

**TOURISM DEVELOPMENT AND THE SUSTAINABLE MANAGEMENT OF
CULTURAL HERITAGE
– A CASE STUDY OF HOI AN ANCIENT TOWN IN VIETNAM-**

By

Nguyen Thi Thu Ha

THESIS

Submitted to
KDI School of Public Policy and Management
in partial fulfillment of the requirements
for the degree of

MASTER OF PUBLIC POLICY

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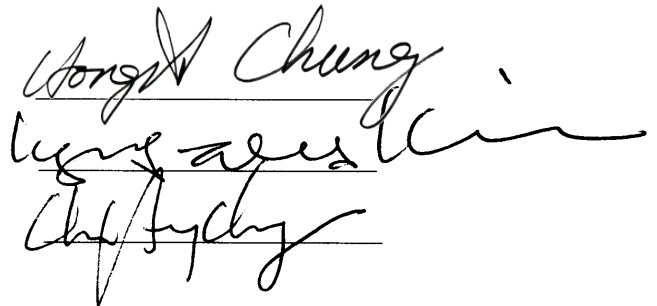
MASTER OF PUBLIC POLICY

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Professor Chin-Seung CHUNG



The image shows three handwritten signatures in black ink, each written over a horizontal line. The top signature is 'Hong-Ik Chung', the middle one is 'Kyong-Dong Kim', and the bottom one is 'Chin-Seung Chung'.

Approval as of , 2008

ABSTRACT

TOURISM DEVELOPMENT AND THE SUSTAINABLE MANAGEMENT OF CULTURAL HERITAGE – A CASE STUDY OF HOI AN ANCIENT TOWN IN VIETNAM-

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Given the immeasurable value of cultural heritages to all communities in the world, it is crucial to have sustainable cultural heritage management to ensure the present economic-social-cultural needs and at the same time, maintain those cultural properties for the needs of future generations. This thesis aimed to demonstrate that tourism development plays a vital role in achieving sustainable management of cultural heritages in the case of Hoi An Ancient Town in Vietnam. Field observations, in-depth interviews and secondary data were carried on in Hoi An, Quang Nam Province in order to gain understanding of how tourism developed in Hoi An and what are its impacts on local community and cultural heritages of the town. It was found out that tourism development has significantly contributed to the sustainable cultural heritage preservation in Hoi An Ancient Town. Therefore, through the successful case of Hoi An, tourism can be used as the most current promising means in ensuring the sustainable management of cultural heritages in all other heritage sites in Vietnam.

Dedication

For giving their love and support, I thank my beloved father and mother.

To my husband, I thank you for always being with me, encouraging me and most of all, giving me your unwavering love.

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TABLE OF CONTENTS

LIST OF TABLES	vii
LIST OF FIGURES	viii
I. INTRODUCTION	1
A. Statement of the problems and rationale.....	1
B. Scope.....	2
C. Advantages and limitations.....	3
D. Research methods	4
E. Objectives of the study.....	5
F. Structure.....	5
II. LITERATURE REVIEW.....	7
A. Understanding cultural heritages	7
B. Sustainable cultural heritage management.....	10
C. Cultural heritage management and tourism development.....	11
III. THE ANCIENT TOWN OF HOI AN	20
A. Hoi An in history	20
1. Pre-Hoi An periods: Prior to 2 nd century	20
2. Champa period (from 2 nd century to 15 th century).....	21
3. Dai Viet period (15 th century to 19 th century).....	22
B. Hoi An - an UNESCO World heritage site.....	24
1. Hoi An today.....	24
2. Hoi An as an UNESCO World Heritage Site	26
C. Cultural heritage management in the ancient town of Hoi An	35
1. Legal provision	35
2. Conservation interventions	37
3. Management systems	38
IV. TOURISM DEVELOPMENT AND THE SUSTAINABLE MANAGEMENT OF CULTURAL HERITAGE IN HOI AN ANCIENT TOWN.....	43
A. Tourism development in Hoi An Ancient Town	43
1. By 1999.....	43
2. After becoming an UNESCO World Heritage Site (1999).....	47
B. Tourism development, local community and cultural heritage preservation.....	51
1. Economic impacts.....	51
2. Job opportunity provision	53
3. Improving local living standard.....	56

4. Financially supporting for local cultural heritages	57
5. Raising local cultural awareness.....	58
6. Downsides and shortcomings	60
V. CONCLUSION AND RECOMMENDATIONS.....	64
A. Conclusion	64
B. Recommendations.....	65
APPENDICES	69
A. APPENDIX A: Main Interview Questions	70
A. APPENDIX B: Hoi An Tourism Map	72
BIBLIOGRAPHY	73

LIST OF TABLES

Table 1. Built heritages of Hoi An ancient town	27
Table 2. Festivals in Hoi An Town	32
Table 3. Economy proposition (GDP) in Hoi An	52

LIST OF FIGURES

Figure 1: Model of Management and Preservation of Hoi An World Cultural Heritage in Quang Nam Province.	39
Figure 2: Process of relic restoration in Hoi An World Cultural Heritage	41
Figure 3. Development of visitors to the historic town of Hoi An	44
Figure 4. Accommodation (hotel) development in Hoi An 1991-1997	45
Figure 5. Tourists flow to Hoi An 1999-2007	48
Figure 6. Hotels/guesthouses and rooms in Hoi An 1999-2006	49
Figure 8. Tourism revenue of Hoi An 1999 - 2006	52

I. INTRODUCTION

A. Statement of the problems and rationale

The value of both the physical and intangible heritages of every region and country is no doubt immeasurable to local residents, yet the heritages are under constant and varied threat. The impact of time, natural disasters coupled with the human ignorance, lack of financial and politic support, over-exploitation, and a too-rapid growth of tourism are all placing heritages at risk.

Given the inestimable value of cultural heritage assets and all threats to them, people have now begun to understand the importance of managing their cultural heritage well. Many countries are putting more attention and effort than ever in the protection, preservation and development of their own cultural heritages. However, management of cultural heritages is not an easy task and management with the sustainability is even harder when it needs to ensure the socioeconomic and cultural fulfillment of the present local residents, while preserving all the heritage sites in sustainable conditions for future generations, too. In the case of Vietnam, a country with a rich and profound culture and a variety of heritage assets including five UNESCO heritage sites (2 natural heritage sites and 3 cultural heritages), sustainable management of heritages in Vietnam is really a challenging task for all people involved but surely not impossible task.

It is no doubt that tourism is fast becoming the biggest industry in the world. The recent exponential growth of tourism has greatly contributed to the economic growth in many countries, including Vietnam. In consequence, it is only natural that heritage tourism will soon become the major tourism in many regions and destinations. There is a logical linkage between tourism and heritage management. The cultural heritages are the basis for the foundation and development of

tourism or simply speaking, cultural heritages is one of the main reasons that attract tourists to come to the destination. Using tourism as an effective and sustainable means for safeguarding cultural heritages has been increasingly adopted by many managers, practitioners in different heritage sites in the world, particularly in developing and less developed countries. Vietnam is one of those cases. We are rich in term of cultural heritages, yet we are facing with difficulties to maintain them by national budget alone. It is time to share the burden for all people involved and to seek for other supporting sources. Tourism has emerged as a means that can generate substantial revenue, providing livelihood opportunities for a large number of local people and therefore, fostering local economic development. Therefore, tourism can contribute sustainable financial funds to the preservation of local cultural heritages and raise people's awareness of the significant values of cultural heritages and the importance of protecting them. Tourism plays important role in cultural heritage management at a site. It is both an effective means and a vital force for the sustainable cultural heritage management in Vietnam.

B. Scope

Cultural heritage assets are widely distributed in the South, the Central and the North of Vietnam. Therefore, it is impossible for me to conduct this research in all heritage sites in Vietnam, although it is my ambition to do so. Within the scope of a master dissertation, I decided to choose one cultural heritage site in the Central part of Vietnam as a case study to justify my research question. Hoi An ancient town (in Quang Nam Province) was declared an UNESCO World Heritage in 1999 as a well-preserved example of a trading port from 15th to 19th century in Southeast Asian. Nowadays, Hoi An is considered one of the most attractive tourist destinations in Vietnam. Understand the case of Hoi An will help me grasp some idea about the real situation and the problems of the other heritage sites in order to have more valuable suggestion for the

sustainable management of cultural heritage in Vietnam.

The research framework of this dissertation is this: given the real situation and the assessment of the cultural heritage management in Hoi An Ancient Town, the writer suggest a new approach for the sustainable management of cultural heritages for Hoi An in particular and for all other heritage sites in Vietnam in general by calling for the full cooperation between cultural heritage management and tourism development at heritage sites.

C. Advantages and limitations

In Vietnam, the discipline of cultural heritage management is relatively mature. Proud of its rich culture and variety of both tangible and intangible cultural heritages, Vietnamese people are paying much attention in preserving them in various ways; among those is some profound research of many experts and scholars. This is an advantage but also, a challenge for me when doing this research. It helps me have some knowledge background in this area but also, at the same time, locking me in the box of previous views. Trying to get out of this box and stand on my own feet is also one of my objectives when carrying out this research.

In Vietnam, heritage tourism is rapidly developing; yet heritage tourism discipline is still in its infancy. There is neither much deep and overall research on heritage tourism in Vietnam nor research on the relationship between it and cultural heritage management. It leaves this area unutilized and lack of theoretic background. This limitation urges me to seek literature from other sources such as some research from China, Thailand, Cambodia, Hong Kong and some other European countries beside Vietnamese literature. However, due to different cultural, socioeconomic contexts of the cases, it requires me to have more effort for comparative understanding.

Finally, by the time I was doing my research in Hoi An, I was unable to observe or participate in

some traditional festivals and some other forms of intangible cultural heritages due to their own traditionally set schedules as well as my limited time.

D. Research methods

To clarify the real situation of cultural heritage management and tourism development in Hoi An Ancient town, more than one method is needed.

Careful *field observation* was used to have the overview of the following aspects:

- Cultural heritages of Hoi An ancient town
- Cultural heritage management in Hoi An
- Tourism development in Hoi An

To have more detailed and deeper information, *personal communications* are also conducted for some local heritage managers, tourist managers, shop owners, foreign tourists, domestic tourists, hawkers and tourism service providers. Through these personal interviews, different point of views from people involved in cultural heritage management, tourism management and local community about the relationship between tourism and heritage management are revealed.

All interviews were conducted in Hoi An in April and June 2008. Samples are either randomly selected or purposely chosen ones (managers, experts).

Finally, I also used *secondary data, library research* when doing this dissertation. They brought me some valuable information below:

- Other writer's relevant theoretic and practical research/works
- Literature about Hoi An Ancient Town: history, culture, traditions, community life...
- Hoi An cultural heritage system including tangible and intangible heritages
- Tourism development in Hoi An (data, figures)
- Etc

E. Objectives of the study

Given the approach for the sustainable management of cultural heritage in Vietnam through the case of Hoi An ancient town, this research pursues some objectives below:

- To understand the real situation of cultural heritage management in Hoi An: heritage system, organizations, regulations, policies, etc.
- To understand the development of tourism in Hoi An: milestones, figures, etc.
- To identify what contributions and impacts of tourism development are in Hoi An and how they relate to the sustainable cultural heritage management of this heritage town.

F. Structure

This dissertation is divided into five parts: Introduction, Chapter I, II, III and Conclusion and Recommendations.

Chapter I reviews some literatures about some terms of cultural heritages, cultural heritage management, cultural tourism, sustainable development and sustainable cultural heritage management.

Chapter II provides the background on the history of Hoi An, its cultural significance, the detailed description of the heritage system of the town as an UNESCO world heritage site and the real situation of the cultural heritage management in Hoi An.

Chapter III identifies tourism development and its impacts to Hoi An ancient town. Within this chapter, the symbiotic relationship between cultural heritage management and local tourism development in this town will be described.

Therefore, in this dissertation, the writer seeks to understand and demonstrate the case of Hoi An as a representative heritage site among others in Vietnam through its major aspects, issues and

problems, then suggest a wide application in cultural heritage management for not only Hoi An but other heritage sites in Vietnam as well. Of course, further study is recommended in order to have comprehensive research in this area.

II. LITERATURE REVIEW

A. Understanding cultural heritages

Cultural heritage is defined by the 1972 UNESCO Convention on the Protection of the World'

Cultural and Natural Heritage as a complex of monuments, groups of buildings and sites.

One, monuments: architectural works; works of monumental sculpture and painting; elements or structures of an archaeological nature; inscriptions, caves and dwellings; combinations of features that are of outstanding universal value from the point of view of history, art or science. Two, groups of buildings: groups of separate or connected buildings that, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art and science. Three, sites: works of man or combined works of nature and man, and areas including archaeological sites that are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view (UNESCO, 1972).

In this Convention, UNESCO classified heritages into two categories: cultural heritage and natural heritage. However, in the 2007 Convention for the Safeguarding of Intangible Cultural Heritage, UNESCO defined the concept of intangible cultural heritage as:

“Intangible cultural heritage means the practices, representation, expressions, knowledge, skills as well as the instruments, objects, artifacts and cultural spaces associated therewith-that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

[Intangible cultural heritage] is manifested inter alia in the following domains: (a) oral traditions and expressions, including language as a vehicle of intangible cultural heritage; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship.” (UNESCO, 2003)

In fact, many scholars use the term “intangible cultural heritage” to differentiate it from tangible cultural heritage (McKercher and Hilary, 2002; Vidal Gonzalez, 2007), which is exactly a complex of monuments, groups of buildings and sites. Here lies an inconsistency in the way

UNESCO classifies and defines “cultural heritage”. In the 1972 Convention, UNESCO called this complex - “cultural heritage” - to contrast it with natural heritage. In my opinion, to be more precise and more understandable, that typology is only suitable with respect to tourism. When it comes to cultural arena, “cultural heritage” is one of two categories of heritage (cultural heritage and natural heritage), having two groups: intangible cultural heritage and tangible cultural heritage. This typology somehow is rather similar to the classification of heritage in the book *Cultural Tourism the Partnership between Tourism and Cultural Heritage Management* (McKercher and Hillary, 2002) in which the authors used the term “tangible heritage” and “intangible heritage” with cultural values ascribed as their essence to both. McKercher and Hillary (2002) noted that “if tangible heritage assets represent the hard culture of a community, its places, and things, then intangible heritage assets represent its soft culture, the people, their traditions, and what they know” (ibid., p.83).

There is other similar typology mentioned in Nuryanti (1996), grouping heritages into three main categories: built heritage that can be described as historic and artistic heritage such as relics, forts and modern towns; scientific heritage encompasses elements such as plants, birds, animals, rocks and natural habitats; and cultural heritage comprises folk and fine arts, customs and languages.

In reality, clear distinction does not always occur, meaning that a heritage site is not merely distinctly of natural or cultural or even, tangible or intangible. Many natural heritage sites, national parks for example, have cultural components that humans ascribe to them. Some other heritage sites such as architectural remains, archeological sites, artifacts or monuments probably appear and are perceived as tangible yet their history, aesthetic value, architectural style, stories and people around them are intangible heritages associated with the physical manifestation. Others are apparently a complex of both tangible and intangible cultural heritages. This makes a

heritage have multi-dimension. For instance, the old town Luang Prabang, Laos, designated as a World Heritage Site in 1995, is a heritage complex that consists of both material forms such as 34 *wats* (monasteries), 111 civic buildings, 450 houses and the temple Wat Xieng Thong built in 1559 and immaterial forms such as traditional arts, crafts, food, language, festivals and rituals. Together they create cultural significances for Luang Prabang heritage site (UNESCO, 2004). The ancient town of Hoi An in Vietnam is also one representative example for the heritage complexity. Being an UNESCO World Heritage Site in 1999, Hoi An ancient town is internationally recognized by not only its perfectly-conserved buildings with temples, chapels, meeting halls, old resident houses, wells, bridge in unique architectural styles but traditionally cultural practices, customs, festivals, crafts, traditional performances....as well. In fact, understand the nature of a heritage site is crucial in designating objectives, plans, means for heritage conservation and development.

Several heritage typologies were presented in various works of some heritage researchers and managers (Nuryanti, 1996; McKercher and Hillary, 2002; Timothy, 1996). Each of them has its own logical basement when grouping heritages, yet all of works agreed for the outstanding cultural values of heritage in every region and country in the world. Heritage that the word itself refers to something transferred from one generation to others plays a carrying role of historical values from the past to present as a part of cultural tradition of a society (Nuryanti, 1996, p.249). Values of heritage to a society are undeniable under historical, cultural, aesthetic, educational aspects and apparently in economic aspect too when it cooperates with the emergence of heritage tourism. Given that, appropriately managing cultural heritage is crucial for a society to preserve their cultural assets for present generation and generations to come.

B. Sustainable cultural heritage management

The term “sustainable development” is increasingly becoming a buzzword, yet we cannot deny its wide practical application. “Sustainable development” has appeared to be a powerful word since World Commission on Environment and Development published a report named “*Our Common Future*”, which placed environmental issues on political agenda, and the creation of the Council for Sustainable Development of the United Nations lately in 1980s. Those contexts gave a new comprehensive view upon the concept of conventional development. *Our Common Future*, a report published in 1987, defines the concept of Sustainable Development as “development that meets the need of the present without compromising the ability of future generations to meet their own needs”¹. This seems to be the most popular definition so far among a number of definitions for this term. In another work, sustainable development has been defined as a process which ensures that “we pass onto the next generation a stock of [natural and built] capital assets no less than the stock we have now” (Garrod and Fyall, 2000, p.683). The core of “sustainable development” lies in the idea of allocating and conserving natural and cultural resources in a sustainable manner in every process of development (Wager, 1995, p.520).

Given the emergence of this new concept and its wide approach, it is unstrained to discuss about the interconnection between cultural heritage management and sustainability. McKercher and Hillary (2002) defined cultural heritage management as “the systematic care taken to maintain the cultural values of cultural heritage assets for the enjoyment of present and future generations”. Therefore, sustainable cultural heritage management is the management that ensures the present use of cultural assets without compromising the ability of future generations to use and benefit from those assets (Garrod and Fyall, 2000, p.691). This is not an easy task; especially for developing and less-developed countries, whose economic growth is considered a priority over

¹ Retrieved on May 14, 2008 from: <http://www.un-documents.net/ocf-02.htm>.

the need of preserving cultural resources. However, “economy first” approach has been significantly replaced by an awareness that only by respecting natural and cultural environment is it possible to have economic development in a sustainable manner. Recently, this trend has occurred in heritage arena, too. Preservation of cultural heritage does not only mean caring about safeguarding the assets and generating economic benefits for present needs but also caring about sustainable conditions of all assets for the benefit of future generations. Sustainability now has become not only an alternative for no –longer- appropriate approach but also a principle, a must-have way of thinking in cultural heritage management. McKercher and Hillary (2002) recognized sustainability as one of fundamental principles other than core concepts, stakeholders and tourism when discussing about cultural heritage management. It was present under several interpretations as:

- Cultural heritage assets should be used only in culturally appropriate and sustainable ways
- Each cultural heritage asset will have its own meaning and assessable cultural significance or values
- Some cultures differ in their view about how much intervention or change can occur before an asset ceases to be authentic.
- Some heritage assets are too fragile or sacred to be fully accessible to the public, including tourists
- The identification, documentation, and conservation of heritage assets are essential parts of the development of sustainability
- Consultation of stakeholders is an important part of developing an asset sustainably (p.45).

C. Cultural heritage management and tourism development

Managing cultural heritage is not an easy task and managing them in a sustainable manner is even harder. It requires much more effort from all people involved. So far, every heritage site has their own regulations and policies for managing cultural heritages. At the international level, there are series of international charters for conservation, restoration and development of

heritages such as The Athens Charter for the Restoration of Historic Monuments (1931), The Venice Charter International Charter for the Conservation and Restoration of Monuments and Sites (1964), the Brurra Charter-The Australia ICOMOS Charter for Places of Cultural Significance (1979), Charter for the Conservation of Historic Towns and Urban Areas (1987), the Nara Document on Authenticity (1994), Principles for the Preservation of Historic Timber Structures (1999), International Cultural Tourism Charter-Managing Tourism at Places of Heritage Significance (1999) and a number of documents of UNESCO such as 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage and 2007 Convention for the Safeguarding of Intangible Cultural Heritage. These documents provide comprehensive guidelines for heritage managers to manage and safeguard their assets. Furthermore, each region and country has its own regulation or legal framework to protect its cultural heritages. In Vietnam, there are Cultural Heritage Law of Vietnam and its accompanying implementation guidelines. Particularly, each regional cultural heritage has its own regulations, for example, there are The Hoi An Declaration on Conservation of Historic Districts of Asia, Conservation of Historic Timber Structures-Guidelines for Homeowners and Regulations on Monuments Managements, Preservation and Exploitation for Hoi An World Heritage Site in Hoi An.

Those documents and charters deal with different dimensions of heritage management, yet many of them share one common point: the integration between tourism development and the preservation of cultural heritage (The Hoi An Declaration (...), 2003; ICOMOS, 1999; Hoi An's People's Committee, 2006). In those documents, it is acknowledged that the preservation of cultural heritage and tourism development should be seen as activities that one supports the other to bring benefit for both sides. The role of tourism development in a heritage site is firmly admitted, especially in developing or less-developed countries, as a driving force for economic

growth. Tourism development can generate huge revenue for local community by using cultural heritages as its fundamental resource. Moreover, thanks to tourism, people from different corners of the world going to see and experience heritages of a host community consequently will provide strong motivation for the heritage preservation of local community. Therefore, both domestic and international tourism play as catalysts for cultural resource preservation. The higher appreciated local is, the more care and attention they have on their heritages. It is as obvious as mentioned in the Cultural Tourism Charter adopted by ICOMOS in 1999: “tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy” (ICOMOS, 1999). However, those documents also mention about downsides of tourism development while highly praise its economic and social benefits toward cultural heritages: “It [tourism] is an essential part of many national and regional economies and can be an important factor in development, when managed successfully” (ibid). Poor management and over-exploitation of tourism in heritage sites are potential threats to the viability of cultural heritage assets. It may cause not only physical damage but deterioration of cultural values, integrity and significant characteristics of heritages as well. To host community, the owner of heritage assets, tourism does not always bring benefit. Tourism can generate income for local residents, bring more job opportunities, foster local economy, yet it also can destroy the ecological setting, cultural value, and lifestyle of that community. Along with that, the experience and expectation of tourists for the heritage sites will be degraded, leading to the unsustainable tourism development. Therefore, International Cultural Tourism Charter 1999 proposed six principles need to be implemented under specific circumstances of difference organizations and communities:

1. Since domestic and international tourism is among the foremost vehicles for cultural exchange, conservation should provide responsible and well managed opportunities for members of the host community and visitors to experience and understand that community's heritage and culture at the first hand.
2. The relationship between Heritage Places and Tourism is dynamic and may involve conflicting values. It should be managed in a sustainable way for present and future generations.
3. Conservation and Tourism Planning for Heritage Places should ensure that the Visitor Experience will be worthwhile, satisfying and enjoyable.
4. Host communities and indigenous peoples should be involved in planning for conservation and tourism.
5. Tourism and conservation activities should benefit the host community.
6. Tourism promotion programmes should protect and enhance Natural and Cultural Heritage characteristics (ibid).

As noted before, managing cultural heritage assets in a truly sustainable manner is tough and requires careful consideration in every aspect of the management process. Clearly, sustainable heritage management is in the interest of heritages themselves, people who manage them and local community (McKercher and Hillary, 2002). Among ways to manage heritages, obviously, tourism is increasingly recognized as one of potential uses of cultural heritage. This fact explains why there has been so much care and discussion about this issue in international codes and charters, domestic legal frameworks, regulations and policies.

In academic realm, the relationship between tourism development and cultural heritage management is an interesting issue. It consumes much effort of scholars, researchers and practitioners in tourism and heritage management fields. There have been many research works and conferences present and published about this issue under different aspects (McKercher and Hillary, 2002; Garrod and Fyall, 2000; Teo and Huang, 1995; Nuryanti, 1996; du Cros, 2001; McKercher et al, 2005; Poria et al, 2003; Russo, 2003). Some works are based on field or other empirical research; others are based on years of experience and reflection in planning and managing heritage and tourism. They all tried to bridge the gap between tourism and cultural

heritage management given the wide recognition of the close interconnection between two.

Cultural tourism is defined as “visits by persons from outside the host community motivated wholly or in part by interest in historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution” (Silberberg, 1995, p.361). Cultural tourism, of which cultural heritage tourism is a part, in fact is not a new form of conventional tourism as many people thought. It has a history of development as long as other forms of tourism, since cultural experience was considered as one of essential motivations for people to travel in the beginning days of tourism. Recently, the rapid development of cultural tourism has emerged as a subject of increasing interest of both heritage institutions and tourism management in many countries in the world. Its role in a heritage site is an interesting issue drawing much attention of researchers as found in several researches (McKercher and Hillary, 2002; Drost, 1996; Li et al, 2008; Garrod and Fyall, 2000; Hampton, 2005; Aas et al, 2005; McKercher et al, 2005; Nuryanti 1996).

McKercher and Hillary (2002) agreed that [cultural] tourism is increasingly being recognized as one of potential uses of a heritage. They listed some positive impacts of tourism for a local community as:

1. The appropriate presentation of assets can assist the tourists’ understanding of the need for the conservation and retention of important cultural heritage assets in general.
2. Opportunities can arise to develop local economies to be more entrepreneurial and self-reliance.
3. Revenue from tourism can be directed to local infrastructure improvement.
4. Reinvigoration of traditional culture can occur.
5. Cultural exchange with tourist can lead to greater tolerance of cultural differences in multicultural societies.
6. Revenue from tourism can be reinvested in documentation, planning, and management of heritage assets. This is important for the sustainability of assets that attract heavy visitation (pp. 61-62).

Therefore, we can see that tourism development can have positive impacts on both heritage assets and local community. To cultural heritage assets and their managers, tourism generates

revenue and that revenue can be reinvested in identification, documentation, planning and conservation, which are considered essential parts of the sustainable management of cultural heritage assets (ibid, p.45). To a local community, tourism helps bring economic development such as local infrastructure improvement, more economic self-reliance, more job opportunities for local residents with increased income levels and more government revenue from tax and fee. These benefits of tourism are much more crucial in developing or less-developed countries in which economic growth is considered priority and heritage sites always face with challenges of limited funding resources from government. In those countries, managers often have to confront with the challenge of compromising conservation goals with financial funding restricted by government spending cut and constrains to secure sustainability for the heritage site (Garrod & Fyall, 2000, p.684). Tourism development and economic benefit it brings therefore are very important for a region or a heritage site in those countries in achieving sustainability in economic development and heritage management.

Several other researchers shared the same idea with McKercher and Hillary (2002) about the revenue-generating function of tourism in heritage site (Drost, 1996; Nuryanti, 1996; Silberberg, 1995; Aas et al, 2005; Li et al, 2008). Li (2008) agreed that tourism is a financial source for the maintenance and preservation of heritage sites while Aas *et al* (2005) emphasized that given the economic benefit to local of tourism, high cost in the conservation of cultural heritage makes “the revenue from tourism” indispensable and that tourism is increasingly perceived as one of the core income-generating activities for many heritage sites. Nuryanti (1996) even went further when claimed that the development of heritage tourism “is also part of restructuring the economy” (p.257).

Obviously, no one can deny the great economic benefit tourism brings to a heritage site. Local

community in any region that has been experienced growing tourism development often sees this benefit for the first. In fact, tourism plays a much more important role particularly for a heritage site. Other than offering opportunities for local to generate incomes, improve economic life and simultaneously support the preservation of its heritages by providing sustainable funding sources, cultural tourism of which heritage tourism is a part is widely accepted as an effective way to draw the world attention to the significant cultural values of heritages in every region and country. Simultaneously, this leads to broader appreciation about the importance of protection and preservation of cultural heritage (McKercher and Hillary, 2002, p.2; McKercher et al, 2005, p.539). Once people recognize and highly appreciate significant values of their culture and heritage assets, once their pride is reinforced, they will try their best to do the protection by themselves. This is truly sustainable as no others can do well for heritage assets other than their own owners and guardians. In additions, cultural heritage tourism has an educational function as it reintroduces people to their cultural root and helps them form identity (Li et al, 2008, p.311); reinvigorates people's interest in history or culture (McKercher et al, 2005, p.539); helps government influence public opinion and gains support for national ideological objectives; promotes national ambitions, develops a positive national image and produces national identity (Li et al, 2008). With those roles, tourism development may change people's attitude and affect government in making policies regarding to cultural heritage management and development.

In all, the important role of tourism development in heritage sites is unquestionable according to the recognition of many researchers and practitioners in this field. At the same time, they are also well aware of the downsides of cultural tourism. The relationship between tourism development and cultural heritage management is not simply a supply-demand or production-consumption relationship (Nuryanti, 1996). It is much more complicated and complex as the core of this

relationship is cultural heritage, a very important and non-renewable property of humans that requires more care and consideration than conventional products do. Theoretically, tourism is good for economic development and conservation of heritage assets yet in reality, tourism is a double-edge sword for local community and cultural heritage management in a region. Therefore, negative impacts of tourism development have not been ignored in every single discussion in this issue. McKercher and Hillary (2002) had a list of detrimental effects of tourism on local community and their culture: resources overused by tourists, heavy tourism dependency leading to loss of self-reliance and traditional style activities, negative impacts from bad tourist behavior, unplanned tourism infrastructure development, limited beneficiaries or unequal income distribution, loss of control over cultural property and physical deterioration of assets. Agreed with that observation, others also think that cultural values can be commercialized and corrupted due to the “tourismification” of heritage sites (McKercher et al, 2005; Garrod and Fyall, 2000; Li et al, 2008; Jansen-Verbeke, 1998) and tourism can be a threat for the potential degradation of a heritage (Aas et al, 2005).

The dilemma between conservation and tourism development is increasingly obvious in every heritage site. On the one hand, tourism is a positive force for local economic development and a sustainable funding resource for heritages, yet on the other hand, it may cause harms to heritage assets as the number of visitation increases. This problem places the relationship between two in tension and could not be eased in short time and with little effort. In fact, tourism itself is neither good nor bad; the way people manage and develop is the very matter. Therefore, once tourism development at heritage sites can be appropriately managed, then the management and conservation can be guaranteed in a sustainable manner. The burden and challenges are now put on shoulders of all people involved in the process of managing cultural heritage in a site in order

to be able to achieve the balance between the conservation and development for cultural heritage sites, simultaneously, leading to the sustainability.

III. THE ANCIENT TOWN OF HOI AN

Located in the Quang Nam province, Hoi An is a delightful little city in the South Central coast of Vietnam. In 1999, Hoi An became an UNESCO world heritage site as a special example of a traditional trading port in South-East Asia which has been well preserved for centuries. Today, Hoi An ancient town is internationally known as a very attractive destination in Vietnam due to its outstanding heritage values. Kazimierz stated in his work that: “Hoi An deserves a special place in Vietnam’s and humanity’s cultural heritage. It has beautiful historical streets and lanes, a wealth of architectural forms, and interiors sculptured to perfection.”(The National Committee for The International Symposium on the Ancient Town of Hoi an, 2006, p.287).

A. Hoi An in history

1. Pre-Hoi An periods: Prior to 2nd century

Due to the geographic advantages of this area, there existed a pre-proto culture of which the pinnacle is the Late Sa Huynh stage. Excavations at Hau Xa, Thanh Chiem and An Bang in Cam Ha village revealed traces of dating back to Late Sa Huynh. They found at those sites some iron weapons and tools, pottery products, stone three-noted earrings, stone sophisticated jewelry, and especially fragments of cooper coins identified belonging to Han dynasty from China, specifically dated to the period of Wu Chou and Wang Meng from 2nd century BC to the first century and some iron items of Xi Han period (China) (ibid, p.26). Archaeological findings and excavations have shown that there sprouted a port and trading centre of the local Sa Huynh people along Thu Bon River as early as the 2nd century BC (UNESCO, 1998).

2. Champa period (from 2nd century to 15th century)

Vestiges of Cham architecture, altar, many ancient wells, Cham statues (Gandhara statue, Kubera statue, sacred elephant statue,...) and fragments of Chinese, Middle East and Dai Viet (the Ancient Vietnam) ceramics found around the area of present Hoi An (Thanh Chiem, Cam Ha, Nam Dieu, Cam Thanh) partly proved the hypothesis of that there used to be a Cham harbor (Champa period) prior to Hoi An (Dai Viet period) with a prosperous maritime trade.

Moreover, through many place named evocative of Champa such as Cu Lao Cham (Cham Island), Dai Chiem (Great Champa), Ke Cham, Con Cham,... and some quotations in old Chinese literature as in Kinh Thuy Chu, an old Chinese book, mentioned about a “port town called Lam Ap Pho” or “Mount Bat Lao overlooking the port town of Lam Ap” (Mount Bat Lao or Chiem Bat Lao being Cu Lao Cham island today) (ibid), there inevitably existed a Cham harbor, was then Lam Ap, a port city which had maritime trade relation with many countries in Southeast Asia, Persia, China and the Arab world through Pacific and the Indian Ocean (The National Committee for The International Symposium on the Ancient Town of Hoi an, 2006, p.26). Products for external trade during this period between Cham people and foreign traders were silk, pearl, gold, aloe wood, tortoise-shell, fresh water. Many old books noted that for a long time, during the time of Champa Kingdom, Cham harbor- Lam Ap port town played a crucial role in creating the prosperity of Tra Kieu - Shimehapura (the capital of Champa Kingdom) and the religious centre and sanctuary of the God King now called My Son (Srisanabhadresyar) (ibid, p.120). After the 8th century, the main harbor of Champa Kingdom shifted to Thi Nai (near Quy Nhon city, Binh Dinh province nowadays), gradually leading the crowded old port town of Lam Ap in recession.

Unfortunately, the splendid time of Champa Kingdom lasted not long due to its continuous

fighting with Dai Viet. In fact, by the end of 17th century, the name of Champa Kingdom was disappeared on the map. However, Viet people who moved from the North to Hoi An around this time had peaceful relationship with Cham ethnic group. Together, they both tried to protect and preserve all relics, heritages and traditional culture of Cham people (Hoi An Centre for Monument Management and Preservation, 2005, p.13).

3. Dai Viet period (15th century to 19th century)

Several researchers stated that the harbor of Hoi An and the name itself came into being in the 16th century, thrived in the 17th and 18th centuries and then, declined in the 19th century due to several reasons.

The 17th century of Vietnam was the period of North-South opposition between two regimes: The Nguyen of Dang Trong (Cochinchina) in the South and the Trinh of Dang Ngoai (Tonkin) in the North. Nguyen regime settled down in Thuan Hoa and actually ruled Quang Nam region (The National Committee for The International Symposium on the Ancient Town of Hoi an, 2006, p.161) while Trinh regime ruled Bac Ha. Lately, from 16th century to early 17th century, the areas of Thuan Hoa and Quang Nam experienced good economic development in trade thanks to the “open door” policy of Nguyen Lords. Consequently, several port towns came to being and Hoi An, as a foreign trade centre, was one of them. It was clearly that Hoi An trade centre of Nguyen Lords in the South was the rebirth of preceding Cham harbor because it also located closely to Dai Chiem estuary (Sea port of Great Champa). Maps drawn in the 17th-19th centuries show that Hoi An (so called Fayfo, Haifo, Kaifo, Faifoo, Faicfo, Hoai Pho) (UNESCO, 1998) was situated on the northern bank of Thu Bon River which used to flow into the sea at Dai Chiem, north of present Cua Dai (sea).

The 16th, 17th and 18th centuries saw a great economic development for not only Dai Viet but

Southeast Asia region as well. Hoi An at that time was became one of the biggest centre of mercantile and cultural exchange in Southeast Asia. Merchant ships from China, Japan, Portugal, then from Holland, Britain and France began to launch at Hoi An and other ports of Vietnam. Among these, many merchants and refugees from China and Japan moved to Hoi An and set up their business and life in this small town.

The Dai Nam Nhat Thong Chi (History of Unified Dai Nam), which discussed Quang Nam, noted the following about Hoi An:

“The port city of Hoi An is located on the banks of a big river, to the south of the villages of Hoi An and Minh Huong; its brick-covered houses spread out over two dams. Chinese residents form five congregations (according to their provinces of origin: Guandong, Chaozhou, Fujian, Hainan, and Jiain). They trade in Chinese goods, share common house, market, meeting hall where merchants gather. To the south, the Tra Nhieu Lake shelters ships coming from the north and the south; it is an important urban centre”.

The Italian Jesuit missionary Cristoforo Borri, who lived in Dang Trong (Cochinchina) from 1618 to 1621, wrote this about Hoi An:

“This city is called Faifo; it is a fairly large one as one part belongs to the Chinese, another to Japanese; they live separately, each having their own governor, the Chinese living according to the laws of China, the Japanese according to those of Japan”

(The National Committee for The International Symposium on the Ancient Town of Hoi An, 2006, p.172)

Hoi An used to be a trading centre and a cultural melting pot also. Being an arrival destination for many traders, merchants and refugees from different countries, especially China, Japan, Hoi An had chances to absorb different cultural elements from those and made itself culturally distinctive from other towns/cities in Vietnam at that time. Probably, this town was one of the first places in Vietnam that received influences of Western modern civilization through Western merchants and one of gateways for the Christianity penetration in Vietnam in the 17th century.

During this period, Hoi An was not only a crucial economic centre of Nguyen regime in the South but one of the most developed trade port towns in Southeast Asia region also. However, the affluent time of Hoi An was only confined within 2 centuries, from 17th to 18th centuries. From the 18th century onwards, political changes significantly took place, especially when

Nguyen dynasty kings operated a “closed trade policy” that affected its role as the main port of Nguyen regime. The sailing vessel port town of Hoi An declined gradually and finally, replaced by the emergence of a young industrial port city of Da Nang (Turon) in Quang Nam and other ports along the coast of Vietnam. However, thanks to this situation, the ancient port town of Hoi An could avoid some disadvantaged factors of the process of modernization that could damage its physical appearance and cultural values and was able to keep its well intact state as we can see today. (Hoi An Centre for Monument Management and Preservation, 2005, p.14)

B. Hoi An - an UNESCO World heritage site

1. Hoi An today

The ancient town of Hoi An is located on the north bank of downstream of Thu Bon River and covers an area of 0.3km². It is located on Quang Nam province, in the Central part of Vietnam. Hoi An is about 6km from Cua Dai sea on the West, 28km away from Da Nang city (Da Nang province) on the South. The population of Hoi An town is approximately 87,000 people. Hoi An has a coast of 7 km in length of which are beautiful beaches, a large fishery that actually partly contributes to the development of tourism and a Cham archipelago with thousands of valuable sea swallow nests. Economic activities of Hoi An are mainly tourism, service, fishery, agriculture, handicraft and fine arts products, among them, tourism plays a crucial role for the economic development of the town.

In March 28, 2008, Hoi An was officially upgraded to the 3rd class city which is belong to Quang Nam province and consists of nine precincts: Minh An, Son Phong, Cam Pho, Tan An, Cua Dai, Cam An, Cam Chau, Thanh Ha, Cam Nam and three communes: Tan Hiep, Cam Thanh, Cam Kim.

Hoi An Ancient town is an exceptionally well-preserved example of old port town not only in

Vietnam but in Southeast Asian region as well. This historic town is one of rare cases that were preserved carefully and completely in its authentic status. Hoi An is well known all over the world due to its significantly cultural and heritage values. The town consists of a variety of traditional built assets such as village halls, temples, pagodas, association halls, altar-houses, clubhouses, ancient wells, old bridge, etc. However, the most distinctive and attractive heritages that brought the international fame and helped this delightful town draw a huge amount of tourists are traditional houses with integrated architectural style distributed evenly along three narrow traditional roads that run parallel to the river and intersected at right-angle by small alleys (194). Along with that, local traditions, cultural practices and the people themselves significantly contribute to building the charming image of Hoi An to the world.

Moreover, the beauty and values of this small town is more beyond its historic centre with old buildings, narrow roads and lanes. The central of the ancient town lies in ecological harmony with its surroundings consisting of island, river, seashore, dunes and traditional handicraft villages in Hoi An outskirts area.

Thanks to those distinctions, since 1985, this old town has become an important historic site of Vietnam. Especially in 1999, Hoi An was declared as a World Heritage by UNESCO. In the Evaluation number 948 of UNESCO about the nomination for the World Heritage Site, Hoi An was justified:

“Hoi An ancient town is a special example of a traditional trading port in South-East Asia which has been completely and assiduously preserved: it is the only town in Vietnam that has survived intact in this way. Most of the buildings in Hoi An are in the traditional architectural style of the 18th to 20th centuries. They are aligned along narrow lanes of traditional type. They include many religious buildings, such as pagodas, temples, meeting houses, etc, which relate to the development of a port community. The traditional life-style, religion, customs, and cooking have been preserved and many festivals still take place annually. ” (UNESCO, 1998, p.114)

In addition, ICOMOS (International Council on Monuments and Sites) had evaluation about the

qualities of this historic town like this:

“Hoi an is an exceptionally well preserved example of a Far Eastern port which traded widely, both with the countries of South – East and East Asia and with the rest of the world. Its decline in the later 19th century ensured that it has retained its traditional urban tissue to a remarkable degree. It is very unusual for this region, since it is constructed almost entirely of wood.” (ibid, p.115)

2. Hoi An as an UNESCO World Heritage Site

As stated above, Hoi An is a special case among others in Southeast Asia and in the world that was preserved excellently intact. For centuries, enduring through many challenges brought by both nature and human, Hoi An somehow overcame all and now is being seriously protected as a property of Vietnam and the world, for the needs of present people and generations to come.

What exactly constructs the heritage site of the Ancient town of Hoi An and how is it now?

In term of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, Hoi An Ancient Town is a group of buildings. Locating along main roads which run lengthwise and parallel with the river (Bach Dang, Nguyen Thai Hoc, Tran Phu, Phan Chu Trinh, Nguyen Thi Minh Khai) and the cross streets (Le Loi, Nguyen Hue, Nhi Trung, Tran Quy Cap, etc.) are old dwelling houses combined with shops and other commune monuments such as pagodas, temples, family chapels, club houses. Somewhere within this central area of the town are museums, exhibition houses, Cham ancient wells, a very famous bridge, market, ferry landing, etc. These assets reflect the deep imprint of different historical and cultural periods of this ancient town. Early starting with Late Sa Huynh culture, then, imbued with cultures of both Cham and Viet people, the town accumulated in its nature the richness of cultural mix. On that basis, being one of the biggest internationally trading centers in the past of Vietnam and Southeast Asia, Hoi An had its own opportunities to encounter with different cultures from Japan, French, Portugal, and particularly from China. The acculturation took place along with the

trading process from 17th to early of 20th centuries, shaping an unique Hoi An culture whose essential and aspects have been authentically preserved as we can see today in its buildings, vestiges, architecture style and way of life as well. (The National Committee for The International Symposium on the Ancient Town of Hoi An, 2006, p.30)

Along with those, intangible cultural significances of local community such as festivals, traditions, traditional life-style, and cuisine ... make Hoi An unique, peaceful, delightful and capable to become the pride of local residents and an internationally attractive tourist destination.

Tangible cultural heritages

Table 1. Built heritages of Hoi An ancient town

	Type	Quantity
1	Communal houses	18
2	Pagodas	8
3	Meeting halls	5
4	Shrines	14
5	Family chapels	19
6	Bridge	1
7	Toms (Royal tombs and tombs)	15

(UNESCO, 1999, p.3).

Besides, there are about 24 water wells and 02 citadels (The National Committee for The International Symposium on the Ancient Town of Hoi An, 2006, p.314) and hundreds or residential houses in Hoi An Ancient Town.

Residential houses

In the whole complex of Hoi An ancient town, the old buildings that are dwelling houses combined with shops are the foremost important items. It is so because those buildings fundamentally constructed the image of the old town from the past up to the present and because of the way they were built, decorated and conserved. Most of the buildings in Hoi An have

traditional architecture of 19th and 20th centuries and are made of wood. The architecture is very unique thanks to the cultural exchange occurring during this period in which, traditional Vietnamese architectural designs and building techniques were mixed with foreign architectural elements coming from China, French, Japan. This cultural exchange happened when many different merchants and refugees from Japan and mainly China came to Hoi An, settled for trade and built their own houses and shops. Somehow, when they built houses, they blended their original style with Vietnamese style and made new style presently referred to as the “Hoi An style” (ibid, p.37). “The typical house conforms with a corridor plan, the following elements occurring in sequence: house, yard, house. They are of timber-framed construction with brick or wooden walls. There are several forms of roof timbering, showing influences from various regions. The houses are tiled and the wooden components are cared with traditional motifs” (UNESCO, 1998, p.114). Almost all houses in the centre area of Hoi An town (Old Quarter) are situated side by side along some main narrow straight street rows. In those old houses, many generations have been living together and doing their business.

Family chapels (*“Nhà thờ họ” in Vietnamses*)

This type of religious architecture serves the need of family ancestor worship and other clan activities. This kind of house has decoration quite similar to residential houses and normally, consists of two parts: the front one is under form of supported roof with girder while the rear one is of the concealed column and transmitting rafter. One the left and right sides of the main structure are two small houses embracing a small courtyard. Normally, each clan has one Memorial Day for their ancestor (the day that the person who starts this clan or this family dies) and in this day, all members of this clan or this family gather, offering their ancestor fruits, food, wine... and doing worship ceremony. Sometimes, the whole family stays together in some

special and important occasions of a year, they do worship, talking, sharing and teaching each other. This place is where younger members of a family receive their moral, life lessons and experiences from their family, where the family tie is strengthened.

Community houses (“*Đình*” in Vietnamese)

Totally, there are 11 communal houses in Hoi An ancient town. They are usually in low rectangle base and have brick walls with a wood frame covered by convex tiles. Normally, each villages has one communal house, located in the central and fine position in the village, where should have waterways nearby (follow the *fengshui* principle, the Chinese science of winds and water). Those communal houses are used for worship of ancient sages, founders of settlements or the legendary of handicrafts such as ceramic, carpentry....and are places where local people express their wishes and unity. The oldest communal house in Hoi An is the one in Xuan My village which are dated back to the beginning of the 19th century (The National Committee for The International Symposium on the Ancient Town of Hoi An, 2006, p.314).

Pagodas (“*Chùa*”)

In some sense, pagodas function like communal house yet it is of Buddhism. During 17th – 19th centuries, Hoi An played a role of important religious centre in the Southern part of Vietnam. This explain why within a small town like Hoi An, there remain 23 pagodas. Most of the pagodas have architecture of 19th century due to a wide repair or reconstruction in the whole area in that period. However, we still can see some parts or elements of the 17th and 18th centuries through their decorations, motif, artistic style...

There are two forms of pagoda in Hoi An: Ones that have two parallel buildings with identical interior dispositions and other with a principal building and an inner sanctuary which together form a T character (this structure is more popular in Vietnam for communal houses and pagodas).

Normally, pagodas server as Buddhism centre of a village; particularly, with the large pagoda or regional pagodas, they also serve as the meeting halls of local community.

Assembly meeting halls

They are religious architectural constructions of Chinese communities. Chinese people who lived in Hoi An for centuries are owners of those constructions. Normally, Chinese who came from the same origin region would stay close together, and each group built their own meeting hall. There are five meeting halls in Hoi An today and belong to Chinese groups from Chaozhou, Fujian, Guangdong, Jianing and Hainan. Each meeting hall has a porch and a courtyard behind in which normally stands a miniature mountain adorned with dwarf plants. The most important structure is the ceremony hall where services or worship ceremonies are carried. The whole structure of a meeting hall is normally delicately decorated and very harmonious in *fengshui* principle. (ibid, p.320)

Shrines – Temples (“Đền” – “Miếu”)

Those relics have different styles depending on their scales. They are made of wood with structure similar to chapels. Some big shrines such as Guanggong (of the three Warring State) temple, Confucius temple can be found on Tran Phu street and others such as Ngu Hanh, Thai Giam or Nam Dieu shrines can be found in the edge of a village or in the middle of rice field. In general, a shrine is a three-bay building with an altar in the middle and serves as a place of worshipping typical predecessors who were founders of Minh Huong (Vietnamese-Chinese people in Hoi An) commune, associations, crafts (swallow nest collecting, ceramics, carpentry...).

Ancient bridge

This is a special item, the only ancient bridge left in Hoi An town. The bridge has Japanese

architecture style, called Lai Vien Kieu (Bridge of Friends from Afar) named by Lord Nguyen Phuc Chu in early 1719 as a symbol of warm friendship between Vietnam and Japan. It has existed at least since early of the 18th century, yet surely has been reconstructed several times because its present state is the result of the repair in 1817, which is stated on a stele and on the ridgepole. The distinctive characteristic of this bridge is that it is covered by a pagoda; therefore, it is also called as Bridge Pagoda. The pagoda is said to protect the bridge and people against monsters and keeps peace for Hoi An town. This bridge is laid across a small canal that flows into Thu Bon River and is made entirely of wood, painted with red lacquer.

Cham water wells

There are more than ten Cham water wells still in operation presently in Hoi An (two at Thanh Chiem hamlet, two at An Bang hamlet, one in Tra Que, one in Cu Lao Cham island and five or six are still used near Trung Phuong Lake) (ibid, p.118). These wells are very typical of the Cham style: circular at the top, square or rectangular at the base and the bottom is always lined with wood. Particularly, the water in these wells are very clear, clean, fresh and rarely runs dry even in the drought time. This explains that indigenous knowledge of Cham people in making wells are technically high. It is said that these wells were the famous fresh water source that Cham people used to supply Arabic and Persian merchants when they landed in this port town in 9th and 10th centuries. So far, almost all of Cham well remains are still in use and protected well. Besides, there are many tombs inside and outside the area of the ancient town of Hoi An. They are tombs of Cham, Vietnamese, Chinese, Japanese, Portuguese inhabitants in the past. Technique of making these tombs is of research interest of many archeologists, historians, and cultural researchers.

Generally, most of the architectural vestiges of Hoi An are concentrated within the Old Quarter

of the town and along Thu Bon River. Their architectural style is very typical of cultural exchange between indigenous culture (Cham and Vietnamese) and foreign cultures (China, Japan, French...). Apparently, structures and relics of present Hoi An are clear evidences for the up and down stages of the small ancient town. In some certain sense, thanks to the decline of the port town at the end of 19th century, Hoi An survived intact.

Intangible heritages

As I mentioned earlier, built heritages are not the only fabrics making the famous and unique Hoi An as we can see today. It is incomplete when merely talking about its material vestiges, old streets or old buildings. Hoi An is more than of its unique outlook. Outstanding intangible cultural heritages contribute to soul creation of this ancient town.

Festivals

This is one of the most distinctive cultural practices of Vietnamese people. Although Hoi An is geographically such a small town but in term of holding and conserving traditional festivals, they are experts. Base on one complete research done in 2004 done by VICAS (Vietnam Institute of Culture and Arts Studies); there are totally 60 festivals in different scales and characteristics in all 12 precincts and communes of Hoi An town.

Table 2. Festivals in Hoi An Town

Festivals of (classified according to vestiges)	Quantity of festivals
Communal house	19
Shrine and temple	17
Royal tomb (Whale tomb)	18
Meeting hall	4
Pagoda/Buddhist temple	2
Total	60

(Bui Quang Thang, 2005, p.106)

Festivals in Hoi An are functionally divided into several categories such as professional festivals (festival of worshipping the legendaries of Thanh Ha ceramic village, Thanh Chau swallow

collecting, fishing, Kim Bong carpentry...), agricultural festivals (good crop festival, new rice celebration, emperor Shen Nong worshipping), seasonal festivals (Lunar New Year, 15th day of Lunar January, Lunar June, Lunar August...), religious festivals (Minh Hai Monk death anniversary, Buddha birthday...) and many others (Whale worshipping, Long Chu festival...). In general, those are relatively small in scale and focus on worshipping rather than entertaining. However, in some main festivals, we still can see that there are also entertainment for local people such as traditional art performance and traditional games. To Hoi An people, festivals play an importance role in their cultural life. Festivals are opportunities for them to express their gratitude to their ancestors, saints and guardians; to get rid of hard work temporarily; to be entertained and to strengthen their community tie.

Crafts

There are couple of traditional craft villages in Hoi An and apparently that, they significantly contribute to the economic growth of Hoi An town, providing livelihood for villagers and at the same time, safeguarding traditional knowledge for not only present needs but future generations also. Artisans of Kim Bong carpentry village who used to build Hoi An ancient town at the end of the 16th century and several palaces and tombs of Hue in the 19th century are presently restoring ancient relics of this town and make handicraft products for trade (Hoi An Centre for Monument Management and Preservation, 2005, p.18). Thanh Ha pottery village produces bricks, tiles and daily utensils for household uses and relics restoration and decoration in Hoi An while Thanh Chau village is very famous for its four centuries of collecting swallow nests in Cu Lao Cham Island. Thanks to lantern craft, Hoi An is much more beautiful at night and tourists can have nice gifts for their family and friends. Besides, there are Tra Que vegetable village and several fishing villages that well supply for the entire need of Hoi An town as well as provide for

other surround areas.

Traditional arts and others

Several traditional arts have been conserved and practiced by present Hoi An people such as duet song, classic drama, unicorn dance, etc. Among them, the most significant traditional art is Ba Trao dance performed in Whale sacrifice ceremonies by coastal residents in Royal tombs.

Bai Choi and Bai Kieu are two famous traditional games that are still played nowadays in Hoi An in special occasions and every 14th day of the month.

In Hoi An, it is interesting that people can enjoy different traditional dishes, both Vietnamese and Chinese like Cao Lou, Won-ton, Quang noodle, Fukien noodle, dumpling, *chí mà*, *bánh bao*, *bánh vạc*, etc. Cao Lou is very special dish in this ancient town, not totally of Minh Huong or Vietnamese or Hoi An-Chinese people. It is some kind of mixed and unique dish made by original Hoi An people. Ingredients to make this dish are all local: Cu Lao Cham wood's ash, Ba Le well's water, Tra Que spice vegetables...

In fact, there has been many research and studies about cultural heritages in Hoi An. They described those heritages in detail and could provide people who have interest deeper understanding. Due to time and space limitation of this dissertation, briefly list them here is a proper way.

In all, Hoi An is considered a living museum of a huge amount of both tangible and intangible cultural heritages. Keeping all of them safe and intact as they are today is already a big success of Hoi An people. However, continue protecting and promoting them is really a challenge to all involved people; it requires much effort, understanding and cooperation. How much has been done and will be done in order to manage and promote these cultural heritages for the benefit of both present local residents and future generations? What is the role of tourism development in

Hoi An now? What is the real relationship between cultural heritage management and tourism development in Hoi An Ancient town? All of these research questions will partly answered in the following chapter.

C. Cultural heritage management in the ancient town of Hoi An

Sustainability in the context of cultural heritages simply means adequate and long-term protection of cultural heritages at a site. A long-term protection of cultural heritages is heavily depended on good heritage management. So, how good is the cultural heritage management of the ancient town of Hoi An? One can quickly look at three protection measures that are required in the cultural heritage management of the site: legal provision, conservation interventions and management system.

1. Legal provision

Good management of cultural heritage must firstly base upon legal framework or regulation of central government. How exact and comprehensive of laws and regulations of a country in the area of cultural heritage represents the extent of recognition and appreciation of its people on heritages' cultural values and significance. Most countries have heritage protection laws at both national and local level. At national level, Vietnam has Cultural Heritage Law (2002) and its accompanying implementation guidelines (Decree No 92/2002/NĐ – CP on stipulating the implementation of Cultural Heritage Law, Regulation on Preserving and restoring historical-cultural sites and scenic landscapes). According to those legal documents, all heritage places in Vietnam must strictly obey this Law as national law. Moreover, they also have to follow all local laws or local regulations for specific sites.

In a formal process of a site's protection, Hoi An starts with its legal recognition as a heritage

site of Vietnam 1985 according to the Resolution No. 506/VHQD on March 19, 1985 by Ministry of Culture and Information inscribing Hoi An as a Place of National Historical and Cultural Significance. Later, in 1999, inscribed as an UNESCO World Heritage site, Hoi An ancient town on the one hand must follow Cultural Heritage Law and its accompanying implementation guidelines; on the other hand, is managed under couple of local legal regulations and guidelines.

Regulation on Management, Preservation and Use in Hoi An Ancient Town (Hoi An People's Committee, 2006) clearly provides fundamental principles for conservation and utility all relics in the Town. Firstly, maintaining the ancient town area as a synchronously historical-cultural-humane-architectural establishment, which includes relics, formed upon the foundation of satisfying the demand of community's modern life according to co-existing regulation. Secondly, preserving the old town associated with the protection of surrounding ecological-humane environment, the preservation of tangible and intangible heritages. Thirdly, preserving the old town is to protect and promote not only cultural identity but also its strengths, traditional experiences for the authority's economic developing target. Finally, promoting, developing and reusing relics have to accompany with cultural heritage protection; developing tourism economy should not cause any damage for cultural heritages.

Regulations on Management of Visits and Tourism within Hoi An Town (Hoi An People's Committee, 2007) regulates in detail rights and responsibilities of tourists when visiting the Ancient Town, traditional handicraft villages and other sight seeing sites in Hoi An; of tourism trading agencies; of tour guides and of visiting sites.

The Conservation of Historic Timber Structures-Guidelines for Homeowners (Hoi An People's Committee, 2000) is aimed at defining basic principles and practices for the protection and

preservation of historic timber structures, which is necessary and appropriate for historical houses in Hoi An Town. The guidelines are divided into three chapters with a list of heritage classification criteria for Hoi An timber structures. The first chapter provides a rationale for conservation work for timber structures in Hoi An. The second chapter of these guidelines comprises practical guidelines for homeowners in conservation process, which provide several fundamental conservation principles for their properties, a step-by-step guide for the process of conservation. Chapter 3 introduces important legal documents concerning heritage conservation including international documents and local documents. This publication in general provides a systematic and detailed guidance, which is found very helpful and efficient for the old house owners in Hoi An given the old buildings are essence of this Ancient Town.

Obviously, Hoi An has comprehensive and exact legal regulations for its cultural heritages. This shows that Vietnam government in general and Hoi An in particular seriously care about protection of their valuable cultural properties through the recognition of cultural heritages' significance, the importance of protection and the carefulness in using those assets present in those legal regulations and guidance documents. Based upon those documents, the conservation and management process for cultural heritages in Hoi An are guided.

2. Conservation interventions

Physical measures to care for cultural heritage values of a site are called conservation interventions. Conservation interventions on any cultural heritage site must be adequate and appropriate. Each site can take different measures to ensure physical protection of a site such as preservation, restoration, reconstruction and adaptation (Australia ICOMOS, 1999). However, it is of very important that these interventions be carried out in respect to cultural values that a site embodies. In Hoi An, depend on types of cultural heritages and their current states that requires

different measures. Cultural heritages in Hoi An are classified into five types according to their level of intactness and cultural significances. The whole area of the town are divided into two zones: Every movement, change, renovation in zone 1 that reduces the worth of relics is banned and when they are in used, restore or mend, they must be guarantee the authenticity of relics in four aspects: design, technique, material and setting. In Zone 2, every construction, renovation and planning must be regulated in conformity to preserve and increase the worth and the beauty of the ancient town (UNESCO, 1999). Therefore, for old architectural structures of special type and type I such as Japanese Bridge, House No 80 on Tran Phu Street, Old House Tan Ky or Phung Hung House No 4 on Nguyen Thi Minh Khai Street, restoration is only conducted when it is especially necessary and once doing that, it requires to maintain authenticity for each part and the whole structure.

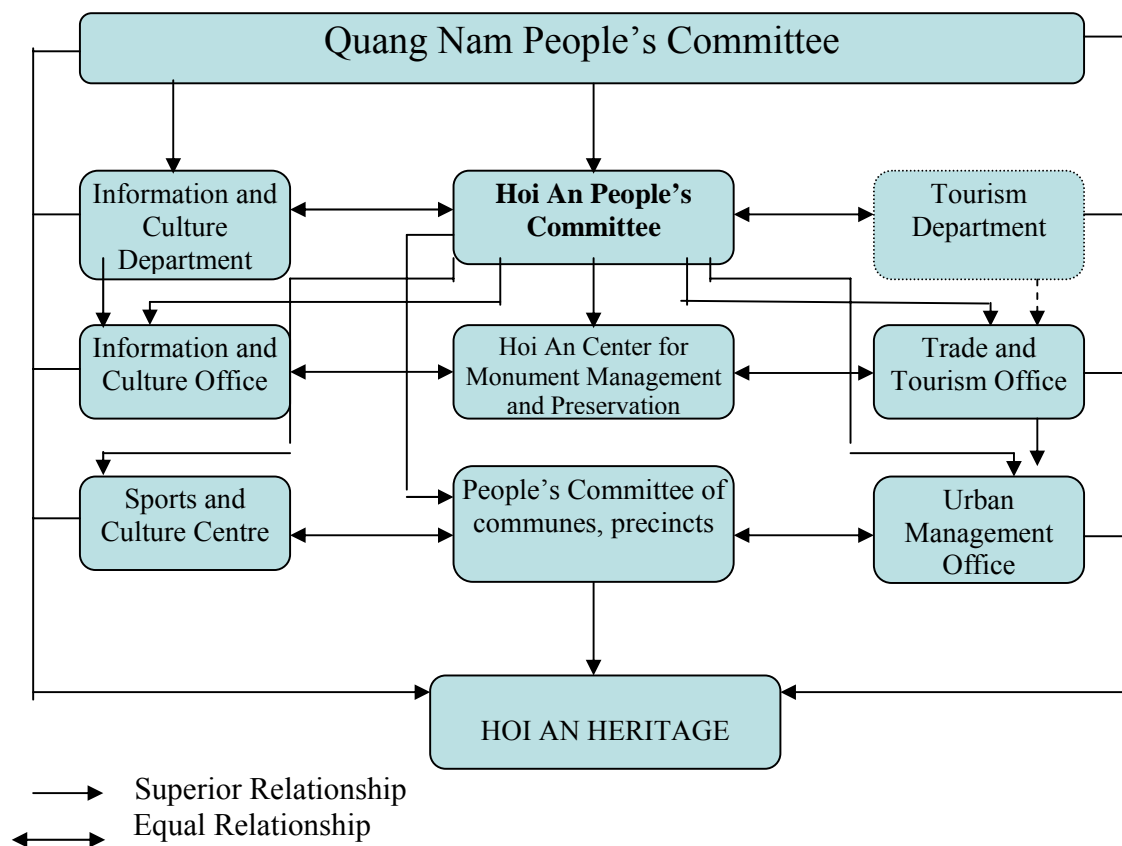
In fact, Hoi An is now facing with many challenges in preserving cultural heritages. The essence of Hoi An ancient town is old buildings intermixed with family chapels, meeting halls, temples, pagodas, shrines and bridge which are fundamentally made of wood, a material easy to catch fire. Moreover, due to the disadvantage of geographic position and a high humidity season, Hoi An annually endures heavy flood and other harmful sources (termites, worms, bat, fungi...) those may easily cause damage to timber structures of old buildings in the town. Maintaining and safeguarding for the authenticity and integrity of cultural heritages requires a lot of money, knowledge and human resource. However, principle of maximum preservation for the authenticity and integrity of cultural heritages and minimum conservation intervention are still strictly followed as much as it can be in Hoi An.

