



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: Department of Culture, Sports and Tourism of

Lao Cai Province

Project title:	Safeguarding and promotion of indigenous knowledge associated with the ecological environment of the Black Ha Nhi in Lao Cai Province, Vietnam
Time frame:	Starting date: 27/03/2014 Completion date: 30/8/2015
Budget:	<p style="text-align: right;">Total: US\$28.326US\$</p> <p><i>Including:</i></p> <p style="text-align: right;">Intangible Cultural Heritage Fund: US\$24.631US\$</p> <p style="text-align: right;">State Party contributions: US\$3.695US\$</p> <p style="text-align: right;">Other contributions: US\$</p>
Implementing agency:	Lao Cai Department of Culture, Sports and Tourism
Implementing partners:	
Contact person:	<p>Title (Ms/Mr, etc.): Mr</p> <p>Family name: Tran</p> <p>Given name: Huu Son</p> <p>Institution/position: Director of The Department of Culture, Sports and Tourism of Lao Cai Province</p> <p>Address: Volume IV, 30-4 Street, Bac Lenh Ward, Lao Cai City, Lao Cai Province</p> <p>Telephone number: 0084913287670</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

The Black Ha Nhi is one of ethnic minorities in Vietnam. The Black Ha Nhi mostly settle in Y Ty and Nam Pung communes in Bat Xat District, Lao Cai Province, with the population of more than 2,500 people (as of 2008).

Since their first settlements, the Black Ha Nhi have developed and passed on place-based knowledge and a body of customary laws to cope with living conditions and survival experiences as well as to protect such natural environment. These natural environments include sacred forest, watershed, and water sources. Notably, the Black Ha Nhi has developed community-based measures that are based on customary laws in organizing and monitoring the behaviours and actions by community members in the protection of sacred forest, watershed, and water sources in and around their habitat. Ecological environment associated indigenous knowledge of the Black Ha Nhi also include behavioural practices in taking care of trees, preventing fire, soil erosions and protecting habitat's topographical setting. They also developed a cult of worshipping forest and water genies, which are associated with rituals and festivals, such as oath-taking ceremonies for protection of sacred forest, watershed, and water sources.

These knowledge and practices have been passed down onto generations of the Black Ha Nhi. However, the indigenous knowledge on the protection of sacred forest, watershed and water source of Black Ha Nhi is at risk of disappearance. This is because of a number reasons: First, the area of sacred forests and watershed being narrowed down owing to socio-economic development and deforestation. Second, the beliefs in super-naturalization of forest decrease since ritual ceremonies have been simplified. The norms and taboos towards sacred forests and water sources are losing their sense in community's spiritual life. The awareness, experiences, and competence in protecting forest, watershed forest of community have been declined.

An important risk of disappearance to the element is that there are only a few elders in the community keeping this knowledge, most of whom are at their old ages. As evidenced in our preliminary study at Y Ty commune, 95% of the Ha Nhi youngsters in Y Ty have no idea about their own knowledge in protecting the forest and water sources. This leads to the risk that when the elders pass away, this entire body of local knowledge in protecting sacred forest, watershed and water sources of the Black Ha Nhi will be lost with them. This is why we propose measures for safeguarding the element

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

2.1 Objective of Project

Overall Objectives: To safeguard and promote indigenous knowledge associated with the ecosystem of the Black Ha Nhi in Lao Chải Village; a village of Y Ty commune, Bat Xat District, Lao Cai Province, Vietnam.

Specific Objectives:

- Document all local knowledge related to the ecological environment of the Black Ha Nhi in Lao Chai village.
- To raise awareness of the Black Ha Nhi villagers in Lao Chai village, the importance of their ancestors' knowledge on forest protection and its transmission.
- Build a good practice by applying local knowledge protecting the environment in a sustainable manner with the active participation of local community members.
- To successfully apply best practice of Lao Chai in forest protection to at least two other Black Ha Nhi villages in Y Ty commune (Sin Chai and Ta Gi Thang villages).

2.2 Results:

To achieve the objectives of the project, the Department of Culture, Sports and Tourism of Lao Cai Province has developed detailed plans to implement the contents of the projects in the Ha Nhi community of Lao Chai village, Y Ty Ward, and Bat Xat District to achieve the following results:

- Researched and digitized many special subjects about the life, customs, rituals, and local knowledge of the Ha Nhi related to watershed protection and sacred forests. Experienced exploitation and the use of natural resources through study, discussion, and editing 01 convention on the protection of the Ha Nhi forest in Lao Chai and Y Ty commune.
- Researched and edited 01 textbooks for training transmitting to the local community. After completing the textbook, The Department of Culture, Sports and Tourism of Lao Cai Province has organized 03 training courses for those who work in cultural management, the village elders, representatives of households and young people, and to widely transmitted or disseminated in the local community. These textbooks contribute to raising awareness and promoting the efficiency of the value of indigenous knowledge in environmental protection at the Ha Nhi communes.
- Arranged extracurricular activities for students guiding them jointly to protect the environment to the finale of the drawing competition containing these words, " I love the forest, I love the environment."
- Build 01 manipulative protect model of the indigenous knowledge protection and water protection in Lao Chai village with more than 50 participants. They are the village elders, chiefs, and representatives for family households in the village. These participants in the model are both directly involved in the propagation and protection of forest resources, water resources and ecological environment and they were also supervising the works of the members of the community related to the ecological environment in accordance with the provisions of the general convention of village. Forest protection associated with reconstruction includes filming of folk rituals related to forests that are held every year. Examples are: forest worshipping ceremony; "ga tu tu", the water source workshop ritual "lú khù sụ"; the festival worship sacred forest "gạ da mo"; the ritual on March "mu thu do"; and the harvest festival "khu gia gia".
- There were 02 ceremonies recognized as national heritage which include: Festival "kho gia gia" and "gạ da mo".
- The Department of Culture, Sports and Tourism has edited and given 1000 VCD for local people to propaganda on forest protection and protection of rituals related to forest.
- From these results obtained, application of best practice of Lao Chai will be applied in forest protection to other Ha Nhi communities in Nam Pung and Trinh Tuong communes, and Bat Xat district. The knowledge and folk festivals of the Ha Nhi are constantly promoted.
- The goals of the project are set higher than expected results because the awareness of the local people is limited, so the number of people that can read and speak fluently is still

low; especially women. Additionally, the implementation process of the project had many difficulties. This is a wide area so the participation of many sectors to coordinate activities becomes more difficult.

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

1. Documentation and inventory of local knowledge, practices and rituals, customary laws on protection of forest, watershed and water sources in Lao Chai, Y Ty commune, and Bat Xat district. This activity will be carried out by the Project Team with possible support by UNESCO Hanoi cultural staff.
2. A written special report on Black Ha Nhi's knowledge on sacred forest, watershed and water sources will be carried out by the Project Team.
3. With close coordination with senior tradition bearers based on their fieldwork findings; researchers, Mr. Vu A Sa and Dr Tran Huu Son and the Project Team will compile a textbook for the younger generations to be disseminated in three villages in Y Ty commune.
4. With close coordination with senior tradition bearers and researchers, Dr. Tran Huu Son and Mr. Nguyen Ba Vien; field-based and hands-on training courses will be organized for young people to transmit the knowledge of protecting the sacred forest, watershed and water sources.
5. With close coordination to community representatives, the project will establish best practice which uses local knowledge and customary laws for protection of forest, watershed and water sources in Lao Chai village. With this process, the project will introduce a monitoring system that is based on public opinions to ensure violating actions to customary laws are prevented. This activity will be carried out by the Project Team, Prof. To Ngoc Thanh and community representatives.
6. Supporting three villages in Y Ty commune (Lao Chai, Sin Chai and Ta Gi Thang villages) will revitalize the rituals and ceremonies related to forest and water sources protection. The project will provide financial assistance to the local communities for implementation of these activities, which will be carried out by the Project Team and local people in concerned villages.
7. Community-based workshops will be conducted to share knowledge and experiences in protecting forest and water sources from projected villages for other Black Ha Nhi communities in Bat Xat District, Lao Cai Province. These activities will be carried out by concerned local members and the Project Team.
8. Financial support to the Black Ha Nhi community in Lao Chai village encouraging the forest planting movement. This support will cover expenses to buy nursling and fertilizer to take care of the new plant trees (Local community).
9. Evaluation workshop: A workshop will be organized by the end of the project to asses the results achieved using the impacts of these safeguarding measures of objectives. The activities will be implemented by the Project Team, representatives of Ý Tý local government and local members, with possible presence of UNESCO Hanoi Office.

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

During the implementation, the project has received the active participation of local communities. There include people who are selected to participate directly in the activities of the projects such as providing information, participation in the model of local knowledge of the Ha Nhi in protecting the environment. Local community participants in specific activities of the project are as follows:

- - Selected community representatives to co-ordinate with the Lao Cai's Department of Culture Sports and Tourism to build the work plan, contents and participate in project activities, such as documentation of inventory, compiling textbooks, transmission, and establishing best practice, and so on.
- Feedback for the survey providing and collecting of materials on the traditions of the cultural life.
- There are some people who are selected to participate directly in the activities of the project, such as; providing information, participating in the model used of local knowledge of the Ha Nhi in protecting the environment. Inspection and monitoring of activities related to ecosystem protection include planting trees, conserving and promoting of the rituals, customs and traditions related to forest of the local community.
- Supervise the progress of project and evaluate the results of project in their own village. Young people and other villagers in Y Tý participate in different training courses for transmission of local knowledge on forest protection.
- Other villagers in the region will also be informed and educated about the achievements of the project.
- The elders and shamans guide young people to practice the rituals and raise their awareness of norms and taboos related to forest protection.
- Young people are encouraged to actively participate in learning activities in order to deeply understand about their local knowledge in forest protection.
- The village's chief participated in building the regulations to protect the forest through discussions with other villagers.
- The villagers participated in the revitalization of rituals, the formation of public opinions and sanctions to violations

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 activities of the project created facilities for locals to maintain and promote the benefits of the project. However, if we need the results of the model applying indigenous knowledge in protecting the natural environment to be replicated efficiently and sustainably after the project ends, we will have to focus on some of the following sustaining solutions:

- Continue to promote the propaganda to mobilize people to actively participate in these activities; forest protection, water resources, ecological environment and landscape in the village. This focus will continually promote the role of indigenous knowledge in the exploitation and use of forest resources, water resources in the community.
- Along with the promotion of local knowledge about forest protection; water resources should be linked to the conservation and promotion of the values of the folk festival in order to promote sacred properties of the forest. This contributes to better protection of forests and water resources.

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

- The lesson benefits of the expected results: to obtain expected results, writing the project must offer the specific goals with feasible deployment targets. The difference in the level of awareness of traditions always had a certain affect on the outcome of the project. After the project is approved, it is imperative to have a thorough detailed plan on including the content, timeframe, and financial resources available.

- Lessons of stakeholder ownership and participation of the community: During the project implementation the rights and responsibilities of the parties must be defined. There should be close monitoring of activities of the project. The involvement of the local communities is crucial for the overall success of the project.

- Lesson about transferring the output of the project: After the project is finished, transferring the results of the project is a very important issue. Therefore, when the project ends, the next phase of the project should be in tact gradually handing over these products to local communities.

- Lessons about managing and implementing the project: For a project to be successful, it starts with effective project management. This includes from planning to the use and

assigning tasks to members. Regular inspections and supervision of the activities will include modifications and adjustments to the project if necessary. Handling problems during project implementation will be resolved to avoid any complications and ensure smooth success.

- Lessons about sustainability after receiving financial aid: Responsible use of funds by itemizing an allocation plan for each item and disbursing funds as scheduled during the project implementation. After finishing the program, local authorities and people in the villages will continue to promote positive achievements and incorporate these results from the project in their daily practice.

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: Tran Huu Son

Title:

Date: 15, September, 2015

Signature: