



Model for Organizing Traditional Education Activities - A Case Study at Gò Đống Đa Relic, Hanoi City, Vietnam

Nguyen Thanh Loan

Graduate student, Hanoi University of Culture, Hanoi, Vietnam

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KEYWORDS: Traditional education; Gò Đống Đa Relic; experiential learning; heritage value promotion; cultural management.

ABSTRACT: This article analyzes the model for organizing traditional education activities at Gò Đống Đa Relic, Hanoi City, Vietnam, based on the transformation of findings from a master's project in Cultural Management. The study employs a mixed approach combining document analysis, questionnaire surveys, field observation, oriented interviews, and descriptive statistics. The survey data include 240 lower secondary students and 15 teachers involved in learning, visits, or extracurricular activities at the relic during March-April 2026. The findings show that Gò Đống Đa Relic has clear potential for traditional education, especially in stimulating students' interest in learning history, their sense of pride, and their gratitude toward predecessors. However, current activities still tend to rely on visits and one-way interpretation; age-appropriate learning materials, group tasks, learning products, and coordination mechanisms between schools and the relic management unit are not yet stable. On that basis, the article proposes an experiential traditional-education model organized through a before-during-after cycle, linking the visit route with task sheets, learning products, assessment rubrics, supporting digital tools, and feedback mechanisms for improvement. The model has practical significance for promoting the value of historical-cultural relics in general education and may serve as a reference for organizing heritage education activities at other urban relics.

Corresponding Author
Nguyen Thanh Loan

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I. INTRODUCTION

Historical-cultural relics are not only physical remains of the past but also educational environments in which collective memory, national identity, civic values, and cultural behavior are transmitted to younger generations. In contemporary education, especially in the context of competency-based reform, relics can become open learning spaces where students do not merely receive historical information but also observe, interact, reflect, and form attitudes toward heritage. This orientation is consistent with the 2018 General Education Curriculum, which emphasizes the development of learners' qualities and competencies through integrated, practical, and experiential activities (Ministry of Education and Training, 2018a). It is also aligned with the curriculum for experiential and career-oriented activities, in which students are expected to participate in real-life learning situations, connect school knowledge with social practice, and develop responsibility toward the community (Ministry of Education and Training, 2018b).

In Vietnam, the use of cultural heritage in education has been institutionally encouraged for more than a decade. Guideline No. 73/HD-BGDDT-BVHTTDL identifies cultural heritage as an important resource for teaching in general schools and continuing education centers, thereby providing a policy foundation for connecting schools with museums, relics, and local cultural spaces (Ministry of Education and Training & Ministry of Culture, Sports and Tourism, 2013). From this perspective, traditional education at relics should not be understood as a supplementary or ceremonial activity only; rather, it should be designed as a structured educational process with objectives, content, methods, learning tasks, and assessment.

Gò Đống Đa Relic in Hanoi is a typical historical-cultural site associated with the Ngọc Hồi – Đống Đa victory in the spring of Kỷ Dậu 1789 and the historical figure of Emperor Quang Trung – Nguyễn Huệ. According to the Department of Cultural Heritage (2026), Gò Đống Đa is a significant historical site connected with one of the most important victories in Vietnamese

history. The relic space includes the mound, the Quang Trung monument, the temple, reliefs, an exhibition house, and auxiliary facilities, creating favorable conditions for organizing commemoration, interpretation, field learning, and experiential activities. The People's Committee of Đống Đa Ward (2025a) also presents the site as an important cultural-historical destination of the locality. In addition, the relic was ranked as a special national relic under Decision No. 1820/QĐ-TTg, which further affirms its historical and cultural value at the national level (Prime Minister, 2018).

However, the educational potential of a relic does not automatically become educational effectiveness. Dewey (1938) argued that experience becomes meaningful only when it is connected with reflection and educational purpose. This view is particularly relevant to traditional education at Gò Đống Đa, where students may visit the site, listen to interpretation, and participate in commemorative rituals, but may not always have sufficient opportunities to ask questions, complete group tasks, create learning products, or connect what they experience with the curriculum. Therefore, the key issue is not whether Gò Đống Đa has educational value, but how such value can be transformed into an organized learning process.

This issue becomes more urgent in the current administrative and cultural-management context of Hanoi. The arrangement of commune-level administrative units in Hanoi in 2025 created new requirements for local governance, including the coordination of cultural, educational, and community resources (Standing Committee of the National Assembly, 2025). At the same time, the 2024 Law on Cultural Heritage emphasizes the protection, management, and promotion of heritage values, thereby requiring relic-based educational activities to balance two dimensions: preserving the integrity and solemnity of heritage spaces and promoting their social and educational functions (National Assembly, 2024).

From the above background, this article aims to propose a model for organizing traditional education activities at Gò Đống Đa Relic, Hanoi City, Vietnam. The model focuses on lower secondary students as the main pilot group, while also allowing adaptation for other educational levels and visitor groups. The central orientation is to move from "visiting a relic" to "learning at a relic" through a before–during–after activity cycle, station-based learning tasks, learning products, assessment rubrics, digital support tools, and a coordination mechanism between schools and the relic management unit.

II. THEORETICAL BACKGROUND AND RESEARCH METHODS

2.1. Theoretical background and analytical framework

The theoretical foundation of this study is built on three interrelated approaches: experiential learning, museum/relic-based education, and cultural heritage management oriented toward value promotion. Experiential learning theory provides the first foundation for designing traditional education activities at Gò Đống Đa. Kolb (1984) conceptualized learning as a process in which knowledge is created through the transformation of experience. In this sense, a visit to a relic should not stop at observation or listening; it should include concrete experience, reflective observation, conceptual understanding, and application. Applied to Gò Đống Đa, students need to observe the relic space, listen to historical interpretation, discuss guiding questions, produce learning outputs, and reflect on the meaning of patriotism, gratitude, and heritage preservation.

The second foundation comes from museum and heritage education studies. Ambrose and Paine (2018) emphasize that museums and heritage institutions need to organize their resources in ways that serve communication, learning, and public engagement. Hooper-Greenhill (2007) also argues that museums are educational institutions whose value is expressed through pedagogy, interpretation, and learning outcomes. Although Gò Đống Đa is a relic rather than a museum in the strict sense, its monument, temple, reliefs, exhibition house, and commemorative space can function as learning resources if they are connected with suitable educational tasks.

Falk and Dierking's contextual model of learning is useful for analyzing the educational experience at Gò Đống Đa. According to Falk and Dierking (2016), learning in museums is shaped by the interaction of personal, sociocultural, and physical contexts. In this study, the personal context refers to students' prior knowledge, emotions, and motivation; the sociocultural context refers to interaction among students, teachers, interpreters, and peers; and the physical context refers to the mound, monument, temple, reliefs, exhibition area, and movement route. If the activity focuses only on one-way interpretation, the educational experience may remain limited. Conversely, if each stop in the relic space is linked with observation questions, group tasks, and learning products, the physical space can be transformed into a vivid historical classroom.

Vietnamese studies on museum and relic education also support this orientation. Nguyen (2014) considers museums and relics as sources of inspiration for teaching and learning history among general education students. Nguyen (2016), when discussing educational activities at the Vietnam National Museum of History, shows that museum-based education can enhance historical understanding when activities are organized with appropriate content and methods. Similarly, Cao (2023) points out that educational work at the Museum of History and Culture, University of Social Sciences and Humanities, Vietnam National University Ho Chi Minh City, still requires stronger solutions in terms of content design, communication, and learner engagement. Le (2021) also stresses the need to develop experiential activities at the Vietnam National Museum of History, suggesting that heritage education should be more active, participatory, and learner-centered.

The third foundation is cultural heritage management. From this perspective, promoting the educational value of Gò Đống Đa must be closely connected with preserving its historical integrity, solemnity, and symbolic meaning. UNESCO (2013)

emphasizes that managing cultural heritage requires balancing conservation, use, community participation, and sustainable value promotion. ICOMOS (1999) similarly states that tourism and educational use at heritage places must respect cultural significance and avoid damaging the values that make the place meaningful. Therefore, experiential activities at Gò Đống Đa should not be organized as ordinary school games; instead, they must be designed with appropriate locations, duration, behavioral rules, content control, and respect for commemorative spaces.

In addition, the participatory approach is relevant to the proposed model. Simon (2010) argues that cultural institutions can become more meaningful when visitors are invited to participate, contribute, and create. Applied to traditional education, this means that students should not only listen to the story of Gò Đống Đa but also participate in constructing meaning through questions, group discussion, heritage diaries, posters, short interpretation scripts, or digital products. However, such participation must be guided and assessed to ensure historical accuracy and educational value.

Based on the above theoretical foundations, this article uses four groups of criteria to analyze traditional education activities at Gò Đống Đa Relic: awareness, attitude, skills, and behavior. Awareness refers to students' understanding of the Ngọc Hồi – Đống Đa victory, Emperor Quang Trung – Nguyễn Huệ, and the meaning of the relic. Attitude refers to interest, pride, gratitude, and respect for heritage. Skills include observation, note-taking, questioning, cooperation, presentation, and information processing. Behavior refers to civilized conduct, respect for commemorative space, environmental protection, and willingness to disseminate heritage values. This framework allows the study to move beyond measuring whether students "like" the visit and toward evaluating how relic-based activities contribute to educational outcomes.

2.2. Research methods

This study uses a mixed approach combining document analysis, questionnaire surveys, field observation, oriented interviews, and descriptive statistics. Document analysis was used to systematize theoretical literature on experiential learning, museum education, heritage management, and cultural communication, as well as policy documents related to general education, cultural heritage, and the use of heritage in schools. The legal and policy framework helped clarify why traditional education at Gò Đống Đa should be understood as both an educational activity and a cultural-management task.

The questionnaire survey was conducted with 240 lower secondary students who had participated in at least one learning, visiting, or extracurricular activity at Gò Đống Đa Relic. In addition, 15 teachers responsible for History, Literature, Civic Education/Local Education, or Experiential Activities were surveyed. The survey was conducted from March to April 2026 at Gò Đống Đa Relic and at four lower secondary schools whose students had joined activities at the relic. To ensure anonymity, the surveyed schools were coded when presenting the results.

The student questionnaire consisted of five groups of content: general information; forms of activities previously joined at the relic; evaluation of the learning experience using a five-point Likert scale; self-assessment of awareness before and after the activity; and proposals for renewing activity formats. The teacher questionnaire focused on the possibility of integrating Gò Đống Đa into the lower secondary curriculum, coordination conditions between schools and the relic management unit, learning materials, interpretation quality, student safety, the need for grade-based activity scripts, and the feasibility of maintaining a regular coordination mechanism.

Quantitative data were processed using descriptive statistics, including frequency, percentage, mean score, and standard deviation. The before–after awareness index was treated as students' perceived self-assessment, not as an objective knowledge-test result. Therefore, it was not interpreted as causal evidence. Field observation and oriented interviews were used as supplementary sources to explain the quantitative findings and identify practical management conditions necessary for the proposed organizational model.

III. RESEARCH FINDINGS

3.1. Current state of traditional education activities at Gò Đống Đa Relic

Survey results show that visiting and listening to interpretation is the most common activity at Gò Đống Đa Relic, selected by 223 out of 240 students, accounting for 92.9%. Incense offering/commemoration also had a high rate of 77.5%, reflecting the prominent role of ritual in educating attitudes, gratitude, and commemorative awareness. However, forms requiring students' active participation remained limited: group activities, games, or historical questions accounted for only 25.4%, while producing outputs after the visit accounted for 21.7%.

