

CULTURAL VALUES OF DUONG LAM ANCIENT VILLAGE IN HANOI, VIETNAM – FACTS, CONSERVATION, AND DEVELOPMENT

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ARTICLE INFO	ABSTRACT
Received: 22/11/2021 Revised: 09/3/2022 Published: 09/3/2022	This article examines two major cultural values of Duong Lam Ancient Village, including material culture and spiritual culture. The author provided the findings of fieldwork and relied on techniques of qualitative methods, such as participant observation, deep interview, and data collection, to recognize the fact of the cultural heritage of Duong Lam Ancient Village. In common with the reality, the author puts stress on four solutions to promote all cultural values of this village. First, villagers are expected to raise their awareness of self-protecting all traditional customs and rituals in order to promote family culture and village culture in Duong Lam village. Second, the quality of tangible heritage should be improved based on the cooperation of authority. Third, villagers should combine an agriculture-based economy with tourism to promote Duong Lam and boost the local economy. Last, new conventions are suggested to manage Duong Lam's heritage more effectively in the future.
KEYWORDS	
Duong Lam Ancient Village	
Cultural values	
Hanoi	
Cultural heritage	
Conservation and Development	

CÁC GIÁ TRỊ VĂN HÓA CỦA LÀNG CỔ ĐƯỜNG LÂM (HÀ NỘI, VIỆT NAM) - THỰC TRẠNG, BẢO TỒN, VÀ PHÁT TRIỂN

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THÔNG TIN BÀI BÁO	TÓM TẮT
Ngày nhận bài: 22/11/2021 Ngày hoàn thiện: 09/3/2022 Ngày đăng: 09/3/2022	Bài viết này nghiên cứu hai giá trị văn hóa lớn của Làng cổ Đường Lâm bao gồm văn hóa vật chất và văn hóa tinh thần. Tác giả đã cung cấp các kết quả điều tra thực địa và dựa trên các kỹ thuật của phương pháp định tính, bao gồm quan sát tham dự, phỏng vấn sâu và thu thập dữ liệu để chỉ ra thực trạng về di sản văn hóa Làng cổ Đường Lâm. Cùng với đó, tác giả đề xuất 4 giải pháp chính nhằm phát huy mọi giá trị văn hóa của di sản văn hóa này. Trước tiên, người dân cần phải nâng cao ý thức tự giác bảo vệ mọi phong tục, nghi lễ truyền thống nhằm phát huy văn hóa gia đình, văn hóa xóm làng ở Đường Lâm. Thứ hai, chất lượng của di sản vật thể cần được cải thiện dựa trên sự hợp tác của chính quyền địa phương. Thứ ba, người dân nên kết hợp kinh tế dựa vào nông nghiệp với du lịch để quảng bá di sản Đường Lâm và thúc đẩy kinh tế địa phương. Cuối cùng, các quy ước mới được ban hành để quản lý di sản Đường Lâm hiệu quả hơn trong tương lai.
TỪ KHÓA	
Làng cổ Đường Lâm	
Giá trị văn hóa	
Hà Nội	
Di sản văn hóa	
Bảo tồn và Phát triển	

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1. Introduction

A village is a fundamental unit of traditional Vietnamese society. Historically, the earliest state of Vietnam was established by the convergence of various small villages. It is considered that the Vietnamese village is a social institution of the Vietnamese. All Vietnamese villages are highly public and autonomous. A village includes a commune organization, occupants, religious places, families, and festivals. Nowadays, Vietnamese villages are experiencing a significant transformation from ancient villages to *New rural village* (Nông thôn mới). As a result, the preservation of ancient villages in Vietnam is urgent to retain the traditional positive values of the Vietnamese in the context of industrialization and modernization. Theoretically, the culture of the village is very specific and well-preserved in a community to make a difference from other villages in a nation. Besides, the village's culture can be evaluated based on two factors: material culture and spiritual culture. Particularly, material culture includes the cultural space and infrastructure of a village, while spiritual culture contains commune organization, conventional behavior, and religious practice of a village.

