



EXPLORING THE ROLE OF EDUCATION IN PRESERVING AND PROMOTING VIETNAM'S INTANGIBLE CULTURAL HERITAGE

EXPLORANDO O PAPEL DA EDUCAÇÃO NA PRESERVAÇÃO E PROMOÇÃO DO PATRIMÔNIO CULTURAL INTANGÍVEL DO VIETNÃ

EXPLORANDO EL PAPEL DE LA EDUCACIÓN EN LA PRESERVACIÓN Y PROMOCIÓN DEL PATRIMONIO CULTURAL INMATERIAL DE VIETNAM

Tuan Dinh CONG¹
tuandc@huc.edu.vn



How to reference this paper:

Cong, T. D. (2025). Exploring the role of education in preserving and promoting Vietnam's intangible cultural heritage. *Revista on line de Política e Gestão Educacional*, 29(esp3), e025088. <https://doi.org/10.22633/rpge.v29iesp3.20754>

Submitted: 02/09/2025

Revisions required: 10/09/2025

Approved: 17/09/2025

Published: 27/11/2025

ABSTRACT: The article examines how education supports the preservation and promotion of Vietnam's intangible cultural heritage amid globalization and digital transformation. Drawing on UNESCO's framework and recent cultural education research, the study surveyed 151 participants—including lawmakers, cultural officials, lecturers, and students—and conducted 13 semi-structured interviews to capture diverse viewpoints. Findings indicate that education not only conveys heritage knowledge but also builds community awareness, fosters creativity, and helps cultural values adapt to new social contexts. Through political theory courses, cultural subjects, experiential learning, and digital initiatives, heritage becomes integrated into identity and personality formation. The article offers a theoretical framework for understanding education's role in heritage preservation and practical recommendations for incorporating heritage into curricula and policies. It concludes that combining formal, non-formal, and community education effectively strengthens heritage preservation in Vietnam's context of international integration.

KEYWORDS: Heritage education. Intangible culture. Vietnamese cultural identity. Preservation and promotion. Globalization and integration.

RESUMO: Este artigo examina como a educação apoia a preservação e a promoção do patrimônio cultural imaterial do Vietnã em meio à globalização e à transformação digital. Com base na estrutura da UNESCO e em pesquisas recentes sobre educação cultural, o estudo entrevistou 151 participantes — incluindo legisladores, autoridades culturais, professores e estudantes — e realizou 13 entrevistas semiestruturadas para captar diversas perspectivas. Os resultados indicam que a educação não apenas transmite conhecimento sobre o patrimônio, mas também constrói a consciência da comunidade, fomenta a criatividade e ajuda os valores culturais a se adaptarem a novos contextos sociais. Por meio de cursos de teoria política, disciplinas culturais, aprendizagem experiencial e iniciativas digitais, o patrimônio se integra à formação da identidade e da personalidade. O artigo oferece uma estrutura teórica para a compreensão do papel da educação na preservação do patrimônio e recomendações práticas para a incorporação do patrimônio em currículos e políticas. Conclui que a combinação da educação formal, não formal e comunitária fortalece efetivamente a preservação do patrimônio no contexto de integração internacional do Vietnã.

PALAVRAS-CHAVE: Educação patrimonial. Cultura imaterial. Identidade cultural vietnamita. Preservação e promoção. Globalização e integração.

RESUMEN: En el contexto de la globalización y la transformación digital, la preservación y promoción del patrimonio cultural inmaterial de Vietnam no es solo una tarea cultural, sino también una estrategia de desarrollo sostenible. Este artículo analiza el papel clave de la educación en el proceso de mantenimiento y difusión de los valores culturales tradicionales. Basado en el marco teórico de la UNESCO sobre educación patrimonial y la investigación contemporánea sobre educación cultural, el estudio encuestó a 151 sujetos, incluyendo legisladores, funcionarios culturales, docentes y estudiantes universitarios, y realizó entrevistas semiestructuradas con 13 personas para explorar en profundidad perspectivas multidimensionales. Los resultados muestran que la educación no solo es un canal para transmitir conocimientos sobre el patrimonio, sino también una herramienta para formar la conciencia comunitaria, fomentar la creatividad y adaptarse a nuevos contextos sociales. A través de la teoría política, las disciplinas culturales, etc., así como de actividades experienciales y la transformación digital en las escuelas, el patrimonio cultural se recrea vívidamente, convirtiéndose en parte del proceso de educación de la personalidad y la identidad. El artículo contribuye tanto teóricamente a la construcción de un marco para analizar el papel de la educación en la preservación del patrimonio cultural material como en la práctica (proponiendo soluciones para integrar el patrimonio en los programas y políticas educativas). La conclusión afirma que la combinación armoniosa de educación formal, no formal y comunitaria es una forma eficaz de preservar y promover el patrimonio cultural tangible en el contexto de la integración internacional de Vietnam.

