangible culture, including the cultural practices of minorities.” Participants consistently highlighted that curricula primarily focus on tangible heritage such as monuments, archaeological sites, and physical artifacts, neglecting the intangible aspects like oral traditions and rituals, like one representative from Soran University mentioned: “There are no dedicated courses or lessons in our curriculum that focus specifically and in detail on oral traditions, rituals, or performing arts.” This shows how participants acknowledged a significant gap, emphasizing the richness and diversity of intangible heritage, and expressed a need for deeper integration within curricula. In this regard, participants advocated creating dedicated academic modules and practical sessions to effectively integrate intangible heritage.

5.3.2 Representation of Cultural Heritage and Minority Cultures

Minority heritage often remains marginalized due to political tensions, societal biases, and curricula predominantly focused on majority cultures. Participants highlight systematic exclusion affecting communities such as Yazidis, Christians, and Assyrians in Kurdistan, as well as Jews and Akhdam in Yemen. They identify sociopolitical barriers—including fear of conflict, dominance by majority cultures, and government neglect—as factors reinforcing this exclusion. To address these issues, participants advocate for dedicated courses highlighting minority heritage, community-focused cultural events, and greater involvement of minority communities in curriculum design.

Subtheme 5.3.2.1 Insufficient Curriculum Coverage

Participants identified a lack of explicit representation of minority groups, stressing that this omission limits comprehensive understanding of cultural heritage. A representative from Zakho University said: “The curricula do not pay attention to Yazidi heritage”, as well as from Soran University: “Minority cultures are only partially and briefly covered. Some aspects of the intangible heritage of minorities are mentioned in a few lectures, but this is not a central or integrated part of the curriculum.” Also from Sulaimani University : “Individuals from minority communities—such as the Yazidi and Kaka’i—often feel unable to openly express their identities.”

Subtheme 5.3.2.2 Social and Institutional Barriers to Inclusion

Participants noted societal sensitivities, institutional reluctance, and broader political factors hindering comprehensive minority inclusion, such as in the

word of a representative from Soran University: "Some minorities are sensitive topics. Schools are afraid to teach about them because it might cause problems or conflicts."

On another note, for participants from University of Taiz in Yemen: "the avoidance of extensive discussions about minorities is often justified by a desire to preserve Yemeni society's unity and cohesion".

5.3.3 Heritage Preservation and Public Engagement

Current curricula are perceived as overly theoretical, lacking sufficient real-world applications. Participants emphasized the importance of integrating heritage preservation into tourism and economic activities, as well as supporting student-led initiatives aimed at practical heritage preservation.

A notable gap exists between theory and practice, with participants highlighting the absence of hands-on training in preservation techniques and practical involvement in community projects. Additionally, the economic potential of heritage-related tourism and traditional crafts remains largely untapped, suggesting missed opportunities for sustainable development. Finally, enhancing student and community engagement through activities such as field visits, digital documentation efforts, and cultural festivals was proposed as an effective way to strengthen connections between academic institutions and wider society.

In this context, participants indicated inadequacies in curricula regarding students' practical preparedness to engage in heritage preservation effectively, as a faculty member from Sulaimani University admitted that the University has not effectively equipped students with understanding necessary to respect cultural heritage... a fundamental philosophical shift is required".

Participants emphasized universities' potential to bridge the gap between heritage education and broader community involvement, enhancing public awareness and heritage appreciation, as Zakho university representative stressed out that the curriculum should be integrated with the job market and tourism. "Universities can involve local communities in their curricula by inviting elders or oral heritage keepers to participate in classes." This was the proposal from Soran University.

Heritage was recognized as a valuable resource for economic and sustainable development by all the DGD participants from Kurdistan Region of Iraq and Yemen, needing a practical approach in curricula to equip students with relevant skills. "Heritage can be understood as part of the cultural economy, contributing to job creation, revitalizing local communities, and promoting sustainable development", the words of one of the representatives from University of Taiz in Yemen, as well as from Aden University who clearly said that "it is important to strengthen the connection between heritage and economic reality and leverage it to support sustainable development." Not only Yemeni universities are in favour to strengthen these synergies and linkages between cultural heritage preservation in the curricula and public engagement for the promotion of

local sustainable development, but also Kurdish universities representatives involved in the FGD, outlined the significance role of tourism in preserving and transmitting cultural identities, as University of Sulaimani admitted.

5.3.4 Heritage as a Tool for Social Cohesion

Heritage is frequently portrayed as a unifying force, yet it often overlooks societal diversity. In conflict-affected regions, heritage possesses significant but underutilized potential for fostering peace, particularly if educational curricula explicitly incorporate inclusivity.

Central to this discussion is the tension between promoting a unified national identity through heritage narratives and genuinely recognizing societal pluralism. Heritage has substantial peacebuilding capacity, as it can encourage reconciliation by facilitating shared cultural dialogue among diverse groups. However, realizing this potential is often hindered by factors such as religious intolerance, prevailing political tensions, and institutional resistance to narratives that critically address historical complexities.

Universities struggle with inadequate resources, bureaucratic hurdles, and outdated teaching methods. Structural reforms (e.g., budget allocation, teacher training) are deemed essential.

Participants from Sulaimani University identified institutional rigidity, outdated educational policies, and the centralized student placement system managed by the Ministry of Higher Education and Scientific Research as significant challenges limiting cultural interaction and heritage appreciation.

Participants noted also the lack of critical and analytical perspectives, advocating for a more comprehensive understanding of heritage as dynamic and multidimensional. "Curricula lack a critical perspective that addresses heritage from its complex angles, such as historical conflicts and sectarian tensions", as stated by a representative from University of Taiz.

5.3.5 Heritage as National Identity and Reinforcing Collective Identity (Yemeni Universities Only)

Participants in Yemeni universities described cultural heritage as crucial for national cohesion, asserting its role in building a unified national identity. "Heritage, with its meanings and values, is not just a static past but a living symbolic force used to reproduce identity", participant from University of Taiz stated, as well as University of Aden: "Courses highlight heritage as a unifying element that reflects the shared history and culture among all segments of society".

5.3.6 Theoretical Emphasis with Limited Practical Training (Yemeni Universities Only)

Participants identified theoretical acknowledgment without adequate practical implementation or training linking heritage to economic and tourism sectors. “The connection between heritage and tourism or economic development remains weak in research and theoretical approaches”, according to a representative from University of Taiz and this is because according to a representative from University of Aden “the curricula address the relationship between heritage and economic development theoretically... practical training or applied projects remain limited.”

5.4 Kurdistan vs. Yemen: Key Comparisons

Theme	Kurdistan Universities	Yemeni Universities
Minority Inclusion	Openly acknowledge exclusion; demand reforms (e.g., Yazidi heritage courses).	Deny/minimize minority distinctions (“melted into society”); avoid sensitive topics.
Tangible vs. Intangible	Explicitly critique imbalance; seek workshops on intangible practices.	Focus on national unity; intangible heritage seen as “folk trivia” (e.g., Taiz University).
Social Cohesion	Link heritage to peacebuilding (e.g., “coexistence lessons” in Zakho University).	Frame heritage as monolithic identity; silence on minority roles in unity.
Practical Engagement	Propose joint projects with communities (e.g., Lalish Temple visits).	Highlight economic potential (e.g., crafts, tourism) but lack implementation.
Structural Barriers	Cite political/religious tensions and curriculum rigidity.	Emphasize war impacts and institutional resistance to critical narratives.

5.4.1 Curriculum Imbalance

Kurdistan (Soran University): “Courses cover tangible heritage through subjects like ‘Archaeological Architecture’... intangible heritage is mentioned briefly without focus.”

Yemen (Taiz University): “Material symbols like traditional clothing are studied... but daily practices like food rituals are ignored as ‘trivial’”

5.4.2 Minority Exclusion

Kurdistan (Zakho University): "A Yazidi professor asked: Why have we failed to teach Yazidi heritage?... but minorities themselves sometimes avoid sharing their culture."

Yemen (Aden University): "The dean claimed minorities 'melted into society'... attendees later admitted Akhdam heritage is excluded."

5.4.3 Practical Gaps

Kurdistan (Duhok University): "Field visits focus on antiquities, not rituals... We lack time and resources to teach preservation."

Yemen (Taiz University): "Discussions remain theoretical... students aren't trained to see heritage as an economic resource."

5.4.4. Social Cohesion

Kurdistan (Sorani University): "Heritage is a bridge for dialogue... Respecting minority traditions reduces conflict."

Yemen (Aden University): "Proverbs and folk songs unify Yemenis... but minority stories are 'unnecessary'."

5.4.5 Institutional Challenges

Kurdistan (Zakho University): "The digital generation needs visual tools... We teach with an 'old mentality'."

Yemen (Taiz University): "War halted our heritage projects... Without ministry support, reforms fail."

5.5 Key Insights of the FGD Analysis

The detailed exploration of these themes and subthemes reveals notable differences in approach and emphasis between Kurdish and Yemeni universities. Kurdish universities explicitly address gaps in minority representation and intangible heritage, advocating openly for improvement, while Yemeni institutions generally approach minority inclusion cautiously, reflecting institutional and societal constraints. Both regions share common challenges around practical integration of heritage education and advocate for stronger community engagement, critical approaches, and supportive institutional frameworks.

Both regions share some common challenges in terms of addressing theoretical curricula to be more practical and linked to the labour market needs, as well as resources shortages, at financial and human levels, as well as the need to improve community-university partnership. Both regions need to launch curriculum reforms that balance tangible/intangible heritage, integrate minorities, and leverage heritage for peacebuilding and development.

Kurdistan shows stronger momentum for change, while Yemen's efforts are stymied by political fragility and social avoidance of diversity.

Chapter 6

Recommendations for the Update and Review of the 12 Selected Existing Cultural Heritage Curricula

6.1 Integrating Intangible Cultural Heritage (ICH) of Minority Groups into University Curricula

- Develop courses or modules focused on the oral histories, languages, rituals, and living practices of minority communities (e.g., Yazidis, Assyrians, Zaydi and Hadhrami traditions)
- Encourage collaboration with local knowledge holders to ensure authenticity and community involvement in curriculum design
- Promote Culturally Inclusive Pedagogical Frameworks
- Redesign curricula to reflect the region's diverse cultural landscape, ensuring that academic programs do not marginalize non-dominant heritage narratives
- Establish dedicated research and teaching units focused on ICH, cultural identity, and post-conflict heritage revival.

6.2 Strengthening Capacity for Cultural Heritage Documentation and Protection

- Train students and faculty in documentation techniques for endangered ICH, especially in areas affected by war, displacement, and climate change
- Position cultural heritage as a tool for reconciliation, social healing, and identity reconstruction in post-conflict settings
- Encourage interdisciplinary projects that address the destruction and recovery of heritage through archival research, oral history, and digital reconstruction
- Leverage Digital Humanities for Preservation and Dissemination
- Develop regionally relevant digital platforms to archive endangered languages, oral traditions, songs, and storytelling practices
- Promote collaborations between IT departments and humanities faculties to support digital recording and mapping of heritage across remote or insecure regions.

6.3 Embedding Cultural Heritage in Sustainable Development and Tourism Policies

- Support community-led heritage tourism projects that empower artisans, promote indigenous knowledge systems, and generate local income.
- Ensure that tourism development is sensitive to cultural integrity, especially in vulnerable or historically marginalized communities
- Organize public awareness campaigns and university events (seminars, exhibitions, documentaries) that highlight the value of ICH for cultural identity and peacebuilding.

6.4 Promote Gender-Inclusive Heritage Practices

- Address the gendered dimensions of ICH by documenting and supporting the roles of women in traditional practices, storytelling, and craftwork.
- Encourage gender-balanced participation in cultural decision-making and heritage management within academic and governmental institutions.

6.5 List of selected subjects by each of the 6 partner HEIs from Kurdistan Region of Iraq and Yemen to be updated in WP3

The 6 partner HEIs from Kurdistan Region of Iraq and Yemen, following the Validation online sessions held on June 17 and July 3rd, were able to identify and select, on the basis of the analysis and assessment of the cultural heritage curricula within the WP2 report, the following two courses in each of the 6 partner universities. These 12 modules are those that will be updated and reviewed under the WP3 of the TRANSITION project.

Aden University

Introduction to Archaeology
Modern History of Yemen

Taiz University

Social and Cultural Anthropology
Cultural Sociology

Soran University

Preservation and management cultural heritages
Sociology of Religion

University of Sulaimani

History of Kurdish Art
Kurdology

Zakho University

Orientalism
Kurdology and Genocide

University of Duhok

Modern History of Kurds
Heritage

Chapter 7

Step Forward: Analysis of Training Needs for the Wp4 Training Activities

7.1 Training Needs for Inclusive Cultural Heritage Education

7.1.1 General Module: Foundations and Methodological Framework

This introductory module will provide participants with a comprehensive foundation in the principles, global frameworks, and interdisciplinary methodologies relevant to cultural heritage education. The aim is to align local heritage discourse with global development agendas, while foregrounding the specific challenges and opportunities in post-conflict and minority-rich contexts.

Subcomponents:

- a) **Sustainable Development Goals (SDGs):** Overview of the UN 2030 Agenda, with emphasis on SDG 4 (Quality Education), SDG 11.4 (Protecting World Cultural and Natural Heritage), and SDG 16 (Peace, Justice and Strong Institutions), highlighting the role of cultural heritage in sustainable and inclusive development.
- b) **Cultural Heritage and the SDGs:** In-depth analysis of how cultural heritage intersects with sustainability, resilience, peacebuilding, and identity formation, especially in conflict-affected areas.
- c) **Minorities and the SDGs:** Focus on the rights and cultural contributions of minority communities, with a specific lens on SDG 10 (Reduced Inequalities), and frameworks such as UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.

7.1.2 Specialized Modules: The Cultural Heritage of Minority Communities

These modules can offer focused, thematic training on the documentation, protection, and interpretation of minority cultural heritage. They are designed to reflect the region's complex cultural fabric and to equip participants with both theoretical grounding and practical tools.

Subcomponents:

- a) **Tangible Unmovable Heritage:** Preservation and interpretation of sites, monuments, religious structures, and cultural landscapes of minority communities (e.g., Lalish, Mar Mattai Monastery, Old City of Sana'a). Topics include heritage mapping, risk assessment, and site-based education.
- b) **Tangible Movable Heritage:** Handling, cataloguing, and conserving cultural objects such as manuscripts, artifacts, archival materials, and family heirlooms. Emphasis on ethical collection practices, digital documentation, and local museum development.
- c) **Intangible Cultural Heritage (ICH):** Identification and safeguarding of oral

traditions, languages, social practices, festivals, and belief systems. Training will include participatory documentation, intergenerational knowledge transfer, and collaboration with community custodians.

7.1.3 Pedagogical Innovation and Inclusive Teaching Methods

Recognizing the need to move beyond content reform, this component focuses on rethinking pedagogical approaches to make heritage education more inclusive, participatory, and relevant to local contexts.

Key Elements:

- Introduction to student-centred learning models that position students as active agents and co-creators of knowledge.
- Integration of community-based learning and fieldwork as core instructional strategies.
- Training in the development of inclusive classroom practices where diverse cultural voices are reflected and valued.
- Exploration of digital teaching tools for storytelling, heritage mapping, and virtual exhibitions.

7.1.4 Structural and Systemic Needs

To ensure effective implementation and long-term sustainability of the training initiative, the following systemic barriers must be addressed:

Resource Gaps:

- Urgent need for investment in teaching materials, qualified instructors, and institutional infrastructure.
- Limited access to up-to-date research, technological tools, and multilingual resources tailored to the region.

Policy and Institutional Support:

- Absence of national or regional strategies integrating cultural heritage into higher education.
- Lack of official curricular guidelines or incentives to support reform efforts by universities.

Digital Divide:

- Significant generational and infrastructural gaps hinder the adoption of digital platforms for teaching and preservation.
- Need for faculty development programs focused on digital literacy and digital humanities applications.

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Annex 1:

Programme analyses in the Six Universities in the Kurdistan Region of Iraq and Yemen

1. Preliminary analysis of Zakho's modules

University: University of Zakho
Faculty: College of Humanities
Department: History
Module title: Kurdish Studies
Level: Undergraduate
Year and Semester: Y1-S1

Themes	Yes	No	Notes
What is the main focus of the module			This course is divided into two parts the first cover geography, borders, history, society, culture, arts, and the economy of Kurdistan and Kurd. The second cover Kurdish language and its literature; emergence of Kurdistan Regional Government (KRG), and fighting ISIS.
Does it cover cultural heritage?	Yes		Cover Kurdish history, society and arts, folklore ...etc.
Does it cover the Majority cultural heritage?	Yes		Focuses mainly on Kurdish majority heritage and identity.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like geography, historical sites, arts, and material culture.
Does it mention intangible culture heritages?	Yes		Includes folklore, music, language, oral traditions, and literature.
Does it cover the Minority cultural heritage?		No	There are no cover or mention to the minorities and there culture heritages at all
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			While the course seems to be tailored to emphasize Kurdish cultural understanding, it also serves, as required and mandated across all colleges and departments by the MHEaSR-KRG, as a potential path to integrate the cultural heritage (CH) of minorities, both at the tangible and intangible levels.

University: University of Zakho
Faculty: College of Humanities
Department: History
Module title: Medieval Europe
Level: Undergraduate
Year and Semester: Y1-S1

Themes	Yes	No	Notes
What is the main focus of the module			The course focuses on the political history of Medieval Europe, especially from the 5th to the 15th century, highlighting major ideas and events that shaped early European political systems, including the development of democratic constitutions.
Does it cover cultural heritage?	Yes		Covers medieval cultural life of Europe, art, literature, architecture, sculpture, painting, poetry, and prose..
Does it cover the Majority cultural heritage?	Yes		Focuses on dominant medieval European kingdoms and societies, particularly the "great man" history such as: Charlemagne; William the conqueror; Henry II ...etc.
Does it mention to tangible culture heritages?	Yes		Mentions Medieval Art and Architecture
Does it mention intangible culture heritages?	Yes		Covers mythology, philosophy, religious practices.
Does it cover the Minority cultural heritage?		No	No
Does it mention to tangible culture heritages?		No	No
Does it mention intangible culture heritages?		No	No
Note			The course covers cultural heritage of the mine Europe empires with no mentions to the minorities. Similar to most modules, it covers the history of the period under discussion from the perspective of the top of the social hierarchy, with rare coverage of lower societies or minorities.

University: University of Zakho
 Faculty: College of Humanities
 Department(s): History
 Module title: European thought
 Level: Postgraduate
 Year and Semester: Y1

Themes	Yes	No	Note
What is the main focus of the module		No	The module focuses on the intellectual, social, and institutional development of modern and contemporary European thought,
Does it cover cultural heritage?		No	cultural heritage is not the main focus of the module, in a rare area it touched upon in passing topics, such as traditions and customs of royal families, aristocracy, nobility, myths, and legends of Europe
Does it cover the Majority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Zakho
Faculty: College of Humanities
Department(s): History
Module title: Ancient Greece & Romans
Level: Postgraduate
Year and Semester: Y1-S1

Themes	Yes	No	
What is the main focus of the module			The course explores the political history of ancient Greece and Rome, focusing on Greece from the Archaic to Hellenistic periods and tracing the history of Rome from its rise to the fall of the Roman Empire in 476 CE.
Does it cover cultural heritage?	Yes		Covers cultural and social life, of Greeks and Romans
Does it cover the Majority cultural heritage?	Yes		Focuses on majority Greek and Roman societies with reference to the " women; slavery"
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like architecture, sculpture.
Does it mention intangible culture heritages?	Yes		Covers mythology, philosophy, drama, education system.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course covers aspects of Greeks and Romans CH. However it does not pay attention to the importance and ways the CH should preserve. Moreover it looks to topic from center point of view or majority perspective. In a short the minority been totally ignored.

2. Preliminary analysis of Soran University's modules

University: Soran University
 Faculty: Faculty of Arts
 Department: History
 Module title: Ancient History of Iraq and Iran
 Level: Undergraduate
 Year and Semester: Y1-S2

Themes	Yes	No	Notes
What is the main focus of the module			This course examines archaeological sites, religious practices, artistic expressions, literature, and the development of writing in Mesopotamia. By that point, it has included the intangible legacy of the majority.
Does it cover cultural heritage?	Yes		Covers ancient Iraq and Iran history, society and arts...etc.
Does it cover the Majority cultural heritage?	Yes		Focuses mainly on Iran and Iraq majorities heritage and identity, and their religious life.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like geography, historical sites, arts, and material culture.
Does it mention intangible culture heritages?	Yes		Includes language, religion, and literature.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: Soran University
 Faculty: Faculty of Arts
 Department: History
 Module title: The Ancient Civilization in Kurdistan
 Level: Undergraduate
 Year and Semester: Y1-S2

Themes	Yes	No	Notes
What is the main focus of the module			This module will cover several subjects, including the history of ancient Kurdish kingdoms and their languages. Their religious and some archaeological sites will be examined. It encompasses both tangible and intangible heritage of the majority during that period.
Does it cover cultural heritage?	Yes		Covers Kurdish cultural life, art, literature, and architecture.
Does it cover the Majority cultural heritage?	Yes		Covers most of ancient Kurdish cultural and heritage.
Does it mention to tangible culture heritages?	Yes		Mentions ancient Kurdish historical and archaeological places.
Does it mention intangible culture heritages?	Yes		Mentions Kurdish history, religion, worship, language and art.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The module examines the cultural heritage of the majority communities in Kurdistan.

University: Soran University
 Faculty: Faculty of Arts
 Department: History
 Module title: Writing and Akkadian Language
 Level: MA
 Year and Semester: Y1-S2

Themes	Yes	No	Note
What is the main focus of the module	Yes		This module addresses the intangible heritage of the Akkadians, with a particular emphasis on the Akkadian language.
Does it cover cultural heritage?	Yes		Covers Akkadian cultural life, art, literature, and architecture.
Does it cover the Majority cultural heritage?	Yes		Covers the majority cultural heritage of Akkadian.
Does it mention to tangible culture heritages?	Yes		Covers the confirmation writing, the tools used, and the techniques
used in preparing clay tablets			
Does it mention intangible culture heritages?	Yes		Mentions the language of Akkadian, with its grammar and nouns.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course focuses more on the Akkadian history and, language, with majority tangible and intangible cultural heritage.

University: Soran University
 Faculty: Faculty of Arts
 Department: History
 Module title: The History and Civilization of Greece and Rome
 Level: MA
 Year and Semester: Y1

Themes	Yes	No	Note
What is the main focus of the module		No	The module emphasizes the intellectual, social, political, and institutional evolution of Greece and Rome.
Does it cover cultural heritage?	Yes		Covers the cultural heritage of ancient Greece and Rome. In addition, an administrative system, science and literature.
Does it cover the Majority cultural heritage?	Yes		Mentions the majority culture life of Greece and Rome.
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?	Yes		Mentions the religion, political and administrative system, literature, and arts, with mentioning religious life in Rome and Greece as well.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			This module does not talk about majority and minority in Iraq, although there are many benefits to understanding the culture and heritage of ancient Greece and Rome.

University: Soran University
 Faculty: Faculty of Arts
 Department: History
 Module title: The Ancient History of Kurds
 Level: MA
 Year and Semester: Y1

Themes	Yes	No	
What is the main focus of the module			The module examines the heritage of both dominant and minority communities throughout history. It encompasses both tangible and intangible Kurdish heritage.
Does it cover cultural heritage?	Yes		Covers the cultural and social life of ancient Kurds.
Does it cover the Majority cultural heritage?	Yes		Focuses on majority-Kurdish societies.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like ancient historical places, and architecture.
Does it mention intangible culture heritages?	Yes		The module covers the old Kurdish culture, administrative aspects, and the relationships between other Kurdish tribes and civilizations.
Does it cover the Minority cultural heritage?	No		
Does it mention to tangible culture heritages?	No		
Does it mention intangible culture heritages?	No		
Note			The course does not cover all aspects of the history of ancient Kurds.

University: Soran University
Faculty: Faculty of Arts
Department: Sociology
Module title: Sociology of religion
Level: Undergraduate
Year and Semester: Y2-S1

Themes	Yes	No	Notes
What is the main focus of the module			The course explores the role of religion as a social phenomenon, focusing on its influence within society and its interaction with social structures. It covers key sociological theories by thinkers, and examines topics such as religious reform in Europe, religion and identity, religious fundamentalism, and the role of religion in Kurdistan as a case study.
Does it cover cultural heritage?	Yes		Partially — While the course does not directly focus on cultural heritage, it indirectly addresses it through the study of religion's role in shaping collective beliefs, traditions, and identity, which are key components of intangible heritage.
Does it cover the Majority cultural heritage?	Yes		The course discusses the role of religion in society, which in contexts like Kurdisan may reflect elements of the majority's religious and cultural traditions.
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?	Yes		indirectly — By exploring religious practices, rituals, beliefs, and their societal roles, the course touches on aspects of intangible cultural heritage.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course focuses on studying the role of religion in shaping cultural identities and social traditions, addressing how religion influences intangible cultural heritage such as customs and rituals. Although the course does not directly discuss cultural heritage, it highlights the role of religion in shaping the cultural heritage of minorities, especially in diverse societies like Kurdistan, contributing to the understanding of the challenges minorities face in preserving their cultural heritage.

University: University of Soran
 Faculty: Faculty of Arts
 Department: Sociology
 Module title: Society and Religion
 Level: Undergraduate
 Year and Semester: Y2-S2



Themes	Yes	No	Notes
What is the main focus of the module			The course focuses on studying the relationship between religion and society, with an emphasis on the impact of religion in shaping social identities and interactions of individuals and groups within different contexts. It covers concepts such as the sociology of religion and the role of religion in defining social values and social structure, in addition to studying the influence of religions and beliefs on communities. The course also addresses various theories for understanding religion and its relationship with culture, encouraging critical discussion on this relationship through diverse academic activities.
Does it cover cultural heritage?	Yes		The course covers cultural heritage in a general sense, addressing various aspects of cultural heritage, but it does not focus on a specific type
Does it cover the Majority cultural heritage?	Yes		It refers to intangible cultural heritage in the context of certain cultural and artistic practices related to different communities.
Does it mention to tangible culture heritages?	Yes		indirectly, through topics like religious beliefs, rituals, and identity formation.
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course focuses on the study of cultural heritage, including both tangible and intangible heritage, with a special emphasis on cultural minorities and ways to preserve their heritage. It also addresses the impact of social and political factors on the heritage of these communities.

University: University of Soran
 Faculty : Faculty of Arts
 Department: Sociology
 Module title: Nationalism, Colonialism and Imperialism
 Level: Undergraduate
 Year and Semester: Y3-S1

Themes	Yes	No	Note
What is the main focus of the module			The course focuses on nationalism, colonialism, and imperialism, with an emphasis on their historical development and the impact on Kurdish nationalism. It explores the relationship between these concepts and examines post-colonialism, globalization, and multiculturalism, providing students with the tools to engage with these topics in both academic and political contexts.
Does it cover cultural heritage?			The course discusses the impact of nationalism, colonialism, and imperialism on various cultural identities, including the broader understanding of cultural heritage.
Does it cover the Majority cultural heritage?		No	
Does it mention to tangible culture heritages?	Yes		Yes, the course mentions tangible cultural heritage and focuses on how physical landmarks, monuments, and tangible cultural symbols have influenced national identity, as well as how these elements were impacted by colonial, imperial histories, and nationalist movements.
Does it mention intangible culture heritages?	Yes		The course refers to intangible cultural heritage by discussing identity, language, collective memory, and traditional practices within the context of nationalism, particularly Kurdish nationalism and its development under colonial and imperial influence.
Does it cover the Minority cultural heritage?	Yes		Yes, the course covers minority cultural heritage by focusing on Kurdish nationalism, which includes the historical, political, and cultural experiences of the Kurdish people as a minority group in the Middle East.

Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			This course examines nationalism, colonialism, and imperialism, focusing on their impact in the Middle East, especially on Kurdish identity. It highlights minority experiences and touches on intangible cultural heritage, such as identity and collective memory, within nationalist movements.



University: University of Soran
 Faculty : Faculty of Arts
 Department: Sociology
 Module title: Civil and Political Society in Kurdistan
 Level: Undergraduate
 Year and Semester: Y4-S2

Themes		No	Note
What is the main focus of the module	No		The course focuses on understanding the role of civil and political society in shaping Kurdistan's social and political landscape. It covers key political theories, such as liberalism and Marxism, and explores the interaction between politics and civil society. The course also addresses challenges like democracy-building and human rights protection in the context of ongoing conflicts, while providing tools to analyze political and social issues in the region.
Does it cover cultural heritage?		No	
Does it cover the Majority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course does not specifically cover cultural heritage or the cultural heritage of minorities. It does not address tangible or intangible cultural heritage, whether related to the majority or minorities. Therefore, the course does not include materials that focus directly on these topics.

3. Preliminary analysis of Duhok University's modules

University: University of Duhok
 Faculty: Collage of Humanitarian Sciences
 Department: Archaeology
 Module title: Islamic Coins
 Level: Undergraduate
 Year and Semester: Y3-S2

Themes	Yes	No	Note
What is the main focus of the module	Yes		This module examines the many forms of currency in antiquity, particularly focusing on the Sassanid, Byzantine, and ancient Roman eras, alongside the coins utilized in Iraq and Syria prior to the emergence of Islam and during the time of the Prophet and the Rashidun caliphate. It also references business centers and caravanserais.
Does it cover cultural heritage?	Yes		Covers cultural heritage, art, literature, and architecture.
Does it cover the Majority cultural heritage?	Yes		Covers the majority cultural heritage of Byzantine, and ancient Roman.
Does it mention to tangible culture heritages?	Yes		Covers the caravanserais and business places.
Does it mention intangible culture heritages?	Yes		Mentions the how to identify coins, types of coins and their characteristics.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course focuses more on the Sassanid, Byzantine, and ancient Roman coins, with majority tangible and intangible cultural heritage.

University : University of Duhok
 Faculty: Collage of Humanitarian Sciences
 Department: Archaeology
 Module title : Islamic Architecture
 Level : Undergraduate
 Year and Semester: Y2

Themes	Yes	No	Note
What is the main focus of the module	Yes		This course discusses Islamic architecture and the characteristics of Islamic architecture in Iraq, Egypt, and Syria during the Abbasid period, especially the Ayyubid period and earlier periods. It describes all aspects of construction, including caravanserais, bazars, mosques, schools, baths, palaces, and houses.
Does it cover cultural heritage?	Yes		Covers Islamic cultural heritage, art, and architecture.
Does it cover the Majority cultural heritage?	Yes		Covers the majority cultural heritage of the Abbasid Era.
Does it mention to tangible culture heritages?	Yes		Covers the bazars, mosques, schools, baths, palaces, and houses.
Does it mention intangible culture heritages?	Yes		Mentions the characteristics of Islamic architecture.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The course talks about the Islamic architecture, with majority tangible and intangible cultural heritage.

University: University of Duhok
 Faculty: Collage of Humanitarian Sciences
 Department: Archaeology
 Module title: Ancient Egypt and Levant
 Level: Undergraduate
 Year and Semester: Y4-S1

Themes	Yes	No	Notes
What is the main focus of the module			This module covers the ancient history of Egypt and Syria (Sham), including ancient Egyptian architecture, monuments, pharaohs, pyramids, and the process of mummification.
Does it cover cultural heritage?	Yes		Covers the ancient history of Egypt and Syria (Sham).
Does it cover the Majority cultural heritage?	Yes		Focuses mainly on ancient Egypt and Sham majorities heritage and identity, and their religious life.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like ancient Egyptian architecture, monuments, pharaohs, pyramids, and the process of mummification.
Does it mention intangible culture heritages?	Yes		Mentions intangible cultural heritage such as art, and writing.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			This course aims to examine the extensive history of ancient Egypt and Syria by analyzing the many periods of the reign of the Egyptian pharaohs. Additionally, discuss the artistry, mummification practices, and architectural achievements of the ancient Egyptians.

University: University of Duhok
Faculty: Collage of Humanitarian Sciences
Department: Archaeology
Module title: Maintenance and restoration
Level: Undergraduate
Year and Semester: Y3-S2

Themes	Yes	No	Notes
What is the main focus of the module			This module discusses the restoration and renewal of monuments, as well as how to renew the remains of ancient architecture. This course focuses specifically on the restoration and renewal of currency, books, and other items from ancient culture.
Does it cover cultural heritage?	Yes		Covers cultural life, art, and architecture of Kurdistan.
Does it cover the Majority cultural heritage?	Yes		Covers some of ancient Kurdish cultural and heritage.
Does it mention to tangible culture heritages?	Yes		Mentions ancient archaeological places and cultural heritage
Does it mention intangible culture heritages?	Yes		Mentions art and methods to renew the remains of ancient architecture.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			The module examines the cultural heritage of the majority communities in Kurdistan by visiting the archeological places.

University: University of Duhok
 Faculty: Collage of Humanitarian Sciences
 Department: Archaeology
 Module title: Maintenance and restoration
 Level: Undergraduate
 Year and Semester: Y1-S2

Themes	Yes	No	
What is the main focus of the module			This course examines the ancient artistry of the inhabitants of Iraq and Kurdistan, particularly focusing on the techniques of pottery production, stamp creation, and the practices of writing and wall drawing. Which derive inspiration from archaeological artifacts and persistent cultures.
Does it cover cultural heritage?	Yes		Covers the cultural and social life of ancient Kurds.
Does it cover the Majority cultural heritage?	Yes		Focuses on majority-Kurdish societies.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like architecture, temples, reminded buildings, stamps, and clay tablets.
Does it mention intangible culture heritages?	Yes		Covers the art, culture, and literature of the civilizations of the ancient Kurdistan and Iraq.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

4. Preliminary analysis of Sulaimani University's modules

University: University of Sulaimani
Faculty: College of Basic Education
Department: Social Sciences
Module title: Ancient Kurdish History
Level: Undergraduate
Year and Semester: Y1-S1

Themes	Yes	No	Notes
What is the main focus of the module			The course emphasizes the early lifestyle in Kurdistan and the most important historical monuments, as well as examines the relationship between the ancient peoples of Kurdistan and their neighbouring nations and surrounding powers. It also highlights the political, social, and economic conditions of these ancient peoples. Furthermore, the course traces the emergence of the Kurdish nation in terms of language, culture, religion... etc. It also emphasizes the role Kurdish civilization played in shaping world civilization.
Does it cover cultural heritage?	Yes		Cover Kurdish history, language, culture, religion ...etc.
Does it cover the Majority cultural heritage?	Yes		Focuses mainly on Kurdish majority heritage and identity.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements such as Art, religion, geography, historical monuments...etc.
Does it mention intangible culture heritages?	Yes		Includes language, oral traditions, and literature.
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Sulaimani
 Faculty: College of Humanities
 Department: Philosophy and Cultural Research
 Module title: Comparative Religion Study
 Level: Undergraduate
 Year and Semester: Y-S1

Themes	Yes	No	Note
What is the main focus of the module			This course emphasizes the nature and cultural value of religious experience in human life, while also exploring the meaning and nature of spiritual and religious experiences in light of major theories on the subject. Additionally, it discusses the classification of religions.
Does it cover cultural heritage?		No	In this course, the primary emphasis is not on cultural heritage, but rather on religion and religious structures in general.
Does it cover the Majority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Sulaimani
 Faculty: College of Humanities
 Department: Philosophy and Cultural Studies
 Module title: Knowledge in Folklore and Mythology
 Level: Undergraduate
 Year and Semester: Y4-S1

Themes	Yes	No	Notes
What is the main focus of the module			The course emphasizes folklore and mythology, along with the cultural context connecting myth and folklore, and their importance in the production of knowledge.
Does it cover cultural heritage?	Yes		Cover Kurdish history, folklore and Mythology ...etc.
Does it cover the Majority cultural heritage?	Yes		Focuses primarily on Kurdish majority cultural heritage.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like Civilizations, Myth, Dreams ,Tragedy, Comedy...etc.
Does it mention intangible culture heritages?	Yes		Includes folklore, Dreams, Comedy...etc.
Does it cover the Minority cultural heritage?	Yes		It refers to the cultural heritage of Jews, Christians and Syrians
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Sulaimani
 Faculty: College of Humanities
 Department: Philosophy and Cultural Research
 Module title: Music, Knowledge and Power
 Level: Undergraduate
 Year and Semester: Y4-S1

Themes	Yes	No	Notes
What is the main focus of the module			This course emphasizes music, knowledge and power.
Does it cover cultural heritage?	Yes		Cover Kurdish music, folk songs, dances ...etc.
Does it cover the Majority cultural heritage?	Yes		It focuses primarily on the cultural heritage and music of the Kurdish majority, including styles such as Hawrami music, Siachamana, and the works of Hasan Zirak in Kurdish music.
Does it mention to tangible culture heritages?	Yes		Mentions tangible elements like folk songs, dances ...etc.
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

5. Preliminary analysis of the modules of University of Aden

University: University of Aden
 Faculty: College of Arts
 Department: Archaeology and Tourism
 Module title: Introduction to Ancient Yemeni Archaeology
 Level: Undergraduate
 Year and Semester: Y1/S1

Themes	Yes	No	
What is the main focus of the module			Provides an overview of Yemen's ancient civilizations, major archaeological sites, and the importance of protecting national heritage.
Does it cover cultural heritage?	Yes		
Does it cover the Majority cultural heritage?	Yes		
Does it mention to tangible culture heritages?	Yes		
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Aden
 Faculty: College of Arts
 Department: Archaeology and Tourism
 Module title: Introduction to Archaeology
 Level: Undergraduate
 Year and Semester: Y1/S1

Themes	Yes	No	Notes
What is the main focus of the module			Introduces the definition and objectives of archaeology, including archaeological evidence, dating methods, and the distinction between archaeology and history. Emphasizes fieldwork, documentation, and the role of archaeology in cultural preservation.
Does it cover cultural heritage?	Yes		The curriculum clearly cover the CH
Does it cover the Majority cultural heritage?	Yes		The curriculum does not make a clear distinction or reference to the cultural heritage of the majority or minority, so it is unclear whether it addresses it or not
Does it mention to tangible culture heritages?	Yes		It mention to archaeological artifact from different ages, and thr arachnological sites
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Aden
Faculty: College of Arts
Department: Archaeology and Tourism
Module title: Introduction to Tourism Studies
Level: Undergraduate
Year and Semester: Y1/S1

Themes	Yes	No	Notes
What is the main focus of the module			Explores the concept of tourism, its historical development, types (cultural, recreational, religious), and its economic and social impact. Also discusses the role of tourism institutions in development.
Does it cover cultural heritage?	Yes		It mention to different types of CH, such as cultural, religious, and how these might contribute to the economy
Does it cover the Majority cultural heritage?	Yes		The curriculum does not make a clear distinction or reference to the cultural heritage of the majority or minority, so it is unclear whether it addresses it or not
Does it mention to tangible culture heritages?	Yes		
Does it mention intangible culture heritages?	Yes		It veery briefly mention to intangible CH
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Aden
 Faculty: College of Arts
 Department: Archaeology and Tourism
 Module title: Cultural Tourism Resources in Yemen
 Level: Undergraduate
 Year and Semester: Y2/S1

Themes	Yes	No	Note
What is the main focus of the module			Identifies Yemen's cultural tourism resources such as historical sites, museums, crafts, and traditions. Discusses how these resources can be preserved and utilized for tourism.
Does it cover cultural heritage?	Yes		
Does it cover the Majority cultural heritage?	Yes		
Does it mention to tangible culture heritages?	Yes		
Does it mention intangible culture heritages?	Yes		
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			This subject seems to be one of the best module that the CH preservation for the majority and minority could be introduced.

University: University of Aden
 Faculty: College of Arts
 Department: Archaeology and Tourism
 Module title: Museology and Archaeological Excavation
 Level: Undergraduate
 Year and Semester: Y2/1

Themes	Yes	No	
What is the main focus of the module			Explores the history and function of museums, display techniques, and preservation. Covers excavation methods, ethics, and handling of artifacts.
Does it cover cultural heritage?	Yes		
Does it cover the Majority cultural heritage?	Yes		
Does it mention to tangible culture heritages?	Yes		
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Aden
 Faculty: College of Arts
 Department: Archaeology and Tourism
 Module title: Restoration and maintenance of antiquities
 Level: Undergraduate
 Year and Semester: Y3

Themes	Yes	No	
What is the main focus of the module			This course focuses on the conservation (restoration and maintenance) of archaeological objects made of inorganic materials, such as stone, pottery, glass, and metals. It examines how environmental factors affect their preservation and the requirements for protecting such artifacts both theoretically and practically.
Does it cover cultural heritage?	Yes		
Does it cover the Majority cultural heritage?	Yes		
Does it mention to tangible culture heritages?	Yes		
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

University: University of Aden
 Faculty: College of Arts
 Department: Archaeology and Tourism
 Module title: Introduction to Heritage Resource Management
 Level: Undergraduate
 Year and Semester: Y4/S2

Themes	Yes	No	
What is the main focus of the module			This course explores the concept, importance, and management of cultural and natural heritage, highlighting its vital role in sustainable development. It covers preservation methods, legal frameworks, and the contributions of organizations like UNESCO. Case studies from Yemen illustrate practical challenges and strategies in heritage management.
Does it cover cultural heritage?	Yes		
Does it cover the Majority cultural heritage?	Yes		
Does it mention to tangible culture heritages?	Yes		
Does it mention intangible culture heritages?		No	
Does it cover the Minority cultural heritage?		No	
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?		No	
Note			

6. Preliminary analysis of Taiz University's modules

University: University of Taiz
Faculty: College of Arts
Department: Sociology
Module title: General Anthropology
Level: Undergraduate
Year and Semester: Y1/S1

Themes	Yes	No	Note
What is the main focus of the module			This course aims to give students a basic understanding of social anthropology, including its origin, development, key areas, and its connection to other human sciences. It also provides an introduction to physical anthropology by covering general topics such as human races, primates, blood types, and research methods, along with the biological development of human traits. Additionally, the course introduces the concept of cultural anthropology, its historical beginnings, main schools, and leading scholars.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document

Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
 Faculty: College of Arts
 Department: Sociology
 Module title: Islamic Culture
 Level: Undergraduate
 Year and Semester: Y1/S1

Themes	Yes	No	Note
What is the main focus of the module			Yes, these topics may include aspects of cultural heritage, especially in sections related to the concept of Islamic culture, its sources, and contemporary issues such as women's rights and human rights in Islam, as they reflect elements of Islamic intellectual and cultural traditions. As for minorities, they are not mentioned directly, but they might be discussed indirectly in topics like globalization or human rights in Islam, depending on how the course content is presented. Overall, it is possible that the course touches on cultural heritage and perhaps minorities, but this cannot be confirmed without access to the full course details.

Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
Faculty: College of Arts
Department: Sociology
Module title: Foundation of sociology
Level: Undergraduate
Year and Semester: Y1

Themes	Yes	No	Note
What is the main focus of the module			These topics may include cultural heritage and minorities, especially in the discussion of the concepts of sociology and its directions. Research within modern schools of sociology, such as functionalist theory, the conflict school, and symbolic interactionism, can touch upon issues related to cultural heritage, particularly in contexts involving social relationships, cultural identity, and social minorities. Additionally, the conflict theory could address minority issues in the context of social and economic struggles.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
 Faculty: College of Arts
 Department: Sociology
 Module title: Social Welfare
 Level: Undergraduate
 Year and Semester: Y1



Themes	Yes	No	Note
What is the main focus of the module			Yes, these topics may involve cultural heritage and minorities, particularly in discussions about the religious roots of social care, especially the influence of Islam, which may address cultural heritage and support for different social groups. The content on social care in Islam could explore how it relates to minorities in Islamic society. Additionally, the development of social care in both the United Kingdom and the United States may touch upon the evolution of social support systems for cultural and social minorities. Overall, these themes could address cultural heritage and minorities, depending on how the course content is presented.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.



University: University of Taiz
Faculty: College of Arts
Department: Sociology
Module title: Social and Cultural Anthropology
Level: Undergraduate
Year and Semester: Y1

Themes		Note
What is the main focus of the module		these topics clearly include elements of cultural heritage, as social and cultural anthropology focus on the study of culture, social structures, and community relationships. Concepts such as culture, kinship, marriage, language, economic and political systems are closely tied to cultural traditions. Research methods like ethnography and case studies aim to understand various communities, including minority groups. Therefore, this content covers cultural heritage and may also involve the study of minorities, either directly or indirectly.
Does it cover cultural heritage?		Content not included in submitted document
Does it cover the Majority cultural heritage?		Content not included in submitted document
Does it mention to tangible culture heritages?		Content not included in submitted document
Does it mention intangible culture heritages?		Content not included in submitted document
Does it cover the Minority cultural heritage?		Content not included in submitted document
Does it mention to tangible culture heritages?		Content not included in submitted document
Does it mention intangible culture heritages?		Content not included in submitted document
Note		The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
Faculty: College of Arts
Department: Sociology
Module title: Social change
Level: Undergraduate
Year and Semester: Y2

Themes	Yes	No	Note
What is the main focus of the module			these topics may include aspects of cultural heritage, especially through the study of social change and related concepts such as development, progress, modernization, and globalization. Social change often impacts cultural heritage by influencing traditions, values, and identities. Topics like globalization and social mobility may also touch on the experiences of minority groups and the transformation or preservation of their cultural heritage. Therefore, while not explicitly mentioned, cultural heritage is likely to be involved in these areas.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
 Faculty: College of Arts
 Department: Sociology
 Module title: modern and contemporary theories
 Level: Undergraduate
 Year and Semester: Y2

Themes	Yes	No	Note
What is the main focus of the module			These topics may include cultural heritage and minorities, particularly through sociological theories that focus on social structure, interaction, conflict, and social roles. Conflict theory, for example, often addresses issues related to inequality and power, which are relevant to minority groups. Theories like role theory and symbolic interactionism explore how social and cultural identities are formed, which may involve aspects of cultural heritage. Additionally, phenomenology and ethnomethodology aim to understand individuals' experiences and perceptions, which can include how people view their cultural background and minority status. Therefore, while not explicitly stated, these theories can be applied to the study of cultural heritage and minorities.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
Faculty: College of Arts
Department: Sociology
Module title: Yamen Society
Level: Undergraduate
Year and Semester: Y2

Themes	Yes	No	Note
What is the main focus of the module			These topics may include cultural heritage and minorities, especially through the study of Yemeni society's social, political, and economic characteristics. Examining social changes and their impact on the social structure over time can reveal how minority groups and their cultural identities have been affected. Additionally, the social history of the Yemeni revolution may involve the roles and experiences of minorities, as well as the preservation or transformation of their cultural heritage. Therefore, while not explicitly stated, these topics are likely to address cultural heritage and minorities within the context of Yemeni society.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
Faculty: College of Arts
Department: Sociology
Module title: Arabic Society
Level: Undergraduate
Year and Semester: Y1

Themes	Yes	No	Note
What is the main focus of the module			The course focuses on studying contemporary social and political issues in Arab societies, analysing the emergence of the state and human thought, the impact of globalization on the Arab world, and the role of social values in contemporary Arab society. It also covers topics such as Orientalism, distinguishing between Orientalism and Orientalists, as well as the role of civil society in the Arab world and the challenges it faces. Finally, the course discusses contemporary events and issues affecting Arab societies.
Does it cover cultural heritage?			Content not included in submitted document
Does it cover the Majority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Does it cover the Minority cultural heritage?			Content not included in submitted document
Does it mention to tangible culture heritages?			Content not included in submitted document
Does it mention intangible culture heritages?			Content not included in submitted document
Note			The full course content is not available to us, so we cannot accurately determine whether it includes topics related to cultural heritage and minorities.

University: University of Taiz
 Faculty: College of Arts
 Department: Sociology
 Module title: Social and Cultural Anthropology
 Level: Postgraduate MA
 Year and Semester:

Themes	Yes	No	Note
What is the main focus of the module			This course focuses on the study of social and cultural anthropology in terms of fundamental concepts and classical theories, along with the analysis of social systems in traditional societies, such as kinship, marriage, political organization, law, and economic production. It also addresses mechanisms of exchange, money, religion, and socio-cultural change, with field applications derived from the Yemeni context and compared to similar phenomena in other societies, aiming to understand the diversity of social and cultural systems and how they form and evolve across different contexts.
Does it cover cultural heritage?	Yes		The course covers topics related to religion, society, and socio-cultural change, which are linked to cultural heritage.
Does it cover the Majority cultural heritage?	Yes		The course discusses traditional societies and social systems such as kinship, marriage, and law, which are part of the cultural heritage of the majority in those societies.
Does it mention to tangible culture heritages?		No	
Does it mention intangible culture heritages?	Yes		The course covers rituals, myths, and worship, which are considered part of intangible cultural heritage.
Does it cover the Minority cultural heritage?		No	

Does it mention intangible culture heritages?	Yes		the course addresses myths, rituals, and worship, which are forms of intangible cultural heritage.
Note			The course Related with social and cultural anthropology, covering the study of social and economic systems in traditional societies, as well as analyzing religion, law, and cultural changes. It highlights the concept of social exchange, money, and kinship, with field applications drawn from the Yemeni context. It emphasizes intangible cultural heritage, such as rituals and myths, and enhances the comprehensive understanding of cultural diversity and social development.



TRANSITION
PRESERVING THE
INTANGIBLE CULTURAL
HERITAGE OF
MINORITY
COMMUNITIES

WP2.

Glossary

Aim of the Glossary

The scope of the WP2 Glossary is to explain and standardize concepts and terminology related to higher education system, to learning mobility and credit recognition as well as to university structures. In the framework of the project, it aims at making understandable to everyone (the partners and the general audience) the used language and to have all the same level of knowledge. It provides a definition for the most frequently used terms and a reference of the sources used to compile the document.

The intent of this Glossary is to familiarize readers with terminology commonly encountered in educational settings. It is not an exhaustive, authoritative source; however, every attempt has been made to reference credible sources. It will be updated periodically to reflect shifts in language.

Beyond the project, it wants to be an instrument for the colleagues at Kurdish and Yemeni Universities for a common reference in the dialogue with the European HEIs, staying as a valuable reference even after the end of the project.

List of terms and concepts (in alphabetical order)

Academic recognition	<p>Approval of courses, qualifications, or diplomas from one (domestic or foreign) higher education institution by another for the purpose of student admission to further studies. Academic recognition can also be sought for an academic career at a second institution and in some cases for access to other employment activities on the labour market (academic recognition for professional purposes). As regards the European Higher Education Area, three main levels of recognition can be considered, as well as the instruments attached to them (as suggested by the Lisbon Convention and the Bologna Declaration): (i) recognition of qualifications, including prior learning and professional experience, allowing entry or re-entry into higher education; (ii) recognition of short study periods in relation to student mobility, having as the main instrument the ECTS (European Credit Transfer System); (iii) recognition of full degrees, having as the main instrument the Diploma Supplement.</p> <p>Source: Vlăsceanu L., et al., Quality Assurance and Accreditation: A Glossary of Basic Terms and Definitions, Papers on Higher Education, UNESCO-CEPES 2004.</p>
Access	<p>Certain qualifications convey the holder with the right to access specific qualifications/ courses/programmes at a particular education level within the education system in which the qualification was taken. For instance a first cycle degree usually provides access to second cycle studies.</p> <p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p>

Accreditation	The process by which a (non-)governmental or private body evaluates the quality of a higher education institution as a whole or of a specific educational programme in order to formally recognise it as having met certain pre-determined minimal criteria or standards. The result of this process is usually the awarding of a status (a yes/no decision), of recognition, and sometimes of a license to operate within a time-limited validity. The process can imply initial and periodic self-study and evaluation by external peers.
	Source: Vlăsceanu L., et al., Quality Assurance and Accreditation: A Glossary of Basic Terms and Definitions, Papers on Higher Education , UNESCO-CEPES 2004.
	Source: Quality Assurance Agency for Higher Education, Guidelines on the accreditation of prior learning , 2004.
Accreditation organisation	A designated competent authority which is legally entitled to accredit an institution, programme or module of study within the context of a national education system.
	Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes . Bilbao, Groningen, The Hague 2010.
Alternative Recognition	Alternative recognition may include:
	(i) recognition of the foreign qualification as comparable to a qualification of the host country, but not to that indicated by the applicant
	(ii) partial recognition of the foreign qualification;
	(iii) full or partial recognition of the foreign qualification subject to the applicant successfully taking additional examinations or aptitude tests;
	(iv) full or partial recognition of the foreign qualification at the end of a probationary period, possibly subject to specified conditions.

	Source: Council of Europe/ UNESCO, Revised recommendation on criteria and procedures for the assessment of foreign qualifications , 2010.
Assessment methods	The total range of methods used to evaluate the learner's achievement in a course unit or module. Typically, these methods include written, oral, laboratory, practical tests/ examinations, projects, performances and portfolios. The evaluations may be used to enable the learners to evaluate their own progress and improve on previous performance (formative assessment) or by the institution to judge whether the learner has achieved the learning outcomes of the course unit or module (summative assessment).
	Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes . Bilbao, Groningen, The Hague 2010.
Awarding body	Body issuing qualifications (certificates, diplomas or titles) that formally recognises the learning outcomes (knowledge, skills and/or competences) of an individual, following an assessment and validation procedure.
	Source: CEDEFOP, Glossary. Quality in education and training , 2011.
Awarding institution	A university or other higher education institution which awards degrees, diplomas, certificates or credits at tertiary level.
	Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes . Bilbao, Groningen, The Hague 2010.

Background Paper (refugees)	In cases where refugees, persons in a refugee-like situation or others for good reason cannot document the qualifications they claim, competent recognition authorities are encouraged to create and use a “background paper” giving an overview of the qualifications or periods of study claimed with all available documents and supporting evidence.
	The “background paper” is intended to be a tool
	- for the competent recognition authorities to reconstruct the educational background of the refugee in order to facilitate the assessment;
	- for the refugee to affirm his or her academic achievements towards other evaluating bodies, like higher education institutions and employers, in order to gain access to further studies or appropriate employment.
	Source: Council of Europe/UNESCO, Recommendation on Criteria And Procedures for the Assessment of Foreign Qualifications , 2010.
Collaborative Arrangements	Collaborative arrangements, such as: franchising, twinning, joint degrees, whereby study programmes, or parts of a course of study, or other educational services of the awarding institution are provided by another partner institution;
	Source: Council of Europe/UNESCO, Code of Good Practice in the Provision of Transnational Education, 2007.

Competence	<p>A dynamic combination of cognitive and metacognitive skills, knowledge and understanding, interpersonal, intellectual and practical skills, ethical values and attitudes. Fostering competences is the object of all educational programmes. Competences are developed in all course units and assessed at different stages of a programme. Some competences are subject-area related (specific to a field of study), others are generic (common to any degree course). It is normally the case that competence development proceeds in an integrated and cyclical manner throughout a programme.</p>
	<p>Source: European Commission, ECTS Users' Guide, 2009.</p>
Competent authority	<p>Person or organisation that has the legally delegated or invested authority, capacity, or power to perform a designated function.</p>
	<p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p>
Course unit	<p>A self-contained, formally structured learning experience. It should have a coherent and explicit set of learning outcomes, expressed in terms of competences to be obtained, and appropriate assessment criteria. Course units can have different numbers of credits.</p>
	<p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p>
Credential evaluation	<p>Comparing and assessing foreign qualifications.</p>
	<p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p>

Credit	Quantified means of expressing the volume of learning based on the workload students need in order to achieve the expected outcomes of a learning process at a specified level.
	Source: European Commission, ECTS Users' Guide , 2009.
Credit Mobility	The mobility of an exchange student, who stays at a host institution for a period, during which s/he can carry out activities awarding academic credits, which are then recognized by the home institution
	Source: ECT user guide 2015 https://ehea.info/media.ehea.info/file/ECTS_Guide/00/0/ects-users-guide-2015_614000.pdf
Credit system	A credit system makes it possible to divide a qualification into units or into partial objectives the objectives of a programme of vocational and educational training. Each unit is defined in terms of knowledge, skills and competences (KSC) and can be characterised by the relative level of the learning outcomes involved, which may be defined by a reference level and by its volume which may be expressed in points or other factors. Each unit may or may not be awarded separately.
	Source: European Commission, European Credit System for Vet – Technical Specifications. Report of the Credit Transfer Technical Working Group , 2005.

Curriculum	<p>Inventory of activities related to the design, organisation and planning of an education or training action, including definition of learning objectives, content of programmes, methods (including assessment of learners and evaluation of programmes) and material, as well as arrangements for training teachers and trainers. The term 'curriculum' refers to the design, organisation and planning of learning activities; the term 'programme' refers to the implementation of these activities.</p>
	<p>Source : https://www.cedefop.europa.eu/sl/tools/vet-glossary/glossary/curriculum</p>
Degree Profile	<p>A Degree Profile describes the specific characteristics of an educational programme or qualification in terms of learning outcomes and competences, following an agreed format.</p>
	<p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p>
Degree programme	<p>A prescribed study programme leading to a formal qualification awarded by a higher education institution.</p>
	<p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p>
Degree mobility	<p>Learning mobility for degree purposes, even if only part of the programme is undertaken abroad, e.g. in a jointly delivered or jointly awarded degree programme. Where a mobile student enrolls for a complete course in another country or even another institution, this is often described as vertical mobility or programme mobility</p>
	<p>Source: ECT user guide 2015 https://ehea.info/media/ehea.info/file/ECTS_Guide/00/0/ects-users-guide-2015_614000.pdf</p>

Diploma Supplement	<p>The Diploma Supplement is an annex to the official degree/qualification designed to provide a description of the nature, level, context, content and status of the studies that were pursued and successfully completed by the holder of the degree/qualification. It is based on the model developed by the European Commission, Council of Europe and UNESCO/CEPES. The purpose of the supplement is to provide sufficient independent data to improve the international 'transparency' and fair academic and professional recognition of qualifications (diplomas, degrees, certificates etc).</p> <p>Source: European Commission, ECTS Users' Guide, 2009.</p>
Dublin descriptors	<p>The Dublin Descriptors provide very general statements of typical expectations of achievements and abilities associated with awards that represent the end of a Bologna cycle. General level descriptors have been developed for the 'short cycle within the first cycle' and the first, second and third cycle. The descriptors consist of a set of criteria, phrased in terms of competence levels, which enables to distinguish in a broad and general manner between the different cycles. The following five sets of criteria are distinguished:</p> <p>The Dublin descriptors have been developed by an international group of experts, which has named itself the Joint Quality Initiative (JQI). The work of the JQI and Tuning is considered complementary by both parties.</p> <p>Source: European Commission, ECTS Users' Guide, 2009.</p>

<p>European Credit Transfer and Accumulation System (ECTS)</p>	<p>ECTS is a learner-centred system for credit accumulation and transfer based on the transparency of learning outcomes and learning processes. It aims to facilitate planning, delivery, evaluation, recognition and validation of qualifications and units of learning as well as student mobility. ECTS is widely used in formal higher education and can be applied to other lifelong learning activities.</p>
	<p>Source: European Commission, ECTS Users' Guide, 2009.</p>
	<p>Source: CEDEFOP, Glossary. Quality in education and training, 2011.</p>
<p>European Qualification Framework (EQF)</p>	<p>The European Qualifications Framework (EQF) acts as a translation device to make national qualifications more readable across Europe, promoting workers' and learners' mobility between countries and facilitating their lifelong learning. The EQF aims to relate different countries' national qualifications systems to a common European reference framework. Individuals and employers will be able to use the EQF to better understand and compare the qualifications levels of different countries and different education and training systems.</p>
	<p>Source: EU-EQF website: http://ec.europa.eu/education/lifelong-learning-policy/doc44_en.htm</p>
	<p>See also topic "Qualifications Frameworks" on page 35.</p>
<p>Formal Learning</p>	<p>Learning typically provided by an education or training institution, structured (in terms of learning objectives, learning time or learning support) and leading to certification. Formal learning is intentional from the learner's perspective.</p>
	<p>Source: European Commission, ECTS Users' Guide, 2009.</p>

