



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

International Assistance

ICH-04-Report – Form

INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

FINAL NARRATIVE REPORT

Beneficiary State Party: Vietnam

Project title:	Safeguarding the oral traditions and expressions of the Dzao people of Lao Cai and Lai Chau Provinces of Viet Nam
Time frame:	Starting date: 3/8/2015 Completion date: 15/8/2016
Budget:	<p style="text-align: right;">Total: US\$26930</p> <p><i>Including:</i></p> <p>Intangible Cultural Heritage Fund: US\$24310</p> <p>State Party contributions: US\$2620</p> <p>Other contributions: US\$</p>
Implementing agency:	Vietnam Association of Foklorists
Implementing partners:	
Contact person:	<p>Title (Ms/Mr, etc.): Mr</p> <p>Family name: To</p> <p>Given name: Ngoc Thanh</p> <p>Institution/position: President</p> <p>Address: No 66, Nguyen Van Huyen Street, Cau Giay District, Ha Noi City, Viet Nam</p> <p>Telephone number: 84.438693280</p> <p>E-mail address: sonvanlc@gmail.com</p>

Background and rationale

Provide a brief description of the situation existing at the time of the request and the need that the assistance aimed to address. For safeguarding of a particular element, provide a description of the element, its viability and why safeguarding measures were required. For preparation of inventories, strengthening of capacities, awareness-raising, visibility or other safeguarding not focussed on a particular element, identify gaps that were to be addressed. For emergency assistance requests, describe the nature and severity of the emergency at the time of the request.

Not fewer than 750 or more than 1000 words

While the Dzao's valuable cultural treasure is expressed by their traditional spoken and written language, the lack of understanding and using their own language resulted into the interruption of the Dzao traditional culture. From daily practice to important events life circle, all of Dzao rituals were written in their books in Dzao language. Also, the wisdom, knowledge, traditional customs, medicine recipes, and experiences to live with nature were left to later generations in their ancient books. For example, Dzao people organize two significant rituals, which are "cap sac" (coming of age ritual for males) and "lam chay" (ritual for the dead, hosted by their children). These rituals, which require as large number of participants who can write Dzao characters and understand Dzao language, aim to educate Dzao people and community.

It can be seen that the children, who experienced "cap sac" ritual, are well-educated, well-lived and no drug addiction. They will make a vow in sacred ceremony and get the orientation to live a good life. Therefore, most of them do not break the rule and rarely get addicted or steal of someone else. In contrast, children without attending "cap sac" ritual get addicted or do the bad things more easily. The fact is that in Giang Lan village, Ta Phin commune, Sin Ho district, Lai Chau province, all of the addicts have never attended "cap sac" ritual. The point is that children, who want to attend the "cap sac" ritual, must know Nom Dzao characters. Because of the lack of person who understands Dzao language, these two rituals disappeared in several villages. The "desacralized" people are unable to read Nom Dzao characters and no longer treat the nature as guided in the ancient books. This is one of the reasons to increase the crime rate in Dzao village and disaster in Bat Xat, Sa Pa district, Lao Cai province and in Tam Duong, Lai Chau province.

The Dzao in Lao Cai and Lai Chau has their own spoken and written language but they have been lost gradually. Nowadays, most of young Dzao people cannot sing Dzao folk songs. Dzao children do not know their traditional games and songs. There is only one or two people, who are normally shamans and artists, can sing or recite traditional poems in each village. However, they have no student to teach. It is popular for Dzao people to use Kinh language (Vietnamese) in their daily life. This caused by several reasons:

- i) There are fewer people to learn Dzao character. In the surroundings of urban, growing economy change the lifestyle of Dzao people. A shaman – an intellectual in Dzao community, is no longer a desired profession. Today, the youth want to be an officer or businessman instead. As a result, there is no demand to learn Dzao character in Dzao community. In other hand, all of the Dzao students must learn Vietnamese in 12 years of studying. Education programs are designed in the national language (Vietnamese) so the Dzao teen pupils have no time and opportunities to study their own language;
- ii) Most of the shamans and old people have passed away, so there is a lack of Sino-Dzao teachers. In Dao Ho group, if a shaman without followers passed away, his books of secret blessings and magic will be sent to forbidden forest, jungle or sold to books and antiques traders;
- iii) The space of Dzao language becomes narrower and narrower;. From the late '30s until the early' 80s of the twentieth century, there was a wrong movement in Lao Cai to eradicate the superstition of Dzao people. Without understandings and knowledge, some communal authorities banned the practices of shaman and burned ancient books;

iv) Dzao people mostly living with Kinh people and communicating with foreign tourists that undermine their use of Dzao language. In recent 15 years, tourism industry of Lao Cai and Lai Chau province has developed rapidly. Every year, hundreds of thousands foreigners visit to Lao Cai. Many of them also search to buy the valuable antiques of all ethnic groups, including antique books. A market for foreign visitors has been formed to trade the paintings and ancients of Dzao people. Even in Hanoi, there are about 10 unofficial shops, which sell antique books in Hang Ma, Ma May, or Hang Trong street. They often collaborate with foreigners to trade ancient books. Therefore, there is large number of Dzao ancient books, which was sold to tourists in well-know tourist destinations such as Sa Pa and Bac Ha or the Dao villages along the highways.

Meanwhile, there is high demand to learn Nom-Dzao characters. From 2013 – 2014, Lao Cai Sub-Association of Folklorists examined the demand to learn Dzao character in Ho Thao, Tam Duong district, Lai Chau province, and Nam Dang, Van Ban district, Lao Cai province. The results showed that there were around 61% - 68% of the youth who are willing to study their own letters. In addition, there were 78% interviewees at their middle age stating that they wanted their children to study Dzao written language as well as Dzao folk songs. Therefore, it is necessary to conserve Dzao language in this area.

From the above reasons, the Project of 'Safeguarding the oral traditions and expressions of the Dzao people of Lao Cai and Lai Chau Provinces of Viet Nam' funded by UNESCO is an effective solution to support Dzao communities within the project site to preserve their heritage. In addition, it impacts on other villages and districts of Dzao people so positively that they also open new classes to teach Nom-Dzao characters Dzao folk songs. It helps them to continue their cultural tradition.

Objectives and results attained

Overall, to what extent did the project attain its objectives? Describe the main results attained, focussing in particular on the perspective of the direct beneficiaries and communities. For each expected result identified in the request, explain whether it was fully or partially attained. Also describe any unexpected results, direct or indirect, whether positive or negative.

Not fewer than 100 or more than 500 words

The project attained the below results:

- 30 survey reports of demand and conditions to learn Dzao language from 30 Dzao villages in Lao Cai and Lai Chau; 03 curriculums of Nom Dzao characters for each Dzao groups (including Red Dzao, Dzao Tuyen, and Dzao Ho) and 01 curriculum of selected folk songs.
- Selection of 16 teachers and signing MOU with the authorities of 7 communes about mobilizing learners and teachers to join into the project.
- 08 classes of Nom Dzao characters and oral expressions were held in these villages: 10 Red Dzao learners taking part in Ta Chai village, Ta Phin commune, Sa Pa district, Lao Cai province; 10 Dao Tuyen (Dao Làn Tiễn) learners in Po Ho village, Thanh Binh commune, Muong Khuong district, Lao Cai province; 20 Red Dzao learners in Ba Soi village, Tan An commune, Van Ban district, Lao Cai province; 10 Red Dzao in Thuong village, Nam Dang commune, Van Ban district, Lao Cai province; 10 Red Dzao in Gia Khau village, Si Lo Lau commune, Phong Tho district, Lai Chau province; 10 Red Dzao in Sin Chai village, Si Lo Lau commune, Phong Tho district, Lai Chau province; 10 Dzao Lan Tien in Seo Leng village, Hoang Then commune, Phong Tho district, Lai Chau province; and 20 Dzao Lan Tien in Rung Oi village, Ho Thau commune, Tam Duong district, Lai Chau province.
- One video CD of curriculums and folk songs was made and copied into 700 ones to distribute to the villages of Dzao people in Lao Cai and Lai Chau provinces.

Result evaluation:

- The project brings the belief to learn Nom Dao character and oral folk songs to the community. People can gain the experience to organize, and the artisans and teachers gain the ability to teach and open class. The artist had the initiative to open more classes by themselves. The most significant result is that the community got aware of the importance to safeguard their heritage of Nom Dzaio character and folk songs. Local authorities reassessed the role of shamans and Dzaio spiritual practices. They get more respect and not considered as superstition practitioners.

- The second result is that the discontinuity of Dzaio culture was prevented in 8 villages, which had classed. Students study well and now they can write Dzaio language proficiently.