3. Management systems

The heritage management system of Hoi An ancient town is probably one of the most efficient

systems in Vietnam. It includes clearly identifiable procedures and personnel responsibilities for conservation and management of the site.

Figure 1: Model of Management and Preservation of Hoi An World Cultural Heritage in Quang Nam Province.



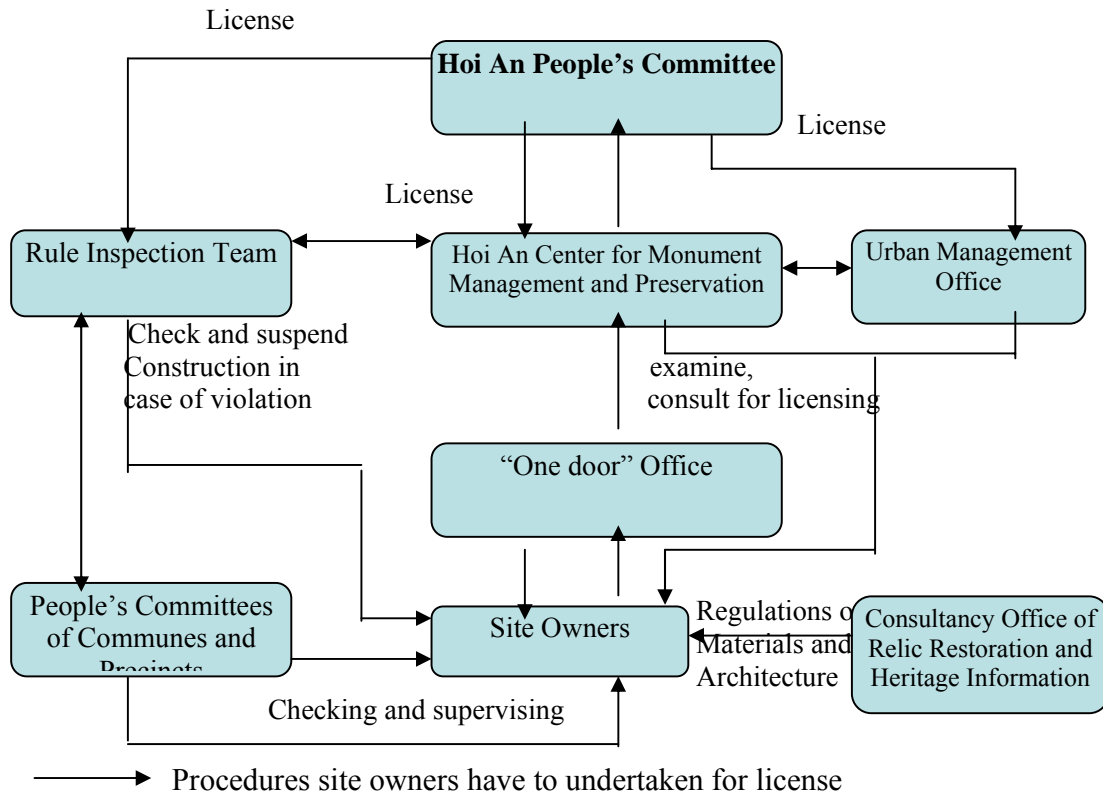
(Source: Pham Phu Ngoc, 2007, p.27)

Each unit has different function and responsibility. They all connect under two basic relation types: Superior and equal. At the equal relationship, each agency must fully cooperate at any situation that one side's action might be impacted upon by the action or fall into responsibility area of the other. Some of those agencies present in the Figure 1 have more direct relevance than others do to cultural heritage management in the town. For example:

- Hoi An Center for Monuments Management and Preservation is an professional body and an unit directly governed by the Town People's Committee; is responsible for cooperating with associated bodies, receiving professional guidance of provincial and central organizations as well as Town People's Committee so as to suggest some ideas, plans, projects, implementation methods and directly carries out all professional tasks in accordance with cultural heritage preservation activities in Hoi An.
- Information-Culture Office: State body for general culture management in Hoi An town
- Tourism-Trade Office: State body for trade and tourism management in Hoi An Town: authorize license for trading and tourism activities....
- Sports-Culture Centre: Professional body for Hoi An propaganda and promotion
- People's Committee of communes, precincts: State management bodies of administration at communes, precincts in Hoi An Town, take responsibility for the management, preservation and utilization of relics in the area in conformity with the law and regulations; simultaneously, closely cooperate with specialized functional bodies for relic preservation and management to assist the Town People' Committee; implement fire preventing and extinguishing task, protect environment of the area, inspect and supervise any constructing operations in the area according to the Regulations No 626 (ibid, p.26).

Besides, Hoi An has one Rule Checking Team that inspects, supervises and ensures all activities relating to cultural heritages under regulations of the Town.

Figure 2: Process of relic restoration in Hoi An World Cultural Heritage



(ibid, p.28)

Almost all old buildings in Hoi An ancient town are private properties except for the commune architectural constructions such as pagodas, temples, meeting halls... Therefore, sometimes the preservation of cultural heritages in Hoi An encounters benefit conflict between local authorities and local residents about the management of restoring or using relics, especially old resident houses in Old Quarter. The need to improve the physical state of old buildings for more convenient daily life and business makes owners of those old houses want to change or repair them. Some owners want to make their house more modern, more comfortable or suitable for doing home business such as tailor shops, craft shops, painting exhibition, etc while heritage managers and experts would like to keep the assets traditionally intact. However, those old

houses are cultural heritages/ relics of the town; once the owners want to change, they need to have license from local government and professional agencies to do that. After getting the license, they need to follow all instructions clearly stipulated in the law and the regulations. Procedures that site owners have to undertake for restoration of old buildings at first seems to be very complicated, take time and efforts of both sides: site owners and managers, yet it is totally beneficiary for the long-term safety of the site and long-term benefit of people who live inside. As long as all old buildings/houses and other relics in Hoi An are well protected in authenticity and intact and at the same time, the need of its people are concerned in any actions, the vitality of Hoi An town can be sustained.

IV. TOURISM DEVELOPMENT AND THE SUSTAINABLE MANAGEMENT OF CULTURAL HERITAGE IN HOI AN ANCIENT TOWN

According to many theoretical discussions in academic texts and practical experience shared by heritage practitioners and managers all over the world, tourism development plays a key role in cultural heritage management. Tourism has been proven as an effective means in generating revenue and increasing income for local community at a heritage site and part of that revenue is given back to heritage itself and site preservation. Furthermore, once local people experience apparent economic benefits from tourism development, they are more likely to recognize values of their cultural heritages and to become well aware of the importance of heritage protection and conservation. The more tourists come to the site, the higher national and international profile the site achieve which can lead to wider recognition of local and central governments for stronger financial and political supports and better protection measures. Given those points, this chapter aims to explore how tourism develops in Hoi An and by how it contributes to cultural heritage management in this historic town.

A. Tourism development in Hoi An Ancient Town

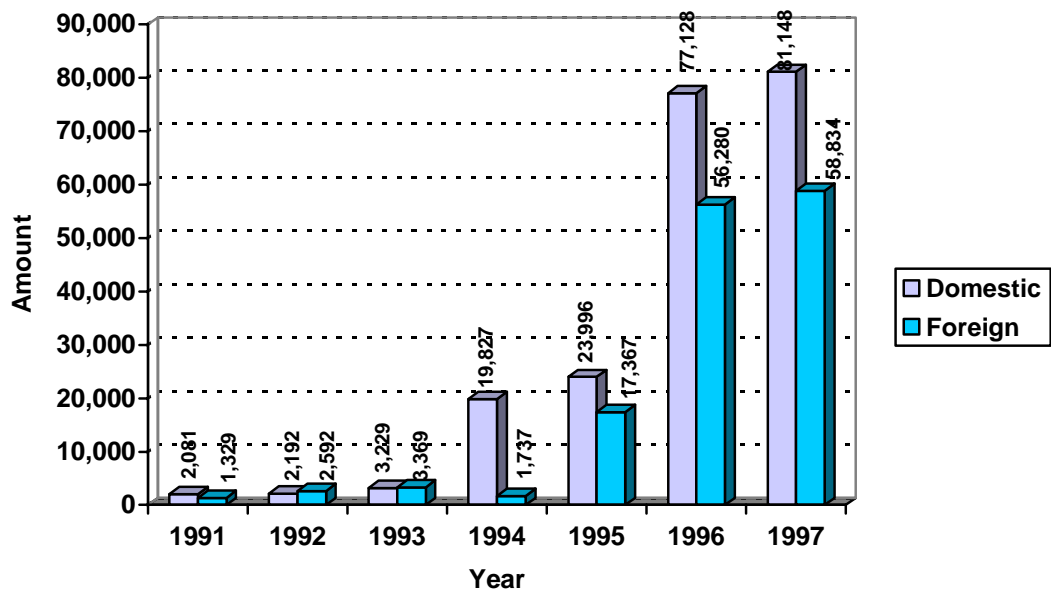
1. By 1999

It was not until Hoi An was inscribed as an UNESCO World Heritage Site that tourism began in Hoi An. In fact, tourism activities took place in Hoi An prior to that important landmark. The revenue got from tickets sold to tourists is given to prove this claim. In Hoi An, from 1995, ticket tourists must buy to visit old buildings in town cost 50,000 VND (estimated about 3.5 USD).

With that ticket, they can visit five over 12 sites of interest grouped by choosing one site for each of five coupons: Coupon No1 is for three museums, No2 is for three Chinese assembly/meeting halls, No3 is for four old buildings, No4 is for Japanese Bridge and Quan Cong Temple, No5 is of optional. In 1996, money from tickets was 246,000 USD; in 1997: 307,992 USD; in 1998, 232,000 USD and in 1999, the year that Hoi An Town became World Heritage, revenue from tickets was 353,846 USD (Tran Anh, 2007).

Number of tourists (domestic and international) visiting Hoi An also shows how tourism develops year by year at this destination.