PALABRAS CLAVE: Educación patrimonial. Cultura inmaterial. Identidad cultural vietnamita. Preservación y promoción. Globalización e integración.

Article submitted to the similarity system



Editor: Prof. Dr. Sebastião de Souza Lemes

Deputy Executive Editor: Prof. Dr. José Anderson Santos Cruz

INTRODUCTION

In the process of national development, intangible cultural heritage always plays a role as a core part of identity and is the foundation for the community to affirm its existence and its own value in the context of exchange and integration. Vietnam is one of the countries with a rich and diverse treasure of intangible cultural heritage, ranging from language, folk literature, music, performing arts to festivals, customs, folk knowledge and traditional beliefs. These values not only reflect the spiritual life of the community but also contribute to the strength of solidarity, social stability and the ability to adapt to the changes of the times.

However, under the impact of globalization, urbanization, the explosion of technology and changes in the lifestyle of young people, intangible cultural heritage is facing many risks of fading and changing. In that context, education is seen as an important and sustainable method to preserve and promote intangible cultural heritage.

To guide this process, the State has issued many important legal documents. The Law on Cultural Heritage in 2001, amended and supplemented in 2009, affirms the responsibility of the State, the community and social organizations in preserving and promoting intangible cultural heritage, while emphasizing the role of education in teaching and transmitting heritage.

Decree No. 98/2010/ND-CP provides detailed guidance on the protection and promotion of intangible cultural heritage values, with a special emphasis on teaching heritage in the community (Government of Vietnam, 2010). Recently, Decree No. 39/2024/ND-CP has provided specific regulations on measures to manage, protect and promote the values of intangible cultural heritage on the UNESCO List and the National List of Intangible Cultural Heritage, in which education is identified as a central method for heritage to continue to live in social life (Government of Vietnam, 2024).

In the context of current digital transformation, heritage education also opens up the possibility of connecting with technology to digitize, store, disseminate and reproduce types of intangible heritage. This not only contributes to conservation but also expands access opportunities for domestic and foreign communities, turning heritage into a global common asset that the younger generation can easily access, learn and create.

On that basis, the study is guided by four research questions: How has education contributed to the preservation of intangible cultural heritage in Vietnam? What educational methods and tools are effective in promoting the value of intangible cultural heritage? What are the challenges and limitations in the process of integrating intangible cultural heritage into education today? How to harmoniously combine formal education, non-formal education and community education to promote the role of heritage in the context of globalization and digital transformation?

OVERVIEW OF THE RESEARCH SITUATION

International studies on education and preservation of intangible cultural heritage

Over the past two decades, the concept of heritage education has garnered interest from many international organizations, particularly UNESCO, and has evolved into a global orientation. The 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage identifies education as one of the important tools to ensure the vitality of heritage (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2003).

International studies have shown that intangible cultural heritage cannot survive for a long time without the process of transmission through formal and informal education. Smith (2006), in his book "Uses of Heritage," emphasized the importance of integrating heritage into educational institutions to build community identity and memory. At the same time, Arasaratnam's (2015) study in the "International Journal of Intercultural Relations" showed that community education helps people not only receive knowledge but also participate in conservation activities through daily practices.

Recent works have also expanded research towards integrating digital technology. Bitar & Davidovitch (2024) studied the role of virtual reality technology in heritage education, which helps learners have an immersive experience with intangible heritage, especially in the context of the COVID-19 pandemic. In addition, some studies focus on intercultural education. Barrett (2018) argues that integrating heritage into education not only strengthens national identity but also contributes to building global citizens who respect cultural diversity. This is especially important for multi-ethnic countries like Vietnam, where education can become a bridge between conservation and development.

In many Asian countries, intangible cultural heritage is considered the foundation for building an education system associated with national identity. In Japan, Beaman's study of heritage education (2021) in secondary schools found that integrating traditional arts such as Noh and Kabuki into the curriculum helped students gain a deeper understanding of their cultural values. In South Korea, Lee (2004) and Lee (2011) analyzed how heritage-related education policies have helped revive many endangered folk-art forms while also enhancing national pride. In China, He et al. (2025) found that the use of digital platforms and online education programs has expanded access to heritage for young people, especially in rural areas.

Research in Vietnam

In Vietnam, the issue of preserving intangible cultural heritage through education has been mentioned in many scientific works. Some studies focus on integrating heritage into the

curriculum. Tuyen et al. (2025) pointed out that intangible culture needs to be systematized and preserved through education. This research direction was previously focused on by Hong (2023, 2024), who determined the value of culture in comprehensive education for students.

Nguyen Thi Van's doctoral thesis (2018) on "Using local cultural heritage in teaching Vietnamese history (from primitive to mid-19th century) in high schools in Thanh Hoa province" surveyed many middle and high schools in Thanh Hoa, showing that the integration of heritage is still formalistic, not creating interest in learning for students. Recent studies focus on technology applications.

Research gaps

Although there have been many domestic and foreign works researching the education and preservation of intangible cultural heritage, there are still some notable gaps. Firstly, many studies focus on describing the current situation or proposing overall solutions but have not gone into analyzing the effectiveness of each specific educational method (formal, non-formal, community). Secondly, quantitative research is still limited, especially the extensive survey of relevant groups such as lawmakers, cultural managers, teachers and students. Third, although there has been much talk about digital technology, few studies have evaluated the possibility of combining digital transformation with traditional educational methods to promote heritage in a sustainable way.

These gaps have opened the direction for the current research: systematically analyzing the role of education in preserving and promoting intangible cultural heritage in Vietnam, based on quantitative surveys and qualitative interviews, thereby building a theoretical and practical basis for possible solutions in the future. The research not only focuses on clarifying the level of awareness, attitudes and participation of different social groups but also evaluates the effectiveness of the educational methods being applied. At the same time, exploiting the views of policymakers, researchers, teachers and students will provide a multidimensional picture, thereby identifying opportunities as well as challenges in the implementation process. The expected results contribute to shaping the orientation of developing policies and strategies for heritage-related education in the context of international integration.

METHODOLOGY

Research approach and design

The paper adopts an interdisciplinary approach, combining educational science, cultural science and public policy. This approach allows us to consider the role of education in the

preservation and promotion of intangible cultural heritage not only at the theoretical level but also in the institutional context, management practices, and learning experiences of different social groups.

The study used a mixed method, including a questionnaire survey and semi-structured interviews. The quantitative method was applied to collect extensive data from many different target groups, thereby assessing the level of awareness, attitudes and experiences related to the role of education in the conservation and promotion of intangible cultural heritage. The qualitative method through semi-structured interviews helped to supplement in-depth information, clarify the context, motivation and factors affecting the practice of heritage education in Vietnam.

Questionnaire survey

The survey was conducted with 151 people belonging to four target groups: (i) People who work law, policy making: 20 people (13.25%); (ii) Cultural officers (Central, local): 35 people (23.18%); (iii) Lecturers of heritage integration subjects: 46 people (30.46%); (iv) Social Sciences and Humanities, Pedagogy, Cultural Studies students: 50 people (33.11%). After collecting, the questionnaires were cleaned and coded using SPSS software.

The questionnaire was designed on a five-level Likert scale (from 1 to 5) to measure the awareness, attitude and level of participation of target groups in the preservation and promotion of intangible cultural heritage through education. The questions focused on four main content groups: (i) awareness on the role of education in intangible cultural heritage, (ii) current educational methods being implemented, (iii) difficulties and limitations in the implementation process, and (iv) proposed solutions to improve effectiveness.

