

# APPENDIX 2

## Documents

1. General information of the international workshop
2. Program schedule of the international workshop
3. List of participants of the international workshop
4. Presentation materials by NCCA
5. Presentation materials by VME and VNIES

## **General Information for counterpart institutions**

### **1. Background**

On 25 September 2015, the 70th General Assembly of the United Nations adopted a new agenda. The agenda sets the Sustainable Development Goals (SDGs), which consist of 17 universal goals and 169 targets. The SDGs are the common goals shared by the international community to realise the sustainable world in order to leave no one behind. UNESCO emphasises the contribution of culture to the sustainable development. In the Major Programme IV of the 39C/5, UNESCO outlines the contribution of culture to the SDGs, where potential contribution of intangible cultural heritage (ICH) is expected in SDGs 2, 4, 5, 11 and 17. At the twelfth session of the Intergovernmental Committee, a decision was made to dedicate its second funding priority to the safeguarding of ICH in formal and non-formal education, testifying a growing need for its contribution to the goal 4, which stipulates “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”.

With this background, the project is designed to help teachers, administrators, cultural bearers and students aware of importance of ICH in their own communities and promote the quality of education through such activities as creating guidelines that aim to incorporate ICH into formal or non-formal education and using them in actual teaching setting. Acquiring these knowledge and skills in each community is inevitable to achieve the goal 4, especially the target 4.7 “appreciation of cultural diversity and of culture’s contribution to sustainable development”.

To achieve these objectives, International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) launched the project in fiscal year 2018, designating Viet Nam and the Philippines as a target country for formal education and non-formal education respectively. In fiscal year 2018, the guidelines for lower secondary level in schools in Viet Nam and for the community-managed non-formal learning centre in the Philippines were drawn up by both countries by incorporating unique ICHs in communities into educational materials. The guidelines reflected outcomes of a series of research in both countries, and advices and ideas from experts at the international symposium in Nara, Japan held on 21-22 January in 2019.

In fiscal year 2019, the guidelines created in fiscal year 2018 are verified in actual schools in the Philippines and Viet Nam. The guidelines will be printed and distributed to the communities and schools in the areas where the ICHs in the guidelines exist, and used for feasibility study. The feasibility study will confirm how effective the guidelines are used in actual settings and whether teachers and students recognize the importance of their own ICHs and acquire the knowledge and skills related to the ICHs.

## **2. Purpose**

The purpose of the international workshop is to share the results of the feasibility study, respectively conducted by counterpart institutions in September 2019 and monitoring organised in the Philippines and in Viet Nam in October 2019, to discuss challenges and problems emerged from the feasibility study and monitoring and to obtain advice and recommendations from experts in order to revise the guidelines created in fiscal year 2018 by inviting the researchers and experts in the Philippines and Viet Nam who have been working on the project "Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education", along with Japanese experts.

## **3. Organiser**

International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region

## **4. Cooperating Institution**

National Commission for Culture and the Arts (NCCA)

Vietnam Institute of Educational Sciences (VNIES)

Vietnam Museum of Ethnology (VME)

## **5. Venue and Dates**

Venue: Room 2 Heiseikan, the Tokyo National museum

Dates: 28-29 November 2019

## **6. Participants**

Experts from VNIES, VME and NCCA and experts from universities and institutions in Japan.

Observers from several countries in the Asia-Pacific region will be attended

## **7. Temporary schedule plan**

The first day

1. Introduction
2. Summary of the feasibility study from The Philippines
3. Monitoring report in the Philippines
4. Summary of the feasibility study from Viet Nam
5. Monitoring report in Viet Nam
6. Comments/Discussions
7. Wrap up

The second day

1. Orientation of summarising of the Day1 results and confirmation of the schedule in FY2019
2. Closing

#### **8. Expected Results**

Experts from the Philippines and Viet Nam are expected to learn effectiveness and challenges of using guidelines in formal and non-formal education and obtain advice and recommendations from participants to revise their guidelines in order to make them use in wide range of educational settings.

Participants are expected to cultivate their understanding of importance of incorporating ICHs into education and of contribution of the guidelines to achieve SDG4, especially the target 4.7.

