

MULTI-DISCIPLINARY STUDY ON INTANGIBLE CULTURAL HERITAGE'S CONTRIBUTION TO SUSTAINABLE DEVELOPMENT: FOCUSING ON EDUCATION

PROJECT REPORT FOR FY 2018 - 2019

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



PREFACE

This project report includes report of monitoring, the outcomes of international workshop and overall evaluation of the 2-year project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education” that was launched in FY 2018. The project was funded by official development Assistance of the Ministry of Education, Culture, Sports, Science and Technology, Japan. The project produced valuable and fruitful outcomes with considerable supports and cooperation from institutions and individuals who have involved in the project. IRCI would like to express deep and sincere gratitude to those who have offered unstinting supports.

In the Philippines, members of the National Commission for Culture and the Arts (NCCA) provided tremendous supports by collaborating with the coordinators of the School of Living Traditions (SLT), culture masters and cultural bearers in Subanen community. The SLT coordinators, culture masters and cultural bearers in Subanen community as well as the SLT students significantly contributed to the project by practicing the guidelines.

In Viet Nam, members of the Vietnam Institutes of Educational Sciences (VNIES) and the Vietnam Museum of Ethnology (VME) made much efforts to proceed the project in working together and also helping teachers and school administrators. The teachers and principals in the Thuc Nghiem Secondary School and the Yen Hoa Secondary School also contributed to the project together with Ca-tru singer by practicing newly created lessons.

Finally, this project was made possible with supports and advice from resource persons throughout the project, including Professor Masahisa Sato of Tokyo City University, Professor Liou Lin-Yu of Nara University of Education and Mr. Tomo Ishimura of Tokyo National Research Institute for Cultural Properties.

I hope this report together with the guidelines, outcomes of the project, published online on our website “https://www.irci.jp/report_publication/”, help the researchers and educators reflect upon the contribution of the intangible cultural heritage to quality education.

February 2020

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ACRONYMS AND ABBREVIATIONS

FY	Fiscal year
ICH	Intangible cultural heritage
IRCI	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region
NCCA	National Commission for Culture and the Arts
SDGs	Sustainable Development Goals
SLT	School of Living Traditions
VME	Vietnam Museum of Ethnology
VNIES	Vietnam Institutes of Educational Sciences

I BACKGROUND AND PURPOSE OF THE PROJECT

On 25 September 2015, the 70th General Assembly of the United Nations adopted a new agenda. The agenda sets the Sustainable Development Goals (hereinafter referred to as “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. Concerning UNESCO’s ICH programme, considerable progress has already been made by developing preliminary recommendations on safeguarding ICH and sustainable development at the national level. 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 (hereinafter referred to as “ICH”) is expected in SDG 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 SDG 4, which stipulates “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. With these backgrounds, IRCI started in FY 2018, a project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education”.

The purpose of the project, a 2-year project is designed to help learners, educators, administrators, cultural bearers and culture masters understand and acquire the value of ICH in their own community, leading to a better awareness and appreciation of cultural diversity and of culture’s contribution to sustainable development. The project also aims to promote the quality of education through such activities as creating guidelines that incorporate ICH into formal or non-formal education and using them in actual classroom settings. Acquiring these knowledges and skills in each community is indispensable to achieve the SDG 4, especially the target 4.7 “appreciation of cultural diversity and of culture’s contribution to sustainable development”.

II PROJECT OVERVIEW

The project was conducted in collaboration with the Vietnam Museum of Ethnology (VME) and the Vietnam Institute of Educational Sciences (VNIES) in Viet Nam for formal education and the National Commission for Culture and the Art (NCCA) in the Philippines for non-formal education.

In FY 2018, after a series of fieldworks conducted in the Philippines and Viet Nam and several meetings among IRCI, experts and counterpart institutions, the guidelines that incorporate unique ICHs in communities into educational materials were drawn up for lower secondary level in schools in Viet Nam and for the community-managed non-formal learning centre in the Philippines. 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. The symposium also provided an opportunity for the participants to discuss the future challenges and to reflect on culture's contribution to sustainable development in the context of SDGs, and the promotion of quality education as stipulated in the SDG 4, target 4.7.

In FY 2019, the guidelines created in FY 2018 was used in actual teaching and learning settings in both Viet Nam and the Philippines to verify their validity. In order to verify the guidelines, the guidelines were printed and distributed to the communities and schools in the areas where the ICHs in the guidelines exist, and used for feasibility study in each country. The feasibility study was conducted by counterpart institutions to examine how effective the guidelines were used in actual settings and whether teachers and students recognized the importance of their own ICHs and acquired the knowledge and skills related to the ICHs. After the feasibility study in each country, monitoring was conducted in October 2019 by IRCI, experts and counterpart institutions in each country. On 28-29 November 2019, the international workshop was held in Tokyo, Japan to share the results of the monitoring in each country. In the workshop, participants, including experts and observes exchanged ideas and made recommendations in order to make the guidelines most suited to the community and the schools. The guidelines will be revised reflecting the outcomes of the international workshop and released on the IRCI website at the end of FY 2019.

III THE MONITORING OF THE TWO-YEAR PROJECT BY THE GROUP OF EXPERTS

The monitoring was held by IRCI, experts and counterpart institutions in both countries to verify the guidelines created in FY 2018 in the actual classroom and find out challenges and problems emerged from the feasibility study that was carried out by counterpart institutions.

In the Philippines, a 2-day feasibility study workshop was organised by NCCA in Manila on 7-8 October 2019, inviting culture masters, culture bearers, SLT coordinators and young learners. Three experts participated to monitor the project, including Ms. Liou Lin-Yu, Professor of Nara University of Education, Ms. OHNUKI Misako, Deputy Director-General of IRCI, and Ms. SASAKI Kazue, Associate Fellow of IRCI.

In Viet Nam, 2 pilot school observations and a feasibility study workshop were held on 24-25 October 2019 in Hanoi in cooperation with VME and VNIES. The workshop was attended by principals and teachers in the 2 pilot schools and other schools. Three experts participated to monitor the project, including Mr. SATO Masahisa, Professor of Tokyo City University, Mr. IWAMOTO Wataru, Director-General of IRCI, and Ms. SASAKI Kazue, Associate Fellow of IRCI.

The monitoring reports were compiled in cooperation with each expert after monitoring in the Philippines and Viet Nam.

III.1 PHILIPPINES (NON-FORMAL EDUCATION)

III.1.1 Monitoring overview

1. Purpose

Monitoring aims to verify the guidelines through a series of activities that include the feasibility study in SLTs by NCCA and the feasibility study workshop in Manila, together with members of IRCI and NCCA, a Japanese expert, SLT coordinators along with cultural masters, culture bearers, and SLT students from Subanen community and other local stakeholders.

The monitoring seeks to confirm that the lessons are conducted by using the guidelines, and that the culture masters as well as the students became aware of the importance of ICH and acquired knowledge and skills through the lessons, and that ICH contributes to enhance the learners' understanding and appreciation of their communities and bring up capabilities and behaviors that value cultural diversity.

In addition, the monitoring confirms the awareness of the educators and government officials on the importance of ICH in education through this project.

Furthermore, it attempts to find out the problems and challenges that emerged during the feasibility study of the guidelines.

Reflecting the results of the monitoring, more useful and practical guidelines will be created.

2. Monitoring overview

Monitoring in the Philippines includes feasibility study by NCCA, such as training of SLT coordinators and culture masters, and feasibility study workshop in Manila.

2.1 Distribution destination of the guidelines

A total of 500 guidelines were published in English.

The guidelines were distributed to the following SLTs and other institutions that are shown in "1. Distribution list of the guidelines" in "V.1.5 References."

Table1. SLTs in Mindanao Islands that received the guidelines

No	Destination		Copy
1	Zamboanga del Sur	Lakewood	5
2		Josefina	5
3		Dumalinao	5
4		Kumalarang	5
5		Bayog	5
6		Labangan	5
7		Lapuyan	5
8		Aurora	5
9	Zamboanga Sibugay	Buug	5
10		Kabasalan	5
11		Naga	5
12		Ipil	5
13	Zamboanga del Norte	Sendangan	5
14		Siayan	5
15		Dipolog	5
16		Others	5
17	Other SLTs	Northern	21
18		Central	30
19		Southern	33
total			164

2.2 Direct users of the guidelines

The direct users of the guidelines are culture masters, SLT coordinators and SLT students. The number and ages of students are seen in "V.1.2 Monitoring report – Ms. LOU Lin-Yu, Professor of Nara University of Education."

2.3 Indirect users of the guidelines

The indirect users of the guidelines are Municipal government of Lakewood, Department of Social Welfare and Development – Modified Conditional Cash Transfer for Ips, Department of Education, Community Leaders and IP Women.

3. Feasibility study

3.1 Places

The feasibility study was conducted in 5 SLTs in Zamboanga del sur, Mindanao Island by NCCA after the guidelines were published and distributed.

- Lakewood
- Josefina
- Dumaliniao
- Kumalarang
- Bayog

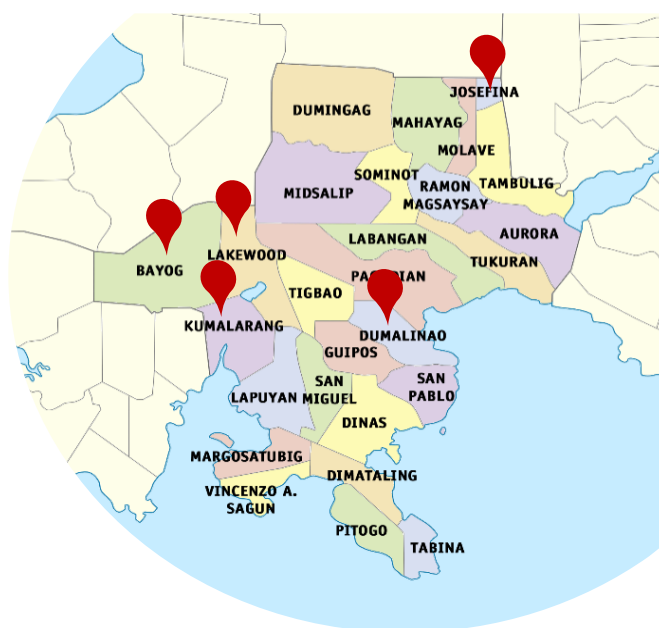


Fig1. 5 target SLTs in Zamboanga del sur, Mindanao¹

¹ NCCA (2019) "Monitoring for multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education The Philippines: Non-formal education"

3.2 Lessons

2 Lessons (No.1 and No.2 in the following chart) were selected from 5 lessons in the guidelines and taught only weekend for 2 months and instruction was given in Subanen language.

Table2. Lessons in the guidelines²

No	Module	Lessons taught
1	The Origin Myth of the Buklog (Oral Tradition)	Session 1: Storytelling (origin myth of the Buklog, the Dampalan version)
2	Phaladyaan Subanen (Subanen Traditional Dance and Music) (Performing Arts)	Session 1: Cultural significance of Phaladyaan Subanen
3	Process of Making Gasi Traditional Wine (Social Practices)	Session 1: Cultural significance of Subanen gasi and associated belief
4	Traditional Farming System and Culturally Significant Plants: Revitalizing Indigenous Knowledge System (Traditional Knowledge)	Session 1: Cultural background and significance of traditional farming
5	Attendant Rituals of the Buklog (Social Practices)	Session1 : Cultural significance of myths and ritual performance in Subanen society

4. Feasibility study workshop

The feasibility study workshop was held on 7-8 October, 2019 at Silid Hudhud in the NCCA Office Building in Manila, the Philippines.

The schedule and list of participants of the workshop are in “2. Schedule of the feasibility study workshop in Manila” and “3. List of Participants of the feasibility study workshop in Manila” in “V.1.5 References.”

In the workshop participants shared the outcomes of the feasibility study conducted by NCCA and discuss the effectiveness and challenges of the guidelines among participants based on inquiries by the experts and IRCI. The workshop provided an opportunity to hear actual voices from local stakeholders, including culture masters, culture bearers, SLT coordinators as well as students.

² NCCA (2019) “Monitoring for multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education The Philippines: Non-formal education”

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



Fig. 2 Feasibility study workshop in Manila

III.1.2 Monitoring report

Ms. LOU Lin-Yu

Professor of Nara University of Education

This section introduces the results of monitoring on the development and succession of the intangible cultural heritage of the “Buklog” within the Subanen Community.

1. Participants

The monitoring of this project was held at the NCCA (the National Commission for Culture and the Arts) which is located in Manila, the Philippines. Fifteen participants attended this monitoring: three from Japan, three from the NCCA, and seven from the Subanen Community. The seven members of the community are: the owners of the intangible cultural heritage Buklog, including one Cultural master, two project coordinators, four cultural bearers and two young learners of Buklog. In addition, within the four cultural masters, Mr. Nacito G. Liganan is also a shaman for the Subanen Community. Both Ms. Mangilay, a cultural master, and Ms. Recefe, a project coordinator served as translators and interpreters, because not all the Community members of Subanen are English users.