- The third result is that the project inspired to other people to learn Dzaio character. 04 villages out of the project site paid a visit to the classes, then held classes by themselves. They are from: San Bang village, Ban Vuoc commune, Bat Xat district, Lao Cai province; Khe Quat village, Tan An commune, Van Ban district, Lao Cai province; Nam Cang 1 village, Nam Cang commune, Sa Pa district, Lao Cai province; and Nam Bung village, Nam Bung commune, Van Chan district, Yen Bai province. Local authorities of Tuyen Quang, Thai Nguyen, and Ha Giang provinces sent their artists and teachers to Lao Cai to study how to teach Nom Dzaio language. Specifically, Thai Nguyen invited artist Tan Van Sieu from Ta Chai village, Ta Phin commune, Sa Pa district, Lao Cai province to teach Dzaio oral expressions and characters for 32 learners of Dzaio community in Mo Sat village, Hop Tien commune, Dong Hy district.

This is to prove that the project awakes the pride of Dzaio community in their ethnic culture, so that they are aware of protecting their culture.

Difficulties:

The process has been delayed due to a number of difficulties. This is because the input survey was conducted long time before the project was approved, now a number of old folklorists are in poor health condition and some even passed away so that they are unable to teach anymore. To deal with this problem, VIFOLAC changed some project locations. After that, the project went smooth and achieved the mentioned results.

Description of project implementation

Provide a description of the activities undertaken and the outputs they generated (e.g. trainings, consultation process, technical assistance, awareness raising, publications, toolkits, etc.) Also describe any problems encountered in project delivery and corrective actions taken. Describe the role of the implementing agency and implementing partners in carrying out activities and generating outputs.

Not fewer than 1000 or more than 1500 words

From August 2015 to August 2016, these activities were undertaken as below:

-First stage:

+ The surveys for local people in 30 villages were conducted. Collecting outline and information as well as writing reports about 30 Dzao villages located in 7 key communes and 3 additional communes (as mentioned in the Objectives and Results attained) were completed.

+ Based on surveys and interviews, the project acquired the information related to current situation of Dzao language using and oral expressions in these villages. In addition, the results of surveys revealed the local people's needs and interests in class content and management. For instance, the classes should be opened in spring and autumn, when people are less busy with cultivation after harvesting. Surveys also showed that there are 61%-68% of interviewed male and female youth who are interested in study Nom Dzao characters and Dzao folk songs.

-Second stage: Organizing training for research staffs, teachers (folk artists and shamans), the Association members and collaborators in Lao Cai and Lai Chau province. The training courses aim to help teachers to identify what and how they will teach in classes. Based on surveys conducted before, there were 16 teachers and 100 people who will participate in the program. All of the selected teachers are either folk artists or Nom Dzao literate, and they have skills to transfer their knowledge. More specific information following:

+ In Lao Cai province: In Ta Chai, a Red Dzao village, Ta Phin commune, Sa Pa district, the class had 10 pupils who were taught by Tan Van Sieu, main teacher, and his teaching assistant Ly Phu Van. In Po Ho village, Thanh Binh commune, Muong Khuong district, the class also had 10 Dzao Tuyen people taught by Tan Khai Cuong and his assistant Phan Khai Min. In Ba Soi village, Tan An commune, and Van Ban district, the class consisted of 20 Dzao Ho people learning folk song taught by Hoang van Thanh and his assistant Trieu Xuan Thanh. In addition, the class of 10 pupils learning Nom Dzao characters and folk songs led by Trieu Nguyen Minh, the main teacher, and his assistant Trieu Kim Phuong in Thuong village, Nam Dang commune, Van Ban district.

+ In Lai Chau: The first class, in Gia Khau village, Si Lo Lau commune, Phong Tho district, consisted of 10 Red Dzao students who learnt Nom Dzao characters, and this class was led by Tan Phu Khai and his assistant Tan Chin Van. The second Nom Dzao class in Xin Chai village, located in the same commune, also had 10 Red Dzao students taught by Ly Dieu Khai and teaching assistant Phung Van Xien. Ly A Lam and his assistant Ly A Hon taught Nom Dzao and folk songs for 10 Dzao Lan Tien students in the third class located in Seo Len village, Hoang Then commune, Phong Tho district. The fourth Nom Dzao and folk song class, which had 20 students in Rung Oi village, Ho Thau commune, Tam Duong district led by Tan A Dau.

- Third stage: Project implementation unit co-operated with local governments to organize classes. 08 partnership agreements were signed between the project implementing unit, local governments, Dzao language teachers, and learners. There were the lists of teachers and learners who registered to participate in the classes. Young people and children show interests in attending the classes.

-Communities have played active and key roles during the implementation process of the project. Shamans and artists enthusiastically teach the classes. Learners are mostly the youth, teenagers, and middle-age people. Especially women, who used to ignore Nom Dzao letter in traditional society, now also attend the classes actively. Teachers and learners are responsible to organize and maintain the class activities. They also associated strongly with music performances and other art activities in schools and villages. Some of learners became key persons in organizing activities for their schools. When the project completed, there were several classes that continued teaching and learning Nom Dzao language in Po Ho village, Thanh Binh commune, Muong Khuong district; and in Thuong village, Nam Dang commune, Van Ban district, Lao Cai province. ICH-04-Report – Form – 10/03/2014

- Some villages, which were not included in the project sites, organized voluntarily their own classes based on the class model of project. They invited teachers from the villages in project sites to teach their classes. These villages are Tra Chau village

Community involvement

Provide a description of the mechanisms used for fully involving the community(ies) concerned. Describe not only the participation of the communities as beneficiaries of financial support, but also their active participation in the planning and implementation of all activities.

Not fewer than 300 or more than 500 words

- The classes of the project formed a mechanism that enhances community involvement into various project from early processes such as survey at pre-implementation, to design class program, and propose teachers. When the language classes were opened in 8 areas, local people highly supported and actively participated in the classes. They gave ideas and comments in the curriculum, teaching method and opening time of the classes as well. Parents committed to give best conditions for their children to go to classes in 6 months. Working time at home was deducted for students, so that they can participate in both character and folk song classes.

- Elder headmen and teachers even mobilized the families, which had studious children to join the classes and provide information about ancient books to survey team. Meanwhile, they also lent project staffs their old Dzao books and other necessary information to implement the project. There were some significantly helpful teachers such as Mr. Tan Van Sieu - a Red Dzao people born in 1962, Mr. Tan Khai Cuong, Mr. Trieu Nguyen Minh, and Mr. Ly Dieu Khai who taught Nom Dzao characters; and Mr. Tan A Dau – a Dzao “dau bang” people born in 1963, and Mr. Hoang Van Thanh – a Dzao Ho people who taught folk songs. Besides that, there were some good learners such as Mr. Trieu Ong Nhi, Mrs. Lu Thi Leo, Mrs. Lu Thi Quay, Mr. Lu A Danh, or Mr. Tan Lao San. Mr. Tan Van Sieu was one of the best teachers, who taught both in weekdays and weekend. He was invited by the Lai Chau government to teach Nom Dzao in their province for 2 months.

- The heads of 08 villages actively took part into the monitoring and evaluation of the project.

- Communal governments and the heads of the villages also supported by providing locations and some basic equipment for the classes. Local people will keep participation after the project completed. They continued the classes and even organized a folk song competition that involved many people. Some elementary schools also had trainings of Dzao folk songs for their students. The women associations of every village in projects also use the Dzao folk songs as a topic to discuss in their meetings.

To sum up, the mechanism with multi-stakeholder participation was formed by the project. It also encouraged the activeness of local communities and supports of governments. While local people participated in every stages of the project, governments provided best conditions to implement the project activities. The shamans and folk artists, who understand oral expressions and tradition of the Dzao, engaged enthusiastically in designing study programs, choosing traditional songs and finding suitable teaching methods. They taught patiently in their villages and guided other villages to organize classes as well. Members of the Association had effective working methods, which aroused the enthusiasm of villagers and governments to teach and learn Dzao characters. This mechanism contributed hugely to the success of the project.

Sustainability and exit/transition strategy

Describe how the benefits of the project will continue after the project has been completed. Where appropriate, describe the steps undertaken to ensure the following:

- *Sustainability of activities, outputs and results, including with reference to how capacity has been built under the project. Also describe any planned follow-up measures to ensure sustainability.*
- *Additional funding secured as a result of this project, if any. Indicate by whom, how much and for what purpose the contributions are granted.*
- *Describe how the ownership (of activities, outputs, results) by stakeholders and the community(ies) in particular has been promoted.*
- *Describe, if relevant, how tools, processes, outputs, etc. have been adopted, adapted, replicated and/or extended for future use (e.g. in other regions, communities, elements, or fields of intangible cultural heritage.).*

Not fewer than 100 or more than 500 words

-The classes in the project has trained 100 practitioners (including youth, teens, and women) to be able to read and understand Nom Dao and sing a lot of folk songs (from kids song, love songs for young men and women to some ritual songs and so on). These people continue to be taught by some artists. Some people who love to learn (such as the youth in Ta Chai village, Ta Phin commune, Sa Pa district, Lao Cai province and in Nam Dang commune, Van Ban district, Lao Cai province) were taught free. In the future, they will become the core people to teach Nom Dao and folk songs in the community. In particular, the project spread its information on activities on public channels and mass media and released more than 700 VCDs that promoted the effectiveness of the project in Dzao communities in 2 provinces (Lao Cai, Lai Chau) and some other provinces (Thai Nguyen, Tuyen Quang, Yen Bai, Ha Giang ...). They were proud of their traditional culture and much more aware of safeguarding Nom Dzao character and folk songs.