Semi-structured interviews

In addition to the quantitative survey, the study conducted 13 semi-structured interviews with experienced and knowledgeable people in the fields of culture and education. Interviewees included: policy makers, cultural researchers, university lecturers, primary school teachers and local heritage managers. To ensure anonymity and objectivity, participants were coded from PV1 to PV13. The interview questions were designed to be open-ended, focusing on three main topics: (i) Assessment of the role of education in preserving and promoting intangible cultural heritage; (ii) Personal experiences while participating in or observing educational activities related to heritage; (iii) Suggestions Proposing solutions to improve the effectiveness of education in preserving and promoting intangible cultural heritage in Vietnam; (iv) Interviews were conducted directly and online, each lasting from 45 to 60 minutes, recorded and transcribed in full.

RESULTS

Awareness of the role of education in preserving and promoting intangible cultural heritage

The awareness of different social groups about the role of education in preserving and promoting intangible cultural heritage is a fundamental factor, because only when there is consensus in terms of awareness can educational activities be implemented effectively and sustainably. The survey results below clearly reflect the level of consensus and attitudes of the target groups, thereby showing the general awareness of the position of education in heritage conservation.

Table 1

Perception of target groups about the role of education in intangible cultural heritage (n = 151)

Order	Survey content	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	Mean
1	Education is an important channel for teaching intangible cultural heritage	0.66	1.32	7.28	40.40	50.33	4.39
2	Education helps raise public awareness of heritage values	0.00	1.32	9.27	38.41	51.00	4.39
3	Education contributes to forming attitudes of respect and preservation of heritage	0.66	0.66	10.60	37.09	51.00	4.38
4	Education inspires pride in national cultural identity	0.66	1.32	11.26	35.76	51.00	4.35
5	Education creates a foundation for connecting the past, present and future	0.00	1.99	11.26	36.42	50.33	4.35

Note. Elaborated by author.

The results in Table 1 show: The highest rated item is education as an important channel for transmitting intangible cultural heritage with an average score of 4.39 and a selection rate of four and five reaching 90.73 percent. The item that education helps raise community awareness also had an average score of 4.39, a four and five rate of 89.41 percent, and no opinion at level one. The item that education contributes to forming an attitude of appreciation had an average score of 4.38, a four and five rate of 88.09 percent, and a first and second rate of 0.66 percent. The remaining two items both had an average score of 4.35, with a four and five rate of 86.76 percent and 86.75 percent, respectively. The percentage of level three ranges from 7.28 percent to 11.26 percent, indicating that there is a neutral group but not a large. The difference between the highest and lowest average scores is only 0.04 points, reflecting a high level of consistency in the perception of the central role of education.

Heritage education methods and tools being implemented

After clarifying the general perception of the role of education in preserving and promoting intangible cultural heritage, the study continues to examine the methods and tools being applied in practice. The results show the different levels of diversity and effectiveness of each method.

Table 2
Evaluation of heritage education methods and tools (n = 151)

Order	Survey content	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	Mean
1	Integrating heritage content into core subjects	1.32	4.64	18.54	42.38	33.12	4.02
2	Creative experiential activities related to heritage	0.66	3.31	17.22	45.03	33.77	4.09
3	Education through visits to museums, relics, and craft villages	0.66	2.65	15.23	46.36	35.10	4.13
4	Community education organized by artisans and researchers	1.32	3.97	16.56	44.37	33.77	4.06
5	Application of digital technology (VR, AR, online materials) in heritage education	2.65	5.30	20.53	41.06	30.46	3.92
6	Extracurricular programs on festivals and folk beliefs	0.66	3.31	17.88	43.05	35.10	4.09

Note. Elaborated by author.

The results in Table 2 show: The most highly rated content is education through visits to museums, relics, and craft villages with an average score of 4.13. The selection rate of levels four and five reached 81.46 percent, of which level five accounted for 35.10 percent, demonstrating that direct experience is still the most attractive and effective form. Other methods such as creative experience activities and extracurricular programs had an average score of 4.09, with the selection rate of levels four and five being 78.80 percent and 78.15 percent, respectively, showing that students highly appreciate the role of out-of-class activities in connecting with heritage. Community education organized by artisans and researchers achieved an average score of 4.06 with 78.74 percent choosing level four and level five, reflecting the important role of the community. The integration of heritage into the main curriculum was evaluated quite positively with an average score of 4.02, but the rate of level three was still 18.54 percent, showing limitations in implementation. The content of digital technology application had the lowest average score of 3.92, with 30.46 percent choosing level five and 20.53 percent at level three, showing great potential but not yet fully exploited.

Difficulties and limitations in the process of integrating heritage education

In addition to the methods and tools of heritage education that are being implemented with many positive results, practice also poses many difficulties and limitations that need to be identified to find solutions to overcome. The following survey results clearly reflect the difficulties and limitations that exist in heritage education.

Table 3
Difficulties and limitations in heritage education (n = 151)

Order	Survey content	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	Mean
1	Lack of appropriate teaching materials and learning materials	1.32	3.97	14.57	48.34	31.79	4.06
2	Limited capacity and pedagogical skills of teachers on heritage	0.66	4.64	16.56	46.36	31.79	4.04
3	Educational activities are still formal and not linked to practice	0.66	3.97	18.54	47.02	29.80	4.02
4	Lack of coordination between school, family and community	1.32	4.64	17.22	45.70	31.12	4.01
5	Lack of appropriate teaching materials and learning materials	1.32	3.97	14.57	48.34	31.79	4.06
6	Limited capacity and pedagogical skills of teachers on heritage	0.66	4.64	16.56	46.36	31.79	4.04

Note. Elaborated by author.

The results in Table 3 show: The most prominent problem is the lack of suitable teaching materials and learning materials, with an average score of 4.06. Up to 80.13 percent of participants chose levels four and five, of which 31.79 percent chose level five, reflecting a clear lack of learning resources. Next, teachers' capacity and pedagogical skills on heritage are still limited, with an average score of 4.04, the percentage of choosing levels four and five is 78.15 percent, showing that this is a significant barrier in imparting heritage knowledge. The content of educational activities is still formalistic, which is also reflected in an average score of 4.02, when 76.82 percent chose levels four and five, of which level three accounts for 18.54 percent, showing that there are still some who are not satisfied. Lack of coordination between schools, families and communities has an average score of 4.01, with 76.82 percent agreeing at levels four and five. Two other difficulties are the lack of a synchronous policy mechanism (Mean = 3.98) and limited funding (Mean = 3.95), with over 70 percent choosing levels four and five.

Solutions to enhance the role of education in heritage preservation and promotion

After analyzing the difficulties and limitations in the process of implementing heritage education, identifying solutions to enhance the role of education in the preservation and promotion of intangible cultural heritage has become an urgent requirement. The survey results below reflect the solutions proposed by the target groups and assessed as having the potential to bring practical results.

Table 4
Solution proposals from survey participants (n = 151)

Order	Survey content	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	Mean
1	Strengthening the integration of heritage into the mainstream education program	0.66	2.65	14.57	44.37	37.75	4.16
2	Organizing extracurricular activities and experiences related to heritage	0.00	3.97	12.58	45.70	37.75	4.17
3	Developing digital learning materials and heritage data banks for teaching	0.66	3.97	13.25	43.71	38.41	4.15
4	Training and improving teachers' capacity in heritage education	0.00	2.65	15.23	44.37	37.75	4.17
5	Enhancing coordination between schools, families, communities and artisans	0.66	3.31	13.91	42.38	39.74	4.18
6	Improving mechanisms, policies and ensuring resources for heritage education	0.00	4.64	15.89	42.38	37.09	4.12

Note. Elaborated by author.

The results in Table 4 show: The most highly rated solution is strengthening coordination between schools, families, communities and artisans with an average score of 4.18; the proportion of levels four and five reached 82.12 percent, of which level five was 39.74 percent. Organizing extracurricular activities and experiences related to heritage achieved an average score of 4.17; the proportion of levels four and five was 83.45 percent, which is the highest level of total consensus on the above two levels, and there were no opinions at level one. Teacher capacity building also achieved 4.17, with 82.12 percent at levels four and five and no opinions at level one. Strengthening the integration of heritage into the main curriculum had an average score of 4.16, with 82.12 percent at levels four and five. Developing digital learning materials reached 4.15, with the proportion of levels four and five at 82.12 percent, indicating a strong demand for learning resources. Completing policy mechanisms and ensuring resources had the lowest but still high average score, 4.12, with 79.47 percent at levels four and five.

DISCUSSION

Comparing research results with previous research

The survey results showed that the majority of participants affirmed that education is an important channel to preserve and promote intangible cultural heritage, with an average score of 4.39 in many areas. This is consistent with the view of Smith (2006), who argued that heritage can only continue to be alive if it is transmitted through formal and informal education. The results are like Kurin's (2004) study on Museum International, in which community education helps people not only acquire knowledge but also practice heritage daily. PV1's comment emphasized that "without education, heritage can easily fall into a state of static display, losing its vitality in the community", showing strong consensus with this view.

A remarkable point is that the survey in Vietnam recorded the prominent role of visiting relics, museums, and craft villages (Mean = 4.13). In Korea, when students who participated in direct experiences with Noh and Kabuki expressed a lasting attachment to heritage. This shows that direct experience is a popular and valuable method in heritage education in both Vietnam and many Asian countries. PV4 stated that "field trips not only help learners understand history better but also create a sense of attachment to heritage." Similarly, PV7 affirmed that "heritage only truly touches learners when they experience it in a vibrant cultural space."

In addition, the solution to enhance coordination between schools, families, communities and artisans was rated highest (Mean = 4.18), in line with the recommendation of Kurin (2004) and Barrett (2018) that heritage education needs to create an intercultural environment, connecting multidimensionally between social forces. PV9's comment emphasized that "the participation of artisans in schools is a bridge to help the younger generation approach heritage with love and appreciation." PV11 also added that "without the support of families and communities, heritage education in schools will hardly achieve long-term effectiveness."

The research results show that methods such as creative experiences, extracurricular activities, and community education are positively evaluated (Mean > 4.00), but the application of digital technology only reached 3.92. This is consistent with the opinion of Trong Loi (2023), who said that digital transformation has great potential but has not been properly exploited in heritage education. PV5 said that "digital technology can recreate heritage through images and sounds but cannot replace direct experience." Meanwhile, PV12 recognized that "technology opens up many opportunities to access heritage for young people but needs to be oriented so as not to lose the originality".

The difficulties pointed out in this study, such as lack of teaching materials (Mean = 4.06) and limited teacher capacity (Mean = 4.04), are similar to the results of the thesis of Nguyen Thi Van (2018), who surveyed high schools in Thanh Hoa and emphasized the lack of teaching materials and pedagogical skills. PV2's opinion is that "teachers are still confused

about how to integrate heritage into lessons due to the lack of standardized materials.” PV8 added that “without proper training, it is difficult for teachers to convey the full value of heritage.” In addition, the lack of coordination between schools and communities was also mentioned when studying some typical Vietnamese folk beliefs. This was also affirmed by PV3. This was also affirmed by PV3: “If schools are not closely linked with the community, heritage will be separated from real life.” PV6 and PV13 both emphasized that “a tripartite coordination mechanism is needed to ensure the sustainability of heritage education in today’s society.”

NEW CONTRIBUTIONS AND LIMITATIONS OF THE STUDY

Some new contributions to the study

First, this study provided quantitative data from 151 people, including lawmakers, cultural officials, teachers and students. This is an important addition to the gap that previous works have paid little attention to policy-making groups.

Second, qualitative data from 13 semi-structured interviews (PV1-PV13) allowed for in-depth analysis, reflecting multi-dimensional perspectives, thereby clarifying the difficult factors and proposed solutions.

Third, the research results demonstrated a high consensus among social groups on the importance of education, while pointing out the practicality of solutions, especially inter-sectoral coordination and community linkage.

Limitations of the study

The study still has some limitations. The survey sample of 151 people, although diverse, is not large enough to represent the entire Vietnamese society. The semi-structured interviews were limited to 13 cases, so the results are for reference only. In addition, the study only focused on three main groups (state, educational institutions, community) without analyzing in depth the role of the private sector, cultural, or technological enterprises. These are directions that need to be expanded in the future.

CONCLUSION

The paper has systematically analyzed the role of education in preserving and promoting intangible cultural heritage in Vietnam, based on quantitative data. The results show that awareness of the role of education is highly appreciated, with a broad consensus that

education is an important channel for teaching, raising awareness and evoking pride in national identity.