2. Monitoring results

The monitoring schedule was held for two days. Before describing the content, let's review the outline of this project. First, the NCCA created a learning guide for studying the contents and process of the thanksgiving ritual, Buklog, of the Subanen Community. It was completed in FY2018. In order to verify the usefulness of the learning guide, it was implemented at the School of Living Tradition (SLT), non-formal schools for studying traditional culture, which are located within the living area of the Subanen Community. The NCCA selected five SLTs to implement the leaning guide. The five regions are the SLT of Lakewood, SLT of Josefina, SLT of Dumalinao, SLT of Kumalarang and SLT of Bayog. On the morning of the first day of monitoring, after explaining the background and outline of this project with the NCCA's Presentation on the results of feasibility study in SLTs, Ms. Tremedal, the project coordinator, introduced the effort of studying the Buklog in SLTs with a PowerPoint presentation. In the afternoon, based on the announcement of the results from the morning, there was a question and answer session on specific information regarding the Buklog festival and the dance. Dancing was also performed by two young learners.

On the second day, based on the presentation and hearing of the first day, participants discussed the challenges, lessons learned, and advice on using guidelines in the SLT program.

The results of this monitoring, including the results of these two days, will be divided into three aspects: the learning guide, practice in the SLTs, and the demonstration on the day of monitoring.

2.1 Learning Guide

As one of the big results, the content of the learning guide is divided largely into two parts. The first part, "Community Engagement in Developing the Learning Guide for the School of Living Traditions" describes the background of creating this learning guide, an explanation of the SLT, and the reasons for selecting the Buklog as an objective of intangible cultural heritage. The second part, "SLT Learning Curriculum and Modules in Integrating the Elements of the Intangible Cultural Heritage Associated with the Buklog" offers five learning modules, including mythology, performing arts, the process of making wine, traditional knowledge about the farming system and significant plants, and participation in the ritual.

This learning guide not only contains detailed information about the Buklog, but is thought to be based on the philosophy of SDGs (Sustainable Development Goals). In addition, there are many photos which pertain to actual rituals, and it is possible to understand the various activities which include the Buklog through these photos. This guidebook was created over a long period of time, and as it is written, this is an important record for the next generation of the Subanen community.

2.2 Practice of the learning guide at the SLTs

According to Ms. Tremedal, Table 1 shows the number of students in the five schools selected to use the learning guide. In other words, more than 200 students will learn the contents of this learning guide. Since the SLTs were established in 2012, the cultural masters have already taught the Buklog in SLT classes, and the cultural bearers testify that the advent of the study guides has taught the Buklog's learning content logically and in good sequence. However, because it was difficult to visit the SLTs for monitoring this time, the only way to check the learning circumstances of the young learners was through a video prepared by the cultural master. The photos and video show some of the lessons focusing on learning mythology, music, dance, and knowledge concerning the Buklog.

Table1. Young learners in SLTs of the Subanen community for studying the Buklog³

Region of SLT	Number of students	Ages of students
Lakewood	75	8 - 18
Josefina	36	8 - 15
Dumalinao	35	8 - 18
Kumalarang	26	10 - 20
Bayog	20	15 - 20
Total students	192	

³ The table2 is created based on the information from NCCA at the feasibility study workshop in Manila on 7 – 8 October, 2019.

2.3 Demonstration on the day of monitoring

The Subanen team brought some performing items for the Buklog's ritual. Of the participants in this monitoring, there was one cultural bearer and two young learners of the SLT who performed the Buklog traditional dances: welcome dance, war dance, and sacred dance. The culture master used a gong to accompany all the dances. The culture bearer also played a handmade traditional bamboo flute.

The Subanen's traditional dance is usually considered as a welcome dance or a community dance for entertainment (Fig. 1), "*Thalek*" locally, emulates and expresses a chicken's movements. It was performed by Ms. Princess Mae U. Tunguib, an eighteen-year-old girl. She held one *Khumpas* (Fig. 2), made from leaves of the betel palm, in each hand while she was dancing. Her dance included graceful walking, stretching wings as a chicken, and sometimes powerful soaring. The war dance (Fig.3), called "*Sot*" locally, was performed by Mr. Jonglylord A. Umpalas, who is seventeen years old. When he danced, he had *Khumpas* in his left hand and a shield, made from bamboo and called "*D'lasag*" (Fig. 4) locally, in his right hand. He moved his legs quickly and agilely and sometimes shook his shield rhythmically. Because the shield was decorated with beads and metal pieces, you could hear them every time he shook it. Lastly, the cultural bearer as well as the shaman, Mr. Nacito G. Liganan performed a sacred dance especially for us. The sacred dance is a special dance that only shamans can perform in the ritual of the Buklog. This is unlike dances "*Thalek*" or "*Sot*", which can be performed by all the people in the community. Mr. Nacito also held *Khumpas* in each hand and used his body to move, turn, and dance.

The only instrument that accompanied the dances was a *gong* (Fig. 5), played by Ms. Mangilay, the cultural master. The gong is similar to an Indonesian bronze gong. Ms. Mangilay changed her rhythm for each dance, furthermore, she changed the tones and pitch by hitting different parts of the gong. Because of this, although there was only one accompanying instrument, it did not sound monotonous. For example, Ms. Mangilay played two kinds of rhythm patterns on the gong in the Welcome dance, "*Thalek*". However, for the War Dance, "*Sot*", she delivered more complicated rhythm patterns. These rhythms involved hitting two areas of the gong: the mound in the center of the gong and area outside that. Hitting the mound, presented a rich tone which was deep and low. While striking outside the mound, gave us a very different tone: one which was both lighter and higher.

Mr. Nacito and Mr. Umpalas showed us how to play a short flute, called a "*Thumpong*" (Fig. 6), locally. But it seems there is no fixed melody or pitch and it can be freely improvised by the performer.

Fig.1 *The traditional dance (Thalek)*



Fig. 2 *Khumpas*



Fig. 3 *The war dance (Sot)*



Fig. 4 *D'lasag*



Fig. 5 *Gong*



Fig. 6 *Thumpong*



3. Comments

Common situations and challenges to passing down intangible traditional culture for many communities in various countries include: the bearers are aging and successors in the young generation have been decreasing. If we don't chronicle the contents of culture, it will disappear without being known. In addition, along with the transition of society through modernization and globalization as well as the trend of the younger generation to be attracted to current popular culture, the method of passing down traditional culture must be changed. In other words, it is necessary for the young generation to learn traditional culture in a specific space and time, not only in the environment of traditional lore. School, whether formal or non-formal, becomes an especially important place for learning our traditional culture. This project was based on these ideas from my observation.

However, during the two days of monitoring, I think something Ms. Mangilay said deepened the meaning of this project. She said that they aren't only passing down the knowledge, but they would like to train a young learner to be the cultural master of the Buklog. Because to be a cultural master, one should have the diverse skills of singing, chanting, playing the instruments, and having the full of knowledge of the Buklog. Therefore, the learning guide is the first outcome for supporting the Subanen community to pass down their traditional festival culture, the Buklog. As for the next step, I wonder if there are still ways to improve. The following are my personal opinions.

3.1 Point of view on cultural transmission

a) Local language

Language is the basis for passing down culture. The Buklog uses the Subanen language for telling myths, singing, and chanting, but that vocabulary doesn't seem to be used in daily life in the Subanen community. Language is easy to lose and forget if we don't use it regularly. Therefore, it is highly important to teach the next generation systematically in order to continue to use of the Subanen language. Additionally, recording and preserving the language of the older generations is also important. As the cultural masters of the Subanen community mentioned, learning guides should be created in the Subanen language as much as possible. English learning guides are necessary and important to promote international understanding, but they don't hold much value for studying local culture within the Subanen community.

b) Performing arts

Dance and music are physical activities that also always contain delicate movements. Therefore, practicing them frequently is necessary and important, if we expect the young generation to inherit this tradition. On the other hand, the traditional performances are increasingly refined and changed. These cases can be seen in many countries. When I saw the performance arts of the Buklog, I felt their vitality and artistry. They reminded me of the South Korean crane dance. The Korean dance teacher made his own style to express the crane's movement, and his pupils inherited his style and developed it even further. In other words, each cultural master or shaman of the Subanen Community will have special steps or movements for their dances. It is important not only to record the music and dance of each cultural master, but also to

teach the characteristics of each master's music and dance style to the younger generation as an art.

3.2 Point of view on education

a) SLT Learning

This time we didn't have opportunity to visit the SLTs, therefore it's difficult to understand the actual teaching circumstances of the Buklog. The learning guide presents learning content and directions for twenty-five sessions throughout one year. But is that enough sessions to learn all the knowledge of the Buklog? If young learners continue studying at the SLTs, is a different type of teaching material provided for second year learners? If the answer is "No", it's better to make a specific learning plan for learners in their first year and beyond or for learners of different age groups.

b) Creating the teaching materials into a formal education system

The existence of a non-formal education system such as the SLTs is necessary and important. But if we try to raise children's awareness of the Buklog, it is necessary to also study it in formal education. Because public education is a requirement for children, it is thought that children will become more aware of the Buklog by incorporating it into their school's curriculum.

c) Learning guide

The Buklog was passed down even when the SLT did not have a study guide, but it seems necessary to consider the meaning and practicality of why the study guide was made. In other words, as described above, it is more practical to use teaching materials that are written in the local language and have different yearly contents and detailed lesson plans for learning by each age. Incidentally, if page numbers are added to the table of contents of the study guide, and if the sources of some references are specified, it will be easier to use.

3.3 Point of view on SDGs

The SDGs (Sustainable Development Goals) include seventeen goals that were set in 2015 by the United Nations General Assembly. The fourth goal is "quality education," and covers ten goal targets. This project can be said to promote the seventh target, and focuses on the contents of "appreciation of cultural diversity and of culture's contribution to sustainable development."

The Buklog is a not only a great intangible culture heritage for the Subanen Community, but also for the Philippines and even for Asia and the world. Although we recognize the importance of passing down the Buklog, only the Subanen Community has the know-how of these methods and techniques. I believe that the responsibility to pass on the Buklog lies not only with the cultural masters or cultural bearers, but also with each member of the Subanen Community. Therefore, the important thing is that members of the community are proud of this culture and have a common understanding of continuing to hand it down. The SLTs provide a space for passing down the knowledge and performances to young learners who are ages eight to twenty. But those in their later twenties to forties, such as the young learners' parents, also have a very important role to teach their children the understanding of

appropriate knowledge regarding the Buklog. Especially because people in this age group may become the next culture masters or bearers. We already know that the whole Buklog requires complicated knowledge and language to hold its rituals, performances, and events. Therefore, it is important that the knowledge and methods are continuously implemented outside the festival period. In this case, it's considerable that the learning target of the SLTs should also include young adults and those who are middle aged. Moreover, the existence of private cultural circles created by individuals is also considered necessary so that community members have additional places where they can learn about this culture outside of the SLTs and school.

III.1.3 General evaluation

Ms. OHNUKI Misako
Deputy Director-General of IRCI

Monitoring was conducted with the participation of young successors (teens), successors (including Sherman) who play an important role in the rituals of Buklog, researchers, and organizers (NCCA and IRCI), translators of Subanen language, which highlighted the various possibilities of using the guidelines for the community's sustainable development. Not only that, it led to the extraction of issues that would serve as indicators for ICH's contribution to concrete SDGs in the future which will be applicable to other regions with diverse cultural elements. It is also highly appreciated that women from the religion (Muslim) of neighboring communities (Moro) participated in the monitoring.

The features of case studies of Philippines I found through the project are as follows:

- 1) Focus on **Non-formal education** (SLT), SLT community-managed non-formal learning centre that is geared towards safeguarding traditional culture and where a living master teaches traditional knowledge to young generation.
- 2) Focuses on ICH in danger "**Buklog**" a ritual which is currently **in danger of disappearing** in the country. (The element was submitted to UNESCO's ICH in Need of Urgent Safeguarding List for the inscription to be decided in 14th session of the intergovernmental committee of the 2003 Convention which will be organized in December 2019 in Colombia.)
- 3) The community **is in the situation of suffering from a variety of social issues** which is threatening their cultural identity. They are; migration of young people to urban centres, adoption of lowland cultures related to inappropriate educational system, discrimination, influence of Christian religion, poverty and economic constrains of the community, loss of ancestral lands due to armed conflict, etc.

Therefore, I think a case study in the Philippines succeeded in extracting ICH's contribution to SDGs 4 corresponding to them. Also I found the good impact of the IRCI project was summarized in one of the participants' words presented during the monitoring session: "I have been teaching the succession of Buklog based on the knowledge I have remembered so far, but by developing and publishing these guidelines, things that were in my head were came out into a real book " and, "The IRCI guidelines have created an open environment for new learners." This was presented by Ms. Nilda, which was particularly interesting to me when she said "We have a positive environment to attract new learners through these IRCI guidelines." And "The IRCI guidelines have created an open environment for new learners." It can be said that the teaching materials have created the possibility of dealing with one of the risk factors.

As ICH contributed to the SDGs 4.7, several verifications were made through this project. I want to mention two of them.

- a) In areas with such cases, non-formal education and formal education can function together to create an effective and sustainable mechanism.

There are more than 140 languages in the Philippines, especially in Mindanao where Buklog's rituals have been practiced, there are few households that speak Pilipino at home, and the native language is the indigenous language in terms of speaking and listening. School education uses Pilipino and English, which are the educational terms for primary and secondary education. The Subanen district, which inherits the Buklog, uses the Sbanen language (by oral), and the Buklog is performed in the Subanen language. The media and communication tools used by young people are not Subanen but Pilipino and English. Therefore, introducing a community-specific curriculum (music, national language) of the community creates sustainability in the succession of Buklog, creates an understanding of their own culture, eliminates prejudice, drop out and further continuation of education. However, this requires some external involvement that enables quality education.