- The project also contributed to compile curriculums and build a team of skilled teachers and artists who understand Dzao culture (many of them has won the title of outstanding folkloric artists). This is a valuable asset of the project. They and their students will together become the cores to teach community in the future. Shortly after the end of the project, some teachers were invited to teach in the provinces of Thai Nguyen, Yen Bai. It showed that the project was successful in training teachers.

- The project has built an effective mechanism of multi-stakeholder coordination. It was the active participation, self-discipline and enthusiasm of Dzao community, from surveys and projects design until the end of the project. It was the support and close cooperation of the local governments at project sites as well as of the governments of Lao Cai and Lai Chau provinces to create favourable conditions to implement the activities. Also it was the role of Vietnam of Association Folklorists and its member in Lao Cai and Lai Chau provinces to give advice on planning and connecting.

- Sustainability of the project was gained when the project has created a new awareness for local authorities and communities on the issues of safeguarding Nom Dzao characters, folk songs as well as their culture. This shift in perception will build the foundation for the next projects, as well as inspire other areas to open classes by themselves when the project ends.

- As soon as this project ends, the Vietnam of Association Folklorists proposes UNESCO to approve a new project which consists of two sub-projects: i) Selection, construction and publication of the official textbook on Nom Dzao characters, in order to facilitate Dzao community to learn Dzao characters; ii) Selection of Dzao folk songs and publish them in various types to work as song samples for Dao community.

Lessons learnt

Describe what are the key lessons learnt regarding the following:

- *Attainment of expected results*
- *Ownership of key stakeholders and community involvement*
- *Delivery of project outputs*
- *Project management and implementation*
- *Sustainability of the project after the financial assistance*

Not fewer than 300 or more than 750 words

- First, it is necessary to communicate and raise awareness of local people and governments the need of safeguarding oral traditions and Nom Dzao characters. In order to achieve that, objectives need to be specific and examine their feasibility in the project sites at the pre-implementation stage. The variation in geographical conditions and Dzao groups also affected the awareness-raising campaign. In addition, it is crucial to examine the demand of local people as well as human resource to teach language. After that, a careful planned program based on specific time frame, activities, human and financial resources could be implemented.

- The second lesson is about community participation. During project implementation, it is important to define and monitor stakeholders' benefits and responsibilities. It is also necessary to ensure the strong cooperation, and connections among stakeholders.

- The third lesson is about managing and implementing the project. In order to achieve project objectives, the project manager needs to effectively define and distribute responsibilities and benefits for each member. Particularly pay attention to community participation of the Dzao in areas classes located. It is significant to promote collaboration mechanism between local governments, local communities, and research teams.

- The fourth lesson related to project output transition strategy after finishing the project. The specific products include a curriculum for Dzao language class, records of folk songs, video records of the classes, compiled and digitalised materials which can be published in book form. These books will be widely disseminated in different areas where the Dzao live, and local communities can actively use them to operate new classes. The project outputs meet the Dzao's aspirations to conserve their traditions so it will encourage local people in other areas to start or continue teaching and learning activities.

- The fifth related to sustainability of the project. The Association communicated and contributed to raise people's awareness regarding the important role of conserving Nom Dzao characters and folk songs. From that new perspective, local communities will be active and creative in operating, managing, selecting teachers and students for future language classes. Especially, when the project was completed, some activities still continue without financial supports from the project. An illustration of this is the new language classes in different villages that had been opened after the project finished. The project helped to motivate people to maintain their own oral traditions.

- The last, but not least, lesson is necessary to enhance the transparency of the project financial management. The disbursement needs to ensure progress to avoid students and teachers waiting for monthly supports.

Annexes

List the annexes and documentation included in the report:

- publications, evaluation reports and other outputs, when applicable
- progress reports prepared during the contract period
- list of major equipment provided under the project and status after termination of contract period
- other (please specify)

Name and signature of the person having completed the report

Name: Tô Ngọc Thanh

Title: Vietnam of Association Folklorists/President

Date: Monday, September 20th, 2016

Signature: