

RESEARCH ON ICH CONTRIBUTION TO SDGS: EDUCATION AND COMMUNITY DEVELOPMENT

PROJECT REPORT FOR FY 2020

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



PREFACE

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) was established in 2011 within the National Institutes for Cultural Heritage (NICH), Japan, as Category 2 Centre under the auspices of UNESCO. Since its establishment, IRCI has been working extensively to enhance research for the safeguarding of intangible cultural heritage (ICH) in the Asia-Pacific region through implementing research projects in cooperation with research institutes, museums, NGOs, and government sections within and outside the region.

This project report presents the outcomes of the first year's works of the IRCI's 2-year project "Research on ICH contribution to SDGs: Education and Community Development" that was launched in FY 2020 to investigate the contribution of ICH to Sustainable Development Goals (SDGs), specifically SDG 4 (Quality of education) and SDG 11 (Sustainable Cities and Communities), including the case study reports of 3 NGOs, the results of international symposium that was held online on 28-29 January in 2021. The project was commissioned by the SDGs Platform in the framework of the "Platform for Future Co-creation of UNESCO activities" of Ministry of Education, Culture, Sports, Science and Technology (MEXT), Japan. The first-year of the project can see the meaningful outcomes with considerable supports and cooperation from both Japanese and international institutions, universities and individuals who have participated in the project. IRCI would like to express sincere gratitude to those who have provided their painstaking work and support to our project despite the COVID-19 pandemic.

First, the research team of Dhaka Ahsania Mission (DAM) in Bangladesh has worked hard with cultural practitioners of Dhamail, community leaders, youth, educators and local government members to obtain candid opinions through discussions interviews and questionnaires in 4 Unions under 4 Upazilas of Sunamganji District in Sylhet Division.

Secondly, members of Dewi Fortuna Community Learning Center (DFCLC) in Indonesia has made outstanding efforts on the case study, including interviews and questionnaires to educators, students, their parents as well as communities in Klaten to find out contributions of Kethoprak to non-formal education and community development.

Thirdly, researchers of Taalim-Forum Public Foundation (TFPF) in Kyrgyzstan has conducted laborious work to discover the relationship among traditional knowledge related to Kyrgyz yurt building, education and community development. It covered from literature surveys to field research in 4 villages, including interviews and discussions with cultural practitioners, youth, community members and experts by using both online and face-to-face to collect voices and data and analyse them.

This report also contains the summary of the International Symposium where the outcomes were presented and discussed on 28 – 29 January 2021. Fortunately, the research partners of IRCI's 2018 - 2019 project "Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education", National Commission for Culture and the Arts (NCCA) in the Philippines and members of the Vietnam Academy of Social Sciences (VASS), the Vietnam Institutes of Educational Sciences (VNIES) and the Vietnam Museum of Ethnology (VME) participated and reported the development of the project as follow-up. Their continuous involvement in this field is highly appreciated.

The Symposium also includes “Forum with participation of Japanese Educators and Youth” in which Japanese educators and youth presented their case studies on ICH, education, and community development.

For the educators and experts who participated to the “Forum with participation of Japanese Educators and Youth”, including the Asia-Pacific Cultural Centre for UNESCO (ACCU), the Global RCE Network, and the Goi Peace Foundation, IRCI offers deep and sincere gratitude for their generous cooperation and dedicated involvement in our project.

This report and the project at the first year could not have been accomplished without the intellectual supports and valuable advice of resource persons throughout the project, including Professor Sato Masahiko of Tokyo City University, Professor Liou Lin-Yu of Nara University of Education and Mr. Ishimura Tomo of Tokyo National Research Institute for Cultural Properties. Their comments for this report clearly show the significance and challenges of the project. IRCI is also extremely grateful to Ms. Duong Bich Hanh of UNESCO Bangkok Office for her warm supports and beneficial thoughts.

I take this opportunity to thank Ministry of Education, Culture, Sports, Science and Technology (MEXT), Japan and SDGs Platform who provided financial support.

I hope this report together with the case study reports by 3 NGOs help the researchers and educators deepen their knowledge and stimulate further their research activities upon the contribution of the intangible cultural heritage to quality education and community development as well as the safeguarding of intangible cultural heritage.

February 2021

IWAMOTO Wataru
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ACRONYMS AND ABBREVIATIONS

DAM	Dhaka Ahsania Mission in Bangladesh
DFCLC	Dewi Fortuna Community Learning Center in Indonesia
FY	Fiscal year
ICH	Intangible cultural heritage
IRCI	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region in Japan
SDGs	Sustainable Development Goals
SLTs	School of Living Traditions
TFPF	Taalim-Forum Public Foundation in Kyrgyzstan

I PROJECT OVERVIEW

I-1 Background

The Sustainable Development Goals (SDGs), adopted in the 70th General Assembly of the United Nations on 25 September 2015, have gradually infiltrated in countries around the world. Since the SDGs are the common goals shared by the international community to realise the sustainable world, the countries have sought ways to achieve the goals. UNESCO emphasizes potential contributions of culture, especially intangible cultural heritage (ICH) in SDG 2 (Zero Hunger), 4 (Quality education), 5 (Gender Equality), 11 (Sustainable Cities and Communities) and 17 (Partnerships for the Goals), and put great priority on the safeguarding of ICH in formal and non-formal education at the 12th session of the Intergovernmental Committee in 2017. With these situations, Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) conducted the 2-year project that testifies ICH contribution to SDG 4, mainly the target 4.7¹, starting from 2018.

The project was successfully completed in cooperation with the counterparts in the Philippines for non-formal education and in Viet Nam for formal education by developing the guidelines that unique ICH elements are incorporated into educational materials and using the materials in actual teaching and learning settings in both countries.

Through the 2-year project², IRCI found out that ICH contributes to SDG 4. The educational materials using ICH could help learners understand the ICH itself and acquire its knowledge and skills. We further witnessed that affection towards learners' community and pride as members of their community were cultivated in the course of the project. In formal education, ICH helped students learn not only academic subjects but also non-cognitive skills. It is worth noted that the attempt using ICH into formal and non-formal education could affect not only learners but also educators including cultural bearers and government officials. The project clearly proved to achieve the target 4.7 and that ICH contributes SDG 4.

I-2 Purpose

As UNESCO suggests that ICH's potential contribution to other SDGs as well as SDG 4, IRCI will focus on another SDG, namely SDG 11, because ICH is deeply related to the community where the ICH is practiced and transmitted. In order to study how learners who receive the education related ICH contribute to their community and put their acquired knowledge and skills into practice for community development, IRCI will launch a new 2-year project this year. The project aims to unveil relationship among ICH, SDG

¹ SDG 4 target4.7: By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development

² Project details: <https://www.irci.jp/research/sdgs/>

4 and SDG 11 and clarify ICH roles on quality education and community development through a series of case studies. In cooperation with NGOs in Bangladesh, Indonesia and Kyrgyzstan, IRCI will analyse good practices that combine ICH, education and community development to testify ICH's contribution to SDGs and utilise the outcomes for safeguarding ICH effectively.

In addition, through the International Symposium including the Forum with Japanese educators and youth, IRCI provides an opportunity for both international and Japanese experts and researchers to share their research activities and discuss future perspectives on ICH research. The project also helps them deepen their knowledge with regards to the relationship between ICH and SDGs and eventually contribute to effective ICH safeguarding in the Asia-Pacific region.

It also expects to build and enhance a network of researchers in the ICH related fields in the Asia-Pacific region.

2 SUMMARY OF THE CASE STUDY

The case study was conducted by 3 NGOs (DAM in Bangladesh, DFCLC in Indonesia, and TFPF in Kyrgyzstan) to investigate ICH contributions to SDGs, especially SDG 4.7 and SDG 11.4 by selecting their own ICH. The study aims to find out relationship among ICH, SDG 4, and SDG 11 and identify ICH roles towards effective ICH safeguarding.

This section shows the summary of each case study. The detailed reports by the 3 NGOs are provided in APPENDIX 1.

2-1 Bangladesh

2-1-1 Target ICH

Dhamail is a form of folk music and dance originated in Sylhet division of Bangladesh. While it varies in areas, Dhamail dance is generally performed by at least 8 and maximum 30 women accompanied by special musical instruments played by men. It is practiced on the occasions of certain religious rites, religious festivals and birth and marriage ceremonies.



2-1-2 Target community and people

The case study was conducted in 4 Unions (Badaghat, Polash, Joykolosh, Rafinagar) Unions under 4 Upazilas of Sunamganj District in Sylhet Division.

Division	District	Upazila	Union	Category
Sylhet	Sunamganj	Bishwamvarpur	Palash	Urban
		Tahirpur	Badaghat	Rural
		Derai	Rafinagar	Rural
		South Sunamganj	Jaykolosh	Urban

The target people include teachers, educationists, social workers, local government officials and the Dhmail group members, community senior citizens, community leaders, cultural performers, journalists, youth and their parents in the above 4 unions in consideration of religion (Muslim and Hindu) and gender.



2-1-3 Target ICH education

Dhmail is practiced in the Let us Learn project³ of DAM, implementing in the target communities in mentioned in 2-1-2 Target community and people.

2-1-4 Social issues to be addressed

The case study focused on such social issues as poverty, lack of community solidarity, dropout and modernization.

2-1-5 Activities

Schedule

No.	Date	Activities
1	15 September 2020 - 4 October 2020	Organised a research team
2	5 October 2020 - 11 October 2020	Prepared a work plan
		Conducted desk surveys
3	12 October 2020 - 18 October 2020	Developed research tools
4	19 October 2020 - 25 October 2020	Conducted hands-on orientation training on Dhmail for the research team
		Organised the Focus Group Discussions in Badaghat of Tahipur
5	26 October 2020 - 1 November 2020	Organised the Focus Group Discussions in Palash of Bishwamvarpur
		Compiled and analysed qualitative data
6	2 November 2020 - 28 November 2020	Selected Key Informants for interviews
		Conducted the Key Informant interviews
		Prepared the draft case study report

³ Let Us Learn (LUL) project: <http://www.ahsaniamission.org.bd/let-us-learn/>

No.	Date	Activities
7	30 November 2020	Submitted the draft of the case study report
8	1 December 2020 – 13 December 2020	Conducted further desk surveys by expanding the target communities
9	14 December 2020 – 20 December 2020	Conducted field surveys
10	21 December 2020 – 3 January 2021	Analysed the case studies
11	4 December 2020 – 15 January 2021	Created the final case study report.
12	28 – 29 January 2021	Participated in the international Symposium
13	25 January 2021	Submitted the final case study report

Main activities

1. Data collection (online or physical)
 - Literature surveys
 - Focus Group Discussion with semi structured questionnaire
 - Key Informant Interview
 - Direct observation of Dhamail
 - Documentation and recording of a live performance
 - An interactive youth forum
2. Data analysis
3. Case study report creation

2-1-6 Main findings

Dhamail has been followed by both Hindu and Muslims. Dhamail is used in their worship for both religions as well as during the marriage ceremony, birthday, national and international remarkable day observances and, so on. Dhamail is very friendly to the atmosphere and well accepted by the community and religiously. It develops the interpersonal relationship among the family, community, culturally and, religiously. Dhamail is very effective to get together and way out from communal feelings, it creates peace and harmony where all levels of people especially women participate actively, reduces domestic violence and discrimination, and establishes UNCRC, CEDAW, and Human Rights. Currently, Dhamail is going to be disappeared from the community due to a lack of financial support and very few cultural organizations established to practice and continue Dhamail for its existence and influence of modern song and dance. There is a scope to protect, preserve and, safeguarding Dhamail as discussed in the consultations with all levels of community people. Dhamail could be introduced in the education and learning as well as developing cultural organization at the local and district level. There is a need for more information to draw a conclusion.

2-1-7 ICH contributions to SDG 4 and SDG 11

- From the consultations, it was found that Dhamail could play an effective role and contribute to achieving SDG 4.7 and 11.4 by social inclusion and introducing formal and non-formal education through co-curriculum activities-
- Formation of a cultural group in the school, college, and university level to perform during the cultural program at the local and national level.
- Providing training is an integral part of developing skills of the youth and, cultural forum members to protect, preserve and, safeguarding ICH that will continue from generations
- Dhamail is an example of building a relationship between people of different religious faith, involving women actively, interpersonal relationship development, reducing domestic violence, gender-sensitive and active participation
- A cultural organization needs to establish at the Union or Upazila level involving the singer, writer, musicians, Dhamail dance performers who will represent as an ambassador of Dhamail. This will assist to strengthen efforts to protect and safeguard the local cultural and natural heritage to achieve SDG 4.7 and 11.4.

2-1-8 ICH contributions to other SDGs except for SDG 4 and SDG 11

Dhamail contributes to the following SDGs:

SDG 3.7

SDG 5.1, 5.2, 5.3

SDG 10.2

SDG 13.3

SDG 16.1, 16.2 16.9

2-2 Indonesia

2-2-1 Target ICH

Kethoprak is a traditional theater performance accompanied by traditional Gamelan music, in traditional language and dress, which is an oral expression, social practice, rituals, and celebration events. In the story, it represents the concept of the life of the Javanese "Memayu Hayuning Bawana" or maintaining a harmonious relationship between humans and Nature and God, teaching history, spiritual values, patriotism, social care, mutual cooperation, and entertaining, can be done and accepted by anyone and this.



2-2-2 Target community and people

The target community was Klaten Central Java with a population of 1,174,986 consisting of 576,513 male residents and 598,473 female residents.

The case study was conducted in 2 schools: SD Krista Gracia primary school that used Kethoprak as an extracurricular activity and SD N 2 Trunuh primary school that didn't use Kethoprak in a school curriculum.

The target people include students, headmaster, teachers of cultural arts, Javanese language, social studies, history, civics, parents, and other community members.

2-2-3 Target ICH education

Extracurricular activities that use Kethoprak in SD Krista Gracia primary school.

2-2-4 Social issues to be addressed

The case study focused on such social issues as globalization, poverty, gender inequality, lack of community solidarity, dropout, and modernization.

2-2-5 Activities

Schedule

No.	Date	Activities / Targets
1	10 October 2020	Held a team meeting
2	30 October 2020	Finalised general guidelines
3	31 October 2020	Sent a letter of recommendation Sent letter to schools
4	7 November 2020	Made a presentation / outreach SD Krista Gracia
5	7 November 2020	Made a presentation / outreach SD N 2 Trunuh
6	10 November 2020	Conducted initial data collection and a questionnaire SD Krista Gracia
7	13 November 2020	Conducted initial data collection and a questionnaire SD N 2 Trunuh
8	18 November 2020	Interviewed at SD Krista Gracia
9	20 November 2020	Interviewed at SD N 2 Trunuh
10	25 November 2020	Conducted second data collection SD Krista Gracia
11	25 November 2020	Conducted second data collection SD N 2 Trunuh
12	04 January 2021	Conducted data analysis SD Krista Gracia
13	18 January 2021	Conducted data analysis

No.	Date	Activities / Targets
		SD N 2 Trunuh
14	22 January 2021	Conducted comparative data analysis I
15	25 January 2021	Conducted comparative data analysis II
16	27 January 2021	Submitted the draft case study report
17	28 – 29 January 2021	Participated in the international symposium
18	8 February 2021	Submitted the final case study report

Main activities

1. Data collection (online or physical)

- Literature surveys
- Extracurricular lessons in SD Krista Gracia primary school by using Kethoprak
- Questionnaire and interviews

2. Data analysis

3. Case study report creation

2-2-6 Main Findings

Based on the results of the case study and the discussions, there were differences in the results and impacts on education and sustainable development between schools that do and do not learn the traditional art kethoprak.

The schools that make efforts to preserve, protect and promote ICH through learning the art of Kethoprak contribute to character development and sustainable community development in supporting communal cultural work in the community and have additional achievements as motivation for character education of stakeholders.

The students in the schools that used Kethoprak as an extracurricular activity found the activity was fun and a new experience and obtained its knowledge and skills of Kethoprak by being directly involved. As a result, they came to respect the traditional artworks of their own regions and provide energy for the growth of creativity. The case study showed that Kethoprak learning help students clearly understand the process of work of an object and event. The students also acquired cognitive knowledge, such as thinking skills, competence to acquire knowledge, recognition, understanding, the conceptualization of determination, and reasoning. Furthermore, Kethoprak learning brought positive effects on other subjects, such as art and culture, vernacular, historical social science, and civics. Therefore, there is a significant influence and linear regression as well as a positive correlation of interest motivation and the results of increasing student participation in learning kethoprak art which has a positive development effect on character education of students in supporting achievement other academic subjects.

Regarding community involvement, there is interest and community involvement in the development of the traditional art of kethoprak in providing solutions to socio-cultural and environmental problems. Learning the Art of Kethoprak is like inviting educators to develop and behave in daily life according to the values and norms that

lead to the formation of character and noble character of students as a whole which in turn will create awareness in social and environmental concerns.

2-2-7 ICH contributions to SDG 4 and SDG 11

The contributions to SDG 4 include:

- Increase student participation in school because of fun activities.
- Help increase the capacity of children's mental skills in communicating and appreciating the growing appreciation, pride and knowledge of the teachings of local wisdom in the community regarding gender and the Environment.
- Support mastery of arts subjects, regional languages, history and education.
- Increase citizenship, appreciation and respect for past cultural artworks.

The contributions to SDG 11 include:

- Encourage a feeling of unity and solidarity in the community.
- Form groups based on the preservation of the traditional art of Kethoprak.
- Provide a sense of togetherness and unity as a team.
- Foster a sense of care and cooperation in a community, which means mutual cooperation.

2-2-8 ICH contributions to other SDGs except for SDG 4 and SDG 11

Kethoprak contributes to the following SDGs:

SDG 1
SDG 5
SDG 8
SDG 9
SDG 17

2-3 Kyrgyzstan

2-3-1 Target ICH

The target ICH element is traditional knowledge and skills in making Kyrgyz and Kazakh yurts that were inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in 2014, including knowledge and mastery in making yurts, the craft of making felt carpets, and weaving patterned braids.

Kyrgyz and Kazakh yurt (hereinafter Kyrgyz yurt) is a traditional housing of nomadic people; embodiment and integral reflection of the nomadic way of life, traditions, values, and worldview of their ancestors. The yurt is a mobile dwelling, dome-shaped with a rounded roof created by curved roof poles and a circular trellis walled frame. The yurt reflects the adaptation of people to the natural and climatic conditions of the high mountains (Kyrgyz) and the Great Steppe (Kazakhs) and the traditional way of life and economy depended on cattle breeding and hunting. It also determined the way of perception and thinking of ancient nomads.



A yurt is not just a dwelling, but a living space, an environment that preserves, reproduces, and maintains the connections between Man and Nature and its landscapes, which was an effective mechanism to preserve and transmit the integrity of traditional ecological knowledge, experience, practice, and beliefs from generation to generation.

2-3-2 Target community and people

The case study focused on 4 villages (Visionary communities) that practice Kyrgyz yurt making and other elements that are deeply connected to the Kyrgyz yurt. The research group uses the term "Visionary communities", referring to communities with the capacity to act as true leaders in safeguarding of the intangible cultural heritage.

Province	District	Village	Population	Features
Issyk-Kul	Ton	Kyzyl-Tuu	470	167 yurt makers
Osh	Chon Alai	Sary Mogol	5,257	20% of women are involved in craftsmanship, including patterned weaving
Naryn	At-Bashy	Ach-Kaiyndy	5,106	Carpet making
Issyk-Kul	Ton	Bokonbaev	10,450	30 families keep and raise eagle and falcons and aboriginal hunting dogs.

In the above 4 villages, interviews and discussions were held with artisans, leaders of local organisations and communities, young people, community members, cultural practitioners.

2-3-3 Target ICH education

“Master-Apprentice” model was used. For example, it has been used in the School of Young Falconers in the Bokonbaev village.

2-3-4 Social issues to be addressed

The case study was specifically addressed poverty and gender inequality.

2-3-5 Activities

Schedule

No.	Date	Activities
1	7 October 2020 - 30 November 2020	Held meetings with the research team
		Consulted and held discussions with experts, leaders of local organizations and communities.
		Conducted literature surveys
2	30 November 2020	Submitted the draft of the case study report
3	1 December 2020 – 20 December 2020	Conducted field research in the 4 selected communities, including interviews
4	15 December 2020 – 20 December 2020	Organised 3 online and one offline meetings with the group of ICH experts
5	20 December 2020 – 15 January 2021	Created the final case study report.
6	28 – 29 January 2021	Participated in the international Symposium
7	15 January 2021	Submitted the final case study report

Main activities

1. Data collection

- Literature surveys
- Field research in 4 villages (Kyzyl-Tuu, Sary Mogol, Ach-Kaiyndy and Bokonbaev), including interviews to about 70 people and focus group discussions.
- Consultations with experts and discussions (online and physical)

2. Data analysis

3. Case study report creation

2-3-6 Main Findings

- ICH becomes a source for cultural resilience, inspiration, consolidation, and collective responsibility.
- Masters - apprentices system is kept alive.
- Development of tourism became an impetus for development of craftsmanship in the communities.
- Increased self-reliance and resilience, ability to find solutions to challenges and changing situation

2-3-7 ICH contributions to SDG 4 and SDG 11

- In all targeted communities, masters of craftsmanship have apprentices interested in learning. Teachers/masters are eager to share their knowledge and skills and at the same time they are learning on improving the quality of their products to meet the requirements of the market.
- Non-formal, culturally acceptable educational models exist in the communities, place-based and hands-on approaches are used, and the learning process stimulates creativity and interest of participants, especially young people. Local leaders recognize the importance of attracting the youth to educational activities and transmitting traditional knowledge on ICH. Different models have been developed and tested such as the “School of Young Hunters” in Bokonbaev village, allowing learning directly from masters and practicing in traditional sports on the training site.
- Development of tourism became the impetus for the development of craftsmanship in the communities. This strengthens the self-reliance and resilience of communities able to find solutions to changing situation. It can be said that traditional knowledge helps local communities to survive in the rapidly changing time, and ICH becomes a source of cultural resilience, inspiration, consolidation, and collective responsibility.
- Local festivals help to promote handicraft products, stimulate to improve the quality of their products, empower local artisans, and elevate their status in the communities.

- The development of women’s leadership is vividly observed. Groups of women have become more active by registering local public organizations, associations, cooperatives, and uniting women into informal women’s groups. They create opportunities for themselves to earn money, to be engaged in their own business, to help socially disadvantaged women and their families; they increase their self-esteem and status in the family and community.
- The differences in education and community developments among the 4 villages were mainly resulted from such factors as geographic remoteness and support of local NGOs.

2-3-8 ICH contributions to other SDGs except for SDG 4 and SDG 11

Kyrgyz yurt making and related knowledge and skills contribute to the following SDGs:

SDG 1
SDG 5
SDG 11

3 INTERNATIONAL SYMPOSIUM

The International Symposium for “Research on ICH Contribution to SDGs: Education and Community Development” was held online on 28 -29 January 2021. It consisted of 4 sessions: session1 Presentations about the case study, session2 Discussion and analysis, session 3 Presentation about the follow-up of the previous project (FY2018 – FY2019), and session 4 Forum with the participation of Japanese Educators and Youth. It was successfully finished after active and profound opinions and thoughts were exchanged through all sessions by inviting 26 experts from Bangladesh, Indonesia, Japan, Kyrgyzstan, the Philippines, Thailand, and Viet Nam and 8 observers across Japan.

3-1 Objective

The objective of the international symposium is to share the results of the case studies conducted by the 3 NGOs in order to clarify the relationship among ICH, SDG 4, and SDG 11 and to find ICH contributions to SDGs, especially SDG 4 and SDG 11. The international symposium will serve to deepen knowledge with respect to the relationship between ICH and SDGs of the participants and to discuss future perspectives on ICH research that lead to effective ICH safeguarding.

With help from the UNESCO Associated Schools Project Network (ASPUivNet), United Nations University Global RCE Network (RCE) and Asia-Pacific Cultural Centre for UNESCO (ACCU), Japanese youth and educators will be invited from universities and organisations to the symposium. They will share cases of Japan’s ICH education with international researchers and resource persons and promote UNESCO related activities domestically and internationally.

Furthermore, in cooperation with the Goi Peace Foundation, which has organised ESD youth conferences, the international symposium will give a valuable opportunity to consider the relationship among ICH, education and community development from the viewpoints of youth

The symposium will also provide a place to learn consequences of the previous project to testify the sustainability of the project.

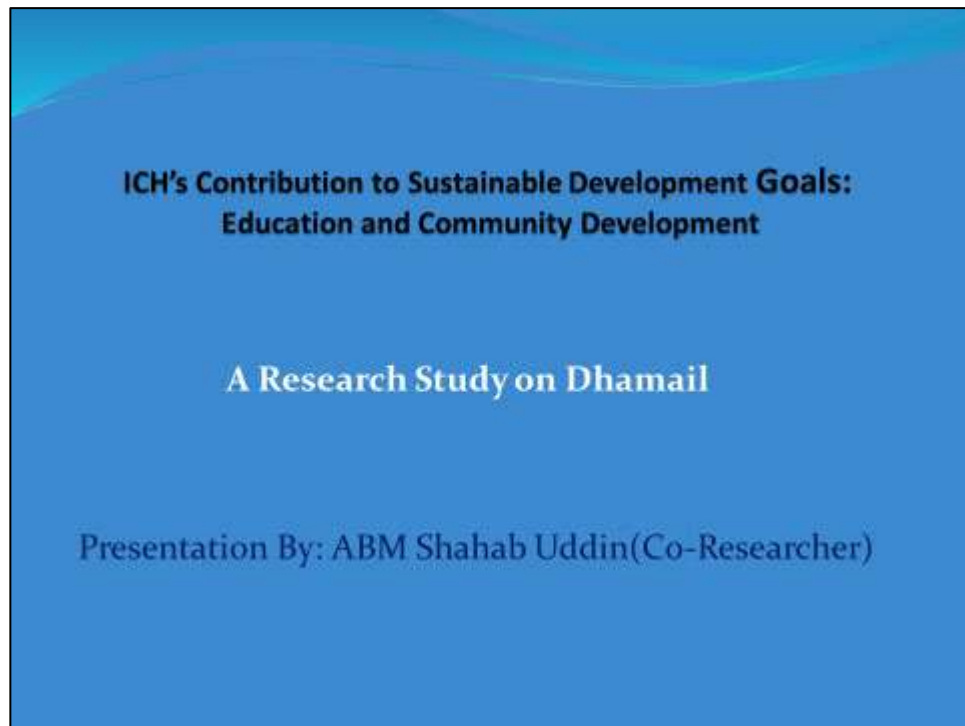
It also expects to enhance a network of researchers in the ICH related fields in the Asia-Pacific region.

3-2 Presentations

Presentations in session 1

There were 3 presentations in session 1. The 3 NGOs from Bangladesh, Indonesia and Kyrgyzstan made presentations, including the summary of the case study, ICH education treated in the project, analysis on the relationship among ICH, SDG 4 and SDG 11, ICH contributions to other SDGs and future orientation of research on ICH and ICH safeguarding.

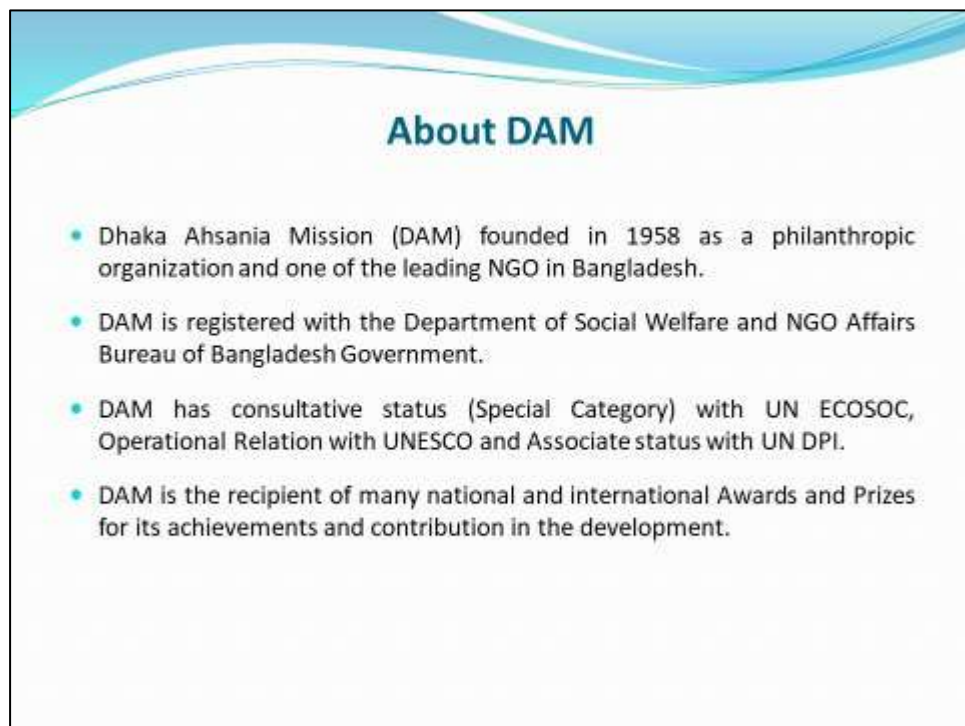
1) DAM (Bangladesh)



**ICH's Contribution to Sustainable Development Goals:
Education and Community Development**

A Research Study on Dhamail

Presentation By: ABM Shahab Uddin(Co-Researcher)



About DAM

- Dhaka Ahsania Mission (DAM) founded in 1958 as a philanthropic organization and one of the leading NGO in Bangladesh.
- DAM is registered with the Department of Social Welfare and NGO Affairs Bureau of Bangladesh Government.
- DAM has consultative status (Special Category) with UN ECOSOC, Operational Relation with UNESCO and Associate status with UN DPI.
- DAM is the recipient of many national and international Awards and Prizes for its achievements and contribution in the development.

“Dhamail” The Target ICH

- Dhamail is practised only in the Sylhet division of Bangladesh.
- Generally, Dhamail group consist of at least 8 and maximum 30 women.
- Dhamail mainly is a dance accompanies with song & clapping.
- Traditional musical instruments included such as Harmonium, Dholok and Kartal that produce a clinking sound when clapped together
- Mainly women and girls take part in the Dhamial song and dance. Male supports by playing musical instruments
- Dhamail is a form of folk music and dance originated in Sylhet division of Bangladesh.
- Radha Raman Datta known as Radha Raman is considered as the father of Dhamail folk dance and music.



God Krishna & Radha



Radha Raman Datta
1833-1913



Dhamail Song & Dance

Elements of Dhamail



Sharee



Mondra



Kartal



Harmonium



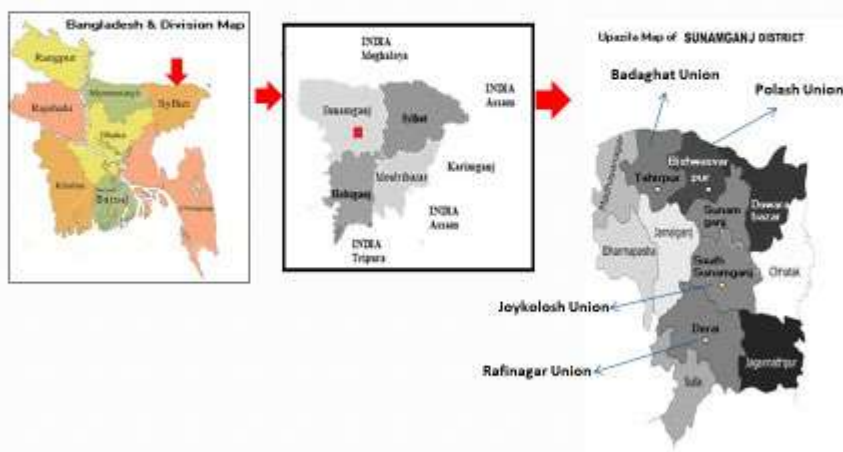
Dholok

The Target people

- Dhamail has been created in Sylhet Division and It is practiced in Sylhet Division only.
- The Research Study has been conducted in 4 Unions under 4 Upazilas of Sunamganj District under Sylhet Division.
- FGDs were Conducted with community leaders, senior citizens, youths, cultural groups, local government members, teachers, journalists and other community people.
- FGDs were Conducted in both Muslim and Hindu communities
- 8 FGDs - 115 male and female both participated i.e an average of 14 people participated in a FGD.
- KII was conducted and the sampling was 200 people of which 50 people in each targeted unions of 4 Upazilas (Sub-District).



Research Study Location Map

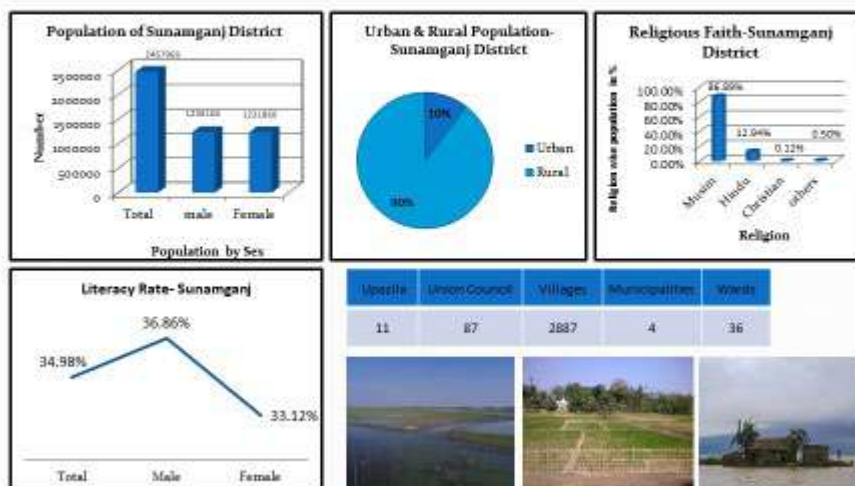


About Sylhet

- In 1874-1912, the current Sylhet Division, along with Karimganj Sub-division was under Assam province of India, was entirely known as the 'Sylhet district'
- In 1947, The four sub-divisions (North Sylhet, South Sylhet, Habiganj and Sunamganj) joined the then Pakistan. The Karimganj sub-division was given to India. And included with the Chittagong division
- In 1971, Sylhet became part of the newly formed country Bangladesh
- In 1995, it was declared as the 6th division of the country. The Sylhet Division include four districts –Habiganj, moulovibazar, Sunamganj and Sylhet
- Therefore, Sylheti culture exists in Asam province of India



A brief of Study district- Sunamganj



The Focused Social Issues

- Sunamganj district is widely known for existence of a large number of Haor (wetland).
- The Haor area is one of the 'highly food insecure' regions of the country.
- Haor is very low-lying /wetland - it keeps under water for about six months mainly in rainy/monsoon and other six months is dry.
- A large numbers of extremely poor or hard-core rural people live in the Haor area, have breakeven with no surplus food /deficit or have month/s of food deficit.
- One of the reasons behind food shortage is crop loss due to early flash flood and / or lack of income from their livelihoods means.
- During the monsoon, there is no work and no cultivation to grow crops, in those days' inhabitants organizes Dhamail at the courtyard/ homestead as amusement and way out from stresses

Continue...

- Dhamail song and dance follows a particular style that all performers stands move around in a circular way,
- One performer lead song and dance and others follows her. Musical instruments plays from outside the circle, sometimes in the middle also.
- Dhamail form mainly relates the love of God Krishna and Radha and the inner significance of this dance and worship of God krishna and Radha by hindu community
- Subsequently Dhamail spread out to the whole community included in the Syiheti Culture
- The Muslim community Performers sing song of Baul (Folk song), Sufi, Murshedi (Spiritual) on the Prophet and on the Islamic Saint following the Dhamail song & dance style.

Continue...

- From the discussion and observation, it was found that there are two categories of Dhamail song and Dance- one is for "Religious" and other is for "General".

Religious Faith:

Hinduism

Dhamail is honoured as Religious worship that includes Radha Krishna for Hindu religious faith and entreaty. Reverence, honour, homage, adoration and worship and is the essential ritual of Hinduism.

Islamism

Muslim community follows Baul, Sufi, Murshedi, and Kawali when they perform Dhamail.

General

Beside the religious based Dhamail, the both community take part in the common program and perform Dhamail Such as Marriage ceremony, birthday, National and International Day Observance.

Continue...

- **Social Inclusion:** The community people get participated, perform and enjoy Dhamail irrespective of the race, colour, sex, language, religion, political, ethnic or social origin, property, disability, birth or other opinion/status
- It develops social bonding among the neighbourhood and develop interpersonal relationship and effective communication in the community
- In addition, the respondents highlighted that Dhamail song and dance refrain the community people from the anti-social activities .
- During the natural disaster and lean period, when all people are bound to reside in their own house or in a shelter, organize Dhamail song and dance to relieve from the stress, trauma and engaging everyone in a peaceful environment and living.
- Currently, Dhamail gradually disappearing from the community comparing the old days due to:
 - Youths interest in the modern song and music
 - Lack of support and no structured cultural organization established to practice and continue Dhamail for its existence.
 - Writer and performers including singer are engaged at different work for maintaining their livelihood.

Continue...

- The Responses of FGD and KII
 - If cooperation and financial support is provided to the performer/ writer to write song on consequences of drug, dowry, child marriage, importance of education, afforestation, natural disaster, health and hygiene, domestic violence, gender etc. and perform as a tools of campaign and social awareness raising and learning, Dhamail could be a very effective media
 - Dhamail could be implemented in the educational institute on as well as in the community. Dhamail could be integrated in school education for early grades even naming, number counting, Alphabet learning and pronouncing, social studies, and physical education and so on.
 - Training is an important component for the new generation especially youth for undertaking the responsibility.
 - As described that Dhamail is going to disappearing from the community, Dhamail organization could be established in the Upazila or union level
 - Through Dhamail Organization, Performers and youth could practice and sustain Dhamail for generation to generation and to protect and preserve

The Schedule and Activities

Sl. No.	Activity	15 September – 15 November 2021 (Weekly)							Remarks
		1	2	3	4	5	6	7	
1	Signing Agreement								
2	Hiring								
2.1	Consultants/ Researchers								
2.2	Field Supervisor								
2.3	Data Enumerator								
2.4	Support Staff/ Accountant and others								
3	Preparation of Work Plan								
4	Desk Review								
5	Research Tools Development								
	Presentation of Research Tools for Evaluation								
6	Field Test of Research Tools								
7	Finalize Research Tools								
8	Hands on Orientation Training on Research Study on Dhamail as IKT for Research Team								
9	Organize FGD in Badolghat of Taherpur UPZ								
10	Conduct FGD in Badolghat of Taherpur UPZ								
11	Organize FGD in Pabna of Batiakhargu UPZ								
12	Conduct of FGD in Pabna of Batiakhargu UPZ								
13	Mapping for identification selection of Key Informant for Interview								Site visited on 14/11/2021
14	Conduct KII								
15	Qualitative Data Compilation								
16	Qualitative data analysis								
17	Prepare Phase I Research Report								
18	Submission of Phase I Research Report								

Sl. No.	Activity	1 December 2021 – 15 January 2022 (Weekly)							Remarks
		1	2	3	4	5	6	7	
1	Conduct further qualitative case studies (Heavy Desk Review for awaiting target communities / or KII elements)								
2	Expand the target of study								
3	Field Tour								
4	Analyze the case studies								
4.1	Submit a Case study report								

Outline of ICH education treated in the project

- For education awareness an education Dhamail song has been written and performed by the Dhamail group. A Video Clip is hyperlinked here.
- For testing the efficacy of Dhamail as an effective media for learning, Dhamail is practiced in the Let us Learn project of DAM, implementing in the Research field area i.e. Sunamganj district.

The Relationships among ICH, SDG 4 (Quality Education), and SDG 11 (Sustainable Cities and Communities) and ICH contributions to SDG 4 and SDG 11.

- From the consultations, it was found that Dhamail could play an effective role and contribute in achieving SDG 4.7 & 11.4 by social inclusion and introducing in the formal and non-formal education through co-curriculum activities-
- Formation of a cultural group in the school, college and university level to perform during the cultural program in the local and national level.
- Providing Training is an integral part of developing skills of the youths and, cultural forum members to protect, preserve and, safeguarding ICH that will continue from generations
- Dhamail is an example of building relationship between the people of different religious faith, involving women actively, interpersonal relationship development, reducing the domestic violence, gender sensitive and active participation
- A cultural organization needs to establish at the Union or Upazila level involving the singer, writer, musicians, Dhamail dance performers who will represent as an ambassador of Dhamail. This will assist to strengthen efforts to protect and safeguard the local cultural and natural heritage to achieve SDG 4.7 and 11.4.

ICH contributions to SDGs, except for SDG 4 and SDG 11.

The ICH correlate and contribute to the following SDG targets directly or indirectly.

Goal 3 Target 7

Goal 5 Target 1

Goal 5 Target 2

Goal 5 Target 3

Goal 10 Target 2

Goal 13 Target 3

Goal 16 Target 1

Goal 16 Target 2

Goal 16 Target 9

Future orientation of research on ICH and ICH safeguarding.

The recommendations are:

- Establish Dhamail as one of the teaching-learning method.
- Formation of Dhamail Cultural group
- Provide Training to the child and youth leaders.
- Piloting Dhamail as education method in the LUL project
- Identify and develop awareness on Social Issues and develop scripts/tools
- Piloting education and awareness Dhamail in the community, educational institutions on UNCRC, CEDAW, Human Rights and achieving SDG 4.7 and 11.4

Continue...

- Reduce communal feelings to create peace and harmonies in the community and reduces domestic violence and discriminations.
- Formation and establishment of cultural organization at the local level comprising Dhamail singer, musical instrument player/musician, writer and Dhamail Performers for strengthening efforts to protect, preserve and safeguarding the local culture and heritage to achieve SDG 11.4 goal.
- More discussions and information is needed from other locations and test result from Let us Learn (LUL) project to confirm that Dhamail is not conflicting with any other religious or community faith before drawing conclusion on the ICH.

[vedio](#)



2) DFCLC (Indonesia)

The banner features logos for UNESCO (United Nations Educational, Scientific and Cultural Organization), Intangible Cultural Heritage, and the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region. The main title reads: "Character Cultivation and Culture Safeguarding On students in Klaten Regency, Central Java, Indonesia as a Contribution for Quality of Education and Sustainable Development". Below the title is a group photo of students wearing traditional masks. The text "Dewi Fortuna CLC Indonesia" is overlaid on the photo. At the bottom, the address is: "Street Arimbi No. 2, RT 02/RW 02 Danguran Village, South Klaten District, Klaten, Regency, Central Java Province, Indonesia, 57425, Ph. 081548664549 Email : pkbmdewifortunaklaten@yahoo.com".

The poster is titled "TRADITIONAL ARTS GOES TO SCHOOL PROJECT" and is part of the "Research on ICH Contribution to SDGs Education and Community Development (FY 2020)". The background shows a Ketoprak performance. Three text boxes outline the project's objectives: "Carry out case studies on the implementation of ketoprak extracurricular activities in formal education (elementary schools)", "Providing Ketoprak as extracurricular activities in Non-formal Education (Pursuing Packages)", and "Conduct workshops and release case study results". Logos for UNESCO, ICH, and IRCAF are at the bottom left.

TARGET PROJECT

Knowing the relationship between ICH and SDGS. 4 & 11 (based on Case Study)

Obtain a basic formulation as a general guideline for the implementation of ICH regarding the Procedure and Emphasis of ICH Value (Based on the Extracurricular Program)

Report the results and encourage a joint agreement between the Government, the community and the private sector to emphasize the implementation of ICH in formal and non-formal schools (through workshops)

The publication of a research book on kethoprak activities in Klaten which recommends to the district government for

- Issue Village Regulations on Conservation, Management and Utilization of ICH in respective Villages
- Issue Instructions for Compulsory Formal Education Extracurricular and Non-Formal Educational Institutions Required to implement Skills for the art of Kethoprak
- Maximizing Community Involvement in the preservation, maintenance, management and use of ICH for sustainable development

Kethoprak art is a traditional theater performance accompanied by traditional Gamelan music, in traditional language and dress, which is an oral expression, social practice, rituals and celebration events. In the story, it represents the concept of life of the Javanese "Memayu Hayuning Bawana" or maintaining a harmonious relationship between humans and Nature and God, teaching history, spiritual values, patriotism, social care, mutual cooperation, entertaining, can be done and accepted by anyone and this. very good for improving the quality of the character of our society

Kethoprak art is a work of local traditional art originating from Central Java, experiencing a decline in interest since the era of globalization began. The interests of local communities are dominant globalizing, leading to global cultural hegemony and threatening the capacity of the oldest generation to spread their knowledge to the youngest

Why the Kethoprak Art

DFCLG has been actively involved in implementing learning and training formal and non-formal school children and holding the Student Kethoprak festival in Klaten for 10 years

There are positive opportunities in improving the welfare economy if we can properly manage the potential of this traditional local cultural art with all its aspects through creativity that is triggered by learning the traditional art skills of kethoprak.



10 October 2020 - 02 January 2021

hypothesis and belief that there is a close relationship between learning the traditional art of kethoprak and improving the quality of education and sustainable development for the young generation in Klaten

Study chace Contribution Of Intangible Cultural Heritage Students Of Traditional Kethoprak Art To Improving The Quality Of Education And Sustainable Development In Klaten



The focus of research is to analyze the differences in the impact of schools that do and do not learn the Intangible Cultural Heritage of traditional art kethoprak on the Quality of Education and Sustainable Development in Klaten



School	Status	Population	Samples
SD Krista Gracia	Which follow	225	22
SD N 2 Trunuh	Who does not	120	12

Scope

1. The capacity of the school in fostering students towards the preservation, protection and promotion of the Intangible Cultural Heritage of the traditional art of kethoprak
2. Observe the absorption of positive values in Ketoprak stories for students
3. Knowing the increase in student participation in school
4. Knowing the effect of student development on other subjects related to improving academic quality
5. Knowing the different interests of the younger generations towards learning Intangible Cultural Heritage
6. Knowing whether there is a contribution of skills for students in the field of traditional arts and crafts.
7. Knowing the contribution of schools in character development and sustainable community development in supporting a communal work culture in society.



Primary data		DATA SOURCES AND ANALYSIS RESULTS		
		<i>Details will be presented in the final report book</i>		
		Comparative Analysis Techniques, with indicator results		
No.	Respondents	Variable	SD KRISTA GRACIA	SD 2 TRIKUNIR
1	Learners	Personal Experience		
2	Headmaster	Capacity Building for Schools, Community Development Cooperation,	yes	not
3	Teacher of Cultural Arts	Process during Ketoprak Training		
4	Javanese Language Teacher	The development of Javanese Cultural Literature knowledge	yes	not
5	Social Studies teacher (history) / Civics	Development of academic knowledge	yes	not
6	Parents of Students	Character development	yes	not
7	Communities Involved	Community Involvement in Safeguarding cultural heritage, Development of cultural heritage in the school environment	yes	not

Secondary Data	No.	Document
	1	School profile
	2	Art Experience
	3	Ketoprak Activity Schedule
	4	Student Report Card Sample
	5	Achievement of Sample Students
	6	Ketoprak Activity Documents
	7	Forms of Community Partnerships

No.	INDICATORS	SD KRISTA GRACIA	SD 2 TRIKUNIR
1	Assisting capacity building that fosters the younger generation to encourage the growth of character and local wisdom in the community.	yes	not
2	Contribution of students who take ketoprak extracurricular activities for community development and provide solutions to social problems.	yes	not
3	Public concern for the protection and promotion of intangible Cultural heritage.	yes	not
4	Increase student active participation in school	yes	not
5	Creating awareness and participation in cultural preservation and character development and sustainable community development	yes	not
6	Preserving and supporting a communal work culture in society.	yes	not
7	Support skills education for unskilled people especially traditional arts and crafts skills	yes	not
8	Community involvement in the implementation of the Ketoprak extracurricular activity at SD Krsta Gracia and safeguarding cultural heritage and community development	yes	not

ICH's Contribution to SDG.4 and SDG. 11



4
QUALITY
EDUCATION

1. Increase student participation in school because of fun activities
2. helping to increase the capacity of children's mental skills in communicating and appreciating the growing appreciation, pride and knowledge of the teachings of local wisdom in the community regarding Gender, the Environment
3. Support mastery of arts subjects, regional languages, history and education
4. Citizenship Increasing Appreciation and Respect for Past cultural artworks





11
SUSTAINABLE
CITIES AND
COMMUNITIES

1. Encourage a feeling of unity and solidarity in the community
2. Forming Groups Based on the preservation of the traditional art of ketoprak
3. Provides a sense of togetherness and unity as a team
4. Fostering a sense of care and cooperation in a community means mutual cooperation

Follow up plan

Non-formal School Ketoprak Extracurricular Activities



April 2021 – December 2021 *virtually online or face-to-face depending on whether the covid pandemic will be over soon*

5 Gender Equality

1. Appreciation for the role of women is only obtained from the teachings of stories about Javanese Empress and heroines
2. Increased knowledge about the important role of women in Javanese traditional arts

8 Decent Work and Economic Growth

1. Providing knowledge about economy and entrepreneurship based on local community wisdom
2. The multiplayer effect shows people participating in food sales, etc.
3. Create opportunities and increase job demand especially those based on traditional arts and crafts

9 Industry, Innovation and Creativity

1. Opening up new opportunities in the performing arts industry (makeup artist, lighting designer, videographer)
2. Creating a creative industry for traditional art performances that is packaged virtually / utilizing multimedia

15 Life Below Water

3. Opening innovation for the provision of accessories for performance equipment
4. Encourage the development of the area to become a cultural tourism village

In the history of kethoprak, many teach a harmonious system of respect and appreciation for nature






17 Partnerships for People

Encouraging the emergence of educational and arts communities, and other parties involved in performing arts events

Workshop



The workshop was conducted with a purpose

1. Reporting the results of the Comparative Study on the capacity building and role of the younger generation in community development and contributing to solutions to social problems through ketoprak
2. Report the impact and results of extra-curricular implementation between formal and non-formal education, relating to the quality of education.
3. Provides knowledge about economics and creative entrepreneurship based on traditional cultural values.
4. The socialization of ketoprak's contribution as an intangible cultural heritage for cultural preservation, community development, and quality of education

Target

1. Student
2. Village head
3. Headmaster
4. Head of District Education
5. Head of the Tourism Culture
6. County Arts Council
7. Head of the Development Planning Agency

January 2022

virtually online or face-to-face depending on whether the covid pandemic will be over

The promotion of creativity and the preservation of cultural diversity has an important role in national and international development. ICH as an important factor in the identity of tolerance and harmonious interaction between cultures must be done by everyone, so that community problems in the socio-cultural, educational and economic fields can be resolved through the integration of education with culture

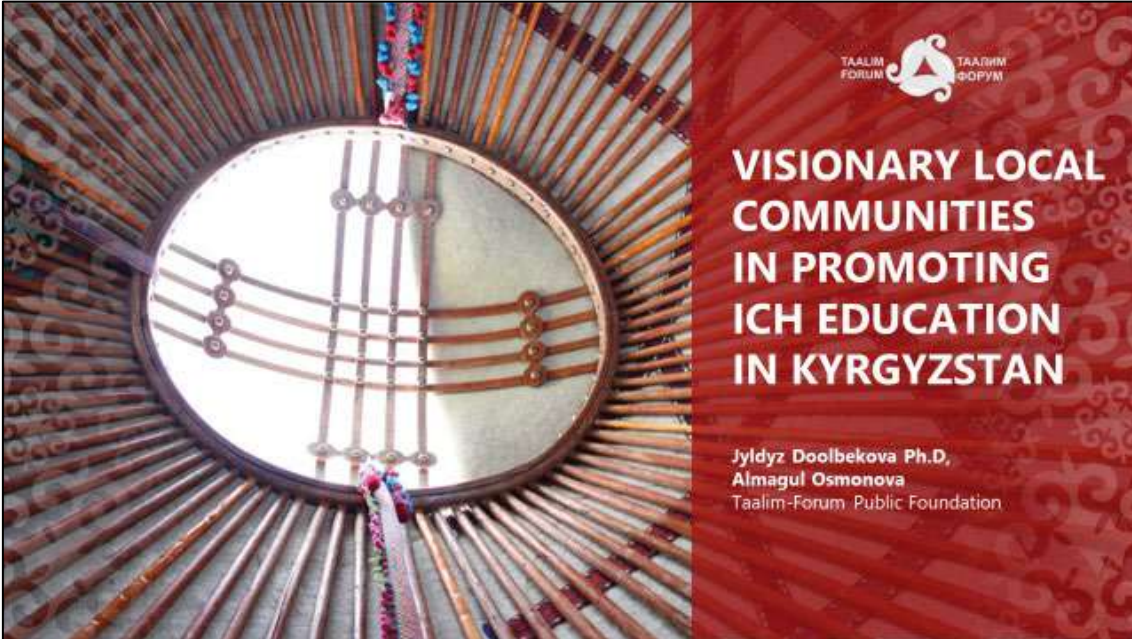


Future target of this activity will be Recommend point

1. Village Government Issues a Village Regulation on ICH through the Regent's Instructions
2. Extracurricular Compulsory Formal Education Institutions and Vocational Compulsory Non-Formal Education Institutions through Instruction of the Head of Office
3. Maximizing Community Involvement in the preservation, maintenance, management and use of ICH for sustainable development

please ask this respectful forum to provide input and suggestions for the achievement of our program goals to make it even better. Thank you

3) TFPF (Kyrgyzstan)




ТААЛИМ
ФОРУМ

ТААЛИМ
ФОРУМ

VISIONARY LOCAL COMMUNITIES IN PROMOTING ICH EDUCATION IN KYRGYZSTAN

Jyldyz Doolbekova Ph.D.
Almagul Osmonova
Taalim-Forum Public Foundation

KYRGYZSTAN. COUNTRY PROFILE.



6.523.000 people
199,900 km²
93% is mountainous lands, elevations between 1,000 m and 7,400 m above sea level
66% of the population lives in rural areas

KYRGYZ YURT AS ICH ELEMENT



VISIONARY COMMUNITIES



The term "visionary communities" refers to communities with the capacity to act as true leaders in safeguarding of the intangible cultural heritage.

- carefully preserve and enrich their original culture, knowledge and skills without losing the deeper cultural meanings and values;
- have a deeper understanding of the importance and necessity of transferring this knowledge to younger generations;
- strive to improve the well-being of their communities;
- seek and secure support from public organizations and attract the attention of international donors.

WHAT WE HAVE DONE



Phase I

Consultations with experts & Discussions

Phase II

Field research (4): interviews (about 70) & focus group discussions (4) in communities; Consultations with experts & Discussions (online & offline)

KYRGYZ YURT MAKERS: Kyzyl-Tuu village



1,700 m above sea level

1,800 people

470 households

167 yurt makers

10% - older generation

60% - middle generation

30% - young generation

Kiyiz Duino (Felt Universe)
Public Foundation

MASTERS OF PATTERNED WEAVING: Sary Mogol village



3,100 m. above sea level

5,257 people

1,035 households

50% of able-bodied people in
labour migration

20% of women are involved in
craftsmanship

**Institute Sustainable
Development Strategy (ISDS)**

FELT CARPET MAKERS: Acha-Kaiyndy village



2,100 m above sea level

5106 people

759 households

40% - poverty level

**CACSARC-kg & Grassroots
organizations**

EAGLE PEOPLE: Bokonbaev village



1,800 m above sea level

10,450 people

30 families keep and raise eagle and falcons and aboriginal hunting dogs

Salbuurun Federation

85% - **12-26** years old

15% - **40-60** years old.

ICH contributions to SDGs

Poverty alleviation (SDG 1)

Gender equality (SDG 5)

Quality Education (SDG 4)

Sustainable Cities and Communities (SDG 11)

FINDINGS



- ICH becomes a source for cultural resilience, inspiration, consolidation, and collective responsibility.
- Masters - apprentices system is kept alive.
- Development of tourism became an impetus for development of craftsmanship in the communities.
- Increased self-reliance and resilience, ability to find solutions to challenges and changing situation

ICH EDUCATION: "Master – Apprentice" model in the School of Young Falconers, Bokonbaev village



CHALLENGES



Internal
(social, political & environmental);

External
(religious fundamentalism, globalization, mass & pop-culture; increased pressure on the distinct cultural identity)

FUTURE ORIENTATION OF RESEARCH ON ICH AND ICH SAFEGUARDING

- Research of the living museums: role of community & provincial museums in safeguarding ICH
- Developing educational and methodological guidebooks and training teachers/facilitators on ICH to support informal education in the selected visionary communities;
- Mapping the visionary communities of Kyrgyzstan;
- Organize an international (or Central Asian regional) anthropological conference in partnership with Anthropology Department of American University in Central Asia (AUCA) with the focus on safeguarding the nomadic yurt as ICH with participation of bearers of traditional knowledge.

THANK YOU!



www.taalimforum.kg
taalimforum@gmail.com

<https://www.youtube.com/watch?v=CZfDksINEIA>

ТААЛИМ
ФОРУМ




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Presentations in session 3

There were 2 presentations in session 3. The 2 counterparts from the Philippines and Viet Nam made presentations, including the current situation of the previous project and future attempts and plans related to ICH and SDGs.


1) NCCA (The Philippines)



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

The Philippines: Non-formal education

January 29, 2021



Brief Project Background

- In 2018, the National Commission for Culture and the Arts of the Philippines in partnership with the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) under the auspices of UNESCO, implemented the project entitled "Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education".
- In the Philippines, this focused on the development and publication of learning guide for the Zamboanga del Sur School of Living Traditions (SLT) in the Subanen Community—a community-managed non-formal center of learning that is geared towards the safeguarding of traditional culture through transfer of indigenous knowledge from cultural masters to the younger generation. To date, there are 28 SLTs across the Philippines. The learning guide centered on the Buklog, the Thanksgiving Ritual System of the Subanen, which has been inscribed in the Urgent Safeguarding List of UNESCO.



Brief Project Background

- The cultural masters, local coordinators, and students of the SLT Zamboanga del Sur have used the learning guide, and found these very effective and helpful in their ways of teaching and learning.



SLT Zamboanga del Sur



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

A GUIDE FOR FACILITATORS AND LOCAL COORDINATORS
FOR A SCHOOL OF LIVING TRADITIONS ON THE BUKIDNON HIGHLANDS, CEBU



The current situation of the FY 2018-2019 project

- Further use of the learning guides

The learning guide for SLT Zamboanga del Sur has been used during the SLT sessions since its publication. Further, it has also been utilized by cultural masters in the Institute of Living Traditions (ILT), also a project of the NCCA where the intangible cultural heritage (ICH) elements are being taught to interested non-community members.



SLT Zamboanga del Sur



The current situation of the FY 2018-2019 project

- Further changes in attitudes of cultural masters, educators, students and SLT coordinators in the SLTs that the project targeted

attitudes toward teaching and learning

- Both the cultural masters and SLT students deemed the use of a learning guide more effective in the transmission of the ICH. They have been teaching and learning the ICH in a more organized manner.

attitudes as Subanen community

- The Subanen communities were gratified that their ICH were documented in such a way that it will help the future generations to continuously learn their culture. They felt more proud of their identity as a community as they see the richness, depth, and significance of their intangible cultural heritage through the learning guide.



The current situation of the FY 2018-2019 project

- Impacts of the project

After the printing of the learning guides, all the other SLT local coordinators were given copies which will serve as model for the learning materials they may create for their own SLTs. They have been inspired and motivated to develop their own SLT learning guides.



SLT Local Coordinators with the NCCA CCTAS Secretariat



The current situation of the FY 2018-2019 project

- Impacts of the project

The NCCA has then initiated the publication of learning guides for all other 27 Schools of Living Traditions (SLTs) across the Philippines. It will support the financial and technical aspects of the development and publication of learning guides spearheaded by the cultural masters and bearers, and the SLT local coordinators.



The current situation of the FY 2018-2019 project

- Impacts of the project

Further, the NCCA shall also partner with the SLTs this year 2021 for the production and dissemination of e-learning resources as support for SLT strengthening and ICH safeguarding, taking into account sustainable development through education.



Future attempts and plans related to ICH and SDGs

The NCCA pool of facilitators who were trained on the implementation of the 2003 Convention drafted plans on safeguarding ICH in emergencies, taking sustainable development into consideration. These plans may then be enhanced and adopted by the NCCA and the participants' organizations as bases to formulate institutional policies and projects geared towards such purpose.



Future attempts and plans related to ICH and SDGs

Further, the NCCA plans to collaborate with the Philippines' Department of Education-Indigenous Peoples Education Office to conduct localized trainings on ICH for teachers to capacitate them in integrating and teaching indigenous knowledge systems and practices in the formal education.





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

The Philippines: Non-formal
education

THANK YOU!



2) VME & VNIES (Viet Nam)



Vietnam Museum
of Ethnology
(VME)



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



Vietnam Institute
of Educational Sciences
(VNIES)

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

ICH EDUCATION IN VIETNAMESE SCHOOLS TOWARDS SDGs – Practice and Expectations

Webinar 28-29 January, 2021



Contents

- Brief summary of the project – (what we do)
- Impacts (How schools and teachers respond)
- Expectations from all stakeholders

Summary - What we do

- Studied new curriculum framework and reference documents (8–9/2018)
- Developed the ICH Guidelines for schools (10-12/2018);
- Organized Consultation Workshops (29 /12/2018)



What we do...



- Training teachers of 7 schools on using the Guidelines (23-24/8/2019);
- Conduct pilot in 2 schools to verify the Guidelines' feasibility & relevance (8-10/2019);
- Organized the monitoring workshop with 2 pilot schools (24-25/10/2019)
- Printed the revised guidelines (after pilot) (2/2020)
- Distributed the guidelines to 20 schools in Ha Noi (8/2020)





What we do...

- 8/2020: Distributed the Guidelines and the DVDs to
 - 2 pilot schools
 - 5 other schools that participated in the training workshops
 - 3 schools that did not participate in the project
- 3-4/2020: Introduced the Guidelines to some faculties in the Hanoi University of Culture and the Hanoi National University of Education to let it become a practical reference for their students

Impacts of the project's activities

➤ On 2 pilot schools

- All teachers are able to use the Guidelines to build lessons and actively integrate ICH into the lessons and extracurricular activities
- For students, integrating ICH and SDGs into lessons helps them clearly aware of their own rights and responsibilities in heritage conservation. They better remember the lessons, master the knowledge, and understand various ways of practice heritage conservation

"Although I only assist the main teacher in organizing the ICH education through Experiential Activities, I can realize how useful and interesting these activities are for students, and for us teachers as well. Before, they play "tugging game" just merely as a game, but after the session, they understand the insightful meaning of the ICH "tugging ritual and game" – that's a big difference"

*(Teaching assistant for
Experiential Activities, Thuc Nghiem School,
Ha Noi)*

Impacts...

➤ On 2 pilot schools...

"Previously, teachers found it difficult to bring intangible cultural heritages into such subjects as Biology and Physics. But now they are able to build appropriate integrated lessons, creating excitement for students."

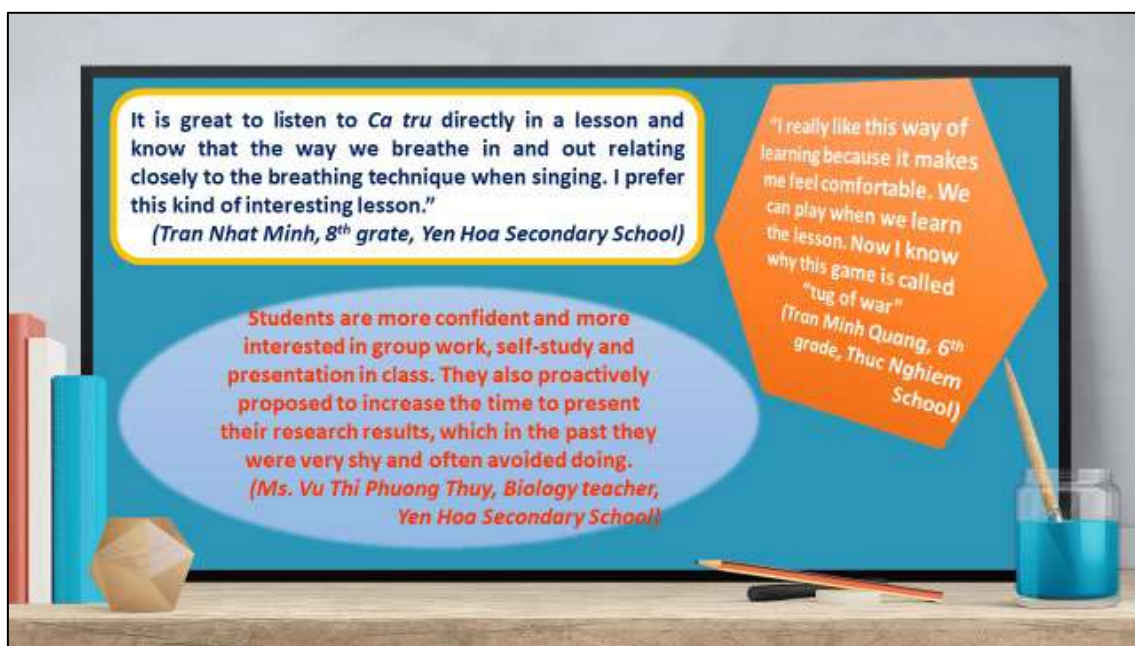
*(Ms. Le Thi Thu Huong, Rector of
Thuc Nghiem School)*

"The document is very useful and the form of integrating cultural heritage with sustainable development at the right time of the education sector, Vietnam wants to have a comprehensive educational innovation"

*(Ms. Chu Thanh Hang, Teacher of
Literature, Yen Hoa Secondary
School)*

"I wish that I knew this method (of using ICH in teaching) earlier. I surprise to see how students engaged and respond actively to the activities"

(Teacher of Experiential Activities in Thuc Nghiem School, Ha Noi)



It is great to listen to *Ca tru* directly in a lesson and know that the way we breathe in and out relating closely to the breathing technique when singing. I prefer this kind of interesting lesson."

(Tran Nhat Minh, 8th grade, Yen Hoa Secondary School)

"I really like this way of learning because it makes me feel comfortable. We can play when we learn the lesson. Now I know why this game is called "tug of war"

(Tran Minh Quang, 6th grade, Thuc Nghiem School)

Students are more confident and more interested in group work, self-study and presentation in class. They also proactively proposed to increase the time to present their research results, which in the past they were very shy and often avoided doing.

(Ms. Vu Thi Phuong Thuy, Biology teacher, Yen Hoa Secondary School)

Impacts...

➤ On 2 pilot schools...

- Teachers have ideas to build interactive activities, and programs on the based of ICH and SDGs integration into lessons

School of Yen Hoa: Ms. Hang I built a field trip program at the community to preserve the Quan Ho cultural heritage in Bac Ninh and the family of a *Ca tru* artist in Hanoi.

(Ms. Chu Thanh Hang, Teacher of Literature, Yen Hoa Secondary School)

"Much inspired by the project's pilot activities in our school, in the coming sessions, I plan to guide our students to organize "an ICH festival", where they will explore and showcase different ICHs of our country... I believe it would be very a interesting event!"

(Ms. Loan, Teacher of Thuc Nghiem School)

"I integrated the lesson "The Altitude of Sound" with the intangible heritage of *Ca tru*, guiding students to try making some musical instruments."

(Ms. Pham Thu Huyen, Physics teacher, Thuc Nghiem School)

Impacts...

➤ On other schools and teachers

This Guidelines is a good source of examples for innovation in education at schools. It goes along with the innovation policy of the MoET so it will inspire us, the teachers, to apply the methods in building interesting lessons for students.

(Mr. Tran Anh Dung, Physics teacher, Luong Yen Secondary School)

"There is no sample lesson of Mathematics integrated with ICH in the Guidelines but this is a useful reference for me. It inspires me to create such a lesson in Mathematics for the Contest for Good Teachers."

(Ms. Nguyen Thi Nguyet Ha, Math teacher, Ba Dinh Secondary School)

Impacts...

➤ On communities

- Cultural bearers are eager and willing to contribute to education of ICH for students in schools

"We are very proud to introduce to students of our nation's culture through traditional singing, dances, and folk games."

(Mr. Dang Chi Quyet, Cham people, Bau Truc village, town Phuoc Dan, Ninh Phuoc district, Ninh Thuan province)

"Once a month, we are invited to schools to instruct the students to practice our ethnic dances and traditional games. We also teach our children at the in the village to do make handicraft whenever we have free time."

(Mrs. Ly Thi Seo, Hmong artisan, Dong Van District, Ha Giang Province)

Impacts...

➤ On 2 institutions

- **Effectiveness of the study and Guidelines have been expanded to universities:**

Use the Guidelines in teaching students of some universities on how to work and collaborate with the community to preserve and promote cultural heritage towards sustainable development in accordance with specific conditions of each locality

- **Experience sharing to other localities:**

Share experiences about on the coordination between museum and school in cultural heritage education for teachers, museum staff, and cultural officers in some provinces (Ha Giang, Tuyen Quang, Hoa Binh, Ninh Thuan, An Giang) so that they diversify educational activities at schools and in museums

- **Schools-cultural bearers connection improved:**

Strengthen the connection between schools and cultural bearers, helping the latter to be more aware of the cultural values they hold. As a result, they proactively propose and implement activities to promote cultural heritage values in their own communities.

Impacts...

➤ On 2 institutions...

- Collaborating between the school and the museum to educate students about the intangible cultural heritage is a very new and very useful approach to the museum staff. sustainable development.



▲ Students colouring patterns according to traditional patterns of ethnic peoples at the VME



◆ Students from Ba Dinh Secondary School playing tug of war at the VME

Impacts...

On 2 institutions:

- Experienced a positive and active model of partnership between education and culture agencies with regard to ICH education in schools
- Great opportunity for teachers and researchers to be trained and work with cultural/museum officers and experts

Impacts...

• On educational policy development related to cultural and ICH education:

The study's process and results have direct and indirect impacts on MOET's policy development related to cultural and ICH education, through:

- + Involvement of educational administrators, school board
- + Textbook writing process (3 VNIES members in the ICH project are also national textbook writers grades 6 – 12: Literature, Natural Sciences, Experiential Activities)
- + Reporting mechanism of VNIES to MOET

Expectations

SCHOOLS

- Continuous supports from education and ICH experts to school
- Recommendation of reliable source of information for teachers and students
- More trainings for teachers; more schools can get involved
- Recognition of all level of educational authorities on teachers' efforts on building lessons integrated with ICH and SDGs
- Schools to pay more attention to ICH teaching-learning: More investment on teachers' fieldwork and teaching materials

Expectations...

IMPLEMENTING INSTITUTIONS (VNIES, VME)

- Share this experience and practice to colleagues and partner agencies
- Looking for opportunities to expand this initiative to other schools and education levels (primary, upper secondary)
- Capacity and knowledge of educational expert on ICH related issues are improved
- Researchers to carry forward this practice to related studies and educational development programs.



3-4 Summary of general discussion

Comments, thoughts and suggestions by participants during the international symposium are summarised in this section.

1. Influences of COVID-19 on the practice of ICH and the project

The practice of ICH and the project in Bangladesh and Kyrgyzstan were not so seriously affected by COVID-19 because most of the target communities are located in rural areas where the COVID-19 situation was better than that in urban areas. The researchers were able to conduct field research and organise workshops in their target communities in cooperation with local researchers, local government officials and community members. They also successfully conducted literature surveys, interviews and data analysis.

In Indonesia, however, the project was significantly affected due to the limitation of movement and the limitation of maximum number of 5 people for a meeting, having difficulty of conducting a workshop and teaching Kethoprak as an extracurricular activity. On the other hand, Kethoprak has been performed as it was before the COVID-19.

Negative aspects

- Movement was limited and schools or educational institutions were closed.
- Many festivals and events related ICH were canceled.
- Not only ICH practitioners but also various industries supporting ICH, such as artisans and musical instrument manufacturers, theatres and venues for ICH performance have been suffering because festivals and ceremonies related to ICH were canceled or postponed and the number of audiences are limited.
- In Kyrgyzstan, the following negative impacts have been observed.
 - The sales of products related to ICH such as felt carpets have dropped 50% due to the decreasing number of tourists to the communities.
 - Quite a lot of number of culturally important people were dead.
- In Japan, the above-mentioned industries supporting ICH have lack of support by the government because the government's priority on ICH is low.

Positive aspects

- Community members, ICH practitioners and local NGOs developed new skills and ways to overcome their difficult situations. For example, using online tools to perform, introduce, teach and learn their ICH, such as social media, web meeting systems and YouTube.
- ICH is essential to sustain healthy society and quality of life, which is crystallization of human activity. It is different from tangible cultural heritage.

- The COVID-19 situation provided an opportunity to implement ICH education by using online tools that enhance communications in their family between learners and educators and also beyond countries.
- The situation that people stay at home and in their community bring family members and community members together and strengthen solidarity.

In the Philippines, communities and cultural masters can manage the situation by their own ways and have practiced their ICH and share knowledge by using online tools and e-commerce with help by SLTs and NCCA.

The COVID-19 situation worsened the existing issues such as globalization, internal and external threats on safeguarding ICH, instead of raising new research questions. But one new question related to SDG 11 was brought by Kyrgyzstan with respect to community resilience, solidarity and social responsibility under the pandemic.

2. Relationship among ICH, education and community development

The importance of transmission of ICH through a multi-stakeholder approach

- Not only safeguarding of ICH but also research itself should be conducted by various stakeholders, including cultural bearers.
- CH teaches the value of communities or value of tradition. However, on the basis of mutual respect which ethical principles emphasise, we must respect our own ICH and the others' ICH.

The relationship between ICH and education

- Because of the nature of SDGs, that is all SDGs are interrelated to each other, ICH contributes to all areas of SDGs and has a significant potential for integrated problem solving. ICH can also develop non-cognitive skills.
- ICH can improve current education, including formal, non-formal, informal and TVET.
- ICH can be enjoyed and participated by all people regardless of religion, generations and gender. It also provides solutions for social problems such as child abuse and child marriage in the Bangladesh perspective through changing the knowledge and behavior of people in the community where the ICH is practiced by integrating ICH into education.
- "Education about/through/in/for/as ICH" contributes to the continuity of the project.
- With regard to the role of ICH and education, education has different meanings represented by education about/in/through/for/as ICH. Among them, education as ICH is more reflective and more emphasizes on emotional aspects.
- In terms of supporting ICH in a community, education about/through ICH is effective for teachers and local government officials who lack knowledge about ICH and understanding of the importance of ICH.

The relationship between ICH and community development

- ICH can contribute to community development in terms of environment (use of natural resources, etc.), economy (sales of traditional crafts and tourism, etc.), society (communal work and inter and intra-generational communication, etc.) and resilience (mutual assistance, etc.).
- ICH, education and community development are interconnected. ICH contributes to community development by improving the environment of education or transmission of ICH to the public and bringing community harmony.

3. Future perspectives and challenges regarding the ICH contributions to SDGs

Educational activities

- Integration of various types of activities that are based on “about/in/for/as is important for implementing the next project.
- Practicing ICH in formal education as compulsory needs to seamlessly connect to practicing ICH in non-formal education as voluntarily.
- While workshops or training of ICH have become popular, traditional master-apprentice system is still in practice in ICH education.
- A community-based museum plays an important role for transmission of ICH through teaching and learning their own ICH and nurturing the sense of pride and cultural identity of their community. It also brings various stakeholders including youth together and builds network.

Participation of multi-stakeholders

- The partnership between different fields such as education and culture is effective and participation of stakeholders at all levels will bring new perspectives to the project.

Involvement of youth

- It is important to get involved youth who is the main actor for the future sustainable society.
- Considering the aspect of the safeguarding of ICH on the future project, the involvement of youth is one of the challenges to be addressed because practicing ICH not only in educational institutions but also voluntarily by youth are important. Amid globalisation and commercialization, many of them are not interested in ICH and tradition in their community because ICH brings few financial benefits.
- In order to encourage youth participation in ICH education, the methods and subjects need to be fun for them and design them easy to understand.

Policy linkage

- It is important to consider how to link with policy orientation and implementation to not make the project an ivory tower.

4. Effects of the previous project

The Philippines

- The previous project continues and even expand to other municipalities as well as other SLTs. The community members, including cultural masters and local government officials show willingness to continue the project. The developed guidelines are appreciated by stakeholders, including students and cultural masters by helping them teach and learn in organised and systematic manner. It gives pride and cultural identity. The project and the guidelines also influenced local governments, which established a task force to discuss ICH safeguarding measures. NCCA will continue to expand the project to remaining SLTs and in formal education.
- The community members mainly had responsibility for making all the decisions related to the project and the ICH elements were selected to bring benefits to the community.
- The developed guidelines provide teaching process and can be adjusted to a certain community by selecting any ICH element that is relevant to the community. Each community can develop its own guideline.
- Even though the project started after Buklog was applied for UNESCO's List of Intangible Cultural Heritage in Need of Urgent Safeguarding, it has been helpful for the safeguarding activities after the inscription in 2019.

Viet Nam

- The project has expanded with distribution of the guidelines to other schools and the Ministry of Education (MOE). The MOE will use the guidelines for its planning next year because it considers ICH education is effective to achieve SDG 4.
- The MOE is also considering to develop a similar project with UNESCO Hanoi office.
- The guidelines are good way of bringing ICH education directly into school through new textbook system.
- Both viewpoints of sustainability and outcomes of social impact are needed to consider separately.

5. Others

- With regard to the integration of ICH safeguarding issue into the research project, the thoughts from the 3NGOs are as follows:
 - In Bangladesh context, the existence of government support, including financial support and benefits for community members by safeguarding their ICH need to be considered.

- In Kyrgyzstan, more holistic approach is needed to safeguard ICH in order not only to revive the ICH itself but also gain meanings of the ICH. In addition, research on community or place based museum as a non-formal community learning centre is worth considering to promote safeguarding ICH.
- Safeguarding ICH is strongly linked with research and education and integration of three components by involving various stakeholders are needed.
- According to the 2003 Convention principle, authenticity of ICH elements is not so severely concerned compared to tangible cultural heritage because it is recognised that ICH has continuously evolved. However, a community should have ownership of ICH. Authenticity is also related to the governance or nature of community.

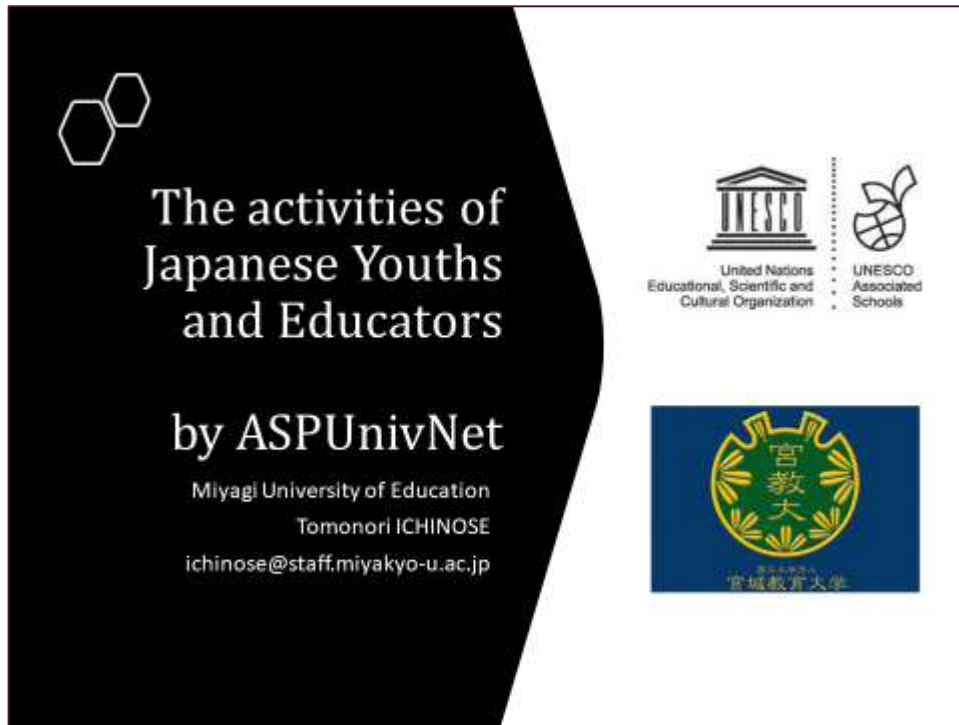
3-5 Forum

The forum with the participation of Japanese Educators and Youth was held as session 4 of the above-mentioned International Symposium. In collaboration with the UNESCO Associated Schools Project Network (ASPUnivNet), United Nations University Global RCE Network (RCE), Asia-Pacific Cultural Centre for UNESCO (ACCU), and Goi Peace Foundation, Japanese educators and youth presented their activities related to ICH education and community development. The forum provided a precious opportunity for all participants to share their knowledge and discuss the relationship among ICH, education, and community development from the viewpoints of youth while learning UNESCO activities in Japan and other countries in Asia.

3-5-1 Presentations in session 4

There were 4 presentations in session 4. 3 Japanese educators from universities and a secondary school presented their activities about ICH education in Japan and 1 youth shared his attempts towards community development by using the locally unique ICH. The presentation materials are provided in APPENDIX 2.


1) Miyagi University of Education (ASPUnivNet)




The activities of
Japanese Youths
and Educators

by ASPUnivNet


Miyagi University of Education
Tomonori ICHINOSE
ichinose@staff.miyakyo-u.ac.jp



United Nations
Educational, Scientific and
Cultural Organization



UNESCO
Associated
Schools



宮教大
Miyagi University of Education

Location of the Miyagi University of Education 1116
Japanese ASP net schools in Japan



<https://www.kanko-hanamiaki.com/social/kagura/index.html>
<http://www.yakufan.com/archives/events/20315>

Tohoku District Rich of the resources of Intangible Cultural Heritage

- Dainichido Bugaku (Akita)
- Hayachine kagura dance (Iwate)
- Akiu no Taue Odori (Miyagi)

Tohoku District is Disaster Affected Area 2011 March 11

- The scale of the earthquake was extremely large as the number of fatalities is 15,894 and the number of missing people is 2,562 (by Japanese Police office 2018).
- Loss of life : Total 522 students and teachers (plus number of people whose safety is unknown: 236 students), the number of damaged school buildings is 754.
- Children evacuated from the disaster-stricken area (25,516), Fukushima radiation contamination area (almost 12,000).
- Orphan and children left after their parents' death (total 1,698),
- The Children of ethnic minorities/Children of special needs (almost 300)

Sendai Framework for Disaster Risk Reduction (SFDRR)

11 SUSTAINABLE CITIES AND COMMUNITIES



- 11.b By 2020, substantially increase the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change, resilience to disasters, and develop and implement, in line with the Sendai Framework for Disaster Risk Reduction 2015-2030, holistic disaster risk management at all levels.

Education and Community Development

SUSTAINABLE CITIES AND COMMUNITIES



4 QUALITY EDUCATION



- Education: ASPnet schools
×
- Community Development: Recovery of Local community from Disaster and Cultural Heritage



Kesenuma Shishiori District was deeply affected by the Tsunami 2011, March 11
Toramai Dance has been handed down more than 400 years. The dance played an important role as tie of local community after the disaster



Shishiori Elementary School, ASPnet school, continue to learn Toramai Dance until now
This school is attached by the community center

Tsukidate Elementary school, ASPnet school
Kesenuma City,
Shishiodori Dance

Picture MUE ESD Culture Heritage Forum



Ogatsu Lower Secondary school, Ishinomaki City, Disaster Striken Area,
Ogatsu Hoin Kagura Dance

Picture MUE ESD culture Heritage Forum



Sanjo Lower
Secondary school,
Sendai City,
Torimachi Kumoano
Jinja Kagura

Picture MUE ESD Culture Heritage Forum



Yumoto Elementary
school, Sendai City,
Taue Odori Dance,
UNESCO, Intangible
Cultural Heritage,

Picture MUE ESD Culture Heritage Forum

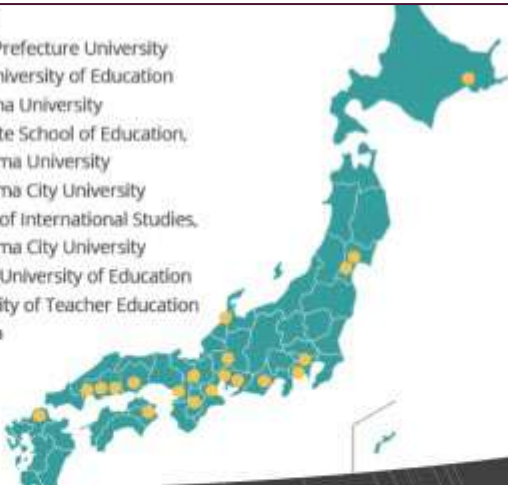


Education Kushiro Campus

- Graduate School of Environmental Studies, Tohoku University
- Miyagi University of Education
- College of Education, Tamagawa University
- School of Humanities and Culture, Tokai University
- Kanazawa University
- Gifu University
- Faculty of Education, Shizuoka University
- Aichi University of Education
- Chubu University
- Mie University

Studies

- Osaka Prefecture University
- Nara University of Education
- Okayama University
- Graduate School of Education, Hiroshima University
- Fukuyama City University
- Faculty of International Studies, Hiroshima City University
- Naruto University of Education
- University of Teacher Education Fukuoka



ASPUnivNet Member University

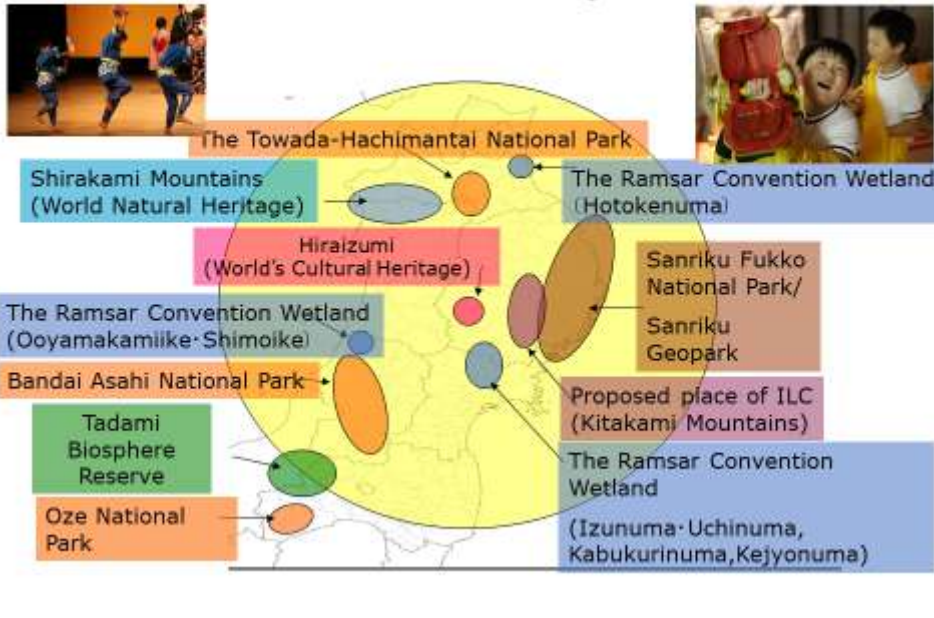
November 2008, the "Gathering of UNESCO Associated Schools" was held at Miyagi University of Education, bringing together representatives of universities considering applying UNESCO Associated Schools. They set forth the establishment of an inter-university network. On December 2 to 5, The inauguration of the Inter-university Network Supporting the UNESCO Associated School Project Network (ASPUnivNet) was officially announced there to the world. There were eight member universities at that time, and the number has increased to 25 member universities today.

Network for supporting ASPnet: Tohoku Consortium System

Type of Organization	Name of Organization	Area	Number
UNESCO Associated Schools	Miyagi Pref. HS School (K1254, JN2542, school)	47 Tohoku Area	30 Schools
	Miyagi Pref. J. School (JAL, main Pref. J. school (1), Miyagi Pref. J. School (5), etc.)		
	Fukuoka Pref. J. School (30, (1), (1))		
The Board of Education	Wakayama City Board of Education	Miyagi	1 Board of Education
	Osaka City Board of Education		
	Shizuoka City Board of Education		
	Osaka City Board of Education (Kata Park)	Miyagi, Fukuoka Area	
UNESCO Association	Tokai Univ. Board of Education (Subsidiary Pref.)		
	Hokkaido Univ. Board of Education (Subsidiary Pref.)		
UNESCO Association	Miyagi Pref. J. Childs Association, Shizuoka	Miyagi, Fukuoka Area	4 Associations
	Fukuoka Pref. J. JAL UNESCO Association		
Companies and Industries (2 organizations)	JAL Lin Japan	Miyagi Area	2 Companies
	JAL Green Holdings		
ICC Greater Senior	The Tohoku Chapter of Environment		
	Sentai, Earthworks, Oita, Shizuoka, Ichigayashi, Miyagi Pref.	Miyagi	22 Organizations
Social Education Facilities etc.	Library of the Environment, NPOs, etc.		
	Sentai Nagasaki Ecological Park	Miyagi Area	3 Organizations
Military Members	Aomori Shobun Gakko Foundation		
	Number of Federation of UNESCO Associations in Japan (ASIA)	Japan Area International	3 Organizations

Teaching & Learning:
Capacity-building, innovative teaching and participative learning in specific ASPnet thematic areas allow school principals, teachers, students and the wider school community to integrate UNESCO's values and become role models in their community and beyond. (ASPnet HP)

Utilize UNESCO Site and Local Heritage for ESD Network



2) Akiu lower secondary school (UNESCO associated Schools: applying)

The principal of Akiu lower secondary school gave presentation about his attempts and activities through the animation video. The report reproduces here its extract in the form of the photos.







秋保田植え踊り



地域の小中学生が伝統の継承に携わっている



9月文化発表会で太鼓と篠笛の発表



篠笛は音吉屋ふえ工房作製のものを使用



音楽の授業でも和楽器を取り入れている








3) RCE Chubu (Chubu University)




International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)
28-29 Jan 2021 , Online



The Traditional Knowledge based ESD Projects on Bio-Cultural Diversity in The Ise-Mikawa Bay Watershed



Reita Furusawa
- Associate Professor, International ESD/SDGs Center, Chubu University, Japan
- Coordinator, RCE Chubu (Central Japan)



1 RCE Chubu and Bioregional ESD Approach

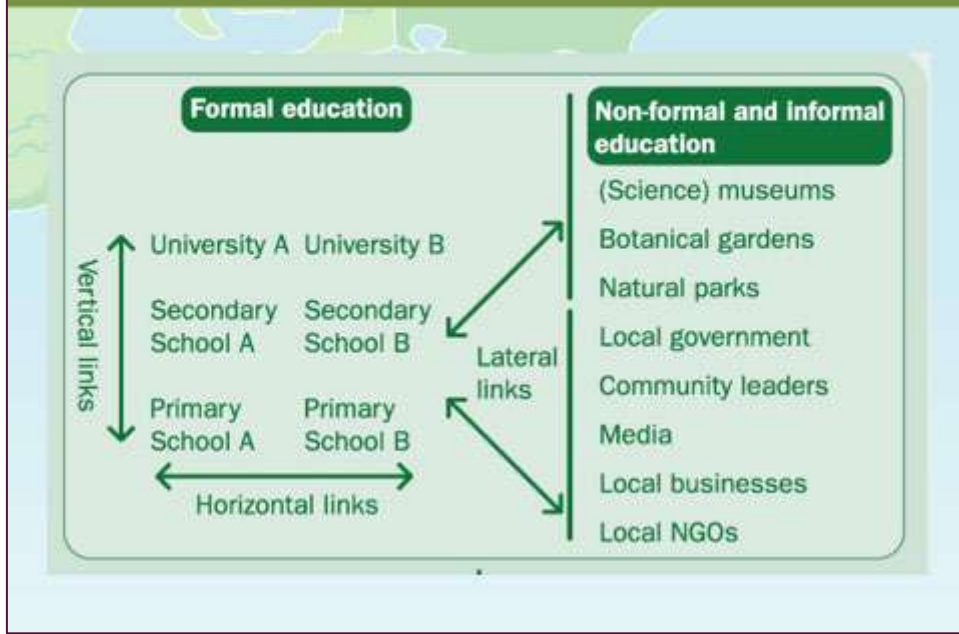
ESD: Education for Sustainable Development



179 Regional Centres of Expertise on ESD (RCE)



Regional Centres of Expertise on ESD (RCE)



8 RCEs in Japan



RCE Chubu Network

RCE Chubu Council (80 organizations)

Universities

Aichi Gakuin University
Aichi Prefectural University
Chubu University
Nagoya Institute of Technology
Nagoya City University
Nagoya University
Gifu University
Mihon Fukushi University
Meiji University
Mei University

High and Junior High Schools

Chubu University Daiichi High School
Hanuizaka High School
Hanuizaka Junior High School

Research Institutes

San-Ei-Nansai Center for Regional Collaboration, Aichi University
National Institute for Fusion Science
Kinoshita Fuzai Association
Association of the Mikawa Bay Bioregion Studies, Chubu University
Association of Multi-cultural and Gender equality studies Chubu University

Administrative Institutions

Aichi Prefectural Government
Gifu Prefectural Government
Ise Prefecture
Kasugai City
Togoyo City Hall
Chubu Regional Environment Office
Chubu Bureau of Economy, Trade and Industry (JET)
"Chubu District Transport Bureau, Ministry of Land, Infrastructure, Transport and Tourism"
"Chubu Regional Bureau, Ministry of Land, Infrastructure, Transport and Tourism"
Total Regional Agricultural Administration Office
Ministry of Agriculture, Forestry and Fisheries
Environmental Partnership Office Chubu
Nagoya Open University of the Environment

NGOs and NPOs

Children's Club for Love The Earth
EXPO 2005 Volunteer Center
AJ-Chubu Platform
ASK-NET
estlifeasia.net
Eco-Design Forum for Civic Society
Eco-Partners TOKAI

Kachigawa-Ekisei Shopping Street
Promoter Association
Citizens Environmental Foundation
Gifu NPO Center
Gifu Industrial Prom. Association
International Green Glass Association
(ISGA)
Aisaku, its spirit and Michio Hoshino
Support Center for Sustainable Regional
Design
DEE21 (Digital Economy & Enterprise for
the 21st Century)
Nagoya International Center
Nagoya UNESCO
Naisai Nature Observation Association
Japan Green Stone Museum
Nature Club Tokai
Purpusse Rammer Society
Yokozakigawa River Green Map
Chubu ESD-RCE Promoter Network
(CESRN)

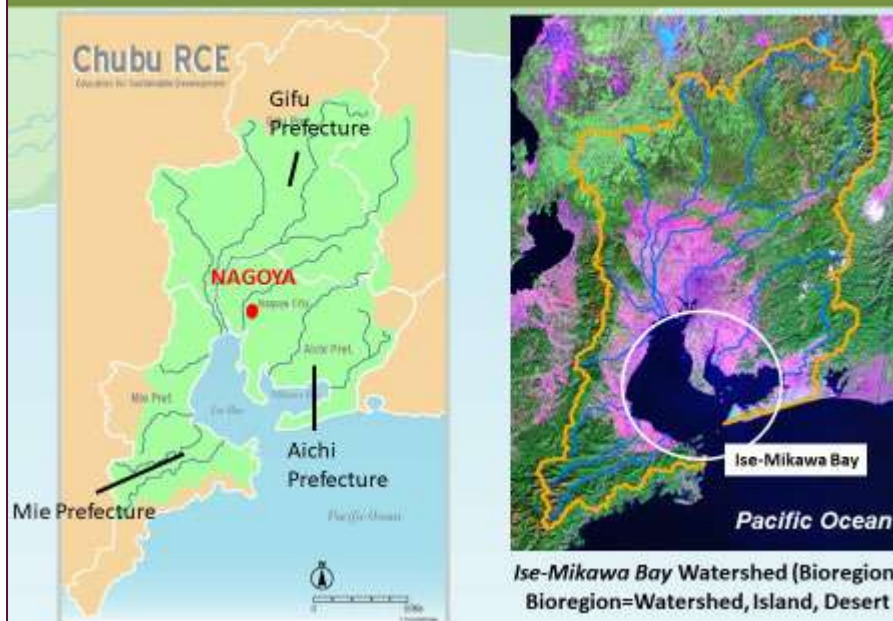
Private Companies and Economic Organizations

Dentsu Chubu
Techno Chubu
Asada Denki
Chusaijin

Key Institution
(Secretariat)

Chubu University
International ESD Center

RCE Chubu (Central Japan) The Area



RCE Chubu and Ise-Mikawa Bay Watershed



2

RCE Chubu' TK ESD Project

Ise-Mikawa Bay Watershed TK ESD Project

Necessities of life: I-SHOKU-JYU (衣・食・住)

Ise-Mikawa Watershed
(The rivers empty into Ise-Mikawa Bay)

Sustainable Forestry

- forestry
- clean energy
- rural development
- agriculture
- water / river
- manufacturing
- multicultural harmony
- gender equality
- child-care / aging
- ocean
- international cooperation

Organic Agriculture

Sake Reuse Bottle

Natural Herbal Dyeing and the traditional textile method "Gara-Bou" for making natural cotton clothing.

Ise-Mikawa Bay
Pacific Ocean

Unused old House Reconstruction

Wajyu DRR Traditional Knowledge, learning with young minorities

UP stream

DOWN stream

Ise-Mikawa Bay Watershed TK ESD case collection

Implementation of ESD-TK Project

- Necessities of life: I-SHOKU-JYU (衣・食・住) food, clothing and shelter (housing)
- Natural Environmental Diversity: Yama-Kawa-Umi(山・川・海) forest, river, sea
- Cultural Diversity: festivals(UNESCO Intangible Cultural Heritage), agriculture, DRR



Year	Activities	Themes	Impacts
2011	Establishment of Ise-Mikawa Bay Watershed TK ESD Project	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2012	Organic Agriculture	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2013	Unused old House Reconstruction	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2014	Wajyu DRR Traditional Knowledge, learning with young minorities	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2015	Natural Herbal Dyeing and the traditional textile method "Gara-Bou" for making natural cotton clothing.	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2016	Sustainable Forestry	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2017	Organic Agriculture	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2018	Unused old House Reconstruction	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2019	Wajyu DRR Traditional Knowledge, learning with young minorities	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2020	Natural Herbal Dyeing and the traditional textile method "Gara-Bou" for making natural cotton clothing.	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2021	Sustainable Forestry	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2022	Organic Agriculture	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2023	Unused old House Reconstruction	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2024	Wajyu DRR Traditional Knowledge, learning with young minorities	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project
2025	Natural Herbal Dyeing and the traditional textile method "Gara-Bou" for making natural cotton clothing.	Local Community, Learning for Sustainable Development	Establishment of Ise-Mikawa Bay Watershed TK ESD Project



3 Matsuri (festival) Bio-Cultural Diversity Project

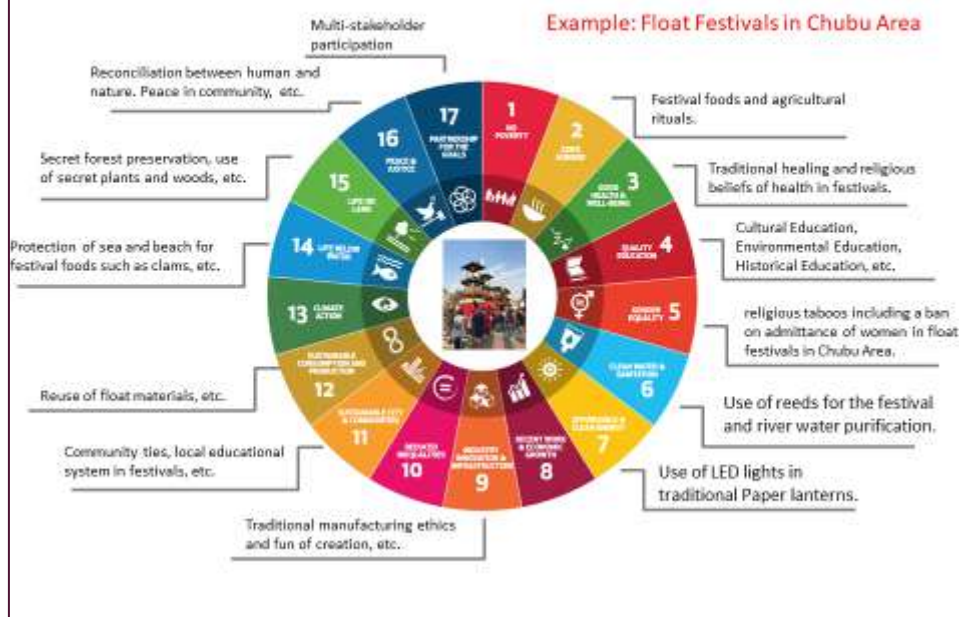
Chubu Area and festivals: Float Festivals as ICH

- Float festivals in Japan, were inscribed in 2016 on the List of the Intangible Cultural Heritage of Humanity.
- 11/33 are in the Chubu region.

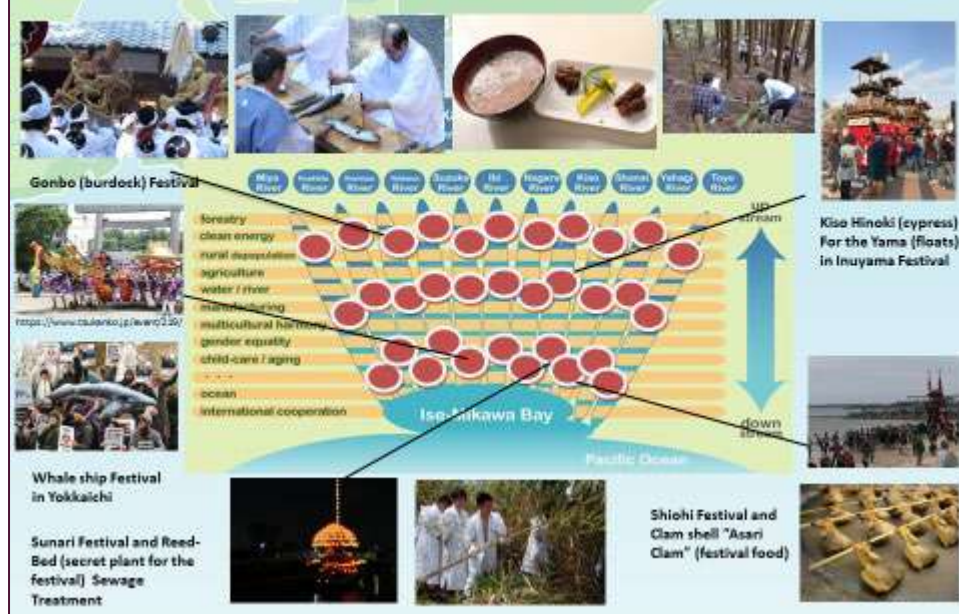


Name of Festival	Municipality	Prefecture
The Hachinohe Torijiri Festival	Hachinohe	Aomori
The Kawasatake Festival	Senboku	Akita
The Tsuchizaki Shiroki Shiroki Festival	Akita	
The Hanawa Festival	Kazuno	Yamagata
The Shingo Festival	Shingo	
Itadaki Fuyukigumi Karasuyama Yatsugatake	Miatsu	Iwate
The Kanuma Imariya Stone Festival	Nanakaishiyama	
The Chichibu Night Festival	Kanuma	Tochigi
The Kawagoe Hikawa Festival	Chichibu	
The Sawara Float Festival	Kawagoe	Saitama
The Takasaki Abukamayan Festival	Kobun	
The Utsu Tailmen Festival	Takasaki	Chiba
The Johana Hiroyama Festival	Utsu	
The Sochoku Festival	Gusu	Toiyama
The Takayama Festival	Nano	
The Fucukawa Festival	Takayama	Gifu
The Otsu Festival	Hida	
The Owar Tsubame Teraji Festival	Ogama	Aichi
The Chiyō Festival	Tsushima/Anai	
The Inuyama Festival	Chiyō	Aichi
The Kamenaki Shiro Festival	Inuyama	
The Suzari Festival	Handa	Mie
The Kunitake Festival	Kani	
The Ueno Teraji Festival	Yokkaichi	Mie
The Takiya Festival	Iga	
The Nagahama Hiroyama Festival	Kusatsu	Shiga
The Kyoto Gen Festival/Yamatozo Parade	Kusatsu	
The Hakata Gion Yamakasa Festival	Kyoto	Shiga
The Taketa Gion Festival	Fukui	
Kawabe Karochi	Kizakiyashi	Fukui
The Yatsushiro Myōjin Festival	Kawabe	Iga
The Hita Gion Festival	Yatsushiro	Kumamoto
	Hita	Oita

SDGs and the local festivals



Traditional Festivals and biodiversity (plants, animals, foods)



Conclusion



Achievements:

- TK is the knowledge of diversity of local natural environment.
- Using a concept of bioregion is an ESD approach for holistic understanding of regional and local challenges.
- Encourages global dialogue on local bio-cultural diversity.

Challenges:

- Mainstreaming the Education on bio-cultural diversity in the context of SDGs.

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4) Group for transmission of the torch (TAIMATSU) to next generation as cultural heritage



滋賀県近江八幡市における
歴史的資源を活かしたまちづくり
Community Development Utilizing Historical
Resources in Omihachiman City, Shiga Prefecture
日本の教育関係者及びユースとの交流フォーラム

—
Group for transmission of the torch (TAIMATSU) to next generation as cultural heritage
Shintaro Taguchi | 2021.1.29.Fri

About

田口 真太郎 / Shintaro TAGUCHI

滋賀県立大学大学院 環境化学研究科修了。2013年、近江八幡市地域おこし協力隊を経て、まちづくり会社琳まっせのマネージャーとして設立時より活動。大学や専門家と地域と連携し、伝統文化の研究者からセミナーやワークショップを通じた人材育成などコミュニケーションプログラムの企画運営を行なっている。現在は、滋賀県社会教育委員のほか、県立八幡商業高校の外部委員、ヴォーリス学園の非常勤講師も務める。趣味はトランと茶道。

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Brief history

1987	Born in Hitachi City, Ibaraki Prefecture, Japan
2006 - 2010	University of Shiga Prefecture, School of Environmental Science
2010 - 2012	Graduate School of Environmental Science, University of Shiga Prefecture
2012 - 2013	Omihachiman City Community Development Cooperation Team
2013 - 2020	Masse Corporation (Omihachiman City Community Development Company)
2014 -	Group for transmission of the torch to next generation as cultural heritage
2020 - 2021	Omihachiman City Hall



1

Activities 活動紹介



無形文化財「近江八幡の火祭り」

The Omihachiman Fire Festival - an intangible cultural asset

- 「近江八幡の火祭り」は千数百年の歴史を誇る伝統のお祭り。
The Omihachiman Fire Festival is a traditional festival with a history of over a thousand years
- 毎年3月から5月にかけて、市内60以上の集落で、合計200基を超える松明が結われ、奉火されている。
Every year from March to May, more than 200 torches are made and set alight in more than 60 villages in the city.
- 松明は、琵琶湖のヨシや里山の竹や粟種ガラなど、地元の材料でつくられ、集落ごとに大きさもデザインも多様。
The torches are made from local materials such as reeds from Lake Biwa, bamboo from the countryside and rapeseed stalks, and vary in size and design from village to village.

文化遺産としての松明を次世代へ贈る会

Group for transmission of the torch to next generation as cultural heritage

- 2014年から松明結の技術の保存伝承や後継者の育成、伝統文化を通して地域活性化に取り組んでいます。

Since 2014, we have been working to preserve and pass on torchlight techniques, train successors and revitalise the local community through traditional culture.

- 活動が評価され、2020年に滋賀県（文化・経済フォーラム滋賀）から「文化で滋賀を元気に！賞」を受賞。

The economic and cultural organisations of Shiga Prefecture will award us with a prize in 2020 for our activities.



TAIMATSU FESTIVAL / 松明フェスティバル

Phase1 : 2013 - 2015, Phase2 : 2017 - 2019



WORKSHOPS/体験教室・ワークショップ事業

Mini torchlight workshop, Handmade shimenawa rope workshop, ETC



RECORDING AND DISSEMINATION ACTIVITIES/アーカイブ制作

Books • DVD • Web site • App • youtube etc.

2

Background 活動経緯

Masse Corporation
(Omihachiman City Community Development Company)
まちづくり会社 株式会社まっせ

“Massee” is a community development company. Based in Omihachiman City, it is a public-private community development organization that focuses on nature, history, and culture, and aims to create a sustainable future for the community.

近江八幡市を拠点に自然や歴史や文化に着目し、持続可能な地域社会の未来を目指し、多くの市民と共に語り合い実践する官民共同出資のまちづくりを行う組織です。



History

- 2010.3 | Merger of municipalities / 旧近江八幡市と旧安土町の合併
- 2011.4 | Partnership agreement / 産官学民連携協定締結
- 2012.9 | Study Committee / 近江八幡まちづくり会社検討委員会
- 2013.6 | Establishment / 株式会社まっせ 設立



Local issues / 地域課題

OMIHACHIMAN'S FORECAST FOR 2040
2040年の近江八幡のすがた



Mission

Omiachiman, a city with all the charms of Shiga Prefecture, linking its beautiful nature and rich culture to the future.

滋賀の魅力が凝縮された近江八幡の
美しい自然と豊かな文化を未来へつなぐ



Conservation and use of Cultural landscapes

①文化的景観の活用
#ガイドツアー #体験WS



Conservation and use of historical resources

②歴史的資源の活用
#空き町家活用 #松明結



Training of human resources for community development

③まちづくり人材育成
#産官学民連携事業

3

Feedback 活動の振り返り

活動の振り返り

Feedback from our activities

1. 地域活動に必要な作法「先義後利」 (三方よし)
"Sanpo-yoshi", the way of doing things in the community
2. 組織でも個人でもなく「コレクティブ (共同体) 」
"Collective" is important, not an organization or an individual
3. コミュニティを耕す「地域コーディネーター」の育成
Fostering "community coordinators" to cultivate communities

3-5-2 Summary of Forum discussion

In the active discussion, the main messages were addressed as follows:

The Methodology of ICH education in school

- ICH education depends on districts and areas where the ICH is practiced. For example, students learn ICH after school in a community learning centre. Another example is ICH education is incorporated into the school curriculum as an “integral study hour”⁴.
- Teaching ICH in a team school that is a system based on the specialties of each teacher is one of the alternative ways when considering the limited time of the school curriculum. And it is important to continue teaching even small portions of ICH from primary to high school to make students aware of their roots.
- There are an approach of “schools to the community” and the other “school to students who can learn from the community” for teaching ICH. Students practice ICH and learn the background of ICH and research on ICH that can nurture non-cognitive skills such as affection towards their community.
- It is expected that the education that combines teaching traditional culture and introducing new methods such as career internship and entrepreneurship training enables students to build better capacity that makes a sustainable society. The students who have experienced such education may contribute to their community even though they leave the community.
- Traditional culture and ICH should be safeguarded by a collective community, rather than organizations or individuals. Individuals cannot safeguard their ICH after their death even though they are enthusiastic and they have special knowledge and skills. Organisations and companies may not sustainably support and fund safeguarding efforts. Therefore, it is important to form a collective community that has new interests in safeguarding ICH.
- It is important to link practical approach and learning approach while linking the approach of education about/in/for/as ICH in the ESD context.
- It is necessary to strengthen the spiral for learning in a community and school rather than placing too strong emphasis on formal education.

⁴ An integral study hour is obligatory at primary and secondary schools in the Japanese education system and is often used for Education for Sustainable Development (ESD) for its transdisciplinary nature.

The challenges of ICH education

- It is difficult to teach and learn ICH in formal school because they have to cover a lot of subjects under the current school curriculum in Japan as well as other countries. But as tradition and ICH are the most familiar topics for students, educators need to be aware of the attraction of local ICH and naturally incorporate ICH into school curriculums or extracurricular activities. It is necessary to create policies to realise it.
- ICH education in either formal or non-formal setting needs to have local preservation society, including cultural practitioners and community members, understand ICH's educational effects because ICH, which through long-lasting tradition, often contains sensitive issues. As seen from the case study of RCE Chubu (Chubu University), it is critical to explain the benefits of the transmission of ICH. According to the case of Ohmihachiman city, to teach the torch making as an independent matter from the religious context, it takes some time to get permission from the Shinto shrine where it has been practised for more than 1700 years.
- It is a challenge how to seamlessly connect ICH education in formal school to that in non-formal school. Formal education and non-formal education are not in conflict. It is critical to utilise both education systems for transmitting ICH and work with all stakeholders. It is necessary to consider what can be done in each formal and non-formal education in each country at the next step.
- ICH in the school curriculum cannot be necessarily taught in perfect form as the traditional ICH. It may need to share that kind of understandings with local preservation societies. ICH education in the school curriculum can be considered as an introductory that teaches part of ICH. It is important to create a place to work with teachers, community members, and cultural holders.
- One of the challenges in ICH education at school and community development is how to deal with religious beliefs and rituals related to ICH when teaching ICH at school and supporting the local preservation society.
- It is indicated that the way of transmitting ICH in non-formal education that was conducted in a quite compulsory manner in a community is no longer applicable for modern society. One way is to teach ICH in formal education with some kinds of obligation. Another way is to devise methods to attract youth to voluntarily learn ICH, giving incentive such as earning money from practicing ICH, enhancing solidarity in the society, or achieving SDGs by practicing ICH.
- It is important to establish a place where various stakeholders can participate while linking education, research and ICH safeguarding. From this point of view, it is expected to establish policy linkage and make suggestion for policy makers to achieve SDGs.

The ICH contributions

- ICH including tradition and history not only teaches learners knowledge and skills of ICH but also nurtures appreciation of the community and pride towards it, which leads to a sustainable future. For example, torch in Ohmihachiman may alleviate discrimination between men and women, between younger and elders, and between people in the community and ones out of the community by working with various stakeholders.
- The charming points of ICH are summarized below:
 - ICH is joyful and can be participated by everyone.
 - ICH can link different generations.
 - In this context of education, ICH can be a bridge between community and school or families. In various viewpoints of teaching education about/through/as ICH, ICH is recognized in the context of education.
 - It is not wise to distinguish formal and non-formal setting and how to conceptualise in an integral manner formal and non-formal education.
- ICH may draw more attention under the situation of COVID-19. ICH will have more profound meaning that "learn to be" become very important compared to "learn to do" or "learn to live together".

The meaning of transmission of ICH

- Education plays an important role to widen the opportunity for as many people as possible to nurture the successors of ICH.
- Considering safeguarding ICH, it is also important to think of transmitting ICH that evolves with the time instead of protecting tradition as shows the expression "safeguarding without freezing". It needs mutual learning that teachers also learn from learners who will inherit ICH.
- The term "safeguard" is used rather than the term "protect" because ICH evolves as the time changes. And authenticity is not taken so rigorously for ICH safeguarding. But the change should not be happened by external pressure. In order to avoid such change, a community plays an important role.

The relationship between ICH and community development

- It is indispensable to include ICH as well as tangible heritage for community development planning.
- The role of community and ties between community members and other stakeholders are important to promote and safeguard ICH.

Others

- UNESCO-associated schools (hereinafter UNESCO schools) are basically supported by National Commission for UNESCO in each country. In Japan, the Asia-Pacific Cultural Centre for UNESCO (ACCU), which is the Secretariat of network of UNESCO schools, together with an international coordinator at the UNESCO headquarters and a national coordinator at the MEXT helps the UNESCO schools by organising events and forums in order to enhance both national and international exchanges. ASPUnivNet, which is a university network also supports the application and activities of UNESCO schools.

4 COMMENTS

In this section, 3 resource persons and Director-General of IRCI provide comments on the project.

- 4-1 Mr. ISHIMURA Tomo (Resource person)
Head of Audio-Visual Documentation Section
at Tokyo National Research Institute for Cultural Properties

The international symposium for “Research on ICH Contribution to SDGs: Education and Community Development” organized by IRCI was significant because the participants engaged in active discussions over a period of two days regarding how intangible cultural heritage may contribute to achieving SDG 4 ‘Quality Education’ and SDG 11 ‘Sustainable Cities and Communities’.

Session 1: Presentation of Case Studies:

During this session, the speakers presented case studies from Bangladesh, Indonesia, and Kyrgyzstan. In the presentation on Bangladesh, it was reported that Dhamail, a form of folk music, is practiced across different religions and is effective in enhancing the resilience of the local communities against natural disasters such as floods. In the presentation on Indonesia, it was reported that Kethoprak, a traditional theatre performance, is passed down through formal education in elementary schools and then via non-formal education within local communities. In the presentation on Kyrgyzstan, it was shown that the technique for making yurts, or a traditional housing of nomadic people, is passed down within local communities in connection with other cultural elements such as weaving, felt making, and falconry.

Session 2: Discussion and Analysis:

During this session, the participants engaged in discussions based on the above-mentioned presentations. Three NGOs’ case studies share some similarities in that intangible cultural heritage is passed down via non-formal education within local communities, enhancing solidarity among the local communities by such transmission of knowledge, thereby producing a synergistic effect. However, the case studies also pointed to common issues regarding the transmission of intangible cultural heritage due to globalisation and modernisation that has caused the diminishing of interest in tradition, especially among the younger generations.

Session 3: Follow-up presentations of the previous project (2018–2019):

During this session, follow-up presentations from the Philippines and Viet Nam were presented, respectively, on the situation after the implementation of the previous project. In the report regarding the Philippines, it was indicated that efforts are being made in different areas to encourage the handing down of intangible cultural heritage in the form of non-formal education within local communities via SLTs (School of Living Traditions). In the report regarding Viet Nam, it was shown that intangible cultural heritage is being handed down at schools in the form of formal education. In both countries, it was demonstrated that efforts reported in the previous project were being continued, consequently producing some results, although emphasis was placed on

either formal education or non-formal education. In particular, Buklog⁵ was listed on The List of Intangible cultural heritage in Need of Urgent Safeguarding of the UNESCO Convention for the Safeguarding of Intangible cultural heritage in 2019, and it is expected that safeguarding endeavours involving the SLTs and inclusion of the relevant elements in the list will create a positive synergistic effect.

Session 4: Forum with participation of Japanese Educators and Youth:

In this session, four groups from Japan reported their activities. These groups belonged to the following institutions: Miyagi University of Education, Akiu Lower Secondary school, Chubu University, and the Group for transmission of the torch (Taimatsu) to next generation as cultural heritage. Miyagi University of Education and Akiu Lower Secondary school reported their efforts in the transmission of intangible cultural heritage centred on formal education, while Chubu University and the Group for transmission of the torch (Taimatsu) to next generation as cultural heritage reported their efforts in the transmission of intangible cultural heritage centred on non-formal education. After their presentation, all the participants engaged in discussions.

Following are the author's thoughts after participating in the discussions at the symposium.

One of the discussion topics at the symposium was the relationship of formal education and non-formal education with intangible cultural heritage. While many reports focused on non-formal education within local communities in relation to SDG 11, they also stated that it is often difficult to hand down intangible cultural heritage only via non-formal education within local communities.

In pre-modern traditional societies, intangible cultural heritage was generally handed down in the form of non-formal education within local communities, and it was common for people to live their lives within the local community in which they were born. Therefore, it can be said that learning and transmitting intangible cultural heritage in the local community were almost 'obligatory' and even 'compulsory' for the people.

However, in the current globalised and modernised society, people often have the freedom to leave the local community in which they were born. At the same time, the lifestyles of local communities have undergone rapid changes from traditional to modern. Under such circumstances, the conventional manner for the transmission of intangible cultural heritage by non-formal education within local communities seems not to work well. Therefore, new strategies are required in modern society in order to sustain non-formal education within local communities.

One of these strategies is an effort to encourage people to participate in the practice and transmission of intangible cultural heritage voluntarily. Specifically, it is a strategy to inform and convince people belonging to local communities that practicing intangible cultural heritage benefits them. For instance, in addition to communicating with them that intangible cultural heritage is effective in enhancing the solidarity within the local community, a framework might be established for people to earn cash income by practicing intangible cultural heritage. It may also be important to let these people know that engaging in activities related to their cultural heritage plays a certain role in achieving the SDGs, as accomplishing the SDGs is of common benefit to humanity.

⁵ Buklog is an elaborate thanksgiving ritual system of the Subanen, an indigenous people in the southern Philippines.

Another strategy is to incorporate the practice and transmission of intangible cultural heritage into formal education in schools. This may seem contrary to the aforementioned idea of 'encouraging voluntary participation by the people' since school education is, in a sense, 'obligatory' and 'compulsory'. However, some elements of intangible cultural heritage, including traditional arts and crafts, are difficult to acquire unless they are learnt early in life. Since non-formal education in local communities can no longer be expected to play an 'obligatory' or 'compulsory' role, the option of supplementing it with formal education should also be considered. It is also significant that many people will have the opportunity to experience intangible cultural heritage through formal education. The base of practitioners of intangible cultural heritage can also be broadened in this way, and this is necessary for its stable transmission to future generations.

In order to implement the above two strategies, it is necessary for government officials, researchers, educators, etc. to cooperate with the people belonging to local communities and encourage them to work as stakeholders. The responsibility for the practice and transmission of intangible cultural heritage should not be imposed solely upon local communities since such an action leads to confining and 'freezing' traditional culture within these communities. Instead, it is necessary to put the practice and tradition of intangible cultural heritage in the dynamic context of modern society and seek solutions to its problems.

In conclusion, I would like to express my overall impression of the project. When considering the relationship between intangible cultural heritage and the SDGs, intangible cultural heritage contributes to achieving SDG 4 and SDG 11, and accomplishing SDG 4 and SDG 11 leads to the safeguarding of intangible cultural heritage. In other words, the two are interrelated, and it is important to pay attention to this interrelationship. However, it was perceived through the discussions that there was some confusion regarding this interrelation. For instance, regarding the relationship between intangible cultural heritage and SDG 4, it was determined that the incorporation of intangible cultural heritage into education improves the quality of education, and the transmission of intangible cultural heritage is promoted because of this step. However, there seemed to be some confusion about this interrelationship during the discussions. Since this project is titled 'ICH Contribution to SDGs', more emphasis tends to be placed on the former, but in reality, the latter is also important. It will be necessary to discuss these interrelations in an organised fashion when going forward with this project in the future.

4-3 Ms. LIOU Lin-Yu (Resource person)
Professor of Nara University of Education

It is well documented that intangible cultural heritage such as folk music, festivals, tales, crafts, etc., is traditionally found within the cultural context of the community and is often related to the religious beliefs, events, and economic activities of said community.

However, intangible culture is under threat in both developed and developing countries as a result of changes in the local community. For instance, the increase in young people relocating to the city leads to their being fewer (and sometimes the complete absence) of cultural successors in more rural communities. Furthermore, young people are often attracted to contemporary culture and away from traditional performing arts or handicraft originating from their communities. This, in turn, acts as a catalyst to the decline of traditional economic activities and cultural events because, unlike tangible culture, if there are no successors intangible culture can easily disappear in a single generation. Of course, this disappearance is somewhat lessened by leaving records such as letters, pictures, and figures for future generations but it is considerably more challenging to document singing, dancing, or other movement. In this sense, intangible culture is not static, but is a culture that must be passed down through the movements of the human body. In other words, the transmission of intangible culture is based on a person-to-person relationship.

One way to mitigate the effect of there being a lack of successors in the community would be to provide meaningful education as education allows us both to understand the value of intangible culture and to further awareness. Compulsory education manages this by establishing a conventional space to hand down information and knowledge when the community cannot do so itself. For school children, placing intangible culture into the curriculum is an effective method because it maximizes the child's ability to absorb knowledge and gain step by step skills.

Unfortunately, formal education is not always the best way for communities to pass on intangible culture as circumstances differ according to the situation of each community and the amount of support provided by the government. For instance, in areas with a small population of school children, there are a limited number of students who can inherit intangible culture and its effectiveness, in terms of spreading intangible culture, is also limited.

Consequently, relevant education could include both formal and informal learning. Informal education allows adults to study intangible culture as a lifelong learning activity. Ideally, formal and informal education should be launched in parallel to teach intangible culture, but if this is not possible then informal education should be the focus.

In the first day of the symposium, we learned about the projects of intangible cultural heritage in Bangladesh, Indonesia, and Kyrgyzstan and could recognize that there is a common point at issue. That point is that there is a lack of young successors. Nevertheless, in second day of the symposium we could also engage with successful case studies involving formal and / or non-formal education through projects conducted in Japan, Vietnam, and the Philippines. Through these projects, we could understand that the inheritance of intangible culture is usually a result of a small group of people realizing the importance of preserving and developing intangible culture and then, through the assistance of the specialist gradually laying down the foundation for education in schools

and local communities. This method then becomes a new traditional way to transmit the intangible culture.

Nevertheless, there are still numerous instances of unobserved and disappearing intangible cultural heritage around the world and so an additional mission of this project will be to raise awareness of the issue in each community.

4-4 Mr. SATO Masahisa (Resource person)
Professor of Tokyo City University

Following the international symposium, I would like to raise a few points for consideration. These are as follows:

1. The safeguarding of intangible cultural heritage (ICH) has the potential and possibility to contribute to integrated problem solving.

Case studies have shown that the safeguarding of individual ICH contributes to the achievement of various Sustainable Development Goals (SDGs) and integrated problem solving (Table 1). These studies have commonly suggested that the safeguarding of ICH is effective in not only contributing to the achievement of quality education (SDG 4) but also deepening cooperation and collaboration, by taking account of ‘people-to-people’ relationships, such as considering social justice, gender, and partnership (SDG 5; SDG 16; SDG 17). In addition, many of these studies have raised points regarding the natural environment of a place and its human settlement (SDG 11; SDG 13), in terms of the regional, human and natural geographic contexts, that give meaning to the ‘place’. Furthermore, there was a presentation of a case study of Japan’s Chubu region, which covered a bio-region that transcends administrative divisions and connects ‘people and nature’, ‘people and people’, and ‘places’ through safeguarding activities. The emphasis on communal safeguarding activities of ICH as contributing to the achievement of the SDGs as a whole suggests the importance of considering these activities as an integrated problem-solving approach that contributes to the same.

Table 1. Potential of the selected cases for integrated problem solving and achieving the SDGs

● e.g., Bangladesh, 4, 5, 13, 16, etc.
● e.g., Indonesia, 5, 8, 9, 17, etc.
● e.g., Kyrgyzstan, 1, 4, 5, 11, etc.
● Sendai, 4, 11, with resilience, etc.
● Chubu, all the SDGs (including 4, 11), mainstreaming cultural diversity for all the SDGs
● Omihachiman, 4, 11, contributing to the SDGs

2. The safeguarding of ICH contributes to the acquisition of Social & Emotional Intelligence (SEI).

It is evident that the safeguarding of ICH contributes to the acquisition of SEI, which is the focus of international discussions on the SDGs and Education for Sustainable Development (ESD) today. SEI is also called ‘non-cognitive skills’, and the safeguarding of ICH has contributed significantly to the enhancement of one’s mindfulness, compassion, and empathy. Furthermore, some case studies have reported that people have a strong sense of ownership of the place, which contributes to the acquisition of SEI, the basis for sustainable development in the future.

3. The safeguarding of ICH contributes to improving the quality of education.

A series of case study presentations has revealed that the safeguarding of ICH contributed to improving the quality of various types of education (Table 2)—formal education (FE), non-formal education (NFE), and informal education (IFE) through home learning and communication in the community, as well as technical and vocational education and training (TVET) to improve income and life skills.

Table 2. Contribution of the safeguarding of ICH in improving the quality of education

-
- **FE (formal education):** rich in curriculum, integration of subjects, contextualization, critical thinking, opportunities for change
 - **NFE (non-formal education):** place-based learning, social learning
 - **IFE (informal education):** intergenerational and intragenerational communication, visionary communities
 - **TVET (technical and vocational education and training):** life skills training, income generation
-

4. The safeguarding of ICH contributes to community development.

It was revealed that the safeguarding of ICH contributes to local community development across environmental, economic, and social spheres (Table 3), as well as to the strengthening of social resilience. Moreover, it is noteworthy that daily coordination, collaboration, and mutual assistance through this safeguarding can address the Volatility, Uncertainty, Complexity, Ambiguity (VUCA) society.

Table 3. Contribution of the safeguarding of ICH in improving community development

-
- **Environment:** wise use of natural resources, food culture, environmental conservation, bio-region-based knowledge accumulation
 - **Economy:** income generation, cultural tourism
 - **Society:** social bonding, intergenerational, intragenerational communication, visionary communities, institutional arrangement (e.g., schools and associations for the safeguarding of ICH), food culture, collective action, community coordination
 - **Social Resilience:** mutual assistance, daily communication and partnership
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5. Concluding remarks

Activities for the safeguarding of ICH have hitherto been carried out for the ‘purpose’ of safeguarding such heritage while respecting the autonomy of communities. However, the findings of this project reveal that the safeguarding of ICH also has the potential and possibility of being a ‘means’ of contributing to (1) integrated problem solving, (2) acquisition of SEI, (3) improvement in the quality of education, and (4) improvement in community development. It also reveals its potential as a ‘human right’ that contributes to the formation of identity amongst local residents. ICH can be characterized by such terms as ‘social inclusion’, ‘community-based’, and ‘respect for human rights’, as shown in Table 4. This creates a multiplicity of meanings of the safeguarding of ICH (the safeguarding not only as an end in itself, but also as a means to an end and as a right)—in the future, it will be important to handle this safeguarding in a multifaceted manner.

In addition, regarding the research approach to safeguarding ICH, the focus will not be only on the positivism research approach, which has been the dominant one so far; the interpretivism research approach, which emphasizes the local contexts and qualitative aspects, and the critical theory and action research approach, which promotes participation and action, too are expected to be expanded and improved. It is important to discuss these approaches for the safeguarding of ICH from various perspectives in the future.

Table 4. Characteristics of ICH (UNESCO, 2015)

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- **Traditional, contemporary, and living:** ICH does not only represent inherited traditions from the past; it is recognized as constantly evolving living heritage. The focus, therefore, is on ensuring continuous recreation and transmission of cultural expressions, knowledge, and skills.
 - **Inclusive:** ICH contributes to social cohesion, encouraging a sense of identity and responsibility that helps individuals to feel part of one or more communities as well as the society at large. A certain practice can belong to more than one culture. An expression of ICH in one culture may be similar to one practised by others, from the neighbouring village, a city on the opposite side of the world, or peoples who have migrated and settled in a different region. Regardless of their origin, these have been passed from one generation to another, evolved in response to their environments, and contribute to giving people a sense of identity and continuity.
 - **Representative:** ICH depends on those people whose knowledge of traditions, skills, and customs is passed on to the rest of the community and from generation to generation, or to other communities.
 - **Community-based:** ICH can only become ‘heritage’ when it is recognized as such by the communities, groups, or individuals that create, maintain, and transmit it. Nobody else can decide for a given community whether an expression or practice is their heritage.
 - **Respectful of human rights:** Communities are encouraged to perform and safeguard their ICH insofar as the associated practices are compatible with international human rights. Activities and celebrations endangering the life or health of some individuals or groups, or being detrimental to mutual respect within a community or between groups are not supported by the ICH convention or any associated programme.
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4-5 Mr. IWAMOTO Wataru
Director-General of IRCI

On the completion of the first year of the project, 'Research on ICH Contribution to SDGs: Education and Community development,' I would like to share my thoughts as Director General of IRCI.

First, I am grateful to the researchers of Bangladesh, Indonesia, and Kirgizstan. Their work demonstrates the relationship between their intangible cultural heritage (ICH) and their community as well as their efforts regarding education. As I mentioned at the Symposium, I seek to encourage them to indicate their educational activities and the advantages of formal and/or non-formal educational settings for their ICH more clearly.

Second, the contribution of Japanese case studies at the symposium is highly appreciated. The Japanese conception of ICH and its incorporation into education is very valuable. I am convinced that it provides a high stimulus to many countries.

Third, I thank the Japanese resource persons for their valuable comments, which are so instructive despite being diverse due to their varied specialties. Since their views are so meaningful, I did not synthesise them in this report. However, I hope that multi-disciplinary efforts will continue in order to derive an intensified message in the subsequent stages.

Finally, research on ICH and external factors, such as SDGs sometimes leads to the demonstration of ICH, i.e. the components of ICH. In this context, I believe, based on three countries' studies, that if ICH contributes towards promoting the quality of education and community development, it is because of its nature: 1) familiarity with people (for example, it can convene in a participatory manner with the people of the related community, bridging generations), 2) roots in the community (links with the nature of the community and/or traditional knowledge), and 3) 'living' character (though traditional, it is a contemporary fact). These hypotheses will be further clarified.



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