

Solutions to Protect and Promote Intangible Cultural Heritage in the Capital Hanoi (Vietnam) Facing the Pressure of Urbanization



Dr. Doan Thanh Thuy¹, Dr. Nguyen Thi Thu², Dr. Dong Thi Hong³

^{1,2,3}University of Labor and Social Affairs

ABSTRACT: Hanoi is a major cultural center of Vietnam with a diverse, rich and unique intangible cultural heritage system built up over thousands of years of history. Recently, Hanoi has made many efforts to promote the value of cultural heritage to develop cultural industries, making important contributions to the socio-economic development of the Capital. However, under the current pressure of urbanization, many of Hanoi's intangible cultural heritages are at risk of being eroded, or even disappearing. Therefore, preserving and promoting Hanoi's intangible cultural heritage is an urgent and important task to preserve the traditional identity of the "Capital of a thousand years of civilization".

KEY WORDS: Hanoi, Vietnam, culture, intangible cultural heritage

A. INTRODUCTION

The concept of intangible cultural heritage is used by UNESCO in the International Convention for the Protection of Intangible Cultural Heritage. Intangible cultural heritage is understood as practices, forms of expression, knowledge, skills and accompanying tools, objects, artifacts and cultural spaces that have that communities and groups and in some cases individuals recognize as part of their cultural heritage. Transferred from generation to generation, intangible cultural heritage is constantly recreated by communities and groups to adapt to the environment and the interrelationship between the community and nature and history, while at the same time forming within them a sense of identity and continuity, thereby encouraging greater respect for cultural diversity and human creativity.

Defining what intangible cultural heritage is, Article 4 of Vietnam's Law on Cultural Heritage clearly states: "Intangible cultural heritage is a spiritual product with historical, cultural, scientific value, preserved by memory, writing, transmitted by word of mouth, vocational transmission, performance and other forms of preservation and transmission, including voice, writing, literary, artistic and scientific works, oral literature, folk performances, lifestyle, festivals, secrets of traditional crafts, knowledge of traditional medicine, pharmacology, culinary culture, traditional costumes ethnic and other folk knowledge"¹

Vietnam's capital, Hanoi, is home to a system of cultural heritages, especially very rich intangible cultural heritages, creating a unique style, a unique traditional cultural feature that is difficult to mixed with any locality in the world. The protection of intangible cultural heritage in Hanoi is an issue that needs to be researched to come up with practical solutions to preserve and promote the value of those cultural heritages in the current period.

Our research aims to solve the following problems:

1. Why is it necessary to protect and promote intangible cultural heritage in Hanoi under the pressure of urbanization?
2. What is the current status of protecting and promoting intangible cultural heritage in Hanoi?
3. What are the solutions to protect and promote intangible cultural heritage in Hanoi under the pressure of urbanization?

B. RESEARCH RESULTS

1. The need to protect and promote intangible cultural heritage in Hanoi under the pressure of urbanization

Hanoi is an attractive destination in the world due to its system of massive cultural heritages, containing long-standing, humane historical stories. With 1,793 intangible cultural heritages identified, inventoried, preserved and promoted, it can be said that few localities are as "rich" in intangible cultural heritage as Hanoi. Among them, Giong Festival at Soc Temple and Phu Dong Temple

¹ Law of the National Assembly of the Socialist Republic of Vietnam No.28/2001/QH10 on Cultural Heritage

Solutions to Protect and Promote Intangible Cultural Heritage in the Capital Hanoi (Vietnam) Facing the Pressure of Urbanization

were registered as Intangible Cultural Heritage of Humanity, Ca tru singing was registered as Intangible Cultural Heritage in need of urgent protection by UNESCO; 26 heritages of many types are recorded in the National Intangible Cultural Heritage List. Hanoi's intangible cultural heritage includes many types: oral literature, traditional performing arts, traditional festivals, traditional crafts and folk knowledge. Heritage sites are distributed throughout 30 districts, towns and cities. Among them, some localities own a large number of heritages, such as: Thuong Tin district has 129 heritages, Dong Anh district has 128 heritages, Ba Vi district has 126 heritages. These cultural heritage values are not only being promoted in daily life in village communities but are also gradually being introduced to domestic and international friends. However, in the process of rapid urban development, Intangible Cultural Heritage is under considerable pressure.

In the treasure trove of intangible cultural heritage in Hanoi, Ca tru singing is registered as an intangible cultural heritage in need of urgent protection by UNESCO. The art of Ca tru in Vietnam has revealed its charm and elegance, expressing the cultural depth and soul of the Vietnamese community. It is the place where the quintessence of national culture converges, worthy of being recognized by UNESCO as an intangible cultural heritage of humanity. This is a unique art form with special value in the treasury of Vietnamese traditional music, associated with festivals, beliefs, customs, literature, music and ideology of the nation. On October 1, 2009, at the meeting of the United Nations Educational, Scientific and Cultural Organization (UNESCO), Ca tru was recognized as an intangible cultural heritage in need of urgent protection. This is a world cultural heritage with the largest influence in Vietnam, spanning across 16 northern provinces including: Phu Tho, Vinh Phuc, Hanoi, Bac Giang, Bac Ninh, Hai Phong, Hai Duong, Hung Yen, Ha Nam, Nam Dinh, Thai Binh, Ninh Binh, Thanh Hoa, Nghe An, Ha Tinh and Quang Binh. In Hanoi, Thai Ha, Lo Khe - Dong Anh are long-standing famous places associated with this special art form. After 1945 until recently, Ca tru activities, which are an elegant and luxurious form of traditional community cultural activities, have been equated with other unhealthy activities, causing the art genre to become obsolete. This is not nurtured and developed naturally, is not properly honored, and gradually fades away. Many cultural experts and public opinion have repeatedly spoken out about the risk of Ca tru being lost. That requires us to quickly collect, research, and preserve Ca tru to preserve the nation's cultural treasures.

The attraction of traditional festivals is also a highlight in Hanoi's intangible cultural heritage. Traditional festivals are considered an indispensable spiritual life for Hanoi people in particular and the whole country in general.

According to statistics, Hanoi has more than 1,000 festivals with different themes, scales and forms. Traditional festivals bear the mark of the capital's thousand-year culture, clearly expressing the spirit, cultural origin, history as well as the aspirations of the Vietnamese people and the people of ancient Thang Long.

One of them, typically Hoi Giong, with the legend of Thanh Giong from Phu Dong village, was instrumental in defeating the An enemy, bringing peace to the country. This unique folk festival has been passed down through thousands of years of history and has been preserved by many generations. Giong festival is held in many places in Hanoi, but the typical Giong festival is at Soc temple, Phu Linh commune, Soc Son district (January 6 - 8 of the lunar calendar) and Giong Phu Dong festival is at Phu Dong temple, Gia Lam district (from April 7 to 9 of the lunar calendar every year). Hoi Giong is revered by the people as one of the "Four Immortals" of Vietnamese folk beliefs, and is registered by UNESCO as an Intangible Cultural Heritage of Humanity. The most beautiful meaning of the Giong Festival is the spirit of educating patriotism, martial arts traditions, strong will and the desire for independence and freedom of the Vietnamese people.

Another outstanding festival is the Co Loa festival, which takes place from the 6th to the 16th of the first lunar month in Co Loa commune, Dong Anh district, Hanoi to commemorate Thuc Phan An Duong Vuong - the man who contributed to building the Au Lac - a bold mark on the country's history in the early days of the dawn of building and defending the country. Another folk festival, reflecting the history of Thang Long - Hanoi, is the Thap Tam Trai festival to commemorate Nguyen Quy Cong, a native of Le Mat village (Gia Lam) who publicly reclaimed the wasteland of Thang Long capital, creating a rich agricultural area on the outskirts of the city with the landmark Thap Tam Trai. The festival is held on the 21st day of the first lunar month every year.

Besides, there are many other famous festivals known to the people of the country and international tourists such as: Huong Pagoda Festival opens on January 6 every year - a unique religious festival with the blend of Buddhism, Confucianism, Taoism and part of folk beliefs. Dong Da Mound Festival is organized by the people every year on the 5th day of Tet at Dong Da Mound, Dong Da District (Hanoi). The festival reflects the respect of people from all walks of life towards King Quang Trung - Nguyen Hue, the outstanding national hero who defeated foreign invaders of the Qing Dynasty and protected the country...

In the space of long-standing festivals, behind old village gates, traditional festivals have blended to create the cultural identity of each Vietnamese village, which are also good values that have a meaningful connection community, becoming an indispensable part in the spiritual life of Hanoi people.