For example, in a music class, a class that incorporates a Buklog by an SLT teacher is incorporated. The language classes need to be considered from two aspects: national language policy making and teacher training (teachers who are speakers of Subanien). Regarding the former, it is conceivable to promote national language policy for minority languages through NCCA (country). For the latter, long-term efforts are necessary, such as raising local teachers who speak Subanien and incorporating lessons in the local language (oral).

- b) Promote the local researchers (multi-disciplinary) and grasp the overall situation through the academic approaches in the field of linguistics (Subanen) and cultural anthropology.

This includes a record of the entire process of the ritual that takes place every seven years. This deepens and facilitates the discussion of safeguarding measures.

III.1.4 References

1. Distribution list of the guidelines

Table1. List of schools and related agencies/organisations to receive the guidelines
(English version)

No	Destination	Copy
Zamboanga del Sur		
1	Lakewood	5
2	Kumalarang	5
3	Bayug	5
4	Labangan	5
5	Lapuyan	5
6	Josefina	5
7	Aurora	5
8	Ramon Magsaysay	5
Zamboanga Sibugay		
9	Buug	5
10	Kabasalan	5
11	Naga	5
12	Ipil	5
Zamboanga del Norte		
13	Sendangan	5
14	Siayan	5
15	Dipolog	5
16	Others	5
Other SLTs		
17	Northern	21
18	Central	30
19	Southern	33
institutions		
20	Libraries	50
21	Libraries in Mindanao	100
22	Writers/Consultants	10
Other Institutions		
23	IRCI (Japan)	5
24	NCCA	15
25	Dumendingan	15
total		500

2. Schedule of the feasibility Study workshop in Manila

Venue: Silid Hudhud, NCCA Office, Manila, the Philippines

Day1 (7 October)

Several culture bearers and culture masters who practice Buklog, and SLT coordinators from target SLT schools for feasibility study will be invited in Manila to share contents and results of the feasibility study conducted by NCCA.

9:30-9:45	Opening address by IRCI and NCCA representatives
9:45-10:00	Introduction of the participants
10:00-10:30	Explanation on the Backgrounds and purposes of the monitoring by IRCI *including 10 minutes Q & A session
10:30-11:30	Presentation on the results of feasibility study in SLTs by NCCA *including the following points and 20 minutes Q & A session - General views and outcomes of feasibility study - Lesson plans - Classroom activities in SLTs that were recorded in video - Good effects, Challenges and lessons from the feasibility study
11:30-13:30	Lunch break
13:30-14:30	Presentation of feasibility study in SLTs by NCCA (continue)
14:30-14:45	Break
14:45-16:30	Q & A session by the IRCI monitoring team to culture bearers and masters of Buklog, and SLT coordinators

Day2 (8 October)

10:00-11:00	Discussion about challenges, lessons and advice about using the guidelines into the SLT programmes among participants based on the presentations and hearings in Day 1
11:00-11:15	Break
11:15-11:45	Confirmation of the schedule in FY2019
11:45-12:00	Closing

3. List of Participants of the feasibility study workshop in Manila

Venue: Silid Hudhud, NCCA Building, Manila, Philippines

No	Name of Participants	Institutions
National Commission for Culture and the Arts (NCCA)		
1	Mr. Virgilio S. Almario	Chairman
2	Ms. Adelina M. Suemith	Chief, Program Monitoring and Evaluation Division
3	Ms. Renee Talavera	Head, Cultural Communities and Traditional Arts Section
4	Ms. Kris Anne G. Cortez	Culture and Arts Officer, Cultural Communities and Traditional Arts Section
Subanen Community		
5	Ms. Nilda M. Mangilay	Cultural master, translator
6	Mr. Pelais L. Tonggos	Culture bearer
7	Mr. Nacito G. Liganan	Culture bearer
8	Ms. Tarhata T. Daligidigan	Culture bearer
9	Ms. Anita D. Tumbao	Culture bearer, SLT coordinator
10	Mr. Jonglylord A. Umpalas	SLT student
11	Ms. Princess Mae U. Tinguib	SLT student
12	Mr. Gauden S. Sireg	Project coordinator
13	Ms. Renefe M. Tremedal	Project coordinator, translator
International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)		
14	Ms. Misako Ohnuki	Deputy Director-General
15	Ms. Liou Lin-Yu	Professor, Department of Music Education, Nara University of Education
16	Ms. Kazue Sasaki	Associate Fellow

III.2 VIET NAM (FORMAL EDUCATION)

III.2.1 Monitoring overview

1. Purpose

Monitoring aims to verify the guidelines through a series of activities that include the feasibility study by VME and VNIES, and pilot school observation and the feasibility study workshop in Hanoi, together with members of IRCI, VME and VNIES, a Japanese expert, teachers from 2 pilot schools, and other local stakeholders.

The monitoring seeks to confirm that the lessons are conducted by using the guidelines, and that the teachers as well as the students became aware of the importance of ICH and acquired knowledge and skills through the lessons, and that ICH contributes to enhance the learners' understanding and appreciation of their communities and bring up capabilities and behaviors that value cultural diversity.

In addition, the monitoring confirms the awareness of the teachers and government officials on the importance of ICH in education through this project.

Furthermore, it attempts to find out the problems and challenges that emerged during the feasibility study of the guidelines.

Reflecting the results of the monitoring, more useful and practical guidelines will be created.

2. Monitoring overview

Monitoring in Viet Nam includes feasibility study by VME and VNIES, such as teacher's training workshop, class observation in 2 pilot schools and feasibility study workshop in Hanoi.

2.1 Distribution destination of the guidelines

A total of 155 guidelines were published in Vietnamese.

The guidelines were distributed to the following schools and teachers and members of institutions.

Other destinations are shown in "1. Distribution list of the guidelines" in V.2.5 References.

Table1. Main distribution destinations

No	Destination	Copy
1	Thuc Nghiem Secondary School	10
2	Yen Hoa Secondary School	10
3	Ngo Si Lien Secondary School	10
4	Le Ngoc Han Secondary School	10
5	Nghia Tan Secondary School	10
6	Luong Yen Secondary School	10

No	Destination	Copy
7	Tay Son Secondary School	10
8	Teachers from above schools who attended the teacher's training workshop	22
9	Members from the VME and VNIES	8
total		100

2.2 Direct users of the guidelines

The direct users of the guidelines are 22 teachers of the secondary schools that the guidelines were distributed.

Table2. Teachers

No	Secondary Schools	Teacher's subject	Number of teachers
1	Thuc Nghiem	Math/Experience activities, Geography, Physics, Literature, Arts, Biology, Civic education	7
2	Yen Hoa	Geography, Physics, Literature, Arts, Biology	5
3	Ngo Si Lien	Geography, Biology	2
4	Le Ngoc Han	Geography, Chemistry	2
5	Nghia Tan	Experience activities, Literature	2
6	Luong Yen	Geography, Physics	2
7	Tay Son	Experience activities, Chemistry	2
total			22

*The number of teacher indicates the teachers who attended the teachers training workshop that was organised by VME and VNIES on 23-24 August 2019 (APPEDIX 1 Teacher's training workshop by VME and VNIES).

The guidelines were used to create lesson plans through the teachers' training workshop. 3 lesson plans were developed and used for the actual lessons during the class observation on 24 October 2019.

2.3 Indirect users of the guidelines

The indirect users of the guidelines are students of the above schools who received the lessons based on the lesson plans developed by using the guidelines. Other teachers in the above schools also become indirect users because they worked in team with the teachers who developed the lesson plans. Principals of the Thuc Nghiem secondary school and the Yen Hoa secondary schools, and practitioners of ICH, such as the Ca-tur singer are also considered to be indirect users.

3. Feasibility study

The feasibility study was conducted by VME and VNIES after the guidelines were published and distributed.

VME and VNIES have worked together to organise the teacher’s training workshop to teach teachers importance of ICH and how to use the guidelines. They collaborated with teachers and school administrators during the preparation period of the teacher’s training workshop. They also had several meeting with the teachers in 2 pilot schools before the class observation in those schools and feasibility study workshop in Hanoi.

3.1 Teacher’s training workshop

The teacher’s training workshop was conducted by VME and VNIES on 23-24 August 2019. The workshop was participated by 22 teachers from 7 secondary schools in Hanoi that were received the guidelines.

During the workshop, teachers acquired knowledge and skills of ICH and learned importance of ICH and ICH education. They also practiced to develop a lesson plan by using the guidelines. Each teacher received one copy of the guidelines.

Details are shown in “4. Teachers’ Training workshop by VME and VNIES” in V.2.5 References.

4. Class observation

4.1 Places

Pilot School observations were conducted in 2 secondary schools in Hanoi on 24 October 2019.

Table3. Pilot School

No	Secondary Schools	students	Teachers/staff
1	Thuc Nghiem	800	39
2	Yen Hoa	1,832	84

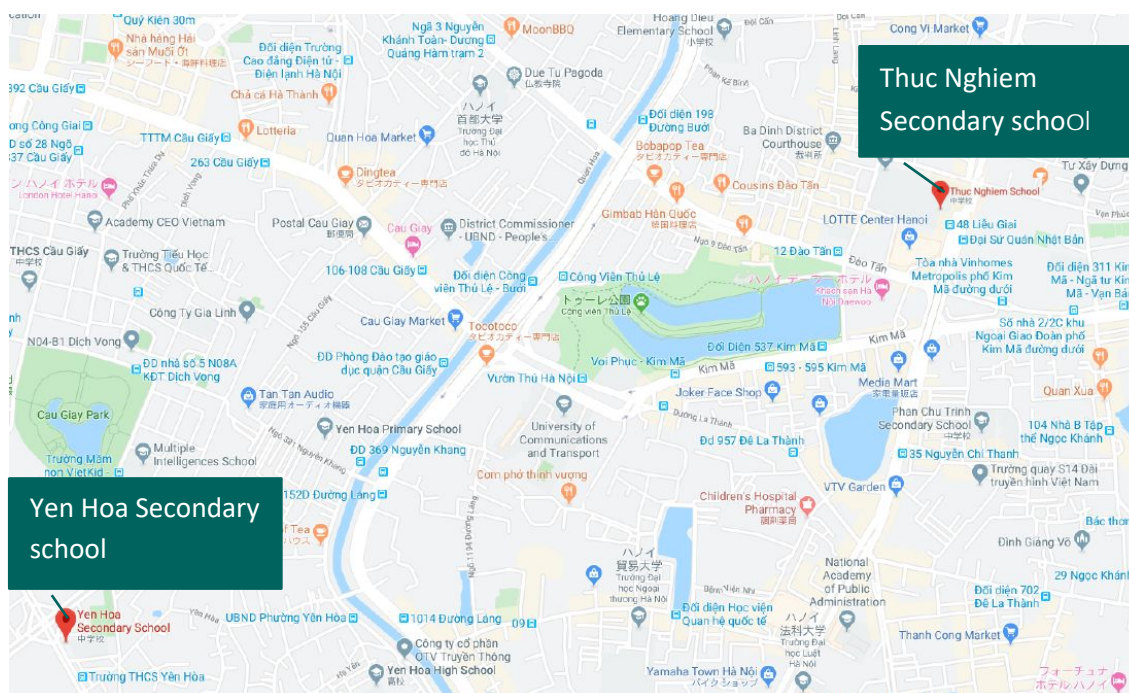


Fig.1 Location of the schools

4.2 Lessons

3 lessons (each class takes 45 minutes) were taught in 2 pilot schools in Hanoi during the monitoring in Hanoi on 24 October 2019.

Table4. Lessons for observations

Schools	Grade	Lesson	Subject	ICH
Thuc Nghiem	8	Understanding a folk game	Experience Activities	Tugging rituals and games
Yen Hoa	6	Practice of story telling	Literature	The legend of Hoan Kiem Lake
	7	Respiratory activity	Biology	Ca-tru singings

5. Feasibility study workshop

The feasibility study workshop was held on 25 October 2019 at VME.

The schedule and list of participants of the workshop are shown “2. Schedule of the class observation and feasibility study workshop in Hanoi” and “3. List of participants of the feasibility study workshop in Hanoi” in V.2.5 References.

In the workshop, participants shared the outcomes of the feasibility study conducted by VME and VNIES and discuss the effectiveness and challenges of the guidelines among participants based on inquiries by the experts and IRCI. The workshop provided an

opportunity to hear actual voices from local stakeholders, including principals and teachers from the 2 pilot schools, teachers from other schools who took part in the teacher's training workshop and experts from VME and VNIES.



Fig. 2 Feasibility study workshop in Hanoi

III.2.2 Monitoring report

Mr. SATO Masahisa
Professor of Tokyo City University

This report presents the monitoring results of this project from the view point of “Effectiveness/Goal Attainment” and “Sustainability”. Specifically, “Effectiveness/Goal Attainment” of this project is described from the view point of (1) Development of ICH-ESD Guideline in Viet Nam; (2) Development of Capacity Building Programme for In-service Teachers and Its Implementation; and (3) Educational Practices of ICH-ESD in cooperation with the Pilot schools.

1. Effectiveness

1.1 Development of ICH-ESD Guideline in Viet Nam

ICH-ESD Guideline in Viet Nam is being developed by cooperation between VNIES and VME. ICH-ESD Guideline compatible with the context of Viet Nam is being developed based on the author’s presentation (Masahisa SATO, SDG4.7. and Quality Education, Effective Linkages between ICH & ESD, Figure1) at the expert meeting held at the UNESCO Hanoi office on 19 October, 2018. Since ICH-ESD Guideline is developed considering UNESCO (2015)⁴ as its primary focus, it entails contents highly consistent with ICH and ESD related policies of UNESCO.

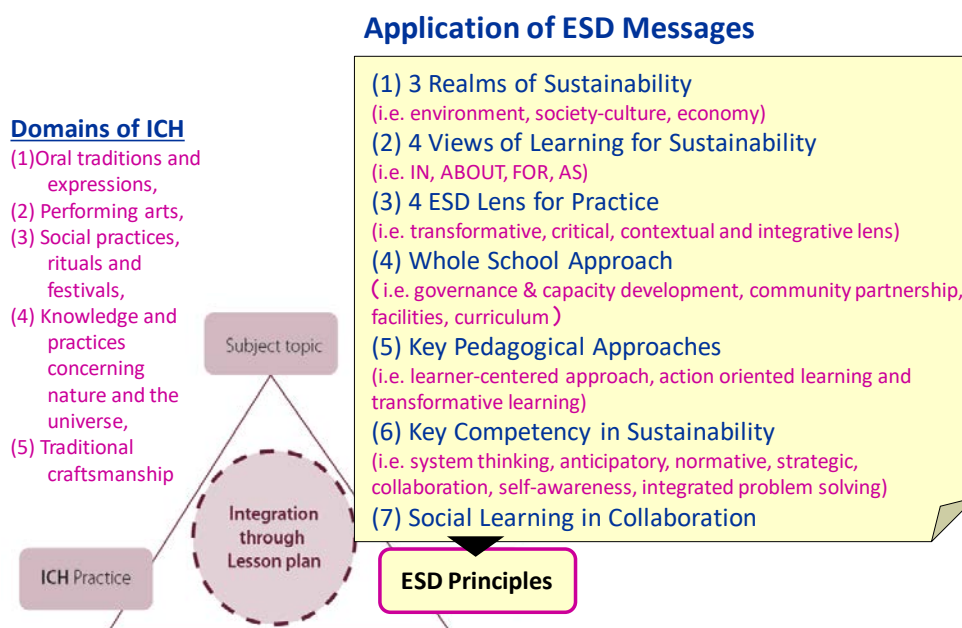


Figure 1: Combining ICH Elements and ESD Principles for Learning
(Sato, 2018, based on UNESCO, 2015)

⁴ UNESCO (2015) *Learning with Intangible Cultural Heritage for a Sustainable Future, Guidelines for Education in the Asia-Pacific Region*.

1.2 Development of Capacity Building Programme for In-service Teachers and Its Implementation

VNIES and VME have developed/implemented capacity building programme targeting domestic in-service teachers in July 23-24, 2019, via the utilization of ICH-ESD Guideline in Viet Nam. Joined by 8 experts, VNIES and VME implemented capacity building programme related to ICH-ESD targeting 7 candidate schools (target: 22 teachers) in this project. Uniqueness of this capacity building programme can be characterized by the fact that it is implemented in such a way where teaching methodology (sufficient attainment of experiential/participation type learning approach), ICH content and approach, principle of ESD, and content of existing subjects are consistent with one another. As the result of examination, (1) Thuc Nghiem Secondary School, (2) Yen Hoa Secondary School were selected as the pilot schools for this project.

1.3 Educational Practices of ICH-ESD in cooperation with the Pilot schools

Whole School Approaches in consideration of learning environment that supports education practices (including facilities and School Operation, Governance Policy and Capacity Building, Community Partnerships and Relationships, etc.) going beyond conventional education practices that only provide education on subjects, is considered to be the ideal form of ICH-ESD at schools (Figure2). In this section, we will examine common matters seen throughout both pilot schools and distinctive feature of each pilot school, in relation to Whole School Approaches indicated in UNESCO (2017)⁵.

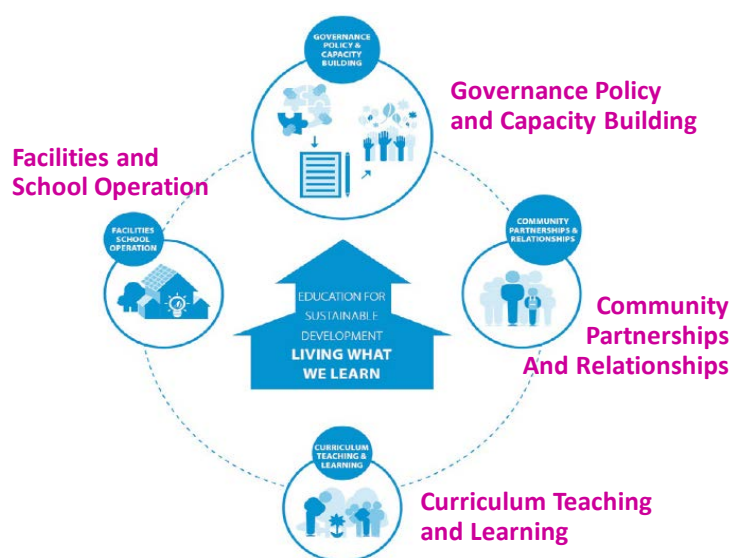


Figure2: Whole School Approaches (UNESCO, 2017)

⁵ UNESCO (2017) *Education for Sustainable Development Goals, Learning Objectives*, UNESCO, Paris.

(a) Curriculum Teaching & Learning

Regarding the “(a) Curriculum Teaching & Learning”, (1) development of educational materials for ICH-ESD practice, (2) organization and implementation of curriculum that integrates ICH practice, principle of ESD, and subject content, and (3) development of teaching methodology that prioritizes experiential/participation type learning approach are implemented in both schools (Photo1; Photo2; Photo3). Since integrated approaches between contextualization of community/region/country and teaching content of each subject are seen as the common efforts throughout education practices of both schools, such efforts are positioned as distinctive feature of this project.



Photo 1: Educational Practice by Thuc Nghiem Secondary School
(Tugging rituals and games: Grade 8)



Photo 2: Educational Practices by Yen Hoa Secondary School
(The legend of Hoan Kiem Lake: Grade6)



Photo 3: Educational Practices by Yen Hoa Secondary School
(Ca-tru Singing: Grade7)

Through the implementation of this project, (1) improvement in independence of children/students seen in both schools, (2) curriculum organized with a focus on education activities that deepen understanding through experience/participation, instead of just teaching about ICH, (3) team building of teachers, are cited as the common outcome throughout both schools that contributed toward improving teacher's deep understanding, motivation for practice concerning ICH-ESD. Regarding the "interest" in ICH, a high level of "interest" was seen based on the observation that all students who participated in education practices on that day engaged in their activities by showing their interest and focus.

- "Knowledge" related to ICH (ABOUT: Figure1, Figure3) - Students at Thuc Nghiem Secondary School obtained a high score on group comprehension test implemented during class. This phenomenon is attributed to the fact that, in Thuc Nghiem Secondary School (Photo1, Tugging rituals and games: Grade 8), knowledge such as explanation on international background and efforts of ICH, historical background of ICH (Tugging rituals and games), message indwelled in ICH (understanding of international ICH, appreciation toward crops, social solidarity, agricultural harvest cycle, happiness found in local society, human relationship going beyond winning or losing, physical difference between male and female, respect for female) are being conveyed among students. At Yen Hoa Secondary School (Photo2, The legend of Hoan Kiem Lake: Grade6), local legendary contents were conveyed to students through a method of story-telling. At Yen Hoa Secondary School (Photo3, Ca-tru Singing: Grade7), students deepened understanding about rhythm and breathing technique of ICH (Ca-tru Singing) songs by learning the mechanism of biological breathing.
- "Experience" related to ICH (IN : Figure1 ; Figure3) - In Thuc Nghiem Secondary School (Photo1, Tugging rituals and games: Grade 8), experience related to ICH is seen in the rope making session through group work in the classroom, and tugging rituals performed in schoolyard being conscious of solidarity without focusing on winning or losing. In Yen Hoa Secondary School (Photo2, The legend of Hoan Kiem Lake: Grade6), experience related to ICH is seen in their implementation of field survey based on 3 themes presented as challenge in advance (story telling by shadow silhouette, ways to enjoy leisure time in Hồ Hoàn Kiếm lake of Hanoi City in Viet Nam, landscape). In Yen Hoa Secondary School (Photo3, Ca-tru Singing: Grade7), experience related to ICH is shown in the scene of student's actual engagement in vocalization by utilizing rhythm and breathing technique of ICH holder.

Aside from improvement seen in such "interest", obtainment of "knowledge" and experience, we observed that student's sense of belonging improved through practices such as obtainment of sustainable concept⁶ and learning more about

⁶ "Research, final report related to education (ESD) for sustainable development in school", National Institute for Education Policy Research (2012), cites cooperativity, diversification, finitude, responsibility, collaboration, and fairness as constructs of sustainability.

tradition and culture of Viet Nam. In the future, a more detailed learning evaluation is anticipated at pilot schools regarding obtainment of concept of sustainability and sense of belonging.

On the other hand, since issues such as (1) weak connection to global context of ICH-ESD, (2) change in behavior and action related to ICH (FOR : Figure1 ; Figure3)⁷, (3) insufficient learning activities for self-reflection related to ICH (AS : Figure1 ; Figure3), and (4) inconsistency in education practice in other subjects still remain a challenge for pilot schools, improvement in these issues are anticipated in the future.

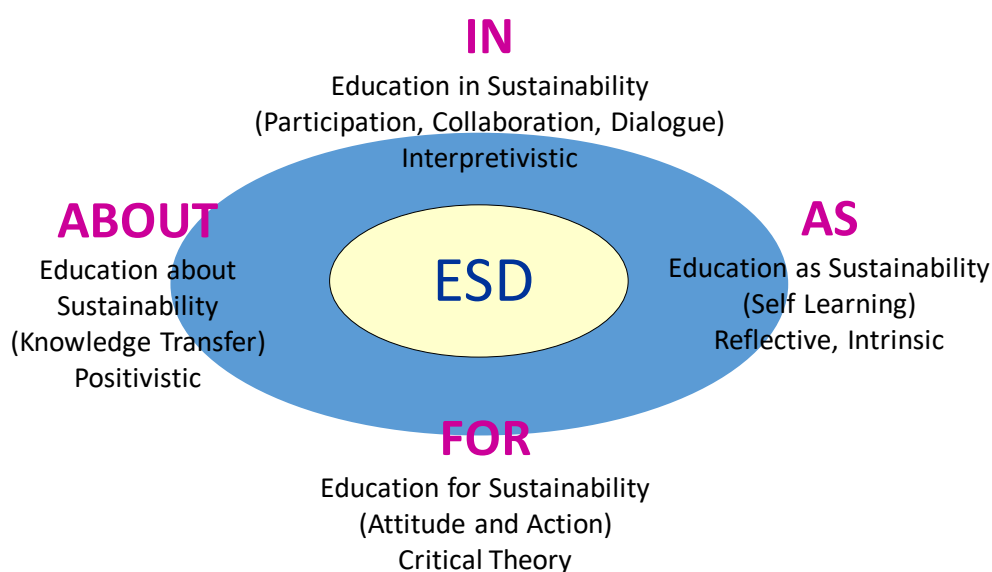


Figure3: ESD Different Approaches (Sato, 2018)

When looking at association with content/approach of ICH, principle of ESD, and content of subject, distinctive feature is seen in entry point of each education practice. As indicated in Figure1, entry point of ICH-ESD is associated with 3 items-- content/approach of ICH, principle of ESD, and content of subject. Guidance proposal based on the understanding of the concept of sustainability through ICH practice (understanding of international ICH, appreciation toward crops, social solidarity, agricultural harvest cycle, happiness found in local society, human relationship going beyond winning or losing, physical difference between male and female, respect for female) is being created in “(a) Curriculum Teaching & Learning” at Thuc Nghiem

⁷ In Yen Hoa Secondary School (Photo 2, The legend of Hoan Kiem Lake: Grade6), things that students can engage on their own to protect the culture of Hoan Kiem lake of Hanoi City in Viet Nam are being discussed in the second half of lesson in subject “national language”, thus deepening examination on actions such as “not throwing away trash”, “separating trash”, and “preserving memento”. It is positioned as education practice that tackles issues such as behavior and behavior modification of students thorough ICH-ESD.

Secondary School. Efforts in consideration of principle of ESD through the utilization of field survey of Hoàn Kiếm lake of Hanoi City in Viet Nam is seen in “(a) Curriculum Teaching & Learning” at Yen Hoa Secondary School (Photo2, The legend of Hoan Kiem Lake: Grade6). Efforts to deepen the understanding of ICH through the utilization of “biology” subject is seen in “(a) Curriculum Teaching & Learning” at Yen Hoa Secondary School (Photo3, Ca-tru Singing: Grade7). Dr. Hanh (2018) of UNESCO pointed out that when practicing ICH-ESD, one must find the most appropriate entry point that matches said practice, as different entry point is seen in example3.