Duong Lam Ancient Village is one of the most prominent tourist places in the Hanoi capital, Vietnam. Depended on the archaeological discovery, Vietnamese people resided in this place 4000 years ago. The ancient name of Duong Lam is Ke Mía (a well-known place for sugarcane). This village contains nine villages, included Mong Phu, Cam Lam, Cam Thung, Doai Giap, Dong Sang, Ha Tan, Hung Thinh, Phu Khang, and Van Mieu [1, p. 9] and now, it municipally belongs to Son Tay borough, 50 kilometers far from Hanoi downtown. Despite the considerable historical change, Duong Lam Ancient Village still retains conspicuous characteristics of ancient Vietnamese villages, so that this place was rewarded “Historical and Cultural Heritage of Vietnam” in 2006. After the fact-findings of the author, it is pressing that Duong Lam Ancient Village has a variety of benefits, yet it is also confronting some disadvantages in the sustainable preservation of the national cultural heritage of Vietnam. Thereby, this article demonstrates Duong Lam Ancient Village and proposes some key solutions to help the authority overcome disadvantages to develop potential tourism of this village in the future.

About Literature review, experts and the author pay scholarly attention to academic research and a long-term project of Duong Lam Ancient Village. People Committee of Ha Tay province and Vietnam Academy of Social science released their conference proceeding titled “Preserve, revamp, and construct a historical and cultural area of Duong Lam” in 2005. This book consists of 25 research papers and reports concerning the history and culture of Duong Lam Ancient Village. The author paid attention to Chapter 2 of this proceeding, which included various articles related to the fact and preservation issues of Duong Lam Village and its developmental orientation [2]. Sporadically, some authors released their reports in the Journal of Cultural Heritage from 2005 to 2006. Dang Bang and his article “Duong Lam Ancient Village – a perspective of cultural heritage” in the *Journal of Cultural Heritage* in 2005 generalized a process of research fact of Duong Lam and mentioned a future scheme of Duong Lam Ancient Village for development [3]. Phung Van Thiep proposed some solutions for the development of Duong Lam Ancient Village in his article named “Ancient Vietnamese village: Duong Lam – tradition and modernity”. He assessed the authority's achievements in the preservation and its attempt to tackle problems of this village in the context of urbanization and negative influences of the market economy in Vietnam [4]. In addition, Dang Van Tu, in his article “Preservation and Cultural heritage development of ancient villages in Duong Lam,” supposed that it was crucial to conserve the tangible and intangible cultural heritage of Duong Lam and aim to build a friendly ecological environment and new cultural works [5].

Recently, more and more researchers have paid heed to the sustainable development of Duong Lam Ancient Village. Duyen Can and Vu Ngo approached this issue via theories of creative tourism. Thanks to a comparison between creative and conventional tourism, it is indispensable that Duong Lam Ancient Village is likely to apply creative tourism to boost their attraction and

earn a better revenue through this tourism method. Two authors of this article also propose some recommendations for the creative tourism of Duong Lam in the future [6]. Meanwhile, Nguyen Thi Phuong Anh put stress on the role of cultural resource and economic development in ancient Vietnamese villages – a case study of Duong Lam village, Hanoi. She supposed that Duong Lam is offering traditional experiences and introduces various modern services to tourists. Also, it is stated that the cultural product of Duong Lam village is likely to become a potential economic benefit for local development [7].

Besides, board view of Vietnamese village culture is instrumental in clarifying the role of historical and cultural factors for Duong Lam's preservation. Bui Xuan Dinh in "Characteristics of architectural space in traditional Vietnamese village in the north of Vietnam" asserted his academic centrality in village structure and its correlation among elements of a village, including material and spiritual places [8]. Meanwhile, Vu Ngoc Khanh (2018) put stress on the role of village culture in spiritual space preservation in order to deeping a sense of traditional values, which is considered to be a provenance of modern Vietnamese culture in his book named "Village culture in Vietnam" [9]. Likewise, Ngo Thi Phuong Lan and Nguyen Ngoc Tho embraced the values of spiritual space in cultural atmosphere of ancient villages in a paper entitled "Continuity and transformation of rural communal temples in Vietnam: A case study of Tân Chánh village, Long An province". Despite researching a case study of a southern Vietnamese province, the authors stated that the communal yard is absolutely crucial to offer a large space for communities and a central place of village god, who always patronizes the life of villagers and offers them bonanza in an agricultural society [10]. Additionally, Nguyen Duong Binh made an attempt to recall the annals of history of Duong Lam village through its social organization. This research paper fostered an awareness of very specific paradigm of traditional societies in Vietnam and the paper is instrumental in stabilizing current social structure of Duong Lam ancient village relied on traditional conventions and customs [11]. Thereby, the existing heritages of Duong Lam encouraged Pham Thi Thanh Huyen to seek solutions for a comprehensive solution to retain both material and spiritual culture and give the local tourism a hand to boost revenue and attractions. The thesis was well-conducted with interesting figures collected over the course of individual internship [12]. Generally, recent researches prove that Duong Lam Ancient Village and its issues have become pressing and affairs in conservation and sustainable development need tackling in order to effectively manage and promote all values of heritages. This article absorbed all research results of previous researches but updating new facts of Duong Lam Ancient Village and proposed new solutions for Duong Lam village's future development.

2. Research methods

The author of this paper applied the qualitative method to textually analyze relevant documents of Duong Lam Ancient Village. Meanwhile, the author had an immersion to implement the method of participant observation to eye-witness all tangible and intangible culture of Duong Lam Ancient Village on fieldwork in this village in July 2020. After the fact-finding, the author collected some analyzed data to assess the potential development of culture in Duong Lam village in the future.

Additionally, the paper mainly employs Cultural Studies methods to typify two cultural values of Duong Lam village, including material culture and spiritual culture, in the preservation and inheritance of villagers. Besides, the author applies interdisciplinary methods, namely, the historical method to depict historical features of cultural heritages in Duong Lam Ancient Village. Also, the author relies on the approach of Area studies, which plays a vital role in highlighting the special characteristic of traditional Vietnamese villages in the Red River Delta in comparison with other types of villages in Central and Southern Vietnam. Simultaneously, this approach allows the author to view this ancient village in a flexible structure of cultural space and the correlation between material and spiritual culture in a specific rural area of Northern Vietnam.

3. Results and Discussion

3.1. Material culture

The *Cổng làng* (village gate) is the first place where visitors and alien people approach the village. The gate of village geographical marks the demarcation of each village in a specific region. Village gate is easily findable in the majority of Northern villages due to the long-lasting existence of old villages in the agricultural civilization. Bui Xuan Dinh (2020) supposed that all agriculture-based communities limited their residential space by a village gate, which is considered as a core material structure of a Vietnamese village [8, p. 26]. Village Gate in history is very simple, which is built by either brick or rocks. However, the size of the village gate unveils the position of the village in Vietnamese society. Duong Lam village has a village gate named Mong Phu. This village was built based on architectural principles of roof and gate. The roof of the village gate has been created by tile. There is a couplet that demonstrates the date of village establishment and the tradition of Duong Lam village under the roof.

Figure 1 demonstrates the current situation of Duong Lam Village gate. The gate located in Mong Phu village faces East – the direction in which life and new things began. The people in the hamlet chose an ideal location to construct this gate. Although the village gate was erected in the reign of King Le Than Tong (1553) in the form of *Thương gia hạ môn*. The gate was roofed with tiles, and the gate's architecture was similar to that of other ancient gates. In the past, the gate was only wide enough for some peasants to take a rest. It can be said that the gate separates the working space outside from the living space inside. It is still well-preserved thanks to the role of local residents and conservation plans of local authority and this village gate represents the traditional entrance of Vietnamese villages in history and symbolizes the picture of Duong Lam Ancient Village for visitors and arouse the awareness of the traditional culture of the Vietnamese. This gate linked the lake to the right, and immense paddy fields behind it contributing to creating a special characteristic of cultural space in Vietnamese culture.

Besides, the *Đình làng* (communal yard) is the place where eye-witness all the village's festivals and annual cultural events. According to Nguyen Ngoc Tho & Ngo Thi Phuong Lan (2021), Vietnamese communal yards were principally established with two major functions, including a state-patronized institution to organize and control the village politically and culturally and a place of worship of village deities and meritorious predecessors [10, p. 249]. Meanwhile, Vu Ngoc Khanh (2018) assumes that a communal yard is a cultural gathering, and this characteristic consists of scene and architecture, festival, and public meetings [9, pp. 95-104]. Thus it is stated that a communal yard contains both the materialistic and spiritual values of a village. Particularly, the architecture and design of a communal yard divulge the village's history, and this place is a venue where all administrative and cultural events are held for all villagers. Mong Phu communal yard is an archetype that has been well-preserved in all villages in the Red River Delta.



Figure 1. Duong Lam village gate
(Source: Author, July 21, 2020)



Figure 2. Duong Lam communal yard
(Source: Author, July 21, 2020)

The architecture of the Mong Phu communal yard is heavily influenced by pagodas, but this construction has some conspicuous distinguishing features. Historically, this communal house was constructed in the period of the Later Le dynasty and served for worshipping *Son Thánh* or *Son Tinh* (Tan Vien God) who is one of *Tứ bất tử* (The Four Immortals) in traditional Vietnamese mythology.