Figure 3. Development of visitors to the historic town of Hoi An

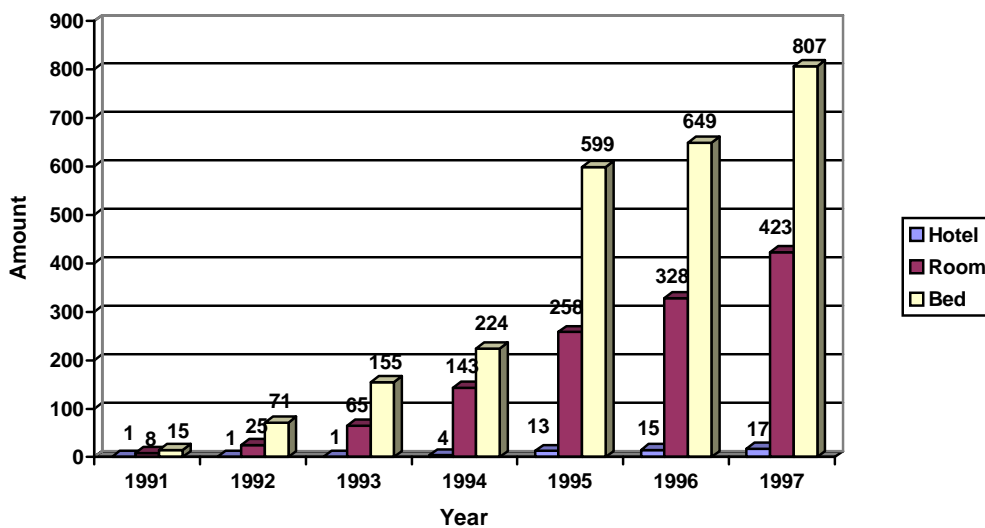


(UNESCO, 1999, p.97)

Since 1991, it has increased gradually every year. Significantly, the amount of tourists arriving in this heritage site in 1994 and 1996 was suddenly high when compared with previous years. Domestic tourist arrivals increased from 3,229 in 1993 to 19,827 in 1994. About one decade after the “Doi Moi” policy (Renovation), Vietnam’s new economic policy of ‘openness’ brought

improvement in people's life with higher income and living standard. People traveled more and more and therefore, facilitated tourism development in many attractions in Vietnam of which Hoi An is one. This context partly could explain for the increased number of tourists in Hoi An. Particularly, international tourist to Hoi An ancient town was almost ten times compared with the amount of tourists in 1994 (17,367 and 1,737 respectively). It is clear that tourism in Hoi An grew consistently during this period (1991-1997).

Figure 4. Accommodation (hotel) development in Hoi An 1991-1997



(Loc. cit)

The same change happened in the area of accommodation in Hoi An. There were more and more hotels and guesthouses within the town with larger number of rooms and beds. This shows that tourists to Hoi An would like to stay longer and understand more about this heritage site.

By the end of 1999, tourism firmly launched in Hoi An, marking for the emergence of one of the biggest revenue generators of the town. Statistics shows that during the period of 1991-1999,

visitors coming to Hoi An increased approximately 46.4 times (3,410 people in 1991 and 158,315 people in 1999) (UNESCO, 2000, p.5). In 1999, there were 158,315 people visiting Hoi An in which 73,457 were foreigners (46.4%) and 84,858 people (53.6%) were domestic tourists, 77,324 visitors stayed over night in the town of which 89% is foreigners. Obviously, Hoi An became one of rare destinations in Vietnam that could draw an equal amount of international tourists with domestic ones (46.4% compared with 53.6%). Other statistics also give us information about the average expenditure that tourists spent in Hoi An in 2000 was 40 USD per day in which: 9.42 USD for eating, 11.7 USD for shopping, 14.3 USD for transportation and 2.21 USD for site tickets (loc. cit). Generally, tourist spending was not very high. This might be one of reason to attract more tourists to Hoi An thanks to low tourist spending cost.

In term of revenue received from tourism activities, in 1999, Hoi An municipality got 17,391,088,485 VND (approximately 1,242,220 USD at 1999 currency exchange rate). Taxes Hoi An received from hotels was 277,574,557 VND (198,267 USD at 1999 currency exchange rate) and revenues from visiting tickets sold was 4,481,865,000 VND (3,156,332 USD at 1999 currency exchange rate), together contribute 12.1% to total budget of Hoi An in 1999 (ibid, p.6). Of course, the number of tourists or tickets and revenue from tourism are not only indexes that represent for tourism development in this historic town. Tourism facility as well as necessary tourist support service is not less important to prove that. Due to a notably increasing number of tourists, number of hotels, guesthouses, rooms and bed increased too. There were 22 hotels and guesthouses with 531 rooms provided in this town in 1999 (ibid, p.2) while in 1997, there were only 17 ones with 423 rooms. Along with the increase in accommodation, other tourism facilities were better provided for tourist use such as restaurants, souvenir shops, transportations, car parks, public toilets, rescue teams, hospitals, banks and post offices.

In general, by the time Hoi An was nominated as an UNESCO World Heritage Site, tourism had already grown and contributed considerably to the economic life of local community. We can say that, at the beginning of the development, tourism in Hoi An moved not so quickly but firmly and constantly.

2. After becoming an UNESCO World Heritage Site (1999)

Becoming a World Heritage Site marks vigorous changes in every aspect of Hoi An town. Acknowledged of its potentiality in tourism, its fame as a world heritage site, given the fact that tourism was doing well in the town at that time, Hoi An authority had more firm reasons to continue a master project for Hoi An tourism developing plan that has been built for the period of 1995-2010. One slogan of this master project is “Let relic affords for itself” which is very meaningful and compatible with the approach of sustainability in heritage management: using tourism to support and ensure for the long-term preservation of cultural heritages. Aims of this project are giving the best conditions for tourism development in the town, striving for Hoi An to become an international tourist destination in near future and at the same time, contributing to the growth of local economy and safeguarding for cultural heritages:

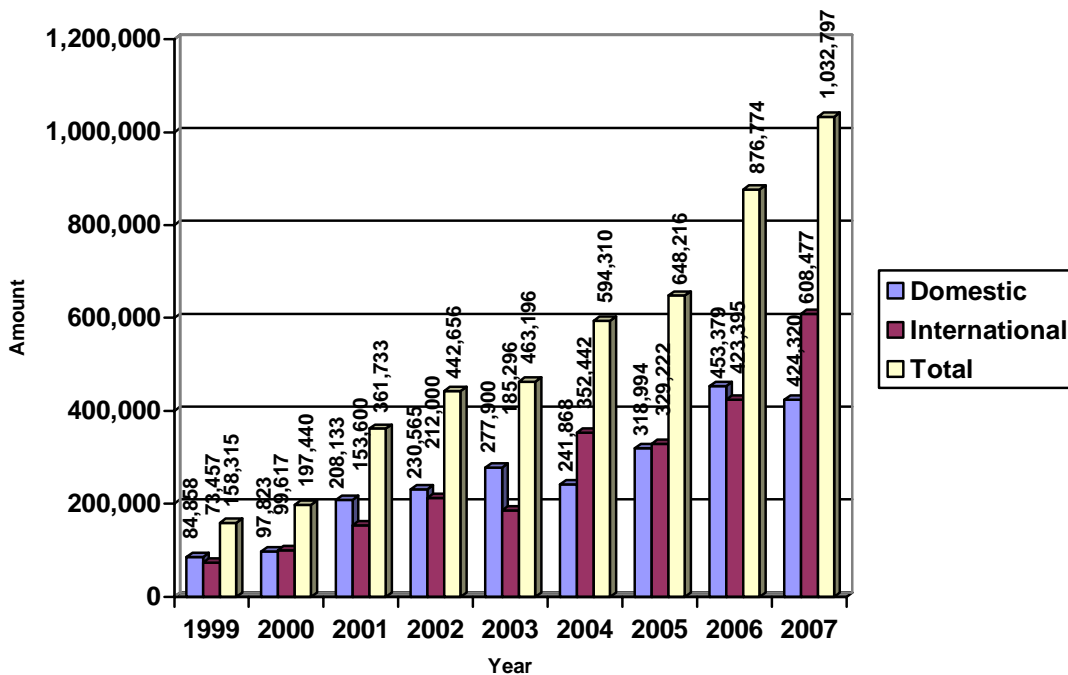
- In 2000, continuing to develop tourism basing on making use of the attraction of the historic town; solving contradictions, limiting negative phenomena generating in the development procedure; specially carrying out the historic town conservation; internationalizing the cultural heritage of Hoi An and cherishing the people’s cultural character
- Until 2010: Developing high quality tourism with the combination of all tourist spots in Hoi An closely with tourist spots in the are of Quang Nam – Da Nang – Hue and the country. Building Hoi An into a cultural tourism assemblage and building up prestige in the regional and international market. The environment must be carefully controlled and activities that can do harm to the environment must be prevented while promoting more effectively the historic town teemed with the people’s cultural character (ibid, p.12)

The awareness and attempt of local government and all people involved in this master project established a firm basis for any coming achievement in both tourism development and cultural

heritage preservation in this town. It is not surprising that from 1999, rapid tourism growth was observed in the ancient town of Hoi An under implementation of this project.

Years after becoming a World Heritage site, Hoi An experienced significant growth in tourism sector regarding to the tourist flow, tourism facilities, and tourism services. Those factors partly represent physically how developed of tourism is in Hoi An. Through some statistics present in following figures, one can agree with that.

Figure 5. Tourists flow to Hoi An 1999-2007

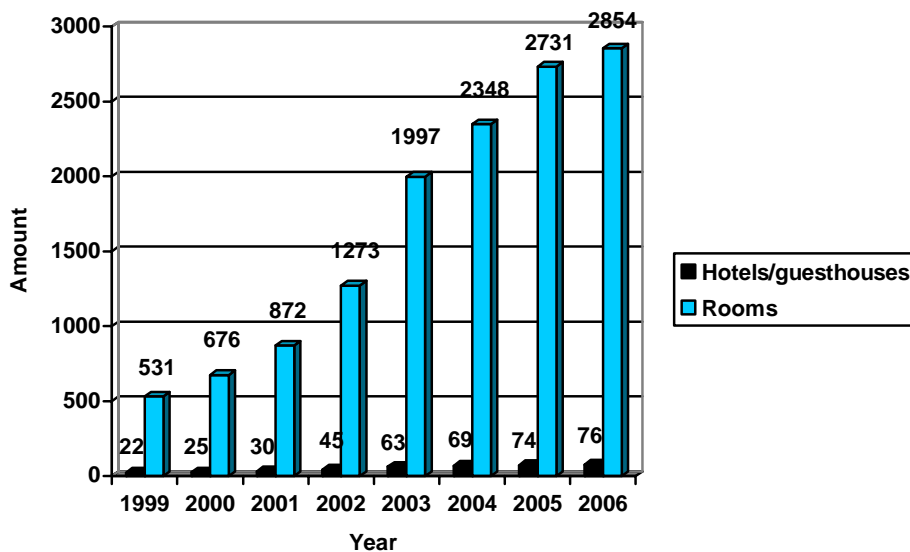


(Nguyen Duc Minh, 2007, p.5)

Number of tourists visiting Hoi An has been increased gradually. In 2007, Hoi An warmly welcomed the tourist number one million, marking a new stage in the development process of tourism for such a small town. This historic town is more and more well known over the world. For many international tourists, Hoi An ancient town is a must –see place in Vietnam. In 2007,

Hoi An witnessed a huge flow of international tourists which is almost 1.5 time more than domestic tourists (608,477 and 424,320). Furthermore, international tourists tend to stay in Hoi An for longer time than domestic tourists. Statistic present following shows that from 1999 to 2007 and probably in years to come, international tourists likely desire to have deeper cultural experience in Hoi An more than domestic tourists. For example, in 1999, amount of international tourists stayed overnight in Hoi An was 7.83 times more than domestic tourists; in 2000: 8.17 times and recently, in 2007, it was 4.7 times (loc. cit). This figure probably gives Hoi An Town some suggestion of need to attract more domestic tourists and at the same time, maintain and enlarge the number of international tourists in the town.

Figure 6. Hotels/guesthouses and rooms in Hoi An 1999-2006



(ibid, p.6)

Tourism facilities and services have improved much since 1999. In 2006, Hoi An had 76 enterprises providing accommodation services for tourists of which were 55 regular hotels, three guesthouses and 18 three-stars hotels which was count for 23.68% of total accommodation establishment and 56.45% of total rooms (ibid, p.3). The figures somehow shows that Hoi An is

heading toward a high-quality tourism rather than mass tourism like in other destinations in Viet Nam. Along with accommodation facility is the improvement of other services such as tourist transportation service (car parks, boats...), information service (instruction maps or boards, flyers, information booths...), restaurants/bars, art performance theatres, souvenirs and handicraft shops, cloth shops. In 2006, Hoi An had 71 restaurants and bars, 751 cloth shops, 202 galleries-souvenir-handicraft shops, 91 shoe-bag-lantern shops and about 207 others and hundreds vendors which were all to serve the demand of tourists in Hoi An (ibid, p.4). Through observation in April of 2008, there are about 113 shops, which are cloth shops, shoes/bags shops, souvenir and craft shops and other kind of shops accompanied with many vendors along Tran Phu street. Tourists come to Hoi An more and more every year, therefore services for tourists has been increased in order to satisfy their need.