Students' evaluation of activities at the relic was fairly positive for indicators related to emotion and awareness. The mean score for pride and gratitude was 4.35/5; interest in learning history in the relic space reached 4.28/5; and better understanding of Emperor Quang Trung and the Ngọc Hồi - Đống Đa victory reached 4.21/5. Meanwhile, indicators related to opportunities to ask questions, group tasks, and supporting learning materials were considerably lower: opportunities to ask questions reached 3.36/5; clear group tasks or learning products reached 3.22/5; and supporting materials before and after the visit reached 3.18/5.

Students' self-assessment data show that the overall mean score for awareness increased from 2.94 before the activity to 4.16 after the activity, a difference of +1.22 points. Although this is only a self-assessment index, the result suggests that relic-based activities can generate positive changes in students' perceptions of historical understanding, the meaning of traditional education,

and responsibility for preserving the relic. The key issue is not that the relic lacks educational value, but that it needs to be better organized so that such value can be transformed into active learning experiences.

Teacher survey results reinforce the above assessment. Teachers rated the traditional education potential of Gò Đống Đa very highly, with a mean score of 4.67/5; compatibility with the 2018 General Education Curriculum reached 4.53/5; and the need for activity scripts, learning sheets, and rubrics reached 4.60/5. In contrast, age-appropriate learning materials reached only 3.07/5, the current level of interaction/experience reached 3.20/5, and the coordination mechanism between schools and the relic management unit reached 3.27/5. These are management bottlenecks that should be prioritized.

Table 1. Selected survey results as a basis for proposing the model

Data group	Typical indicator	Result	Implication for the model
Activity forms joined	Visiting and listening to interpretation	223/240; 92.9%	This is the most common form, but one-way reception should be avoided
Activity forms joined	Group activities, games/historical questions	61/240; 25.4%	Interaction by stations and group tasks should be increased
Student evaluation	The relic space creates pride and gratitude	Mean 4.35; SD 0.59	There is a basis for developing attitude education and traditional values
Student evaluation	Supporting learning materials before and after the visit	Mean 3.18; SD 0.88	Task sheets, guidance materials, and route maps should be standardized
Awareness self-assessment	Overall mean score before and after the activity	2.94 to 4.16; +1.22	A short knowledge check should be added to increase reliability
Teacher evaluation	Traditional education potential of Gò Đống Đa	Mean 4.67; SD 0.49	The relic has high potential for piloting the model
Teacher evaluation	Need for scripts, learning sheets, and rubrics	Mean 4.60; SD 0.51	A unified toolkit should be developed for schools and the relic

Source: Synthesized from the survey serving the study, 2026.

3.2. Model for organizing traditional education activities at Gò Đống Đa Relic

Based on the survey results and theoretical analysis, the article proposes a model for organizing experiential traditional education activities at Gò Đống Đa Relic, with a communicative name that can be used in schools: “A vivid history lesson at Gò Đống Đa.” The model is not merely a visit, but an organizational cycle comprising objectives, content, actors, process, learning materials, products, assessment, and improvement feedback.

The pre-activity stage plays the role of preparing students’ awareness and learning motivation. The school announces objectives, divides students into groups, distributes task sheets, provides brief introductory materials, and asks students to prepare questions about Emperor Quang Trung - Nguyễn Huệ, the Ngọc Hồi - Đống Đa victory, and appropriate behavior at the relic. This approach helps students come to the relic not as passive listeners, but as subjects with inquiry tasks.

The on-site stage is organized by stations, linking each stop with a learning task. The gate/entrance area is suitable for stabilizing the group, roll call, reminding students of rules, and identifying objectives. The Quang Trung monument station is used for interactive interpretation of the national hero’s image. The reliefs and exhibition house are suitable for observing documents, images, reliefs, or artifacts related to the Ngọc Hồi - Đống Đa victory and for completing timelines or mind maps. The temple of Emperor Quang Trung is suitable for commemorative rituals and education in gratitude. Group discussion areas should be arranged in appropriate places within the grounds so as not to affect sacred spaces.

The post-activity stage focuses on reflection and learning products. Students may create a poster introducing the relic, a timeline of the Ngọc Hồi - Đống Đa victory, a three-minute interpretation, a heritage diary, a one-minute short video, or a commitment to civilized behavior at the relic. Teachers use rubrics to assess products according to criteria such as content accuracy, ability to connect traditional values, presentation form, group collaboration, and messages about behavior toward heritage.

An important feature of the model is the principle of “task-based digitalization.” QR codes, short videos, digital maps, and online feedback forms are meaningful only when linked to specific learning operations such as observation, answering questions, comparing documents, or recording feedback. Technology does not replace direct experience at the relic; rather, it supports students in processing information and preserving learning evidence.

Table 2. Framework of the model for organizing traditional education activities at Gò Đống Đa Relic

Stage/stop	Organizational content	Product/evidence
Before the activity	Teachers introduce objectives, divide students into groups, distribute task sheets, and assign preparation questions about the Ngọc Hồi - Đống Đa victory	Group lists, task sheets, warm-up questions
Gate/entrance area	Stabilize the group, remind students of rules, introduce the overall relic space and the meaning of the learning visit	Activity diary, commitment to civilized behavior
Quang Trung Monument	Interactive interpretation of Emperor Quang Trung - Nguyễn Huệ; students answer short questions	Keywords about Quang Trung's qualities and historical role
Reliefs/exhibition house	Observe documents, images, reliefs, or artifacts related to the Ngọc Hồi - Đống Đa victory	Timeline, mind map, or station sheet
Temple of Emperor Quang Trung	Conduct commemorative rituals and discuss commemorative culture and responsibility for preserving the relic	Short message about gratitude and civic responsibility
After the activity	Discuss, complete learning products, give feedback on the experience, and propose improvements	Poster, interpretation, heritage diary, short video, feedback form

Source: Proposed by the author based on the research findings, 2026.

3.3. Implementation conditions and model governance

For the model to operate stably, the responsibilities of stakeholders must be clearly identified. The People's Committee of Đống Đa Ward plays a directing role, supports local coordination, and ensures order and a cultural environment. The management unit of Gò Đống Đa Relic prepares the visit route, arranges interpreters, provides rules, controls the accuracy of content, and stores feedback after the activity. Educational institutions prepare plans, manage students, divide groups, assign tasks, connect activities with the curriculum, and assess products. Subject teachers and experiential-activity teachers play key roles in designing task sheets, guiding reflection, and assessing products by rubrics.

The implementation roadmap should be designed in three steps. In 2026, the focus is on completing learning materials, task sheets, visit scripts, and piloting the model with several lower secondary schools. In 2027, the model should be expanded, teachers and interpreters trained, and digital tools such as QR codes, short videos, and learning maps developed. In 2028, the model should be reviewed, adjusted, and developed into a long-term coordination mechanism among the cultural sector, education sector, and local authorities.

Risk management is a necessary condition when organizing activities with students at a relic. Possible risks include oversized student groups, adverse weather, students separating from groups, difficult-to-understand interpretation, overuse of phones or QR codes, failure to collect products after the activity, inaccurate information in communication products, and health incidents. Control measures should be tied to specific procedures: dividing students into groups of 30-45, taking roll call at each station, identifying gathering points, regulating device-use timing, preparing a basic first-aid kit, and reviewing products before publication.

Table 3. Implementation roadmap and assurance mechanism for the model

Content	Implementation orientation	Expected results
Year 2026	Complete the learning-material package, task sheets, and visit scripts; pilot with 3-5 lower secondary schools	A booking process, sample material package, pilot report, and initial feedback are available
Year 2027	Expand the model; train teachers and interpreters; develop QR codes, short videos, and learning maps	The model is implemented regularly and digital materials support students
Year 2028	Conduct a final evaluation, adjust the model, and establish a long-term coordination mechanism	A complete model package is available and can be referenced by other historical relics
Monitoring indicators	Monitor participation scale, organizational quality, learning	Feedback data are available to

	outcomes, coordination level, and outreach impact	improve the model after each implementation
Risk management	Develop safety plans, group division, route control, roll call, device-use regulations, and incident response procedures	Activities take place safely, in accordance with rules, without affecting commemorative spaces

Source: Proposed by the author based on the research findings, 2026.

IV. DISCUSSION

The findings of this study reveal a clear contradiction in traditional education activities at Gò Đống Đa Relic: the relic has strong historical, symbolic, and educational value, but current organizational practices have not fully transformed that value into active and assessable learning experiences. Students reported high levels of pride, gratitude, and interest in learning history at the relic, yet indicators related to group tasks, opportunities to ask questions, supporting materials, and learning products remained lower. This result confirms the theoretical argument that experience alone is not sufficient; it becomes educational only when it is intentionally designed, guided, reflected upon, and assessed.

The proposed model therefore emphasizes a shift from “going to a relic” to “learning at a relic.” In the first approach, students mainly move through the site, listen to interpretation, and participate in rituals. In the second approach, they prepare questions before the visit, complete task sheets at different stations, interact with peers and teachers, create post-visit products, and receive feedback through rubrics. This shift is consistent with the learner-centered orientation in heritage and museum education, where students are treated as active participants rather than passive receivers of information.

From the perspective of cultural management, the model also contributes to improving the coordination mechanism between educational institutions and the relic management unit. If schools organize activities independently, they may lack accurate historical data, appropriate movement routes, and awareness of heritage-protection requirements. If the relic management unit organizes activities independently, the activity may remain at the level of general interpretation without close connection to curriculum objectives, grade-level needs, or assessment methods. Therefore, the proposed model requires a co-organizational structure: the relic provides space, historical content, interpretation, and heritage rules, while the school provides educational objectives, student management, learning tasks, and assessment.

The study also shows that traditional education at Gò Đống Đa should be designed with sensitivity to the specific nature of the site. This is not an ordinary outdoor classroom but a commemorative historical space. Therefore, interaction must be balanced with solemnity. Activities such as historical questions, group discussion, “students as young interpreters,” posters, heritage diaries, or short videos can be appropriate only when they are organized in suitable areas, under behavioral rules, and with content control. This requirement reflects the broader principle of heritage management: educational use must contribute to value promotion without weakening the dignity, integrity, and cultural significance of the relic.

Another important issue is the role of digital tools. The model does not propose digitalization for its own sake. Rather, QR codes, digital maps, short videos, and online feedback forms should be used according to the principle of “task-based digitalization.” This is consistent with Phuong’s (2025) view that digital preservation of Vietnamese cultural heritage offers opportunities but also faces limitations in terms of access, quality, and meaningful use. In the case of Gò Đống Đa, technology should support students in observing, answering questions, comparing information, recording products, and giving feedback; it should not replace direct experience with the relic space.

The communication and feedback dimension is also significant. Phuong and Lam (2025) emphasize the importance of evaluating cultural heritage communication based on local community feedback. Applied to Gò Đống Đa, each traditional education activity should generate feedback data from students, teachers, interpreters, and the relic management unit. These data can help improve visit routes, learning materials, interpretation methods, safety procedures, and post-activity products. Without feedback, activities may be repeated mechanically; with feedback, the model can become a continuous improvement process.

The findings also have implications for heritage identity and community attachment. Nguyen (2025) indicates that cultural heritage conservation awareness can be influenced by sustainable tourism and community-related factors in Hanoi. Vu and Nguyen (2026) further highlight the relationship between heritage memory, identity, and residents’ attachment to place. Although this study focuses on students rather than tourists or local residents, the logic is similar: when learners interact meaningfully with heritage, they may develop a stronger sense of historical memory, cultural pride, and responsibility toward preservation. Therefore, traditional education at Gò Đống Đa should not only transmit historical facts but also cultivate emotional and civic connections with the relic.