Figure 2 reveals that Mong Phu communal yard is located in the highest position of Duong Lam village. There is a small house named *Xích hậu* on the left of the communal yard, which is a parlor to welcome all visitors and the elder prior to a festival of the village. Additionally, Mong Phu communal yard possesses *Nhà Tả Mạc* (a left house) and *Nhà hữu mạc* (a right house). The left house functions ancestor and defuncted family worshipping, and the right house have a purpose of praying *Quan Công* (God) who protects the village from the nadir and blesses villagers [1, p. 18]. The central communal house was designed by *Năm gian hai chái* (five compartments and two lean-tos). *Hậu cung/ Đình trong* (Behind communal house) is a house own three compartments. The Mong Phu communal house right now is preserving seventeen ordinations, palanquins, bowls, wooden sacrifices, ceramics, diaphragms, couplets, hammock doors. It is indicated that the Mong Phu communal house and yard reflect both the materialistic and spiritual life of villagers very well. This place partially implied that Vietnamese people in Duong Lam still maintain their belief in the supreme power of God and ancestor to patronize villagers for abundant crops and happy life. It is an example of the spiritual life of traditional Vietnamese people in an agricultural society in Southeast Asia.

Most prominently, a system of well-preserved ancient houses of Duong Lam is highly attractive to both domestic and foreign visitors. It is estimated that there are more than 900 ancient houses in Duong Lam village, and most of them were erected approximately 300 to 400 years ago. Thereby, there is no denying that Duong Lam ancient village represents relics of ancient Vietnamese villages, which are experiencing a decline due to the modernization and industrialization in Vietnam.



Figure 3. A yard of an ancient house in Duong Lam village (Source: Author, July 21, 2020)



Figure 4. A typical old house in Duong Lam ancient village (Source: Author, July 21, 2020)

Figure 3 and Figure 4 depicts the fact of house structure in Duong Lam Ancient village nowadays. These ancient houses were built three centuries ago, yet it still typifies an archetype of Vietnamese housing space in Vietnamese history. A traditional house of the Vietnamese includes a large yard where family members benefit from relaxing, playing and drying agricultural products after harvest. Nowadays, villagers take advantage of this space to put big jars in order to contain either water or sauce produced by glutinous rice. The sun makes jars of sauce become hot, and it becomes delicious. An ancient house of Duong Lam village is a combination between wood and laterite. The majority of housing designs is *Ba gian hai chái* (three compartments and two lean-tos). The main compartment is a worshipping place which is deemed to be an influential place of the family, and they

usually practice Vietnamese folk every family occasion as well as big occasions such as wedding and funeral. This space reveals the role of ancestor worshipping in spiritual life of the Vietnamese. The living room is in front of the holy place and consists of tables and chairs, mahogany; the carvings are still preserved with the landscape areas showing the habits of the older people.

3.2. Spiritual culture

The first aspect of the spiritual culture of Duong Lam village is a reclamation of religious life in the Duong Lam community. According to Durkheim, he proposed that religion includes three major functions in society: it provides social cohesion to help maintain social solidarity through shared rituals and beliefs, social control to enforce religious-based morals and norms to help maintain conformity and control in society, and it offers meaning and purpose to answer any existential questions [13]. This definition is very accurate in reflecting the correlation between people and community through the role of religion. Vietnam is a country that attaches to the traditional agricultural society early forms a perception regarding the relationship between Gods and people. The regular worshipping of people shows their homage to Gods and their ancestor who is protégé for their harvests, crops, and wealthy life. Hence, Duong Lam villagers have a deep-rooted awareness of the role of traditional belief in their life, so they annually organize major festivals to fulfill their wishes. Noticeably, Duong Lam villagers are accustomed to conserving rituals of ancestor worshipping in the latest month of a year to arouse the awareness of completion before New Year Eve. The patriarchy plays a key role in taking care of all family occasions, including weddings, funerals, and death anniversaries in a family [11, p. 18]. Regarding common occasions of the village, Duong Lam villagers yearly organize Tan Vien God Festival from the 4th to the 10th day of January in the lunar year, after the New Year Eve. Every year, villagers elect a family playing the role of organizer, and the elder takes responsibility for celebrants. There are at least 15 elders dressing in traditional clothing up to pray for bonanza, fruitful harvests, and happy life. The offerings include glutinous rice, *chè kho* (steamed sweet soup), and boiled chicken. This festival demonstrates that Duong Lam villagers are still retaining positive cultural values of their spiritual life and reflects a characteristic of community in the traditional culture of Vietnamese villages.