However, we must also recognize the reality that most festivals have lasting vitality because they are associated with the spiritual beliefs of the village community and have a large number of participants. Other types of intangible heritage are more or less difficult to preserve and promote. May be mentioned as:

The Bong dance of Trieu Khuc village, Tan Trieu commune, Thanh Tri district, is a unique ancient dance of ancient Thang Long and is a pride not only for the people of Trieu Khuc village. However, this dance must mobilize men to impersonate girls to dance

Solutions to Protect and Promote Intangible Cultural Heritage in the Capital Hanoi (Vietnam) Facing the Pressure of Urbanization

in a flirtatious and liberal manner, wearing makeup and flared skirts. Artist Trieu Dinh Hong, who is credited with restoring and promoting the Bong dance, said that not only does he disguise himself as a woman, but when dancing he must show flirtatiousness and the dancer must be a young man, without a wife or family. That's why many young people feel shy when participating. Even though they are proud and love their homeland's heritage, the number of people dancing is not much. Because perhaps, crossdressing is not in line with the current trend of young men. Most of all, they are drawn to the modern pace of life in the city.

Similarly, Tuong traditional singing in Coc Thuong village, Hoang Dieu commune, Chuong My district; Trong quan singing in Khanh Ha commune, Thuong Tin district; Vat lau game in Thao Chinh village, Phu Xuyen town, Phu Xuyen district... is also in danger of being lost due to the pressure of modern life.

Some of Hanoi's cultural heritages associated with village festivals and temple festivals are at risk of being lost in the face of urbanization trends because there are very few people practicing them. Festivals in many places are also deformed and devalued due to changes in the living environment, management and organization problems of the locality and of cultural subjects. Therefore, protecting and promoting intangible cultural heritage in Hanoi has become an urgent requirement to preserve and shine the capital's traditional culture.

2. Current status of protecting and promoting intangible cultural heritage in Hanoi

Intangible cultural heritage is considered a part of the soul of Thang Long - Hanoi, containing the quintessence of cultural flow throughout thousands of years of history. Hanoi is a major cultural center of the country. Therefore, protecting intangible cultural heritage in today's life, under the pressure of the urbanization process, is protecting a part of the soul of Hanoi culture.

Recognizing that, Hanoi City has made many efforts to restore, preserve and promote heritage values, mobilizing management agencies, authorities at all levels and heritage-holding communities to join. Reality shows that the protection and promotion of intangible cultural heritage has been improved one step further. But compared to the requirements, especially in the context of many changes in the living environment and the urbanization process taking place every day, the protection of intangible cultural heritage needs more attention than ever.

The city has issued many legal documents and executive guidance documents related to preserving and promoting the value of cultural heritage. Hanoi is one of the first localities in the country to complete a total inventory of relics and intangible cultural heritage. In 2016, Hanoi completed the project "Total inventory and protection of Hanoi's intangible cultural heritage in the period 2014 - 2016". Thereby determining the types that need to be prioritized for protection, especially heritage sites at risk of disappearing. Hanoi City has gradually paid attention to preserving and promoting intangible cultural heritage, especially teaching performing arts to people, especially the younger generation, contributing to expanding the audience practice heritage, raise awareness and responsibility to protect and promote heritage values in the community. That is investing in facilities, partially supporting teaching costs, organizing cultural heritage festivals and supporting participating clubs. Although the support budget is not much, it is also the City's effort to preserve and promote the value of Intangible Cultural Heritage.

Since 2012, Hanoi has implemented heritage education methods in many forms, targeting many subjects. Through the journey of discovering heritage with many diverse and attractive activities, many relics such as the Temple of Literature - Quoc Tu Giam, Hoa Lo Prison relics... have built a brand and increased attraction to tourists.

On the other hand, Hanoi has deployed and implemented the digitization of heritage. Thereby contributing to storing precious documents and images, building a common data system of relics and red addresses in Hanoi city, and helping people at home and abroad understand, love the capital's traditional culture more. Hanoi City has also documented many intangible cultural heritages such as: Cheo Tau singing in Dan Phuong district, Ai Lao singing and dancing in Long Bien district, Trong quan singing in Thuong Tin, Phu Xuyen and Phuc Tho districts... These performing arts are recorded on video discs and printed in books about performance methods, songs, and dances, both as a basis for teaching, as well as for long-term storage and promotion at cultural events.

Along with that, Hanoi city has and always has policies to pay attention to the preservation and promotion of intangible cultural values, including honoring Artisans, creators, and preservers, promote and pass on to the next generations so that traditional cultural heritage types can exist and develop along with the general development of society. This shows the concern of the city's leaders and also implements the spirit of the 2003 International Convention "Folk artists are the most important factor in preserving and promoting all intangible cultural heritage. Without folk artists, there is no folk culture". After 3 times the State awarded and posthumously awarded the State honorary titles "People's Artisan", "Artisan of Merit", Hanoi has 18 People's Artisans and 113 Artisan of Merit, leads the country in the number of awarded artists. This is not only an honor for the Artisans and their families but also a great joy for the community of Hanoi City. And this is also a good sign for the work of preserving and promoting heritage values.

To mobilize both the community and the political system to participate in protecting and promoting heritage values, Hanoi issued Decision No.41/2016/QĐ-UBND, dated September 19, 2016 regulates the decentralization of state management in a number of infrastructure, economic and social fields in Hanoi city..., clearly defining that the city directly manages 10 typical and decentralized cultural relics manage remaining cultural relics for districts, towns and cities; regulate the City's budget to invest in

Solutions to Protect and Promote Intangible Cultural Heritage in the Capital Hanoi (Vietnam) Facing the Pressure of Urbanization

special national relics, revolutionary resistance relics and partially support the investment costs of repairing, preserving and promoting the value of national relics at the district level management.

To preserve and promote heritage values more effectively, the Hanoi Department of Culture and Sports has developed a draft Plan to preserve and promote intangible cultural heritage values for the period 2021- 2025, submitted to the City People's Committee for consideration and approval. On February 18, 2022, Hanoi People's Committee issued Plan No.55/KH-UBND on preserving and promoting the value of Hanoi's intangible cultural heritage until 2025. The plan aims to create a strong change in awareness and consciousness of protecting and promoting cultural heritage values of society, cultural subjects and relevant organizations and individuals; preserving cultural identity, protecting and promoting the value of intangible cultural heritage to serve political tasks and socio-economic development; Mobilize the resources of the entire society to participate in preserving, protecting and promoting intangible cultural values in the city... The plan clearly states 4 groups of tasks and solutions on preserving and promoting the value of intangible cultural heritage of Hanoi city: Protecting and promoting the value of intangible cultural heritage registered by UNESCO, heritage in the list of national intangible cultural heritage and heritage in danger of disappearing; Promote socialization of resources to protect and promote heritage values; Strengthen state management, improve propaganda effectiveness, and mobilize the community to participate in preserving heritage.

Plan No.55/KH-UBND will certainly create new leverage and strength in the work of preserving and promoting the value of intangible cultural heritage so that these heritages can make more positive contributions to the economic, cultural and social development in the period of regional and international integration of Hanoi Capital.

3. Some solutions to protect and promote intangible cultural heritage in Hanoi in the face of urbanization pressure

Preserving and promoting the value of cultural heritage in the Capital in the face of urbanization pressure is the responsibility of the entire political system, all levels, sectors, and the entire society in the spirit of "investing in culture is an investment for sustainable development". However, faced with the reality, many heritages are at high risk of disappearing and need to be protected promptly due to many reasons such as: the people who hold, practice and teach the heritage are mostly old, the performing environment of heritage being violated, the transfer of heritage being interrupted..., the following solutions need to be implemented:

- Firstly, it is necessary to raise the sense of responsibility of each person in protecting intangible heritage

Much of cultural heritage belongs to the community. Therefore, the responsibility to preserve and promote heritage values is the cause of the people and the entire society. Raising awareness and promoting the strength and responsibility of the community in protecting, preserving, transmitting and promoting cultural heritage resources is an important long-term goal with key meaning. Only by relying on the strength of the community on the basis of voluntariness, consensus, freedom, equality, and mutual benefit can the work of protecting and promoting cultural heritage values be most effective and the new culture becomes the driving force and endogenous strength to develop the homeland and the country. It is necessary to propagate, educate, and introduce the role, beauty, and meaning of intangible cultural heritage among people of all walks of life, especially the younger generation. Because all solutions to protect and promote heritage values must come from the pride, respect and wishes of people in areas with cultural heritage in particular, and of the entire heritage-loving community cultural assets in general. If the people who own the heritage do not want to preserve it, it is very difficult to mention other stories...

Therefore, raising the sense of responsibility of each person in protecting intangible heritage requires close coordination between the government and local communities. Starting from respect and listening to the opinions of heritage holders, there are many policies that have a practical impact on the material and spiritual lives of the people, to raise awareness and responsibility in protect and promote intangible cultural heritage in your locality. Let precious intangible cultural heritages become the fulcrum, the soul, the roots, contributing to creating great spiritual strength for the capital Hanoi to firmly integrate into the continuous vibrant development of the countries as well as the process of globalization integration.

- Second, promote the work of documenting intangible heritage

To determine the quantity, assess vitality, identify risks and propose appropriate protection measures for each type of intangible cultural heritage, Hanoi city has conducted a total inventory of heritage intangible culture in the area. Hanoi is the first locality in the country to conduct a general inventory of intangible cultural heritage, thereby helping the city determine which types of protection to prioritize first, especially for heritages that are in danger and needs to be protected promptly.

The city has been carrying out the work of documenting intangible heritage for many years to pass on precious documents about heritage to future generations. Many intangible cultural heritages have been documented such as: Cheo tau singing in Dan Phuong district, Ai Lao singing and dancing in Long Bien district, Trong quan singing in Thuong Tin, Phu Xuyen and Phuc Tho districts,... These performing arts are recorded on video discs and printed in books about performance methods, songs, and dances that serve as a basis for teaching, as well as for long-term preservation.

However, the situation of collecting intangible cultural heritage is still posing many urgent problems. If collecting only stops at recording in writing and publishing in books, it is not very effective, especially with intangible types and genres other than literary elements. The integral nature of folk culture and its intangible nature make us think of other forms and ways of doing things.

Solutions to Protect and Promote Intangible Cultural Heritage in the Capital Hanoi (Vietnam) Facing the Pressure of Urbanization

In recent years, changes in economic and social life, the development of information technology, on the other hand, due to the very characteristics of intangible cultural heritage, the phenomenon of oblivion and loss, The breakdown of some intangible cultural heritage in some ethnic groups has occurred. Therefore, in addition to inventorying intangible cultural heritage, it is necessary to make detailed and timely plans to preserve and promote these heritages effectively.

- Third, strengthen teaching and create a community environment for intangible cultural heritage

Currently, the risk of loss and oblivion of many types of intangible cultural heritage remains at an alarming level; Promoting the value of traditional festivals is still limited, the phenomenon of commercialization in festivals has not been effectively prevented... While social life is increasingly vibrant, the space for intangible cultural forms is increasingly narrowing or changing. The majority of young people today do not fully understand the value of cultural heritage, but tend to prefer new, modern forms of art, and are less interested in learning about the goodness and beauty of national art. Therefore, preserving and promoting the values of cultural heritage has at times become a potential risk in preserving national cultural identity.

Practice has proven that cultural heritage cannot stand outside the activities of the residential community, or stand outside its cultural space. In order to maintain the vitality of the cultural heritage that has been honored by humanity, first of all, that cultural heritage must be preserved as it is, must be "lived", honored, and preserved, people recognize it right in the life of the community. Therefore, to protect and promote intangible cultural heritage, it is necessary to create a community environment for that heritage to "live and pass on".

To achieve that, with the nature of being a spiritual product associated with the community that is passed down from generation to generation, passing on information through teaching is considered an important solution. Especially in the context of many heritage sites facing negative impacts of current life. That puts the responsibility of both the locality that owns the heritage and the Capital's cultural management agency. In recent years, to protect intangible cultural heritage, the Department of Culture and Sports has supported many classes to teach intangible cultural heritage in the form of folk performances in the community, such as: Ca tru singing, Cheo Tau singing, Xam singing, puppet dancing, gong dancing, Cheo singing... The heritage after being supported in teaching, has multiplied people to practice the heritage.