#### **9. Secretariat**

International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

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## Programme Schedule

### Day1 : Thursday 28 November

- 10:00-10:30 Introduction  
Opening Remarks  
Mr. Wataru Iwamoto, Director-General, IRCI  
Mr. Fumiyasu Hirashita, MEXT  
Ms. Duong Bich Hanh, Programme Specialist for Culture,  
UNESCO Bangkok Office
- 10:30-11:15 Summary of the feasibility study from The Philippines  
Presenters: Ms. Renee Talavera, Ms. Nilda Mangilay &  
Ms. Renefe Tremedal,  
National Commission for Culture and the Arts (NCCA)
- 11:15-11:45 Monitoring report by experts and IRCI in the Philippines  
Presenters: Ms. Liou Lin-Yu, Professor, Nara University of Education  
Ms. Misako Ohnuki, Deputy Director-General, IRCI
- 11:45-13:30 Lunch Break
- 13:30-14:15 Summary of the feasibility study from Viet Nam  
Presenters: Ms. Pham Thi Thuy Chung, Ms. Vu Hong Nhi &  
Ms. Vu Phuong Nga,  
Vietnam Museum of Ethnology (VME)  
Ms. Nguyen Thi Hong Va, Mr. Luong Viet Thai &  
Ms. Bui Thanh Xuan,  
Vietnam Institute of Educational Sciences (VNIES)
- 14:15-14:45 Monitoring report by experts and IRCI in Viet Nam  
Presenters: Mr. Masahisa Sato, Professor, Tokyo City University  
Mr. Wataru Iwamoto, Director-General, IRCI
- 14:45-15:00 Break
- 15:00-16:45 Comments/Discussions for revising the guidelines
- 16:45-17:00 Wrap up
- 17:30-19:00 Dinner  
Venue: Hotel Okura Yurinoki

Day2 : Friday 29 November

10:00-11:15 Orientation of summarising of the Day1 results and confirmation of the schedule in FY2019 with the Philippines and Viet Nam.

11:15-11:30 Closing

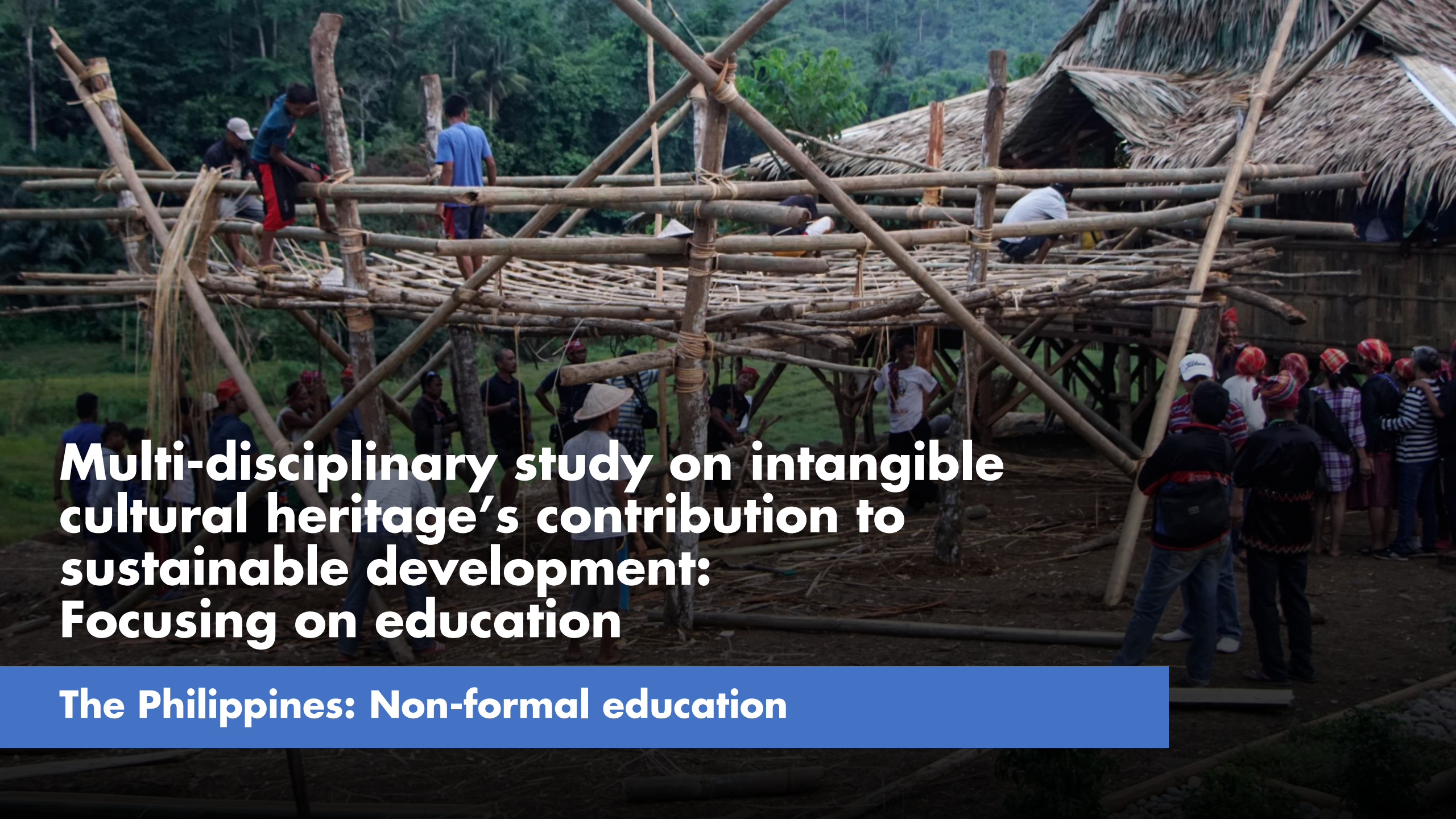
## List of Participants

<b>Vietnam Museum of Ethnology (VME)</b>	
Ms. Pham Thi Thuy Chung	Researcher
Ms. Vu Hong Nhi	Researcher/Deputy Head of Education Department
Ms. Vu Phuong Nga	Researcher/Deputy Head of the Audio-visual Department
<b>Vietnam Institute of Educational Sciences (VNIES)</b>	
Ms. Nguyen Thi Hong Van	Deputy Director, Scientific Research Management, Training and International Cooperation
Mr. Luong Viet Thai	Deputy Director, Research Management, International Relations and Training Department
Ms. Bui Thanh Xuan	Deputy Director, Research Division for Continuing Education
<b>National Commission for Culture and the Arts (NCCA)</b>	
Ms. Renee Talavera	Head, Cultural Communities and Traditional Arts Section
Ms. Nilda Mangilay	Subanen Cultural Master
Ms. Renefe Tremedal	SLT Learning Guide Local Project Coordinator
<b>UNESCO Bangkok</b>	
Ms Duong Bich Hanh	Programme Specialist for Culture
<b>Ministry of Education, Culture, Sports, Science and Technology, Japan</b>	
Mr. Fumiyasu Hirashita	Deputy Director-General for International Affairs
<b>Resource Persons</b>	
<b>Nara University of Education</b>	
Ms. Liou Lin-Yu	Professor, Department of Music Education
<b>Tokyo City University</b>	
Mr. Masahisa Sato	Professor, Graduate School of Environmental and Information Studies
<b>Tokyo National Research Institute for Cultural Properties</b>	
Mr. Tomo Ishimura	Head, Audio-Visual Documentation Section

Multi-Disciplinary Study on Intangible Cultural Heritage's Contribution to Sustainable Development:  
Focusing on Education

<b>Observers</b>	
<b>Indonesia: Dewi Fortuna Community Learning Center</b>	
Mr. Kristian Apriyanta	Representative
<b>Malaysia: George Town World Heritage Incorporated</b>	
Ms. Ming Chee Ang	General Manager
<b>Bangladesh: Dhaka Ahsania Mission (DAM)</b>	
Mr. Ehsanur Rahman	Executive Director
<b>Kyrgyz Republic: Taalim-Forum public foundation</b>	
Ms. Almagul Osmonova	Director
<b>Secretariats</b>	
<b>International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)</b>	
Mr. Wataru Iwamoto	Director-General
Ms. Misako Ohnuki	Deputy Director-General
Ms. Kazue Sasaki	Associate Fellow
Ms. Yasuyo Umeda	Associate Fellow





# **Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education**

**The Philippines: Non-formal education**

# Outline of the presentation



Background



Results of the feasibility study (Effectiveness of the guidelines)



Results of the feasibility study (Challenges encountered)



Contributions to education in the Philippines



Contributions to community development



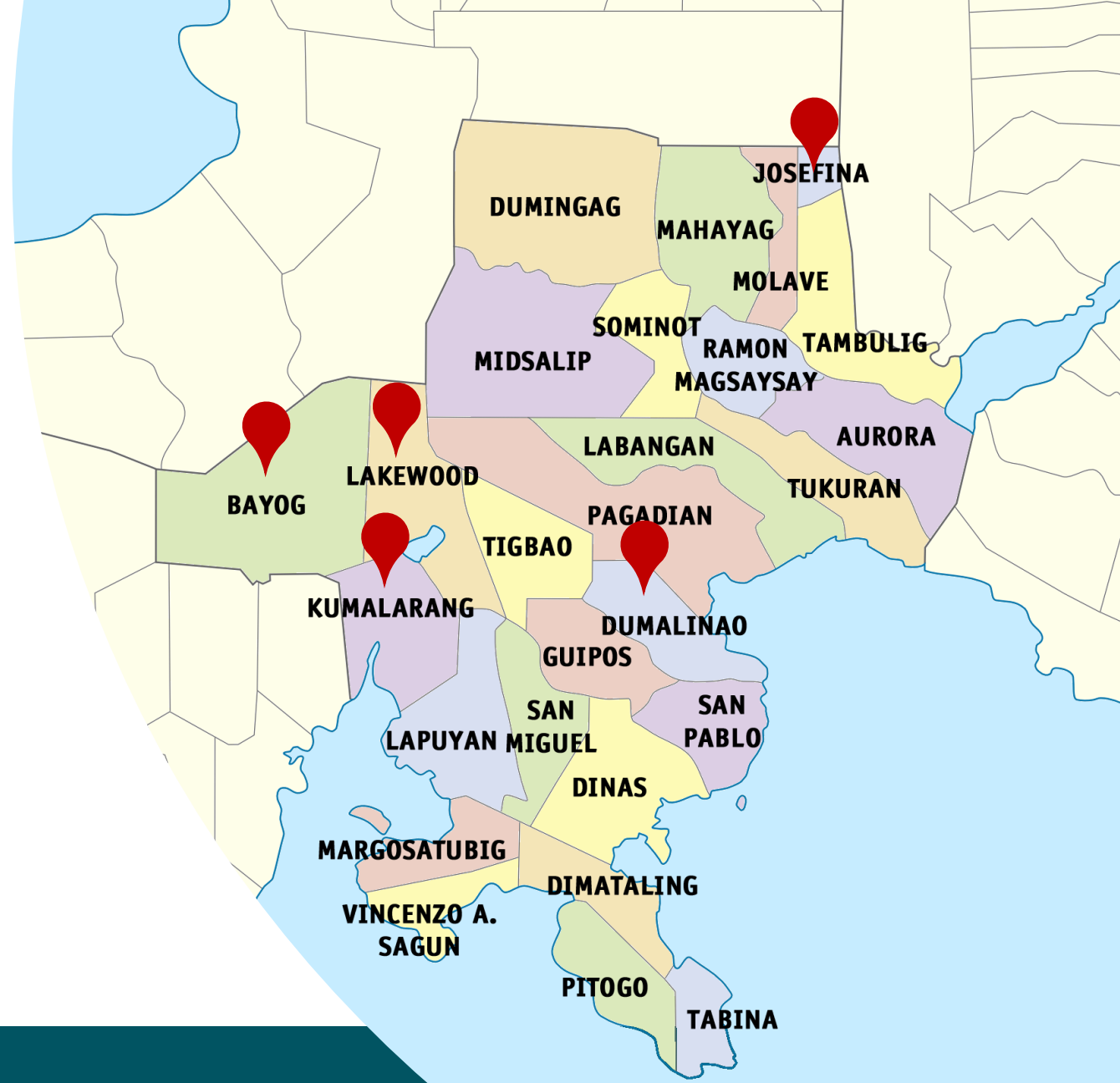
Contributions to SDG target 4.7



Raw video of the actual use of the guidelines

The School of Living Traditions (SLT) guidelines developed and published were pilot-tested in five (5) SLT centers, namely:

- Lakewood SLT as the center
- Josefina SLT
- Dumalinao SLT
- Kumalarang SLT
- Bayog SLT



**MULTI-DISCIPLINARY STUDY**

**ON INTANGIBLE CULTURAL**

**HERITAGE'S CONTRIBUTION**

**TO SUSTAINABLE DEVELOPMENT**

**FOCUSING ON EDUCATION**

A GUIDE FOR FACILITATORS AND LOCAL COORDINATORS  
FOR A SCHOOL OF LIVING TRADITIONS ON THE BUKLOG THANKSGIVING RITUAL



# Learning Modules

- ❑ Learning Module 1: The Origin Myth of the *Buklog* (Oral Tradition)
- ❑ Learning Module 2: *Phaladyaan Subanen* (Subanen Traditional Dance and Music) (Performing Arts)
- ❑ Learning Module 3: Process of Making *Gasi* Traditional Wine (Social Practices)
- ❑ Learning Module 4: Traditional Farming System and Culturally Significant Plants: Revitalizing Indigenous Knowledge System (Traditional Knowledge)
- ❑ Learning Module 5: Attendant Rituals of the *Buklog* (Social Practices)

Background



National Commission for Culture and the Arts



## SLT Students

- Lakewood SLT – 75 students (8 to 18 years old)
- Josefina SLT – 36 students (8 to 15 years old)
- Dumalinao SLT – 35 students (8 to 18 years old)
- Kumalarang SLT – 26 students (10 to 20 years old)
- Bayog SLT – 20 students (15 to 20 years old)

Background

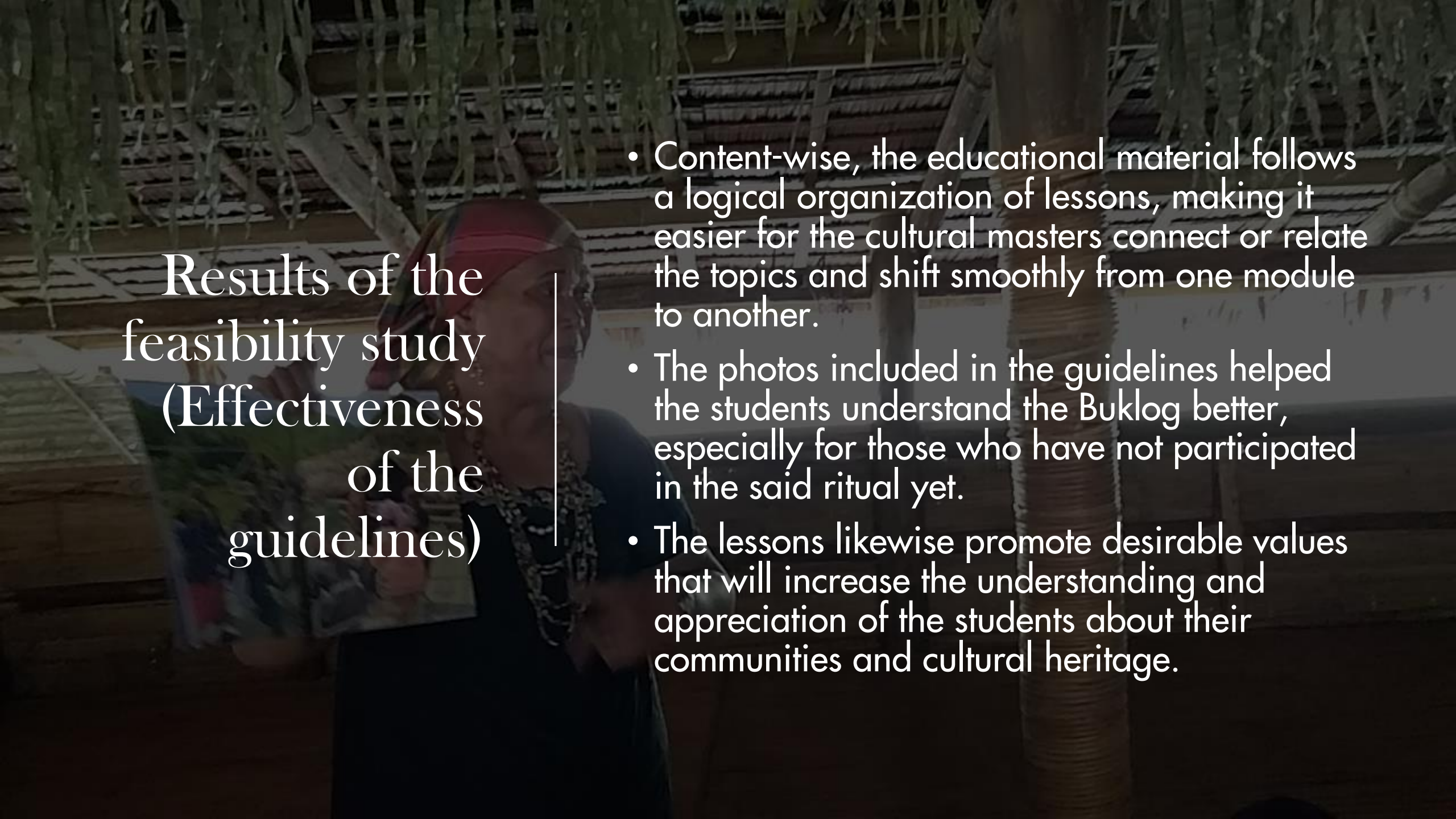


National Commission for Culture and the Arts



## Results of the feasibility study (Effectiveness of the guidelines)

- Overall, the SLT learning guide have been useful and effective to facilitate the teaching of lessons on the ICH elements related to Buklog.
- The cultural masters who serve as teachers in SLTs, and the culture bearers see the learning guide as an educational tool that can systematize their process of teaching to the younger generation. Also, it has been a good documentation of how and what to teach about each element related to Buklog, since most of the cultural masters are old and may tend to forget what to incorporate in their lessons.



## Results of the feasibility study (Effectiveness of the guidelines)

- Content-wise, the educational material follows a logical organization of lessons, making it easier for the cultural masters connect or relate the topics and shift smoothly from one module to another.
- The photos included in the guidelines helped the students understand the Buklog better, especially for those who have not participated in the said ritual yet.
- The lessons likewise promote desirable values that will increase the understanding and appreciation of the students about their communities and cultural heritage.

## Results of the feasibility study (Effectiveness of the guidelines)

- According to the cultural masters and bearers, through this guidelines, active learning is reinforced. It also ensures transmission of ICH particularly the Buklog and all its attendant rituals and related practices.
- The students have also welcomed openly the use of this educational materials, saying that they were introduced to new approaches of learning and the teachers were able to incorporate creative strategies to teach them.





# Results of the feasibility study (Challenges encountered)

- The main challenge encountered in the use of the learning guide is the language used in the said material, which is English.
- The use of English as medium of the guideline does not promote the use of own language while learning. Given that the Subanen language is also endangered, it is better to document the ICH elements in the community's own language.
- Thus, translation of the learning guide to Subanen language for future SLT teachers to understand the content better is recommended.

**AN ORIGIN MYTH OF THE BUKLOG  
(DAMPALAN VERSION)**

A woman walked alone and barfested at the floodbed river. The water was still. Her footsteps thumped and were softly heard. Flippin' crooked around wild diagrillies which delfly touched the water for a drink. The woman kept walking and she reached a remote section of the river where wild grasses and weeds thrived. She looked around, looked at a familiar spot and sighed. Then, she plucked a weed, savoring its sweet smell and taste, and finally looked at the scenery as she recalled vivid memories.

A family with an only daughter was crossing the floodbed river. The father was carrying a child, placed inside a gheban (bamboo) basket on his back. Unfortunately, upon reaching the middle of the river, the family encountered a sudden gulfon or flash flood. Both parents were able to cross safely to the other side of the river but when they opened the basket, their child was no longer inside. Only a piece of gheban (bambooghegan) or *knofit* was found inside the basket. Their daughter was gone and could not be found.

Little did the parents know that the child drifted off to the population, a remote place where tall grasses and weeds, sprout like green hills. The girl was stranded there so she ate the fruits of the dyes (swamp) grass in order to survive. As they years have passed, then one day, a son of a thimay (tribe) of that area, who was good in making traps called *mengnon*, saw and met the stranded young girl.

He said to her "How nice it is to call you as the princess of the Dabagan (grass) and weeds!"

The girl retorted "I am not to be offended by your sarcastic remarks, nor will I get angry at you for your jest. Even if you think that I am the princess of weeds, I have this sanctuary to thank for because this is where I survived and grew up!"

Then, seeing her state, invited her to meet his people. The girl, however, was too shy to go out and be seen with only grass leaves covering her entire body. So, the man had to go back to his people to fetch her some clothes. When the man came back, and the girl was properly dressed, together they went to his people and were warmly greeted by the young man's father, the *thimaygo*.

Immediately, the *gagang* (going) was rung, while facing the east, west, north and south, and the young girl was welcomed. People arrived from all directions bringing with them provisions such as food, rice, pigs, goats and chickens. The people celebrated and feasted for seven days and seven nights. Thereafter, the thimaygo married his son to the girl, and they became husband and wife.

As part of the wedding ceremony, the couple went to the river for a wash. After bathing, the girl went to the side living room of their house to comb her long hair in front of the people facing the east. Inexplicable, a strand of her hair broke off, and split into three pieces (mendi), she threw the first piece to the east, the other to the west, and the third she chopped it into bits to throw to the ground. The hair that was chopped into bits and pieces became pigs and chickens. The piece that was thrown to the east became the baling (dancing platform) and another became a *hallog* (a song being the name). These *hallog* (Ghallog/Piswagan) thus emerged in the east and west. This type of celebration is called *Ghallog/Piswagan*.


After the celebration has started, then, the young woman, realizing that the ceremony of the *hallog* can now be held. Everybody then changed into their best clothes and prepared themselves for a festive. The first ceremony was opened at the east platform and surprisingly the girl's parents, brothers (gawot), sisters and relatives (dolor) appeared. Then, the people opened the ceremony to the west too, where their dead relatives and many spirits appeared. The dead ancestors roamed around the hallog three times before going up. Significantly, before the hallog ended, another marriage took place between the girl's younger brother and her husband's younger sister.

The woman then looked up, peered for a while, and ended her story with these lines: "Therefore, the name *Ghallog/Piswagan* now stands for the two *hallog* at the same time, which were held too, in honor of the two weddings of the two families that were reunited at that time."

Upon completing her thoughts, she watched the windows, bade farewell to her previous sanctuary and headed home.




The *topoy*, the fermentation agent of the *pinggol* *halog* *halog* *halog*



making. The following steps should be undertaken with utmost care and attention.

- 1.1 Maghalog or bugas;
- 1.2 Human or *halom* ug *hamok* na, pa-ugthon ang bugas;
- 1.3 Naghalog or mga sangkap nga mga *halomahong* *tamam* sama sa sil, *halog*, *gama* sa *topoy*, *halog* sa *halog* sa *halog*, *halog* ug *halog* na;
- 1.4 Lubnan ang mga *gagang*-*gagang* nga sangkap ug bugas *hangat* nga *mapalibis* kint;
- 1.5 Alig-igon ang mga *gelabok*;
- 1.6 Kasam sa *halog*;
- 1.7 Hulmahon kint nga ma *forma* or *lignin*;
- 1.8 Hulad or y to 4 ka *adlaw* *hanung* nga *andam* na nga *tingplahan* sa *kamating*.

**3. Reinforcing activity: Preparation of *dintek* (tipasi sa *humay* or rice hull)**

The *dintek* is an important ingredient for preserving the wine. The learning activity continues with the preparation of this ingredient:

- 3.1 Sunogon ang *dintek*, *halog* ug *ganton* sa *pag-sunog* *samtang* *ulay-akasyon* or *tamam* *hangat* sa *halog* na nga *masunog*;
- 3.2 *Fabugnaron* *human* or *hang*;
- 3.3 *Hulad* or *saka* *trig* *mabugnaron* *natpa-panda* sa *saka* *nulad* sa *rulo* ka *adlaw*.

**4. Wrap-up, summary sounding-off and feedback**

When the first steps are nearly done, the facilitator wraps up the activities and motivate the young learners for the continuing lessons being prepared for the next days.

**LEARNING SESSION 3  
Completing the process of *gasi* making**

**1. Lesson opener: Gentle reminders**

The class is about to do the actual process of fermenting the

# Contributions to education in the Philippines

- The developed learning guide for the Subanen is the first educational material published for the SLTs. It will serve as guide or model for other SLTs across the Philippines to document as well the intangible cultural heritage that are being taught in their respective SLTs.



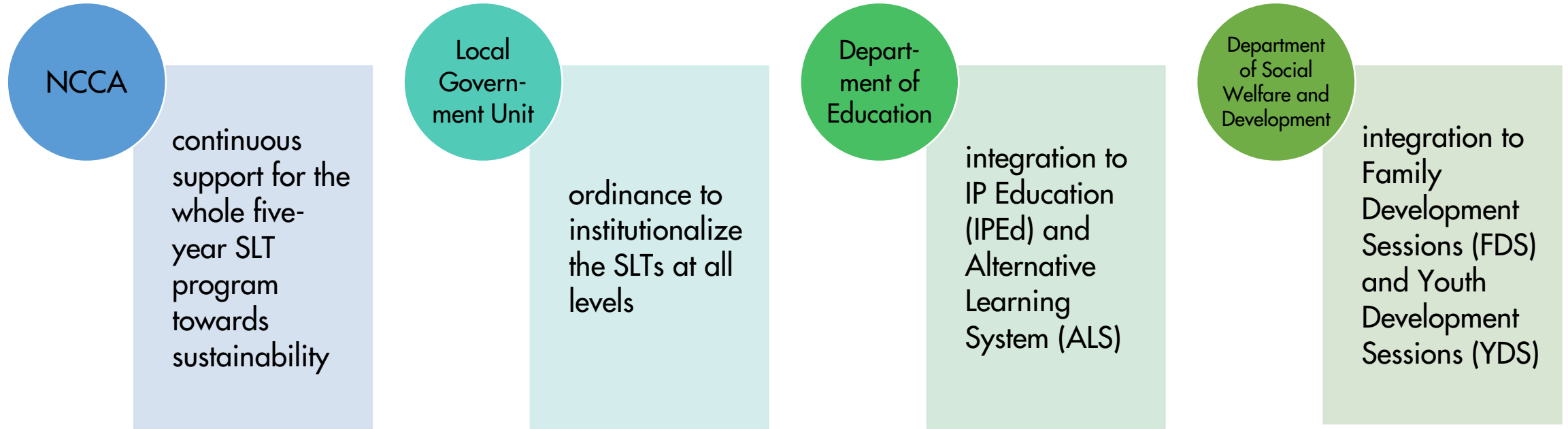


## Contributions to education in the Philippines

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- Moreover, during the dialogues of the community members with representatives from the Department of Education (DepED), it was discussed that the contents of the learning guide may be integrated to the Indigenous Peoples Education (IPEd) and the Alternative Learning System (ALS)—both are non-formal education in the Philippines.

- Several stakeholders have expressed their support to the Subanen communities in their dialogues during the pilot-test of the learning guide.



## Contributions to community development



All SLTs, including the Subanen SLT, ensure inclusive education for the young community members. The learning guide does not limit the lessons to only boys or only girls, neither to specific age group. There is also gender equality among the cultural masters who teach the lessons to the SLT students.

Contributions  
to SGDs



## Contributions to SDG target 4.7

ICH elements related to Buklog and the Buklog ritual itself are not being taught in formal schools even in the Zamboanga Peninsula. Through the learning guide, learners will acquire the knowledge pertaining to the roots of their culture, allowing the younger generation to understand their culture better. The publication of the learning guide has also been a way to promote cultural diversity, since the lessons will be integrated in formal education with other cultural communities.



**Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development:  
Focusing on education  
The Philippines: Non-formal education**

**THANK YOU!**



Vietnam Museum  
of Ethnology  
(VME)



International Research Centre  
for Intangible Cultural Heritage  
in the Asia-Pacific Region  
(IRCI)



Vietnam Institute  
of Educational Sciences  
(VNIES)

**“Multi-disciplinary study on intangible cultural heritage’s contribution  
to sustainable development: Focusing on education”**

# **USING ICH IN TEACHING FOR EFFECTIVE LEARNING - A FEASIBILITY STUDY IN SECONDARY SCHOOLS OF VIETNAM**

*Tokyo, 28-29 November, 2019*



# Contents

- Overview
- Feasibility study and monitoring activities
- Effectiveness and challenges
- Contribution to ESDs
- Lessons learned

# Overview

- **Study new curriculum framework and reference printed material about ICH and SD, ESDs;**
- **Developed the Guidelines;**
- **Organized Consultation Workshop to collect inputs from teachers and ICH experts for the Guidelines.**



# Overview



- Updated and printed the Guidelines;
- Training teachers of 7 schools on using the Guidelines;
- Conduct pilot in 2 schools to verify the Guidelines' feasibility;
- Organized the monitoring workshop with 2 pilot schools in Hanoi.



# Pre-Feasibility Study

- ✓ Training (teachers from 7 secondary schools in Hanoi)
  - ✓ Selection of teachers
  - ✓ Selection of subjects
- + Experiential activities
  - + Literature
  - + Biology





Teachers were guided to create interactive activities in lessons integrated with ICH and SD



Teachers were divided in subject groups to discuss on how to connect subject lesson with an ICH and SD knowledge, skills, and values





# Main Activities

- ✓ Meet with principals and trained teachers;
- ✓ Discuss with the teachers to select specific lessons and specific ICHs.





# Fieldwork

Learning from ca tru artists (Ba Dinh, Hanoi)



# Fieldwork



Visiting Sword Returning Lake and Ngoc Son Temple (Hoan Kiem, Hanoi)



# Fieldwork

Interviewing masters of tugging rituals and games ICH (Long Bien, Hanoi)



# Building Lesson Plans

## Experience Activities Lesson (Thuc Nghiem Secondary School)

- ICH: Tugging rituals and games
- Duration: 90 minutes
- Students study inside classroom and practice tugging game outside at the school yard



## Building ...

The teacher changed from introducing 12 world heritages in Vietnam to only focusing on the introduction of tugging rituals and games in Korea, Philippines, and some ethnic groups in Vietnam



## Building ...

### Literature Lesson (Yen Hoa Secondary School)

- ICH: Legend of Sword Lake and Ngoc Son Temple
- Duration: 45 minutes
- Teacher and students present various ways of telling about the legend to practice story-telling literature



## Building ...

The teacher changed from introducing about 4 cultural heritage in Hanoi into only focusing on the legend of Sword Lake and Ngoc Son Temple



## Building ...

### Biology Lesson (Yen Hoa Secondary School)

- ICH: *Ca tru* singing
- Duration: 45 minutes
- An ICH master was invited to the class to participate in teaching and share experience





## Building ...



The teacher realized that there was a content in the lesson that was always ignored when teaching but in fact it could be integrated with the ICH to let the students understand more about the knowledge



# Effectiveness of Pilot Activities in 2 Schools

## For the study as a whole:

- Help verify the feasibility and relevance of the Guideline developed in 2018: process of studying about ICH before, during, and after learning; contents of lesson plans; ICH and teaching contents and methods of the original subjects;
- Indicate level of interest of both students and teachers to learning about and for ICH;
- Show how ICH various aspects can be introduced creatively and attractively in subject learning.

# Effectiveness ...

## For teachers, school managers:

- Enhance the richness, diversity, and usefulness of Experiential Activities (former Extra-curriculum Activities) in schools as well as of other subjects (Biology, Literature);
- Improve teachers' dynamic and creativeness of using ICH in their subject teaching;
- Provide more options for teachers in developing their lesson plans, including inter-discipline approach (a focus in New Curriculum);
- Contribute useful suggestions to Local Education – a compulsory learning area in the New Curriculum from 2020.

# Effectiveness ...

## For students:

- Provide opportunities for student to learn about and for ICH in a natural, interactive way;
- Promote students' active learning, experiential & participatory learning;



# Effectiveness ...



## For students:

- Make subject learning more fun and meaningful;
- Strengthen students' practical knowledge related to national identity and sustainable development.



# Feedback after Pilot Lessons



# Monitoring Workshop



# Challenges

- Time allocation within existing curriculum and teaching plan of teachers;
- Budget limit for different activities to explore ICH and find most suitable ways of integrating it into teaching & learning (field trip; payment for ICH bearers, purchase of materials for practice...)
- Continuous supports and consultation of educators, ICH experts, and local authorities/residents are needed;
- “Compete” with other ‘integrated contents/programs’ (traffic safety; saving wildlife; environment protection, etc.);



## Challenges ...

- Find and maintain connection with ICH bearers, ICH specialists;
- Capacity of teachers;
- Schools' support and facilitation (awareness of school leaders on the importance of ICH education);
- Relevant mechanism of school leaders and education management at all levels to sustain and scale up the initiative (guidelines; testing & evaluation...).

# Contribution to SDG 4.7

**Target 4.7: “By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, *gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development*”**

## Contribution ...

- **Cultural diversity, appreciation and global citizenship:** tugging ritual and games in different countries, different regions of Viet Nam; promoting curiosity and love for traditional *ca tru* singing;
- **Gender issue and culture of peace:** meaning of ‘women team always wins’ in Tugging Ritual and Game practiced in North West region of Vietnam;
- **Sustainable development:** promoting solidarity and community cohesion through the ritual and game of Tugging; “healthy living” as in “healthy way of breathing in *ca tru* singing”
- **Enhancing national identity and pride of students** through exploring and admiring ICHs of the country.

# Lessons Learned

## For students:

- Students are not actually neglecting local traditions and ICH → the issue is how teachers find the right ways to bring those traditions/ICH closer to the students;
- Students are eager to active learning (applying various ways of learning) and are willing to perceive knowledge about ICH and SD → the issue is how to multiple this way of learning to every school.

# Lessons Learned

## For teachers:

- Basic awareness and knowledge in culture, cultural heritage, and sustainable development are needed for teachers to connect these aspects when teaching using ICH;
- Teachers should be encouraged to do their own research in order to design an ICH-integrated lesson plans, in which fieldwork is necessary that helps teachers expose to ICH and approach ICH bearers for better understanding about ICH and better connection between ICH characteristics to knowledge of the lesson;

## Lessons ...

### For other stakeholders:

- Collaboration among schools – educational specialists – ICH specialists – ICH bearers/local people is very important;
- A network among researchers, educators, educational managers and teachers should be maintained for the sustainability of ICH teaching and learning in schools.

**THANK  
YOU !**



# THANK YOU







**THANK  
YOU**