Furthermore, distinctive feature was also seen in the approach that integrated ICD-ESD education and curriculum for each education practice. In “(a) Curriculum Teaching & Learning” (Photo1) at Thuc Nghiem Secondary School, distinctive feature was seen in infusion to curriculum related to learning theme (Thematic Curricular Infusion) (Figure4), for education practice (Tugging rituals and games: Grade 8) carried out as unit learning of international culture under subject “experiential activities”. In “(a) Curriculum Teaching & Learning” (Photo2 ; Photo3) at Yen Hoa Secondary School, distinctive feature was seen in (1) curriculum that incorporated local context (Local Content Quota Infusion) (Figure4) for education practice (The legend of Hoan Kiem Lake: Grade6) on history/culture/lifestyle that utilized field survey Hoan Kiem lake of Hanoi City in Viet Nam in subject “national language”, and (2) incorporation to curriculum related to learning theme (Thematic Curricular Infusion) (Figure4) for education practice (Ca-tru Singing: Grade7) carried out as unit learning of breathing function of subject “biology”.

Figure 8: Potential approaches to integrating ICH-ESD into the curriculum

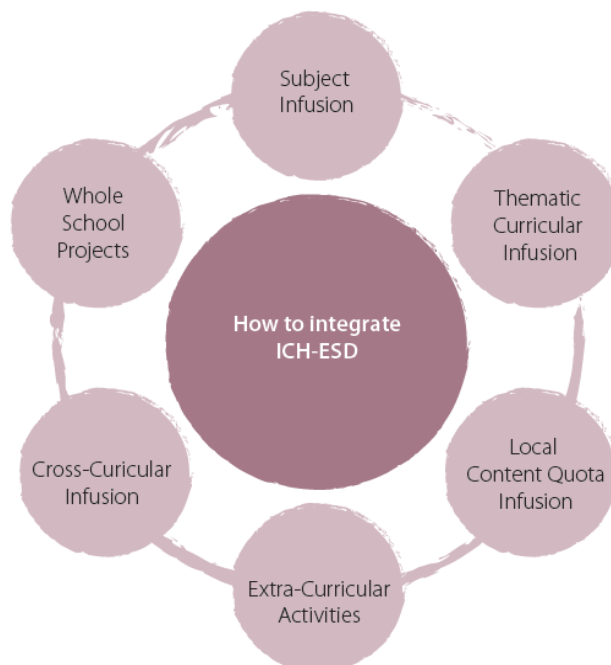


Figure4: Potential Approaches to integrating ICH-ESD into the Curriculum
(UNESCO, 2015)

(b) Facilities and School Operation

Regarding the “(b) Facilities and School Operation”, group work with the aim of (1) deepening the understanding through utilization of audiovisual educational materials, and (2) proactive/conversational learning in the classroom are being implemented in both schools. In Thuc Nghiem Secondary School, distinctive feature was seen in practice of rope making between students sitting next to each other in classroom, group work to confirm the understanding of ICH, practice of tugging rituals that utilized school yard, and ICH related discussion held afterwards. In Yen Hoa Secondary School, distinctive feature was seen in efforts such as implementation and announcement of group work in classroom, demonstration by ICH holder, and conversation with students in classroom.

(C) Governance Policy and Capacity Building

Regarding the “(c) Governance Policy and Capacity Building” in both schools, practices such as (1) collaborative development and implementation of curriculum based on structure of teacher team in school, (2) capacity building by teacher team, and (3) leadership of principal/management-level workers were seen. Regarding the “Collaborative development and implementation of curriculum based on creation of structure of teacher team in school”, practices such as selection of implemented subjects, development of guidance proposal, selection of topic, and implementation of test lesson were being carried out. Regarding the “Capacity building by teacher team”, practices such as deeper understanding of content and approach of ICH, understanding of principle of ESD, gathering and sharing of information, knowledge sharing of teaching methodology (experiential learning, participation type approach), and discussion on concept of sustainability indwelled in target ICH were being carried out.

Effectiveness of taking part in external project has been pointed out, based on the indication of management-level workers in pilot schools, saying “...we believe that taking part in external project in school will make ICH-ESD easier to perform...we urge vitalization of team work and improvement of communication among teachers”. Furthermore, the effectiveness of ICH-ESD can also be recognized by the fact that after the end of the project, both schools still desired to practice ICH-ESD (by recognizing ICH-ESD as new educational method, utilizing ICH-ESD as entry point and new method to integrate subjects) on a continual basis. Based on these findings, distinctive feature is seen among not only teachers in charge of classroom, but also among management-level workers of pilot schools, as they have understood the significance and importance of this project at institutional level. On the other hand, factors such as challenge in adjusting schedule within annual lesson plan, dilemma of practicing high cost education amid various resource restrictions, uneven distribution of information, insufficient funding, gap among teachers on their interest level, implementation capability, etc. are being pointed out. In the future, being able to find solution for various problems by maximizing the effectiveness of these practices in “(C) Governance Policy and Capacity Building” is anticipated.

In Thuc Nghiem Secondary School, management level workers have pointed out, saying “it’s difficult to take students out to field from classroom”. Teachers recognize

that field learning related to ICH help students be able to grasp various learning aspects in an integrated way, since such learning induces students to better understand the contextual value indwelled in local communities. However, amid circumstance that makes it difficult to take students outside of school faced by the challenge of time restriction and risk management, on-site teachers still struggle to implement such learning. Efforts for collaborative development and implementation of curriculum is seen in Yen Hoa Secondary School, since the school has already implemented 3 test lessons by teacher team based on creation of structure of teacher team in school. In actuality, we are seeing on-site teachers struggling to teach, amid a difficult condition strained by time restriction and existing subjects. In the future, through the effective use of this project, actions such as carrying out measures to remove barriers at each school, expansion of field learning, internalization of new learning in annual lesson plan, and expansion of education practice in each subject through cross curriculum must be considered.

(d) Community Partnership and Relationship

Sufficient community partnership and relationship were not seen in “(d) Community Partnership and Relationship” in Thuc Nghiem Secondary School. By inviting ICH holder (Ca-tru Singing), “(d) Community Partnership and Relationship” in Yen Hoa Secondary School has implemented/expanded efforts to raise interest level of students through the actual practice of ICH. On the other hand, difficulty in adjusting with external collaborative workers (time adjustment, creation of guidance proposal, creation of educational material, consistency between purpose of spreading culture and purpose of implementing education) has been pointed, evident by the tremendous strain seen on organization and implementation of curriculum. In the future, further examination is necessary to figure out the means to remove tremendous strain on community partnership. Furthermore, since invitation of external collaborative workers causes schools to be burdened with adjustment, utilization of not just ICH holder, but also various external collaborative workers (includes guardians) is anticipated.

2. Sustainability of the Project (Self-Reliance Possibility)

The “Self-Reliance Possibility” of this project will be discussed in this section. Management level workers from 2 pilot schools have pointed out, saying “...regardless of whether this project will continue or not, we want to continue utilizing ICH-ESD approach at school education site...”. Furthermore, a certain degree of accumulation of knowledge in practices is seen such as creation of teacher team structure in school, organization and implementation of curriculum, creation of guidance proposal, development of education materials, and collaborative efforts with ICH holder. From these indications, a high degree of “Self-Reliance Possibility” of this project can be recognized. Since ICH holder (Ca-tru Singing) who is deeply involved in education practice at Yen Hoa Secondary School (Ca-tru Singing: Grade7) expressed a desire to continue carrying out ICH-ESD in coordination with school, a high degree of Self-Reliance Possibility is seen in ICH-ESD at said school.

On the other hand, conditions such as (1) capacity building of teachers, development of education materials, invitation of external collaborative workers, implementation of

field learning, record/edit of practice case, requiring of financial resource regarding accumulation of knowledge, etc. between government agencies (VNIES and VME), (2) sharing of knowledge, popularization among other schools, capacity building that targets teachers in other schools, and (3) a lack of system/practice to enable cooperation between ICH holder and school, are seen as factors that inhibit "Self-Reliance Possibility" of this project. In the future, not only a system of voluntary efforts by pilot schools, but also a kind of system that will support sharing of education practice at schools, capacity building of teachers, construction of training opportunities to be popularized among other schools, network geared toward education practice between ICH holders, etc. will become necessary, along with implementation of institutional/political association with cultural affairs administrative organ and educational administrative organ. In the future, sufficient consideration of these factors will become necessary.

3. Comments

3.1 Overall comments

This section contains overall comments regarding this project. In general, by implementing this project, we confirmed that ICH-ESD has a high potential and possibility. Regarding the potential for ICH-ESD, (1) presence of various teaching methodologies in ICH-ESD (hereinafter, refer to lessons learnt in this project), and (2) presence of "Integration type/context type approach" that urges curriculum reform (hereinafter, refer to lessons learnt in this project) were seen in ICH-ESD. On the other hand, in terms of possibility for ICH-ESD, (1) possibility for various approaches pertaining to curriculum organization/implementation of ICH-ESD (hereinafter, refer to lessons learnt in this project), and (2) possibility for institutional/political cooperation with cultural affairs administrative organ and educational administrative organ through implementation of ICH-ESD (hereinafter, refer to lessons learnt in this project) were seen in ICH-ESD.

In this project, despite various restrictions, we were able to obtain a certain degree of outcome for "Activity Result (OUTPUT)". In the future, further bolstering in aspects such as (1) further construction of collaborative system (collaborative governance: Fig. 16), (2) visualization of (OUTCOME), (3) visualization of (SOCIAL IMPACT), and (4) enhancement of Self-Reliance Possibility (institutional aspect, accumulation of knowledge, enhancement of organizational capability, network, etc.) is anticipated.

3.2 Lesson learnt

In this section, we will discuss lessons learnt in this project.

a) Relationship between ESD and SDGs

UNESCO (2017)⁸ specifies the relationship between ESD and SDGs as follows. As you can recognize from the following indication, ESD is specified in SDG4.7, and is described as education that not only contributes toward improving the quality of education, but also enables overall realization of SDGs. In light of these indications, ICH-ESD practice can be recognized as (1) education that not only contributes toward improving the quality of education by internalizing the value of intangible cultural heritage (ICH) in educational content, (2) but education that also enables the overall realization of SDGs through education that has a value of ICH.

The new 2030 Agenda for Sustainable Development clearly reflects this vision of the importance of an appropriate educational response. Education is explicitly formulated as a stand-alone goal – Sustainable Development Goal 4. Numerous education related targets and indicators are also contained within other Sustainable Development Goals (SDGs). Education is both a goal in itself and a means for attaining all the other SDGs. It is not only an integral part of sustainable development, but also a key enabler for it. That is why education represents an essential strategy in the pursuit of the SDGs. (UNESCO, 2017)

b) Potential Seen in ICH-ESD Practice

- Presence of “ESD Different Approaches” (Figure3) in ICH-ESD practice — As pointed out in ESD approach (Figure 3), and in different approaches, various teaching methodologies were also seen in ICH-ESD. Internalization of Knowledge transfer type approach (ABOUT), hands-on type/experiential type/participation type approach (IN), behavior/action type approach (FOR), and self-reflection/self-education type approach (AS) were also seen in this project. Various ESD approaches in this project were especially present in the satisfactory practice of actual ICH demonstration through invitation of ICH holder and conversation with students, curriculum organization with incorporation of field learning, and experiential learning/participation type learning.
- Presence of various entry points in ICH-ESD practice (Figure1)” - Although ICH-ESD consists of 3 entry points entailing content/approach of ICH, principle of ESD, and association with subject content as shown in Figure1, all 3 cases of pilot schools nonetheless revealed utilization of different entry point.
- Presence of “Integration type/context type approach” that urges curriculum reform - Although ICH-ESD traditionally focused on debates surrounding the means to utilize sustainable concept internalized in ICH in school education, the findings revealed that ICH-ESD not only has a function to transfer ICH content, but

⁸ UNESCO (2017) *Education for Sustainable Development Goals, Learning Objectives*, UNESCO, Paris.

also has “integration type/context type approach” that deepens the understanding from the standpoint of global context, by connecting existing subject/area through ICH. ICH is considered to have educational function that can delve into context, since country and local context are internalized in such education. Furthermore, since various elements that deepen the understanding of environmental/social/economic sustainability are internalized in ICH, it is also considered to have integrated educational function through coordination with other subjects. For the future curriculum reform, a high potential is recognized in “Integration type/context type approach” included in ICH-ESD.

c) Potential in ICH-ESD

- Potential utilization of “Potential Approaches (Figure4)” to ICH-ESD practice - UNESCO (2015) presents the potential for various integrated approaches (Figure4) regarding organization/implementation of ICH-ESD curriculum. Regarding the implementation of this project, (1) insertion to curriculum related to learning theme (Thematic Curricular Infusion) (Example: Implemented as unit learning of international culture for “experience and activities”, Thuc Nghiem Secondary School (Tugging rituals and games: Grade 8)/Implemented as unit learning of breathing function for subject “biology”, Yen Hoa Secondary School (Ca-tru Singing: Grade7)), and (2) curriculum that included local context (Local Content Quota Infusion) (Example: Implemented as education practice of history/culture/lifestyle of Hoan Kiem lake of Hanoi City in Viet Nam, Yen Hoa Secondary School (The legend of Hoan Kiem Lake: Grade6)) were mainly seen in such implementation. In the future, examination of curriculum organization/implementation of ICH-ESD utilizing various integrated approaches presented by UNESCO (2015), is anticipated.
- Institutional/political coordination with cultural affairs administrative organ and educational administrative organ through implementation of ICH-ESD - This project owes much of its success to cooperation between VNIES operating under educational administrative organ and VME operating under cultural affairs administrative organ. Organizational support is essential in expanding the future education practices in schools, and institutional/political coordination with cultural affairs administrative organ and educational administrative organ through implementation of ICH-ESD is also anticipated.

3.3 Proposal

In this section, the following proposal is made based on the knowledge obtained through this project.

a) Practice Aspect

- Proposal 1: Practice of ICH-ESD that further enhanced principle of ESD (Figure1 ; Figure3 ; Figure5 ; Figure6).

- Proposal 2: Curriculum organization and implementation for enhancement of ICH-ESD, development and trial-and-error of various approaches.
- Proposal 3: Learning evaluation/programme evaluation at schools through ICH-ESD.
- Proposal 4: Accumulation and transmission of knowledge through continual practice of ICH-ESD (in schools).

b) Institutional/Policy Aspect

- Proposal 1: Institutional/political association with cultural affairs administrative organ and educational administrative organ.
- Proposal 2: Network between ICH holder and schools, accumulation/sharing of knowledge.
- Proposal 3: Expansion of capacity building programme for in-service teachers based on the guideline.
- Proposal 4: Continuation/improvement of education practice at pilot schools based on organizational support.
- Proposal 5: Construction of ICH-ESD practice that handles other ICH, expansion of schools.
- Proposal 6: Accumulation and transmission of knowledge through ICH-ESD practice (national level).

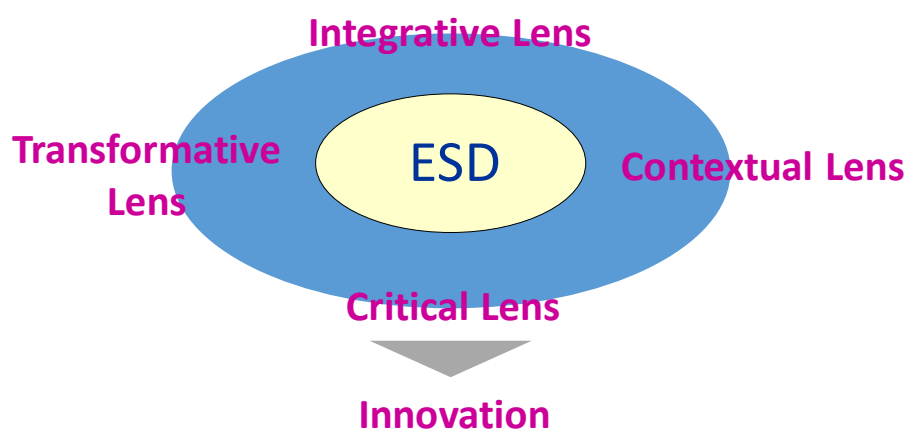


Figure5: ESD Lens for Practice (Sato, 2018 based on UNESCO, 2012)

Box 1.1. Key competencies for sustainability

Systems thinking competency: the abilities to recognize and understand relationships; to analyse complex systems; to think of how systems are embedded within different domains and different scales; and to deal with uncertainty.

Anticipatory competency: the abilities to understand and evaluate multiple futures – possible, probable and desirable; to create one's own visions for the future; to apply the precautionary principle; to assess the consequences of actions; and to deal with risks and changes.

Normative competency: the abilities to understand and reflect on the norms and values that underlie one's actions; and to negotiate sustainability values, principles, goals, and targets, in a context of conflicts of interests and trade-offs, uncertain knowledge and contradictions.

Strategic competency: the abilities to collectively develop and implement innovative actions that further sustainability at the local level and further afield.

The following key competencies are generally seen as crucial to advance sustainable development (see de Haan, 2010; Rieckmann, 2012; Wiek et al., 2011).

Collaboration competency: the abilities to learn from others; to understand and respect the needs, perspectives and actions of others (empathy); to understand, relate to and be sensitive to others (empathic leadership); to deal with conflicts in a group; and to facilitate collaborative and participatory problem solving.

Critical thinking competency: the ability to question norms, practices and opinions; to reflect on own one's values, perceptions and actions; and to take a position in the sustainability discourse.

Self-awareness competency: the ability to reflect on one's own role in the local community and (global) society; to continually evaluate and further motivate one's actions; and to deal with one's feelings and desires.

Integrated problem-solving competency: the overarching ability to apply different problem-solving frameworks to complex sustainability problems and develop viable, inclusive and equitable solution options that promote sustainable development, integrating the above-mentioned competences.

Figure6: Key Competencies in Sustainability (UNESCO, 2017)

III.2.3 General evaluation

Mr. IWAMOTO Wataru
Director-General of IRCI

The IRCI project aims at promotion of quality education targeted by SDGs4.7 through ICH. Therefore, our interest is to learn how ICH is effective for education of the children who are not necessarily oriented to the professionals of ICH. The Vietnamese experiences have shown the relevance of this idea.

At first it is to be noted that the IRCI project began at very good timing in case of Viet Nam since the policy to give more autonomy to regions concerning the content of education has just begun. It is also very adequate that we have made research when school teachers reflect upon the content of the local education.

More generally, we could recognize the education through ICH contributes to promotion of the non-cognitive skills. For example the tugging rituals gives the idea of solidarity and the love for community. The Legend of Hoan Kiem Lake enriches the communication skills through story telling. On the other hand, education through ICH is also helpful to give the cognitive knowledge. The biology class using Ca-tru singing is of great significance as it is not amusing as performing art, but also gives important lesson on the use of oxygen and carbon dioxide.

The selected ICH is normally familiar to the students in Hanoi. This familiarity attracts the students to the learning activities. The motivation of the students is a key to the attractive learning.

I would like to comment on several points that attract me in Hanoi.

At first, the well-prepared teacher's training workshop and the very skilled teacher could contribute to the success of the project. Though teachers are experienced, they had almost no knowledge on each ICH. However the elaboration by VNIES and VNE contributed to the promotion of quality of the workshop.

Secondly, the importance of the support of the schools including the teachers of other subjects and school masters should be mentioned. ICH education should not be separate from whole school activities and ideally the introduction of ICH in educational curriculum changes the culture of the school. In this sense, it was significant that the Principals of two schools gave a very positive and supportive voices on ICH education.

Thirdly, the presence of Cultural master has activated the biology class. Generally speaking the participation of the external person can be encouraged for ICH education. However, it is important to recognize that this will not lessen the work of school teachers since this will rather require them to coordinate with the external people to be invited and translate their language in a pedagogical way. Here the role of coordinator of teachers is to be recognized.

III.2.4 References

1. Distribution list of the guidelines

Table1. List of schools and related agencies/organisations to receive the guidelines (Vietnamese version)

No	Destination	Copy
Lower secondary schools		
1	Thuc Nghiem Secondary School	10
2	Yen Hoa Secondary School	15
3	Ngo Si Lien Secondary School	15
4	Le Ngoc Han Secondary School	10
5	Nghia Tan Secondary School	10
6	Luong Yen Secondary School	10
7	Tay Son Secondary School	10
8	Le Quy Don Secondary School	10
Related agencies/organizations		
9	Cau Giay District's Department of Education	15
10	Hoan Kiem Department of Education	15
11	National History Museum	5
12	Fine Art Museum	5
13	Vietnam Museum of Ethnology	15
14	Vietnam Institute of Educational Sciences	15
15	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region	5
total		155

2. Schedule of the class observation and feasibility Study workshop in Hanoi

Day1 (24 October)

IRCI monitoring team, VNIES and VME will go to 2 pilot schools in Ha Noi to observe the class that is conducted by using educational materials developed based on the guidelines.

MORNING

- 9:00-9:30 Departure to Thuc Nghiem Secondary School
(50 Lieu Giai Street, Ba Dinh, Hanoi)
- 9:30-10:00 Introduction to Thuc Nghiem Secondary School and its ICH integrated activities
- 10:00-11:15 Class observation
Subject: *Experience Activities* (Understanding a folk game – Grade 8)
ICH: *Tugging rituals and games*
- 11:15-11:45 Q & A session with teachers and other stakeholders
- 11:45-13:00 Lunch break (IRCI, VNIES, VME – at VME premise)

AFTERNOON

- 13:00-13:30 Departure to Yen Hoa Secondary School
(226 Trung Kinh Street, Yen Hoa, Cau Giay, Hanoi)
- 13:30-14:00 Introduction to Yen Hoa Secondary School and its ICH integrated activities
- 14:00-14:45 Class observation
Subject: *Literature* (Practice of story telling – Grade 6)
ICH: *The legend of Hoan Kiem Lake (local ICH)*
- 14:45-15:00 Break
- 15:00-15:45 Class observation
Subject: *Biology* (Respiratory activity – Grade 7)
ICH: *Ca-tru singings (UNESCO ICH)*
- 15:45-16:30 Q & A session with teachers and other stakeholders
- 16:30-17:00 Meeting among IRCI monitoring team, VNIES and VME

Day2 (25 October)

Venue: Hanoi, Viet Nam

Several teachers and from pilot schools for feasibility study and other stakeholders will be invited in Hanoi to share contents and results of the feasibility study conducted by VNIES and VME.

- | | |
|-------------|--|
| 8:30-8:45 | Opening address by IRCI and VNIES and VME representatives |
| 8:45-9:00 | Introduction of the participants |
| 9:00-9:20 | Explanation on the Backgrounds and purposes of the monitoring by IRCI
*including 10 minutes Q & A session |
| 9:20-9:50 | Presentation on the results of feasibility study in Thuc Nghiem Secondary School by VNIES and VME
*including the following points and 20 minutes Q & A session <ul style="list-style-type: none">- General views and outcomes of feasibility study- Lesson plans- Good effects, Challenges and lessons from the feasibility study |
| 9:50-10:20 | Presentation on the results of feasibility study in Yen Hoa Secondary School by VNIES and VME
*including the following points and 20 minutes Q & A session <ul style="list-style-type: none">- General views and outcomes of feasibility study- Lesson plans- Good effects, Challenges and lessons from the feasibility study |
| 10:20-11:20 | Discussion about challenges, lessons and advice about using the guidelines into the school curriculum among participants based on the presentations and hearings.
(Close of the monitoring workshop) |
| 11:20-12:00 | Confirmation of the schedule in FY2019 and conclusion (VME, VNIES, IRCI) |

3. List of Participants of the feasibility study workshop in Hanoi

Venue: Vietnam Museum of Ethnology, Hanoi, Viet Nam

No	Name of Secondary Schools	Teacher's subject
Vietnam Museum of Ethnology (VME)		
1	Bui Nhat Quang	Director
2	Vu Hong Nhi	Researcher/Deputy Head of Department of Education
3	Pham Thi Thuy Chung	Researcher of Museum & Anthropology Review
4	Vu Phuong Nga	Researcher/Deputy Head of Audio-visual Department
Vietnam Institute of Educational Sciences (VNIES)		
5	Nguyen Thi Hong Van	Deputy Director, Scientific Research Management, Training and International Cooperation
6	Luong Viet Thai	Deputy Director, Research Management, International Relations and Training Department
7	Bui Thanh Xuan	Deputy Director, Research Division of Continuing Education
8	Bach Ngoc Diep	
9	Nguyen Trong Duc	
Teachers from Schools		
10	Doan Hai Quynh	Assistant Principal, Thuc Nghiem KHGD
11	Nguyen Thi Doanh	Math/Experience activities, Thuc Nghiem KHGD
12	Trinh Thi Ha	Geography, Thuc Nghiem KHGD
13	Nguyen Thi Loan	Civic education, Thuc Nghiem KHGD
14	Nguyen Thi Thu Hang	Assistant Principal, Yen Hoa
15	Chu Thanh Hang	Literature, Yen Hoa
16	Nong Thi Ngoc	Geography, Yen Hoa
17	Vu Thi Phuong Thuy	Biology, Yen Hoa
18	Nguyen Tien Hung	Physics, Yen Hoa
19	Le Thi Hong Ha	Arts, Yen Hoa

No	Name of Secondary Schools	Teacher's subject
20	Le Ha Linh	Physics, Luong Yen
21	Nguyen Bao Linh	Experience activities, Tay Son
International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)		
22	Wataru Iwamoto	Director-General
23	Masahisa Sato	Professor, Tokyo City University
24	Kazue Sasaki	Associate Fellow

IV THE OUTCOMES OF THE INTERNATIONAL WORKSHOP

The international workshop was held in Tokyo, Japan on 28-29 November 2019 to share the results of the monitoring in the Philippines and Viet Nam and discuss effectiveness of the guidelines and find out challenges and problems in the case of using the guidelines in actual classroom settings. The guidelines will be revised reflecting the ideas and recommendations by the participants, including counterpart institutions, resource persons and experts.

The main discussions and comments on the guidelines are summarized below.