In addition, the spiritual life of Duong Lam villagers is exhibited through a system of religious facilities in the village. Pagoda is an indispensable place in a village. It is understandable that the power of Buddhism, which adopts the Vietnamese's spiritual life, easily surpasses bamboo hedge to approach villagers, so that most Vietnamese villages possess at least one pagoda for local rituals. For example, Mia pagoda is the most important place in Duong Lam village. It was built in the early 17th century and is located on the side of a laterite hill in the middle of Dong Sang hamlet. It indicates that Buddhism penetrated the spiritual life of Duong Lam villagers and harmonized local beliefs to satisfy the religious demands of residents. The pagoda structure was built in the form of *Nội công ngoại quốc* consisting of the three-door gate, the main sanctuary and the ancestor-worshipping house. In front of the pagoda are an ancient banyan tree and a beautiful tower. This pagoda contains seventeen compartments and various valuable worshipping artifacts, including Guanyin Buddha and Arhat statues which praises the good virtues and knowledge and intelligence of the Vietnamese. This pagoda plays a vital role in preserving folk-culture items and satisfying villagers' demands in worshipping and paying homage to Buddha and other Gods of the village. Dang Bang (2018) assumes that the Mia pagoda is a center of religious harmonization because it has different beliefs prayed: Mahayana Buddhism and Vietnamese Mother worshipping [1, p. 33]. Besides, Duong Lam villagers constructed temples to merit historical characters who significantly contributed to the tradition of the country and village. Duong Lam ancient village has Ngo Quyen temple and mausoleum and Phung Hung temple. These religious places show villagers' gratitude to Vietnamese heroes and keep this feature as a core value of the spiritual values of Vietnamese culture.

Besides, Duong Lam has a Catholic Church in the center of the village.



Figure 3. Duong Lam Catholic Church (Source: Author, July 21, 2020)

Figure 5 depicts the precinct of the only Catholic church in Duong Lam province, which becomes a feature of foreign culture in the cultural space of the Vietnamese village. Catholic congregation was established in 1912 and had 60 Catholic households, and the current number of families is 60 [1, p. 22]. The Catholic church was erected in 1953 and patronized by Jesuit patron saint. According to a Catholic villager: “*Catholic congregation self-manages its all activities. We have about 150 Catholics in this village. Only Mong Phu ward owns a church, and Fathers usually goes to church on Wednesday and Saturday evening for holy days. The bell rings every 12.00 p.m and 7 p.m.*” (Male, 54 years old, Mong Phu ward, Son Tay borough, Hanoi, Vietnam, July 21, 2020). The appearance of a Catholic church in the cultural space of Duong Lam village contributes to diversifying the local culture of an ancient village and enhancing solidarity among villagers in common events of the village.

Art performance is one of the prominent features of intangible culture in Duong Lam Ancient Village, and it is like an invisible string that seizes the soul of the villagers. Every occasion of Lunar New Year, folk games includes chess, cockfighting, and blindfolding encourage the solidarity of villagers and demonstrate traditional village culture in the context of modern society. Besides, lullabies in Duong Lam village are well-preserved, and children usually adapt to the rhythm and content of the song. Through those lullabies, parents want to tell their children about the traditional cultural values of the ancient village and raise their awareness about preserving what their ancestors left to them. However, in fact, the organization of cultural events and folk culture preservation of Duong Lam Ancient Village is facing various difficulties now. This viewpoint will be further analyzed in Discussion.

3.3. Discussion

Cultural heritage is seen in many places as an economic savior upon which tourism should always be based. Regardless of motive, however, conservation of the historic environment and living culture is critical in today’s rapidly modernizing world [14, p. 20]. Protecting cultural heritage, both tangible and intangible heritage, play a key role in respecting the values of history and taking great advantage of conservation to promote tourism and stimulate the local economy. Protecting the cultural heritage of Duong Lam village is very important because this village is prominent for visitors and citizens to get a deeper understanding of traditional culture and national history. Unfortunately, Duong Lam could not have highly attracted the significant number of tourists to call on this town, although this site experienced a gradual increase those years.