However, heritage teaching activities have not attracted the full attention of management levels, sectors, schools and the whole society. The capacity to organize heritage education activities as well as the conditions for it (funding, time, human resources...) have not been invested properly. The content of heritage teaching is also not flexible and attractive to attract a large number of people to participate. The activities are still only movement and advocacy. The coordination of heritage education forces is also not tight, the coordination mechanism and operation are not really effective. Faced with the risk of intangible cultural heritage disappearing in the urbanization trend, it is necessary to promote and further replicate teaching classes in many localities, attracting a large number of people to participate in classes, especially the young generation. In addition, it is necessary to invest funds and call for sponsorship from organizations and businesses to have a stable source of funding for teaching to protect intangible cultural heritage in the Capital.

- Fourth, pay attention to artisans, promptly reward individuals and communities who make positive contributions to the management, protection and promotion of intangible cultural heritage values

Honoring artisans is both to recognize their merits and to encourage artisans to preserve and promote heritage because artisans in the field of intangible cultural heritage are the holders and practitioners. They are also the ones who teach and preserve the nation's cultural essence and identity for present and future generations. Currently, Hanoi has 76 artisans with 7 People's Artists and 69 Meritorious Artists of various types: folk performing arts, social customs and beliefs, and folk knowledge. Hanoi City continues to send the Ministerial Council a request to confer 92 artisans, including 15 People's Artists and 77 Meritorious Artists.

Hanoi still has many urgent problems in paying attention to artisans to preserve and promote the intangible cultural heritage of previous generations. It is impossible not to admit that we do not have a satisfactory policy on this issue. For a long time, our concern has only stopped at intangible cultural heritage without paying attention to its creators. We think that it is the people's creation but are not fully aware of the origin of creation, transmission, preservation, and transmission of intangible cultural heritage from generation to generation. Collecting and researching, especially recording using modern technical means, cannot ignore the artisans. Promoting the role of artisans in the community is necessary work but we do not yet have effective policies and guidelines. For example, policies with artisans let them teach the community the heritage they keep in their minds. Recording the epics at a village elder is necessary, but then the epic must be brought back to the community to disseminate and circulate it. Therefore, in the coming time, Hanoi should continue to propose solutions to improve management and ensure preferential treatment policies for folk artists, writers and artists...; Encourage the transmission and creation of new cultural values, paying attention to resolving violations in the management and preservation of cultural heritage.

- Fifth, focus on training and capacity building for the cultural heritage management apparatus

Surrounding the issue of preserving intangible cultural heritage, especially in the context that we have the Cultural Heritage Law, also raises many issues. Learning from experience in making cultural heritage data banks from countries with more experience

Solutions to Protect and Promote Intangible Cultural Heritage in the Capital Hanoi (Vietnam) Facing the Pressure of Urbanization

and conditions is necessary, but building the structure of Vietnam's intangible cultural data bank is not an easy job. Because, the appearance of intangible cultural forms and genres of Vietnam is not the same as the appearance of intangible cultural genres and types of other countries. Mastering the characteristics of Vietnam's intangible cultural heritage in the process of preserving, collecting, and recording documents is a prerequisite for officials doing this work.

It is necessary to train and improve the capacity of the city's cultural heritage and tourism management apparatus to create the most favorable opportunities for the protection of cultural heritage along with the development of the cultural and historical industry - economic factors that Hanoi has many advantages and potential compared to other localities in the country. In order for the city's localities to do a good job of protecting intangible cultural heritage, we need to organize many training classes, invite experts to teach, and disseminate experience to participating officials project to preserve and promote intangible cultural heritage.

C. CONCLUSION

Intangible cultural heritage is associated with traditional cultural space - a mark of the settlement process of Vietnamese people in each ancient village of Hanoi. Intangible culture has the meaning of connecting the village community, becoming an indispensable part in the spiritual life of the community. These precious values need to be protected, transmitted and promoted so that Intangible Cultural Heritage will always be a bridge connecting the past with the present. Especially for cultural heritage to become a traditional cultural foundation affirming Hanoi's identity, an important resource to exploit and develop the Capital's tourism in the period of international integration.

REFERENCES

- 1) Law of the National Assembly of the Socialist Republic of Vietnam No. 28/2001/QH10 on Cultural Heritage
- 2) Resolution No.09-NQ/TU of the Hanoi Party Committee on "*Development of cultural industry in the capital in the period 2021-2025, orientation to 2030, vision to 2045*"
- 3) Hanoi People's Committee, Plan No.55/KH-UBND on *preserving and promoting the value of intangible cultural heritage of Hanoi until 2025*



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.