At the practical level, the proposed model may serve as a reference for other urban historical relics in Hanoi and Vietnam. Many relics face similar challenges: they have rich historical value but limited educational materials, insufficient interaction, unstable coordination with schools, and weak post-activity assessment. The Gò Đống Đa model suggests that relic-based education should include at least six components: clear objectives, grade-appropriate learning materials, station-based tasks,

learning products, assessment rubrics, and feedback mechanisms. These components can help transform traditional education from isolated visits into a repeatable and manageable educational process.

Nevertheless, this study has several limitations. First, the survey sample included students and teachers who had already participated in activities at Gò Đống Đa, so the results should not be generalized to all lower secondary students in Hanoi. Second, the before–after awareness change was based on self-assessment rather than an objective knowledge test. Third, the model was proposed on the basis of survey data, field observation, and practical analysis, but its long-term effectiveness still needs to be tested through pilot implementation. Future studies should add short knowledge tests, compare different activity formats, examine differences by grade level, and assess whether learning products reflect real changes in awareness, attitude, skills, and behavior.

In summary, the discussion confirms that Gò Đống Đa Relic has strong potential to become an open learning environment for traditional education. However, this potential can only be realized when the activity is managed as a complete educational process. The proposed before–during–after model, combined with station-based learning, task sheets, learning products, rubrics, digital support, and feedback mechanisms, provides a practical way to connect heritage value promotion with the requirements of general education and cultural management.

V. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

This article has transformed the content of the project on organizing traditional education activities at Gò Đống Đa Relic into an applied research model in the field of cultural management. The results show that Gò Đống Đa has outstanding potential for educating patriotism, independence, gratitude toward predecessors, and awareness of heritage preservation among general education students. However, to promote educational effectiveness, relic-based activities need to move beyond forms dominated by visits and one-way interpretation.

The proposed model is based on a before-during-after activity cycle, in which students prepare questions, participate in a station-based route at the relic, complete task sheets, create learning products, and are assessed by rubrics. The model also emphasizes coordination among schools, the relic management unit, local authorities, and support forces, while requiring risk management, control of historical accuracy, preservation of solemnity, and technology use according to the principle of “task-based digitalization.”

The significance of the model lies not only in improving the quality of a particular extracurricular activity, but also in its ability to turn the relic into an open learning environment where heritage values are transformed into learners’ awareness, attitudes, skills, and behaviors. This approach is consistent with current requirements for promoting the value of cultural heritage in education.

5.2. Policy and practical recommendations

First, the traditional education learning-material package for Gò Đống Đa Relic should be standardized by grade level. The package should include introductory materials, a visit-route map, station-based task sheets, observation questions, product-assessment rubrics, feedback forms, and suggestions for post-activity products. Materials should be reviewed for historical accuracy and linguistically adjusted to suit lower secondary students.

Second, a regular coordination process between educational institutions and the relic management unit should be established. The process should include the following steps: booking the visit, agreeing on objectives, confirming the number of students, dividing groups, preparing interpretation, organizing the route-based activity, collecting products/feedback forms, and holding a post-activity review meeting. Each learning session at the relic should have minimum documentation to ensure accountability and generate data for improvement.

Third, teachers and interpreters should be trained in skills for organizing learning at relics. Training content should include not only historical knowledge but also questioning techniques, student group management, short discussion facilitation, guidance on learning products, use of QR codes/digital maps, and handling situations in the relic space.

Fourth, the model should be piloted in the first year, periodically evaluated, and adjusted before scaling. Evaluation should combine multiple sources of evidence such as feedback forms, learning products, behavioral observation, short tests, teachers’ comments, and opinions from the relic management unit. Based on pilot results, the model can be refined for application to other historical-cultural relics in Hanoi.

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