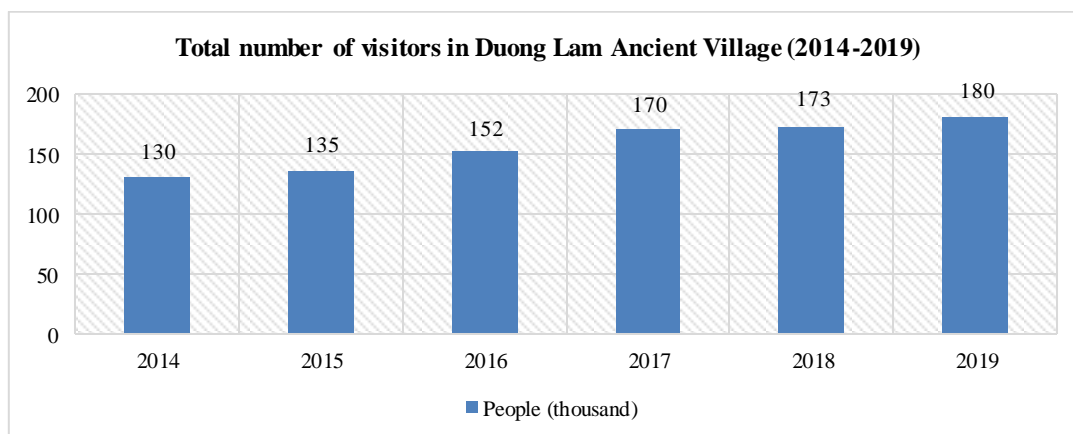


Figure 4. Total number of visitors in Duong Lam Ancient Village (2014-2019) [12, p. 40]

Figure 6 reveals that the number of Duong Lam visitors has been increasing since 2014, and this number is prophesied to soar in the future. However, most visitors that came to this village only satisfied their curiosity or a cursory visit instead of being deeply interested in all aspects of this village. Compared to other destinations of Hanoi capital, Duong Lam village does not have a predominant role in interesting potential tourists because it locates pretty far from the downtown, and the power of tourism and promotion is not obligating enough to make a touristic decision. Besides, the stagnant local service is hampering the development of all advantages of Duong Lam village for its improvement. As a result, some recommendations are needed to promote all developmental potentials of Duong Lam village in its future.

First and foremost, Duong Lam authority should encourage its villagers to self-protect all traditional customs and rituals in order to promote family culture in Duong Lam village. In comparison with other types of traditional Vietnamese villages in Central and Southern Vietnam, Duong Lam Ancient Village is a “close” village which helped villagers protect their cultural values successfully in history. In addition, the role of family, kinship and paternal hierarchy in a family positively affects inner culture conservation. The exist of family genealogy and traditional conventions become ties among family members and villagers. This special feature of Northern village significantly contributed to keeping the village from the loss of traditional culture which must be preserved in the level of a nuclear family. In fact, the disoriented development of tourism and modern life are likely to cause a decline of core values in tradition. While family culture contains fundamental principles of traditional Vietnamese culture, the pervasion of pragmatic culture is forecasted to trigger negative effects of development. The loss of traditional rituals and individualism and selfish, pragmatic lifestyle will pose a threat to the cultural protection of Duong Lam village. As a result, Duong Lam villagers are suggested to rigorously conform to new conventions in the context of *Nông thôn mới* program (New agricultural society) to build a new cultural village that satisfies national criteria. The authority should pay much attention to all cultural activities of Duong Lam and negate cultural policies to conserve traditional cultural traits in the new context. For example, the Management Board of Duong Lam should cooperate with residents to annually organize big cultural events in the village and be concerned about the spiritual life of people, both Buddhists and Catholics, in their country. Therefore, it contributes to preserving and enhancing positive values of culture and local solidarity which is considered as a core value of community trait in village culture.

Above and beyond, villagers and managers must take responsibility of protecting categories of folk culture in Duong Lam Ancient Village. The folk culture of Vietnamese history is an intangible heritage because it contains all non-verbal cultural and historical lessons and regulations of a village and a nation. Vietnamese Folk culture may be well-established in the Red

River Civilization and written and well-preserved in the Dai Viet civilization. Commoners are key people who widely spread and educate other people via this source. Folk culture of Duong Lam villagers consists of verses, written inscriptions and folk songs, and their content unveils the prehistoric past and tradition of Duong Lam village. There is no denying that the role of folk culture of Duong Lam village is very important, because we can re-live our past again and realize many aspects of our evolution through the ages, they are traditional values of an agriculture-based society and its presence in the contemporary world. Nowadays, managers of Duong Lam the Management Board have a proclivity of conserving only tangible heritages in the absence of appropriate policies to protect the intangible heritage of this village. In May 2021, the Board intended to organize a cultural event to enact the cultural space of Duong Lam village. It was estimated to have more 10 stalls exhibited to promote local culinary culture, custom culture as well as performing art programs to introduce traditional Vietnamese village culture to visitors [15]. However, this event was postponed due to the context of the COVID-19 pandemic. Despite experiencing this situation, this intention of the Board needs appreciating because it is deemed to be the first event of the Board in an attempt to fully visualize the traditional culture and society of Duong Lam village, which represents the agriculture-based culture of the Vietnamese in history. It is crucial that there will be more and more cultural events organized in the future because this aspect is still improperly underfunded. The neglect of policymakers and Culture Managers are subject to the loss of traditional folk music, verse, lullabies which function folk culture of Duong Lam Ancient Village. According to Kristin Kuutma, Folklore traditions are perceived as the impersonation of that unaltered, stable and desirable "lost world" that are documented and deposited in archives in their authentic original form [16, p. 20]. The loss of folk culture in the contemporary world is inevitable as a consequence of modern culture prevalence and under preserving attitude of the current generation. In Duong Lam village, the issue of folk culture preservation is essential in an all-inclusive plan of conservation. Thanks to the role of "Historical and Cultural Heritage of Vietnam", Duong Lam Ancient Village can be seen as a vanguard in order to conserve traditional Vietnamese culture in the country. The local authority and the Board must approach the experiences of villagers and exploit their local knowledge to collect traditional poetry, rhymes, couplets, folk songs, folk songs, write and systematize them. After this process, the Ministry of Culture, Sport, Tourism must closely link the Management Board of Duong Lam Ancient Village to print books and leaflets to promote this literature source among Duong Lam villagers and propagate them to visitors and researchers who will pay their attention to history and culture of this ancient village. Additionally, it is imperative that the Management Board organize more and more cultural events to exhibit folk culture via weekly or monthly art performances and exhibitions to raise awareness of tourists and residents in the necessary issue of folk culture conservation and satisfy their demands in enjoying the art.

Besides, the Management Board of Duong Lam village needs to closely cooperate with the Hanoi Department of Culture, Sport, and Tourism in order to revamp all deteriorated houses and categories of Duong Lam village. Duong Lam households, in fact, are facing poor conditions of housing place because various parts of the house are not solid enough to protect the household from potential dangers. According to Chakravarti, residents are likely to disassemble structures to acquire building materials and use artefacts for replacement [17, p. 192]. In the case study of Duong Lam ancient village, the villagers will find a temporary solution for any damage in their house in the absence of pondering upon further plans for local conservation. A handful of residents wonder whether they benefit from the cultural heritage, but they must face various daily challenges in prior. Meanwhile, the Management Board hopes that some most centuries-old houses need to preserve their status quo, which is likely to cause a great deal of conflict between preservation and development. In addition, the allocation of the local authority is inappropriate to a long-term plan of Duong Lam. While invested 78 VND billion for local education and 75 VND billion for agricultural infrastructure [18], the budget for cultural heritage preservation is

obviously insufficient for Duong Lam so as to reconstruct the system of ancient houses. According to Henson, the lack of funding or improper investment is a problematic issue to the authority who is in charge of overseeing heritage and hinders all endeavors of heritage conservation [19, p. 110]. Thus, the authority is recommended to redistribute money source to refurbish all deteriorating accommodation to secure owners, and public fundings should be applied to dismantle obstructions in linking between the authority and villagers as well as improve other categories, such as the system of electricity, village roads, and facilities in order to both improve life quality of resident and arouse tourists' interest in visiting this site in the future. In this situation, experts of traditional architecture should be appointed to consult with the management board for the calculation of sustainable development and landscape protection. When reconstructing houses, it is valuable that the authority should sponsor compensation for residents who significantly suffered from dilapidation of heritage. A proper investment is likely to encourage the household's soul and make room for tourism development because it encourages the owner to join tourism and services and leads to potential economic thriving in Duong Lam village. This opinion will be overhauled in the subsequent suggestions.

In addition, the paradigm of heritage tourism is expected to bring great advantages to Duong Lam ancient village in the future. On the other hand, it is noticeable that Duong Lam villagers should combine all their advantages in both agriculture and tourism to promote heritage tourism in their hometown. Heritage tourism can be seen as a type of tourism that primarily relies on the advantages of available heritages. Local people and authorities can take great benefits from heritage to boost the local economy and promote the image of tourism places to visitors and potential tourists. When discovering village culture, it is crucial that all aspects of the village economy be examined. The origin of the Vietnamese village economy has a provenance of Southeast Asia agricultural civilization, which is attached to farming and breeding. Despite the thriving economy of Doi Moi, history proves that Vietnam's economy is intrinsically agriculture-based economy and the government intends to build it to become a very modern agriculture-based economy of Southeast Asia. In the case study of Duong Lam village, it is suggested that it needs to enhance its advantages in agriculture and accompanying tourism perfectly. For example, the agricultural landscape should be retained well, and all peasants can both do farming and greatly benefit from the material heritage of their country. Nowadays, some households in Duong Lam village are trying to intensively apply the farming-tourism model to improve household revenue. Duong Lam is, in fact, confronting an intractable problem that villagers are not adept in running a business in the tourism or have poor performance of management in tourism. The percentage of household business is very humble while the cultural heritage of Duong Lam is underexploited. As a result, households in conjunction with the local authority's allowance should reach furtherance of tourism project for Duong Lam ancient village. The authority is suggested to build a web of tourism destinations of Duong Lam village, which links material heritages to spiritual heritage. It is advised that a system of resorts, villas, and hotels be enclosed in Duong Lam for tourists to linger and rest after individuals' excursions. However, all buildings should conform to the landscape structure of Duong Lam to protect greenery space for the ancient village. Besides, the development of trade village should be promoted to help visitors be aware of local products and food specialties. Duong Lam is well-known by *Chè Lam* (sweet Vietnamese ginger marshmallow), but this profession is not paid close attention. As a result, the project should contain plans of trade village development in order to keep traditional jobs of Duong Lam and promote the image of the ancient village to domestic sightseers and foreigners. A special website of Duong Lam Ancient Village should be created to arouse tourists' interests and potential tourists of Duong Lam. The website should be eye-catching and very detailed about all facets of this cultural heritage. Also, all suggested ideas are anticipated to create a variety of opportunities for employment and significantly boost the local economy.

Last but not least, Duong Lam village preservation should be tied to new conventions of the cultural heritage of UNESCO. According to the viewpoint of UNESCO, it assumes that the objective of the Convention is to identify, protect, conserve, present and transmit the cultural and natural heritage of outstanding universal values of World Heritage sites to future generations [20, p. 95]. It is crucial that traditional conventions of Duong Lam ancient village be renewed by complementing key solutions in order to protect tangible and intangible heritages of Duong Lam in the new context. The convention is likely to legitimate all local regulations regarding the activities of villagers and tourists within the village. Particularly, it contains specific articles about villagers' responsibilities of protecting all heritages of Duong Lam village and the role of cultural transmission to their posterities to effectively retain the relics of these ancient villages. Besides, this convention is expected to provide a mechanism for both villagers and local authorities to control all cultural activities in protecting material and spiritual heritage. When villagers, tourists, and local authority are bound by legal relations, they are expected to exhibit a proper attitude toward the cultural heritages of Duong Lam and respect common regulations to manage national heritage effectively.

4. Conclusion

Duong Lam Ancient Village was recognized as "Historical and Cultural Heritage of Vietnam" in 2006, yet it is experiencing disadvantages which deemed to unworthy positive values of this complex. As a result, timely solutions are urgently needed to deal with all problems of Duong Lam and arouse potential advantages in both tourism and the local economy. First, all spiritual heritages of Duong Lam should be preserved and built based on the traditional and historical values of this village. Next, the authority should pay much attention to restoring deteriorating centuries-old houses and issue solutions to appease unexpected misunderstandings between residents and management board in a mutual vision of effective conservation and development. Besides, heritage tourism and the combination of agriculture and tourism are expected to boost the local economy and significantly improve the quality of facilitates and create employment opportunities. Finally, new conventions are suggested to be in force as soon as possible to legitimate all regulations in the conservation and development of Duong Lam Ancient Village. This research paper is not ambitious to wrap all issues of Duong Lam while only approaching this topic from the viewpoint of history and culture. Hence, further research papers that will examine other sides of this research topic need to be released to help policymakers protect the prominent Vietnamese village more effectively.

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