Educational methods such as experiential, extracurricular, site visits and community education are positively evaluated, while the application of digital technology still has much untapped potential. The main difficulties include lack of learning materials, limited teacher capacity, loose coordination and unsynchronized policies. The proposed solution with the highest level of consensus is to strengthen coordination between schools, families, communities and artisans, along with developing digital learning materials, training teachers and integrating heritage into the main curriculum.

The research results contribute both theoretically and practically and affirm the importance of education in preserving and promoting intangible cultural heritage in the context of international integration and digital transformation. However, the research is limited in sample size and scope of analysis. Further research could expand the survey subjects to the private sector, creative enterprises and overseas Vietnamese communities, and apply international comparative research methods to further clarify the universality and specificity of heritage education in Vietnam.

REFERENCES

- Arasaratnam, L. A. (2015). Intercultural competence: Looking back and looking ahead. *International Journal of Intercultural Relations*, 48, 1–2. <https://doi.org/10.1016/j.ijintrel.2015.03.001>
- Barrett, M. (2018). How schools can promote the intercultural competence of young people. *European Psychologist*, 23(1), 93–104. <https://doi.org/10.1027/1016-9040/a000308>
- Beaman, P. L. (2021). Dancing Noh and Kabuki in Japanese Shakespeare productions. *Dance Chronicle*, 44(2), 106–132. <https://doi.org/10.1080/01472526.2021.1927434>
- Bitar, N., & Davidovitch, N. (2024). Cultural adaptation of digital learning tools in Israeli higher education: A case study of lecturer perceptions and practices. *TechTrends*, 68, 1152–1165. <https://doi.org/10.1007/s11528-024-01007-3>
- Government of Vietnam. (2010). *Decree No. 98/2010/ND-CP, September 21, 2010*. Hanoi.
- Government of Vietnam. (2024). *Decree No. 39/2024/ND-CP, April 1, 2024*. Hanoi.
- Kurin, R. (2004). Safeguarding intangible cultural heritage in the 2003 UNESCO Convention: A critical appraisal. UNESCO.
- Lee, L. (2004). The culture of children's reading education in Korea and the United States. *Childhood Education*, 80(5), 261–265. <https://doi.org/10.1080/00094056.2004.10522811>
- He, J., Song, X., & Zhang, R. (2025). Mediation model between intercultural adaptation competences and anxiety among students in Chinese international high schools: Moderated by intercultural friendship. *School Mental Health*, 17, 957–965. <https://doi.org/10.1007/s12310-025-09788-5>
- Hong, V. V. (2023). Educating traditional cultural values through belief in worshiping the ancestor in the family. *Multidisciplinary Science Journal*, 5, 2023067. <https://doi.org/10.31893/multiscience.2023067>
- Hong, V. V. (2024). Educating national cultural values for students from perspective building and developing cultural. *Cadernos de Educação, Tecnologia e Sociedade*, 17(2), 134–146. <https://doi.org/10.14571/brajets.v17.nse2.134-146>
- Nguyen, T. V. (2018). *Using local cultural heritage in teaching Vietnamese history (from the primitive to mid-19th century) in high schools in Thanh Hoa province* (PhD thesis). Hanoi National University of Education.
- Phan, P. A., & Duong, N. H. (2022). Heritage education and comprehensive education: Exploiting the potential of heritage to develop comprehensive general education. In *Proceedings of the Scientific Conference on Preserving and Promoting the Values of Vietnamese Cultural Heritage in the Contemporary Context*. National University.

Smith, L. (2006). *Uses of heritage*. Routledge. <https://doi.org/10.4324/9780203602263>

Trong, L. (2023). Digital transformation in preserving cultural heritage: Solutions to enhance the value of heritage and traditional culture in Binh Dinh. Vietnam National Administration of Tourism. <https://vietnamtourism.gov.vn/post/48072>

United Nations Educational, Scientific and Cultural Organization. (2003). *Text of the convention for the safeguarding of the intangible cultural heritage*. UNESCO. <https://ich.unesco.org/en/convention>

CRediT Author Statement

Acknowledgements: No.

Funding: This research did not receive any financial support.

Conflicts of interest: There is no conflict of interest.

Ethical approval: The work respected ethics during the research.

Data and material availability: The data and materials used in the work are not publicly available for access.

Authors' contributions: The author contributed entirely to the work.

Processing and editing: Editora Ibero-Americana de Educação
Proofreading, formatting, normalization and translation