IV.1 PHILIPPINES (NON-FORMAL EDUCATION)

- The guidelines are beneficial for not only students and project coordinators in SLTs where Buklog⁹ is taught but also those in outside SLTs and communities because the guidelines had multiple effects and publication of the guidelines had significant impact to NCCA, SLTs and other society. (Ms. Talavera, Ms. Mangilay, and Ms. Tremedal from NCCA)
- Young generations were motivated by their interest towards ICH as they came to talk about ICH at home and in SLTs after learning Buklog through the guidelines. Their motivation is sustained by teaching skills of culture masters that have their own ways to teach Buklog. (Ms. Talavera)
- Since students' speed of acquiring knowledge and skills of Buklog is different depending on age and academic levels, the guidelines serve as a real guide for culture masters and cultural bearers to follow an order of Buklog or identify which aspects of Buklog are important when they teach students in different levels. (Ms. Talavera and Ms. Tremedal)
- The guidelines will be extended to formal education, including in Indigenous Peoples Education and Alternative Learning System under the Department of Education, which are also non-formal education but are considered as formal education. (Ms. Talavera)
- Since the guidelines prioritized only several aspects of Buklog that encompasses many things, other aspects of Buklog that were not covered in the guidelines need to be included in another volume in the future. (Ms. Talavera)
- Meetings among culture masters and cultural bearers, NCCA and SLT project coordinators are necessary before implementing the guidelines. Most importantly, culture masters' permission is needed to implement the guidelines and recruit cultural bearers as teachers because there are many protocols in the Subanen community. (Ms. Talavera and Ms. Tremedal)
- Culture bearers who received training of the guidelines and students who learned Buklog through the guidelines will become culture masters in the future. (Ms. Tremedal)

⁹ Buklog is the ritual and thanksgiving celebration of the Subanen community and was the ICH that was used for the guidelines.

- As ICH is deeply rooted in oral and verbal communications, only written materials may not keep the ICH. Written materials need to be supported by visual aids such as videos. (Mr. Sato from the Tokyo City University)
- Regarding the curriculum, the importance of ICH education is to grasp the importance of ICH related to their everyday life and the significance of being a member of their community. For non-formal education, the class time is flexible as long as students achieve the objectives in appropriate time of the year. However, 30 to 60 minutes of weekend classes are acceptable because students have their own everyday life. For formal education, there is an obligatory class schedule. Therefore, 30 to 40 minutes of class is applicable because students also have to learn other subjects within the time schedule. (Ms. Talavera)
- ICH needs to be taught by their own language. (Ms. Talavera)

Points to be revised the guidelines

- Include comments from the communities and other organisations that have used the guidelines.
- Add more visual aids, such as pictures and photos to help children understand.
- Add activity materials including exercises to describe how to conduct the activities as supplemental materials.

IV.2 VIET NAM (FORMAL EDUCATION)

- In order to proceed this kind of project in formal education that involves many stakeholders including local Department of Education, culture masters, cultural bearers and schools, permission should be acquired from local authorities first before starting the activities by inviting them to the workshop and writing a formal letter to them. Then approval from schools is needed to start the activities, including a teacher training workshop. (Ms. Xuan from VNIES and Ms. Chung from VME)
- Schools approved the project because the activities were considered beneficial not only for students but also for teachers in terms of their capacity building, which helps schools implement a new curriculum. (Ms. Xuan)
- Since experiential activities are placed great importance under the new curriculum that encourages schools connecting students to local education, the project that incorporate ICH into education was highly relevant in that context, learning something in local communities. (Ms. Xuan)
- Teachers could save time by using the matrix in the guidelines when they develop their lesson plan that integrates ICH into their subject in the already existing class even though it was a new approach. (Ms. Xuan and Ms. Nga from VME)
- There are several things need to be consider when choosing ICH: timing, funding, location of the ICH and whether the ICH is inscribed in the UNESCO's Representative List of Intangible Cultural Heritage of Humanity or the List of intangible Cultural Heritage in Need of Urgent Safeguarding. ICH needs to be located in the place where teachers and students can visit easily within limited time and funding. Teachers need to interview culture masters and actually observe ICH. Field trips will be valuable opportunities for students. Materials and information of ICH that is recognised by UNESCO are more affordable and accessible. (Ms. Chung)
- Any ICH can be selected to use in education. It can be ICH that is locally practiced in families and communities, or inscribed in the UNESCO's list or a national list. Culture master in education is not necessarily officially certified. Anyone who practices ICH can be invited to schools to transmit their knowledge and skills. However, it should be careful to select one among many ICHs without favouring any single ICH. (Ms. Ohnuki from IRCI and Ms. Duong from UNESCO Bangkok)
- The challenge during the process of developing lesson plans by using the guidelines is to teach and train teachers about ICH itself and SDGs first. Methodology, including how to interview ICH holders was also provided by VME and VNIES because teachers did not understand the importance of the field work. (Ms. Nga and Ms. Chung)

Points to be revised the guidelines

- Review some terminologies on intangible cultural heritage and UNESCO's world heritage.

IV.3 SUMMARY OF GENERAL DISCUSSION

The further comments on the project as a whole or on ICH contribution to SDGs were provided by participants after the discussions and comments for revising the guidelines of each country.

- **Importance of collaboration of different institutions and different fields**

The project, including the workshop provided valuable opportunities for researchers and experts in different fields, such as culture and education this time to share and learn what they have done as they have fewer opportunities of this kind. They could build a network and collaboration among different institutions in Asia-pacific region in order to improve their study and research.

- The 2 year project provided an opportunity for VME and VNIES to work together and gained benefit from each other. VME that is a specialist of culture understood educational system and VNIES that is that a specialist of education learned ICH. (Ms. Xuan)
- This workshop that researched ICH contribution to SDGs, especially SDG4 (Quality of education) in the Philippines and Viet Nam provided a good opportunity for ICH experts to learn and share information with experts in an education field both in and outside of Japan because such researches have usually been done by individuals and have left unopened to the public. (Mr. Ishimura from Tokyo National Research Institute for Cultural Properties)

- **2 types of approaches: A top-down approach and bottom-up approach**

In order to proceed this type of project that involves many stakeholders, the top-down approach is necessary. As Mr. Iwamoto mentioned, policy makers such as Ministry of Education and National Academy of Social Sciences should recognise the importance of collaboration of institutions and the importance of ICH for future generations.

- **Relationship between ICH and education**

Under the Japanese policy, much attention has been placed on ICH protection instead of ICH education. In addition, the ICH education at the earlier stage was provided only for ICH successors to cultivate and for ICH practitioners to train.

However, ICH education has changed. The Article 2 – Definitions in the Convention for the Safeguarding of the Intangible Cultural Heritage, “safeguarding” refers “transmission, particularly through formal and non-formal education”. It means that ICH education should be provided not only for ICH successors but also for all public since SDG 4.7 indicates fostering pride, regional identity and love for other regions as Mr. Iwamoto stressed.

- Mr. Ishimura introduced Hanamaki city, Iwate prefecture where incorporated Hayachine Kagura¹⁰ in elementary and junior high school education as one of the successful examples of ICH education that encourage young generation to practice ICH.

Even though some cases of ICH education showed desirable results as seen in Hanamaki city, there are only a few successful examples in Japan. Under the situation that many ICH practitioners are aging and less young people are interested in ICH, Japan needs to establish systematic methodology for research on the relationship between ICH and education as Mr. Ishimura suggested.

Another challenge in the ICH education in Japan is the integration of ICH into formal education. In non-formal education, local communities have worked well. However, even though there are several examples such as cultural heritage education in Nara city, it is still challenging for schools to incorporate ICH into its curriculum because teachers have to develop other new teaching materials.

Moreover, it is true that competitive issues lay behind the ICH education but culture is the basis of educational contents that nurture cognitive and non-cognitive knowledge and skills of learners. It is best described by Mr. Ishimura as saying the incorporation of ICH into school education may change the original form of ICH but increase the sustainability of ICH and cultivate children's affection towards their community.

- **ICH contribution to SDGs**

The project showed that ICH contributed to SDG 4 (Quality education), especially target 4.7. Learners in both the Philippines and Viet Nam become more interested in their ICH and learned knowledge and skills. For educators, especially teachers, they understood their ICH and acquired know-how that integrates ICH into their subjects in school curriculum.

The ICH education also provided positive contribution to other aspects in education, including an integrated problem solving as Mr. Sato pointed out and capacity building of teachers as Ms. Xuan and Ms. Chung indicated.

- ICH education addresses not only SDG 4.7 but also contributes to the integrated problem solving as the nature of SDGs is inclusiveness and the goals are interconnected each other. In this context, ICH education promotes the safeguarding of ICH and also contributes to quality education at school. (Mr. Sato)
- ICH education also can contribute to improve teaching capacity of teachers. When teachers develop lesson plans as a team, they consider better teaching methodology to provide active learning for all students. ICH education can foster students' national pride.

¹⁰ It is a traditional performing art that is performed in shrine and was designated as an important intangible folk cultural properties in 1976 under the Japanese national law and was also inscribed in the UNESCO's representative list of the Intangible Cultural Heritage of Humanity in 2009.

The experience from this project also contributes to develop a textbook for different subjects for a new curriculum. (Ms. Xuan and Ms. Chung)

- The project shows positive results. Teachers become more active, creative and cooperative in developing their lesson plans. Teachers and students became familiar with ICH and motivated well to discuss ICH. (Ms. Xuan)

ICH contributed to not only SDG 4 but also other SDGs such as SDG 5 (Gender equality), SDG 11 (Sustainable cities and communities) and SDG 17 (Partnerships) because SDGs are interconnected each other. As seen in the Vietnamese case, the lesson about “Tugging rituals and games” in the experience activities class addressed the gender equality from its history at the same time. In the Philippines, teaching and learning Buklog itself is exactly related to their community. This project that promotes counterpart institutions in the Philippines and Viet Nam to utilise ICH into education contributed to establish network among them and global partnerships with IRCI.

- **Future consideration**

The considerations to be addressed are 1) evaluation of this methodology, 2) scaling up of the project, 3) developing bridge makers, 4) transformative approaches and 5) establishment of indicators of SDG 4.7.

- 1) Evaluation of this methodology

It is necessary to consider how to measure the impact of this methodology after the initial feedback. It should include to assess both quantitative cognitive and qualitative non-cognitive aspects that SDG 4.7 implies. For example, how ICH can improve quality and relevance of education and regarding students learning outcomes in the long term, how students retain the knowledge and improve the skills and attitudes.

- 2) Scaling up of the project

Scaling up of this project is another concern after the end of this project. As Mr. Sato added, diffusion strategies, institutional arrangement and collaborative governance also should be taken into consideration even though scaling up and diffusion strategies are beyond education and ICH fields.

- 3) Developing bridge makers

For the implementation of this kind of project that involves many stakeholders, such as teachers and culture masters, developing different type of bridge makers (such as a catalyst, a resource linker, a process helper and a problem solving giver what Mr. Sato explained) needs further discussions. It is important to diffuse the charm of arts to the educational field because culture masters are sometimes ignored in the educational field.

4) Transformative approaches

Transformative approaches also worth considering. They include community of learning of ICH education, critical inquiry and communication action. (Mr. Sato)

5) Establishment of indicators of SDG 4.7

Establishment of indicators of SDG 4.7 is also difficult issue to be addressed in the international community. (Mr. Iwamoto)

- **Others**

Other comments are summarised below.

- The outcome of the international workshop will be diffused in other regions in Asia-Pacific by UNESCO through its information exchange platform, which is a repository that is related to ICH education. (Mr. Iwamoto)
- UNESCO Bangkok office has been compiling interesting examples and cases that use ICH in education. IRCI or other institutions can contribute to the system. (Ms. Duong)
- This project can be a universal model of integrating ICH into school education to other countries, which suggests adjusting to their own countries. (Ms. Osmonova from the Taalim-Forum Public Foundation)
- The Japanese National Commissions put the importance of ICH education in the recent proposal, "the reactivation of UNESCO activities in Japan" issued in October. (Mr. Iwamoto)

V OVERALL EVALUATION

The 2-year project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education” was launched in 2018 to verify the contribution of intangible cultural heritage to SDG 4 (quality education), especially its target 4.7, in both formal and non-formal education. The project was conducted in collaboration with NCCA in the Philippines for the non-formal education and with VME and VNIES in Viet Nam for the formal education. The major activities of the project were summarized below:

FY2018

1. Creating guidelines that integrate ICH into education based on series of field studies in the Philippines and Viet Nam.
2. Holding the international symposium in Nara that shared the guidelines of both countries and discussed points to be revised by inviting members of NCCA, VME and VNIES and experts.
3. Revising the guidelines reflecting the results of the international symposium.

FY2019

1. Publishing and distributing the guidelines to the communities and schools where the ICHs in the guidelines are practiced in the Philippines and Viet Nam respectively.
2. Using the guidelines in actual classroom settings for the feasibility study in the Philippines and Viet Nam.
3. Conducting monitoring activities by IRCI and experts in collaboration with NCCA in the Philippines and VME and VNIES in Viet Nam.
4. Creating the monitoring reports by IRCI and the experts.
5. Holding the international workshop in Tokyo that shared the outcomes of the monitoring in both countries and had discussions in order to make the guidelines better by inviting members of NCCA, VME and VNIES, experts and observers.
6. Revising the guidelines reflecting the results of the international workshop and publishing them in the Philippines and Viet Nam.

1. Achievements and effectiveness of the project

The project aims to achieve SDG 4 by incorporating ICH into both formal and non-formal education through collaboration of counterpart institutions in the Asia-Pacific region, which leads to establish cooperative research network among the institutions and to promote research on ICH and sustainable development.

- **ICH contribution to SDGs**

The project proved the ICH contribution to SDG 4 by creating and practicing the guidelines that integrate ICH into educational materials in both formal and non-formal education.

For the formal education in Viet Nam, members of VME and VNIES indicated not only students but also educators, including teachers, principals and school administrators became well aware of ICH and acquired knowledge and skills related to the ICH. The students became more interested in the class activities that used ICH and more active in learning. Teachers became more creative and enthusiastic in creating their classroom activities. Principals and school administrators also recognised the importance of ICH in the educational field, providing positive supports for the new attempts proposed by this project.

For the non-formal education in the Philippines, the SLT students mentioned that the guidelines with many visual aids made them be interested in learning ICH and helped them understand ICH better. The Culture masters mentioned that they could easily teach their ICH by using the guidelines because they could follow the guidelines when they teach. As Ms. Ohnuki noted in the Monitoring report, many culture masters have relied on their memories when they give lessons on Buklog because they learned it by oral communication in their mother tongue. The SLT coordinators pointed out that the way of teaching was not consistent among culture masters as their knowledge and skills vary from each master. It happened because there was no written teaching material about Buklog and many culture masters are aging to remember every single aspect of the rituals. Therefore, the guidelines contributed to leave their ICH, Buklog that was at risk to disappear by inscribing their knowledge and skills in a written form for the first time. More specifically, the written guidelines enabled the culture masters who have different level of knowledge and skills and have transmitted them based on their memories through oral communication to standardise their teaching methods.

In both formal and non-formal education, to say nothing of raising awareness of ICH and acquiring knowledge and skills related to ICH through the project, the project contributed to positive change in learning attitude of students, teaching attitude and methods of educators.

- **Capacity building**

This project required the stakeholders in different environments and status to work together. Each person or institution acquired new interdisciplinary knowledge and skills. For example, as members of VME and VNIES mentioned, through working in cooperation between VME and VNIES, VME members who are specialised in culture learned educational aspects, while VNIES members who are in the educational field deepened their understandings of culture, especially ICHs in Viet Nam. Mr. Ishimura also indicated that this project provided a good opportunity for him to think about educational aspects of ICH because he, a specialist in culture, has rarely come in touch with education.

The effect of the project to educators was significant in Viet Nam. The teachers not only learned ICH but also were able to develop their lesson plans by using an ICH element that they chose by themselves through the teacher training workshop. Their lesson plans were very

creative and attractive as Mr. Iwamoto, Professor Sato and members of VME and VNIES noted. In the Philippines, the culture masters who have been teaching their knowledge and skills by oral communications acquired a new pedagogical approach that uses the written materials with pictures.

For the learners, together with the knowledge and skills of the ICH element itself that was used in the lesson, they learned the importance of ICH to their community and background of the ICH, such as history. It is expected to nurture their appreciation of the ICH and affection towards their community.

- **Networking**

Networking is one of the goals of this project to enhance research on the safeguarding of ICH and to promote sustainable development. In this regard, it is to be noted that SDG 17 focuses on Partnerships for the goals. The project contributed to build a broad range of network among institutions, experts and researchers. They have worked together and linked one stakeholder another. As a result, the network expanded beyond communities, schools, institutions, specialised fields and countries. IRCI and the counterpart institutions in both countries have served as a mediator, supporter and facilitator during the implementation of the project.

In the Philippines case, during the implementation of the project, NCCA worked together with the coordinators in the 5 SLTs and the culture masters in not only Subanen community but also other communities. The SLT coordinators served as a mediator for NCCA, the culture masters and the SLT students. NCCA also provided an opportunity for community members and state and local government officials, including representatives for the Department of Education and Department of Social Welfare and development to sit on the same table. Their discussion could extend the possibility of using the guidelines in formal education.

In Viet Nam, as members of VME and VNIES often said, they realised they could work together and benefited from each other who had no relationship before the project. This experience may boost their confidence in working with institutions in different fields with different perspectives. The connection between teachers and ICH holders was realised by the project. The teachers and the ICH holders will not have communication with each other without this project. The students at grade 7 and principals at Yen Hoa Secondary school also had a valuable experience from the Ca-tru singer.

In addition to the domestic networking in each country, the valuable network has been established beyond countries by the 2 international meetings in Japan that IRCI organised. The both meetings provided opportunities to know the members of the counterpart institutions in the Philippines and Viet Nam, the experts from the Japanese universities, UNESCO Bangkok office and from Tokyo National Research Institute for Cultural Properties, the culture master and the SLT coordinator as well as IRCI. The workshop in Tokyo in FY2019 further strengthened the network among participants and provided a foothold for networking in Bangladesh, Indonesia, and Kyrgyz Republic and Malaysia.

This network is expected to be further flourished beyond countries, while it is beefed up among local stakeholders within each country.

2. Implementing process of the project

IRCI and counterpart institutions (NCCA, VME and VNIES) have communicated by emails and meetings in each country and Japan to proceed the project. At first, IRCI decided countries as well as counterpart institutions for the project. NCCA in the Philippines was selected for non-formal education because it has implemented programme in the SLT that is the community-managed non-formal learning centre. Viet Nam was selected for formal education because it was facing the change of school curriculum at that time and VME and VNIES were chosen as an ICH expert and as an educational expert respectively.

Before starting the project in each country, it is necessary to explain the project to the stakeholders and most importantly get permission from them, specifically school administrators and principals for formal education and community members for non-formal education to implement the project. This process cannot be ignored to smoothly implement this kind of project as ICHs are often related to rituals and religions with sensitive rules. In this process, NCCA, VME and VNIES took a considerable time with their key stakeholders to gain their understanding.

During the feasibility study in each country, it was essential for the counterpart institutions to provide training for educators who actually teach by using the guidelines. In the Philippines, NCCA provided a training about how to use the guidelines to culture masters who teach their knowledge and skills to the SLT students. However, the training could not be done without the SLT coordinators who have strong connections with culture masters and know the SLT program as well as students. Since the guidelines are written in English, the SLT coordinators played an important role to describe the guidelines to culture masters who do not speak English. In the Viet Nam case, teachers are primal actors in this stage. VME and VNIES provided the teacher training workshop to explain the project and the importance of ICH education. After gaining teachers' understanding towards the project, VME and VNIES helped teachers create their own lesson plans that incorporate ICH into their subject by using the guidelines. The teacher training workshop also could not be put into practice without cooperation of the principals in schools.

This training process was very important to help the culture masters in the Philippines and the teachers in Viet Nam integrate ICHs into education. The culture masters know their ICHs but may unfamiliar with teaching methodology. The training made the culture masters realise their ICHs are valuable for education and learn some teaching methodology, which could lead to the quality education. On the other hand, in the Viet Nam case, the teachers are professional of education but rarely know about ICHs. Through the training workshop, the field trip to the ICH site and the direct interview to the ICH holders, they became aware of their ICHs and the importance of ICH education and were able to use ICHs into their lesson plan.

The monitoring was another crucial process for this project. It is desirable to include an on-site classroom observation, as we did in Viet Nam, to actually witness what has been done and what is going on in each country. However, when it is difficult to conduct the on-site classroom observation due to time constraint, a safety problem on the site or a location issue, a video-taped lesson will be an alternative way to observe the situation, as we did in the Philippines. In addition to the classroom observation, a workshop should be included in the monitoring to share and discuss the lessons taught and results of the classroom observation, by inviting local stakeholders, such as educators (including culture masters and teachers), learners,

administrators (including school principals and local government officials), programme coordinators, members of counterpart institutions, researchers, experts from Japan and IRCI. In both countries, the workshop actually provided a valuable opportunity to directly obtain real voices from the local stakeholders, regarding the guidelines themselves, the teacher's training, their lessons and the project as a whole.

For this project that involves 2 countries and 2 types of educational settings, formal and non-formal, the 2 international meetings held in Nara in FY2018 and in Tokyo in FY2019 by IRCI played a significant role for the participants to learn effectiveness and challenges of ICH education and deepen their understanding towards ICH education in the different educational settings.

Besides the international meetings, through the entire project, IRCI has given advice and support to the counterpart institutions when they conducted feasibility studies in their countries and created the guidelines. IRCI also checked the important milestones of the project, including the creating and publishing the guidelines, feasibility study of the guidelines, revising the guidelines and publishing the revised guidelines.

3. Impact of the project

The project also had unexpected positive impact on capacity building and development of the project.

- **Capacity building**

In the Vietnamese case, as Mr. Iwamoto and Professor Sato mentioned, the team working among teachers was a significant feature. During the teacher training workshop, with supports from VME and VNIES, teachers from different schools worked in team, and after the workshop, with their principal's support, the teachers also worked in team with teachers of different subjects at their school when they develop their lesson plans.

- **Others**

This project will serve as a useful reference for ICH education in Japan. As Mr. Ishimura mentioned in the international workshop in Tokyo, it is still difficult to practice the ICH education in formal education in Japan due to several reasons such as teachers' burden to create new educational materials. The Vietnamese case could provide a strategy to address these issues. The experience in Viet Nam also shows an entire implementing process of realising the ICH education in formal education, including how to start the project, how to get permission from the stakeholders, how to cooperate with other institutions, how to get involved ICH holders and community members, and how to conduct a teacher training workshop and pilot lessons at school.

4. Sustainability of the project

The sustainability is one of the most important aspects of the project. Even though the 2-year project made certain outstanding achievements, it takes time to make this attempt pervasive in each country. Fortunately, many stakeholders, including members of the NCCA, VME and VNIES, the principals and teachers in Viet Nam, and the culture masters and the SLT coordinators in the Philippines expressed their willingness to continue the project by themselves after the end of the project. With experiencing the project, the counterpart institutions will become a facilitator to wide spread the know-how of the project in their country and to their neighbouring countries.

For transmitting and safeguarding of ICHs that the project aims, it is crucial to cultivate successors of ICHs, such as Buklog in the Philippines and Ca-tru singer in Viet Nam. As Ms. Talavera, Ms. Mangilay and Ms. Tremedal said, the SLT students who received the lessons that were provided by the project are candidates for culture masters of Buklog. The rapport between the Car-tru singer and the students in the pilot schools and learning its history and background could trigger for the students to deepen their understanding towards the ICH and its community.

5. Challenges of the project

2 major challenges were found through the project.

For the both countries, time constraint was the biggest challenge for all stakeholders, especially educators. The teachers in Viet Nam had to start understanding ICHs, attending the teacher training workshop, creating a lesson plan with ICH and conducting the lesson, while teaching their normal classes. The culture masters in the Philippines had to learn how to use the guidelines. Since the guidelines are written in English, the SLT coordinators needed to translate them into the Subanen language when they explained them. The SLT students required extra time to learn Buklog in the SLT because they also attended the formal school. Since this project is the 2-year project and involves many stakeholders in different living conditions, the stakeholders had to work together in the limited time.

Another challenge was language. As the UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage states "language as a vehicle of the intangible cultural heritage" in Article 2, language is inseparable with ICH. In the Philippines, the guidelines were written in English but the culture masters taught Buklog in their language. From this situation, NCCA members, the SLT coordinators and the culture masters realised that it is desirable to teach Buklog in the Subanen language, even though most of the SLT students speak English. Ms. Mangilay also stressed that language is a way of expressing themselves and learning to appreciate and preserve their culture. Therefore, they are considering to translate the guidelines into the Subanen language from the English for the next step.

In Viet Nam, as the contrary to the Philippines case, the guidelines were written in Vietnamese and the teachers used Vietnamese in teaching their new lessons. One of the problems is difficulty of sharing the guidelines and the lesson plans with other people who speak

other languages. Consequently, VME and VNIES are also preparing the English version of the guidelines.

6. Future consideration

Future considerations are summarized as below.

As Ms. Duong pointed out in the international workshop in Tokyo, evaluation methods should be considered. Even though considerable outcomes have been seen from the 2-year project this time, there were no statistical figures regarding changes in abilities of learners and educators, school management, and relationships with communities. In order to clearly show the effectiveness of the project and the guidelines, it is necessary to establish methods to evaluate the above mentioned points. It is to be noted that the challenge of quantitative evaluation is linked not only with this project but also with SDG 4.7 (Quality Education).

Another consideration to be raised by Ms. Duong is scaling up of the project. In the Philippines case, the guidelines can be distributed to other SLTs and to formal education. In Viet Nam, the project is expected to be applied to other schools and hopefully to non-formal education. However, the concrete and systematic methods of scaling up the project further need to be taken into consideration.

In addition to the evaluation methods and scaling up of the project, sustainable assistance for implementers and collaboration between stakeholders are indispensable. This kind of attempt cannot be succeeded without support and cooperation from forerunners, such as NCCA, VME and VNIES.

CONCLUSION

This 2-year project revealed interesting differences between formal education in Viet Nam and non-formal education in the Philippines, regarding the challenges and difficulties emerged from the project. However, both cases clearly showed that ICH contributed to achieve SDG 4, especially target 4.7, raising awareness of ICH among the stakeholders, acquiring knowledge and skills of ICH by the stakeholders, changing students' attitude in learning and changing teachers' attitude and methods in teaching. Moreover, the project contributed to establish and expand network among researchers and experts not only in the culture field but also in the education field and beyond countries. It also enabled to connect ICH holders and culture masters to students who may become potential successors for them.

Therefore, the project could provide case-specific examples in both formal and non-formal education to other countries in the Asia-Pacific region when they try to integrate ICH into education in order to address SDG 4. More importantly, the network and experience cultivated from the project could ensure institutions or researchers and experts to promote the safeguarding of ICH and finally sustainable development.