Generic competences	Generic Competences are also called transferable skills or general academic skills. They are general to any degree programme and can be transferred from one context to another.
	Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.
Grades	Grades describe the quality of learning achievements and rate the performance of a student at a particular level.
	Source: European Commission, ECTS Users' Guide , 2009.
Informal learning	Learning resulting from daily life activities related to work, family or leisure. It is not structured (in terms of learning objectives, learning time or learning support) and typically does not lead to certification. Informal learning may be intentional but in most cases it is non-intentional (or "incidental"/random).
	Source: European Commission, ECTS Users' Guide , 2009.
Joint degrees	A joint degree should be understood as referring to a higher education qualification issued jointly by at least two or more higher education institutions or jointly by one or more higher education institutions and other awarding bodies, on the basis of a study programme developed and/or provided jointly by the higher education institutions, possibly also in cooperation with other institutions. A joint degree may be issued as:
	a. a joint diploma in addition to one or more national diplomas,
	b. a joint diploma issued by the institutions offering the study programme in question without being accompanied by any national diploma

	<p>c. one or more national diplomas issued officially as the only attestation of the joint qualification in question.</p> <p>Source: Council of Europe/UNESCO-CEPES, Recommendation on the Recognition of Joint Degrees, 2004.</p>
Joint programme	<p>A joint programme is a programme offered jointly by different higher education institutions irrespective of the degree (joint, multiple and double) awarded.</p> <p>Source: ECA, Principles for accreditation procedures regarding joint programmes, 2007.</p>
Learner	<p>An individual engaged in a learning process (formal, non-formal or informal learning).</p> <p>Source: European Commission, ECTS Users' Guide, 2009.</p>
Learning outcome	<p>Learning outcomes are statements of what the individual knows, understands and is able to do on completion of a learning process. The achievement of learning outcomes has to be assessed through procedures based on clear and transparent criteria. Learning outcomes are attributed to individual educational components and to programmes at a whole. They are also used in European and national qualifications frameworks to describe the level of the individual qualification.</p> <p>Source: European Commission, ECT user guide 2015 https://ehea.info/media.ehea.info/file/ECTS_Guide/00/0/ects-users-guide-2015_614000.pdf</p>
Level (cycle) descriptors	<p>Generic statements of the broad expected outcomes of each of the three cycles. A good example of general cycle (level) descriptors are the so-called Dublin Descriptors, which have served as one of the foundations for the Framework for Qualifications of the European Higher Education Area.</p> <p>Source: European Commission, ECTS Users' Guide, 2009.</p>

Life-long learning	All learning activity undertaken throughout life, which results in improving knowledge, knowhow, skills, competences and/or qualifications for personal, social and/or professional reasons.
	Source: CEDEFOP, Glossary. Quality in education and training , 2011.
Module	The term module has different meanings in different countries. In some it means a course unit; in others a module is a group of course units. In ECTS Users Guide module is defined as a course unit in a system in which each course unit carries the same number of credits
	or a multiple thereof.
	Source: European Commission, ECTS Users' Guide , 2009.
National Qualifications Framework	An instrument for the development and classification of qualifications (e.g. at national or sectoral level) according to a set of criteria (e.g. using descriptors) applicable to specified levels of learning outcomes.
	Source: Added value of National Qualifications Frameworks in implementing the EQF http://ec.europa.eu/education/lifelong-learning-policy/doc/eqf/note2_en.pdf
	Council of Europe/UNESCO- CEPES, Code of Good Practice in the Provision of Transnational Education , 2007.
	Source: http://ec.europa.eu/internal_market/qualifications/policy_developments/legislation_en.htm
Qualification	Any degree, diploma or other certificate issued by a competent authority attesting the successful completion of a recognised programme of study.
	Source: European Commission, ECTS Users' Guide , 2009.

Qualifications Framework for the European Higher Education Area (QF-EHEA)	The QF – EHEA is an overarching framework for qualifications in the European higher education area, comprising three cycles (including, within national contexts, the possibility of intermediate qualifications), generic descriptors for each cycle (Dublin Descriptors) based on learning outcomes and competences, and credit ranges in the first and second cycles. The overarching framework sets the parameters for each Bologna country to develop its own national framework.
	QF EHEA is also known as the Bologna Qualifications Framework.
	See also: Dublin Descriptors and Qualification Frameworks
	Source: www.ehea.info
Quality assurance	The process or set of processes adopted nationally and institutionally to ensure the quality of educational programmes and qualifications awarded.
	Source: European Commission, ECTS Users' Guide , 2009.
Recognition centres	NARIC ENIC: European Network of Information Centres in the European Region. A network under the European Council and UNESCO.
	NARIC: National Recognition Information Centres in the European Union. A network under the European Commission.
	Network of national centres providing information, advice and assessment of foreign qualifications. Created to help improve the academic recognition of international awards and facilitating the integration of national education systems.
	Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes . Bilbao, Groningen, The Hague 2010.

Skills	<p>A skill is the learned capacity to carry out pre-determined results often with the minimum outlay of time, energy, or both. Skills can often be divided into general/generic and subject specific skills.</p> <p>Source: Lokhoff, J. et al., A guide to formulating degree programme profiles. Including programme competences and programme learning outcomes. Bilbao, Groningen, The Hague 2010.</p> <p>Source: Bergan S. And E.S. Hunt (eds.), Developing attitudes to recognition: substantial differences in an age of globalisation. Council of Europe 2009.</p>
Stakeholder	<p>Internal stakeholder Person employed by or enrolled at a higher education institution.</p> <p>External stakeholder Persons who have a vested interest in the function, practices and outcomes of higher education institutions (may include members of central, regional or local government, employers in the labour market or other representatives from industry, members of labour unions, national student associations, representatives of civic society, graduates, parents of students, etc.).</p> <p>Source: Higher Education Governance in Europe Policies, structures, funding and academic staff Eurydice, 2008 https://www.sel-gipes.com/uploads/1/2/3/3/12332890/2008_eurydice_higher_education_governance_in_europe_policies_structures_funding_and_academic_staff.pdf</p>

Third mission	<p>It refers to an additional function of the universities in the context of knowledge society. The university is not only responsible for qualifying the human capital (Education – the first mission) and for producing new knowledge (Research – the second mission). Universities must engage with societal needs and market demands by linking the university’s activity with its own socio-economic context. Today universities develop their strategies around these three missions and play a much more visible and stronger role in the design of modern knowledge societies by providing socially, culturally and economically usable knowledge</p>
	<p>Source: Pinto, Cruz, De Almeida (2016), Academic Entrepreneurship and Knowledge Transfer Networks: Translation Process and Boundary Organization</p>
Transcript	<p>An official (e.g. certified) document which provides a complete summary of the student’s academic record at that institution(s)/leading to a qualification.</p>
	<p>Source: European Commission, ECTS Users’ Guide, 2009.</p>
Transnational Education	<p>All types and modes of delivery of higher education study programmes, or sets of courses of study, or educational services (including those of distance education) in which the learners are located in a country different from the one where the awarding institution is based. Such programmes may belong to the education system of a State different from the State in which it operates, or may operate independently of any national education system.</p>
	<p>Source: Council of Europe/UNESCO, Revised Code of Good Practice in the Provision of Transnational Education, 2007.</p>

<p>Transparency of qualifications</p>	<p>Degree of visibility and legibility of qualifications, their content and value on the (sectoral, regional, national or international) labour market and in education and training systems.</p> <p>CEDEFOP, Glossary. Quality in education and training, 2011.</p>
<p>University Social Responsibility</p>	<p>Faced with the complexity of current and future global challenges, higher education institutions have the social responsibility to advance our understanding of multifaceted issues, which involve social, economic, scientific and cultural dimensions, and our ability to respond to them. It should lead society in generating global knowledge to address global challenges, food security, climate change, water management, intercultural dialogue, renewable energy and public health. Higher education institutions, through their core functions (research, teaching and service to the community) carried out in the context of institutional autonomy and academic freedom, should increase their interdisciplinary focus and promote critical thinking and active citizenship. This would contribute to sustainable development, peace, wellbeing and the realization of human rights, including gender equity.</p> <p>Social responsibility is best understood as the idea that organizations, institutions, and individuals have an obligation to act for the benefit of society as a whole, drawing on principles around ethics and social welfare. Social responsibility plays a critical role in the HE sector, cementing the sector's place within society as a catalyst for innovation, progress, and social and economic development.</p>

	<p>Source: UNESCO (2009) World Conference on Higher Education: The New Dynamics of Higher Education and Research for Societal Change and Development https://www.inqaahe.org/sites/default/files/UNESCO%20communique.pdf</p> <p>QS Star (2019) The rise of social responsibility in Higher Education</p>
Workload	<p>Indication of the time students typically need to complete all learning activities (such as lectures, seminars, projects, practical work, self-study and examinations) required to achieve the expected learning outcom</p>
	<p>Source: European Commission, ECTS Users' Guide, 2009.</p>



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