In summary, since 1999, after becoming a World Heritage Site, Hoi An has experienced rapid development according to the number of tourists coming to Hoi An, tourist facilities and services. Those factors may not fully represent for the whole story of development process of tourism in Hoi An yet at least gives anyone basic information to understand its tourism development state. To have more fully understand how developed tourism in Hoi An is, one can find out in the other aspect: how tourism contribute to local community and especially local cultural heritage assets it bases upon. In my point of view, tourism development in any places should not only be seen through the figure of tourist number or tourism infrastructure but truly economic, social and cultural contribution it makes to the community.

B. Tourism development, local community and cultural heritage preservation

Strategic policy for tourism development of Hoi An was mentioned clearly in the master Hoi An tourism-developing plan 1995-2010 as thus:

- Turning tourism into key economic industry of the town
- Tourism development should goes along with education, assuring security and social stabilization, protecting cultural values and tradition of local community.
- Over all, tourism development should assure good protection for the historic town, cultural heritages, natural landscapes and environment.

(UNESCO, 2000)

Under guidelines and strategies made by local government for Hoi An town, tourism in Hoi An has been developed rapidly since the master plan was launched. Particularly since Hoi An became a World Heritage Site, the fact showed that Hoi An has well connected tourism development with local economic growth and cultural heritage protection, which is always acknowledged as a priority in any development issue in Hoi An. Tourism has become an indispensable part of life, playing an important role in every aspect of local community and the preservation of cultural heritage in Hoi An.

1. Economic impacts

Firstly, the growth of tourism in Hoi An recently has shown that it is becoming the top position in the economic structure of the town. Contribution tourism made to local economy is considerable.

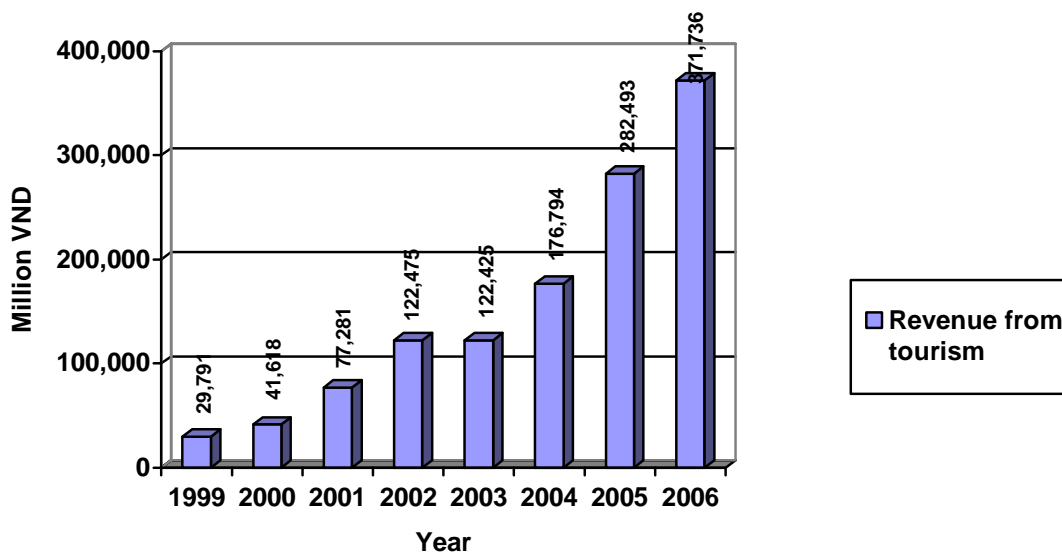
Table 3. Economy proposition (GDP) in Hoi An

Unit: Million VND

Sectors	2005		2006	
	GDP	%	GDP	%
1. Tourism-Trade-Services	564,874	59.19	671,951	61.47
Tourism	152,957	16.03	187,318	17.21
Trade	140,986	14.77	147,047	13.51
Services	270,935	28.39	337,568	31.02
2. Industries - Construction	211,712	22.18	231,378	21.26
3. Agriculture-Forestry-Aquaculture	177,829	18.63	184,981	17.00
Total	954,419	100.00	1,088,310	100.00

(Hoi An Statistic Office, 1999-2006)

Figure 8. Tourism revenue of Hoi An 1999 - 2006



(ibid)

Tourism sector is classified in tourism-trade-sector due to the close linkage between them. In fact, entire Hoi An is likely a tourist place of which the core is Old Quarter. Almost all economic activities in trade and service sectors such as restaurants, accommodations, transportation, visiting, touring and others are of and for tourism. Contribution of tourism-trade-service sector

group made to the whole town GDP increased noticeably from 59.19% in 2005 to 61.47% in 2006 and 63.27% in 2007 (Hoi An People's Committee, 2007). Statistic in figure 8 shows that revenue Hoi An received from tourism increased firmly. However, the spread of SARS in 2003 explains the reason why revenue from tourism stayed still as at the same amount of 2002. Years later, the situation was improved. In Hoi An, tourism revenue each year comes from total revenue of restaurant/bars, hotel/guesthouses, tourist transportation, ticket fee, touring, and others activities in tourism sector. In economic term, the contribution of tourism takes higher and higher proposition every year in the entire economic structure of Hoi An.

Secondly, statistic also shows that revenue captured from tourism has considerably contributed to the economic growth of Hoi An during the last ten years. Earning from tourism partly helps to supplement financial resource for local expenditure in improving infrastructure, education, health care and social security. During last couple of years, infrastructure has been well improved thanks to subsidies from central and province government and of course from local budget of which tourism contributed a big part. For instance, electricity systems in the downtown and surrounding areas were installed and upgraded. Particularly, within the area of Old Quarter, all electricity, post and cable television networks were put underground in order to maintain the beauty of Old Quarter in the end of 2007. In additions, seven public toilets were built within the old town area for the convenience of tourists in Hoi An. Roads, sidewalks and other urban infrastructures such as water supply and drainage have been well upgraded too.

2. Job opportunity provision

In additions to the revenue contribution to local economy, tourism has brought many job opportunities for local people and especially young people in Hoi An. In Hoi An, the number of hotels, guesthouses, restaurants, bars and all other kind of shops such as souvenir shops, craft

shops, tailor shops, shoe/bag shops....appear more and more every year and require a great amount of employees. It is cheap and safe when hiring local people and for the sake of locality, it is recommended to do that in Hoi An. In 2006, Hoi An had 76 hotels and guesthouses, 71 restaurants and bars, 751 cloth shops, 202 galleries-souvenir-handicraft shops, 91 shoe-bag-lantern shops and about 207 others and hundreds of serving food places vendors (Tran Anh, 2001). Besides, there are thousands of people working in other tourism activities within and outside Old Quarter such as booking offices, tour information service, transportation, postage, site tour guiding....Those numbers can partly show us how much those tourism business activities can offer jobs for local people in Hoi An. According to the statistic of Hoi An Statistic Office, in July, 2006, there were 21,537 people working in trade-service-tourism sectors, accounting for 40.64% total labor force of Hoi An, of which 2,532 people work directly in tourism sector (Hoi An Statistic Office, 2006). Obviously, tourism has brought many job opportunities for people living in Old Quarter. As mentioned above, Old Quarter is actually a tourist place in which, all activities relate to tourism activities. The more tourists come to Hoi An, the more jobs local people can have. In the other context of this issue, in surrounding areas of Hoi An such as Tan Hiep, Cam Thanh, Cam Kim communes, tourism bring job opportunities in an indirect way. Due to the attractive business environment in Old Quarter, many people who used to be farmers, fishers and artisans contemporarily left their villages to the old town central area to become employee in hotels, restaurants and embroidery enterprises; some became vendors or hawkers.

I met Mrs. Ha on Tran Phu Street while she was selling fresh water bottle and some souvenir stuff like baked clay miniatures of 12 animal designations for tourists. We had an open conversation. She told me she married with a mason and had one daughter. They live in Cam Pho village, which is 10 km away from Old Quarter. Before, all her family's expense much depended on her husband's earning and that was not sufficient. Life was hard at that time. In mid of 2006, she decided to come to Old Quarter to earn more money.

Now, it turns out that she can earn much more than her husband does. For each miniature, she can sell to domestic tourists at 2,000 - 5,000VND but for international tourists, the price can go up normally 1 USD (16,000VND) for each or even sometimes, she can sell at 30-50,000VND for each while the original price of that stuff is just 1,000VND from Thanh Ha pottery village. She told me: “You know, earning money from tourists, especially international tourists here is rather easy. Western people² like those stuff very much. They are ready to pay high price for this when they like. Thanks to that, I can earn a little more from them”. International tourists come to Hoi An more in rainy season, from October, therefore she can earn about 400 – 500,000VND (30 USD) per day. In dry season, her income is reduced due to smaller number of international tourists in Hoi An. “It is still better than doing other things in my village. Now I can earn money in rainy season while my husband can earn in the dry reason. We are trying for my daughter’s better life. We are worried about her future education. If I still can do this business here, I still have hope to save money for her university expense” (Mrs. Ha, personal communication, April 6, 2008 in Hoi An).

In fact, those people are seasonal employees. Doing business in Old Quarter helps them to increase their income beside the basic income from farming, fishing and craft making. Job creating function of tourism in Hoi An is even more obvious in cases of some handicraft and traditional trade villages. Hoi An has several traditional villages such as Kim Bong carpenter village, Tra Que vegetable village, Thanh Ha pottery village, swallow-nest collecting Thanh Chau village.... Before the coming of tourism, those villages merely serve local demand. However, when tourism came to Hoi An, those villages became tourist sites and increasingly drew a great number of tourists. Thanks to that, those villages that used to be in threat of disappearing are now revived and flourished. When they come back to life, they require more people to work. Younger people who had left to seek jobs outside of their villages have come back. They can earn enough money right in their home villages instead of earning from far away.

In 2006, Mr. Huynh Ri, one of rare craft men of Kim Bong carpentry, was happy to inform that he has trained 12 skilled young carpenters and that his workshops was doing very good in producing and selling wood products and at the same time, ensuring adequate income for his workers. The other old carpenter of Kim Bong village, Mr. Dinh Van Loi, said that the rapid development of tourism boosted his company’s revenue so that he was able to employ 100 workers, most of whom are war invalids, demobilized

² To her, any foreigner is considered Western people.

soldiers and his young relatives³.

In 2006, other traditional crafts such as lantern making, embroidery, carved bamboo provided jobs for about 1,150 local people. Although the income from those traditional crafts is not very high compared with other tourism activities, they still can help about 1,300 employees to have jobs⁴.

3. Improving local living standard

Living standard of Hoi An people is getting higher thanks to high revenue captured every year, upgraded infrastructure and increased employment from tourism development. The annual average income increased substantially: 7.92 million VND (528 USD) in 2003, 11.22 million VND in 2005 and about 14.71 million VND (more than 900 USD) in 2007 (Le Phuong, 2007; Le Van Giang, 2007; Thanh Hai, 2003). Compared with other cities at the same level with Hoi An in Vietnam, Hoi An has higher annual average income thanks to strategic policy of making tourism become key industry in the town since 1995. In the central area of the old town, especially along some main streets such as Nguyen Thai Hoc, Bach Dang, Le Loi, Tran Phu..., many homeowners of old buildings turned their houses into business places, doing tourism services such as shops, restaurants, bars, galleries.... Consequently, their income has increased year by year. However, there is still a big income difference among people in different areas of the town. People who live and do business within the area of Old Quarter get higher income due to their direct involvement in tourism businesses. People who live in the surrounding areas such as the other side of Hoi An river or in Tan Hiep, Cam Thanh, Cam Kim communes, their average income is lower. However, tourism in Hoi An recently tends to expand towards outside areas of

³ Hoi An Allocates Aid to Help Revive Traditional Craft villages (2006). *Vietnam News*. Retrieved on June 12, 2008 from: <http://vietnamnews.vnagency.com.vn/showarticle.php?num=04SOC030106>

⁴ Ibid.

Old Quarter to seek for more cultural experience in some traditional craft villages, fishing or vegetable growing villages. More opportunities have been given to them in order to help them have higher income with higher living standard.

4. Financially supporting for local cultural heritages

Maintaining the safety of cultural heritages in Hoi An is a tough task due to the complexity of cultural heritage. The whole Hoi An town is a complex group of old buildings and other architectural structures along with many cultural festivals, customs, traditions and cultural life of Hoi An people accumulated through many generations. Every year, old buildings and architectural structures need to be repaired, restored and protected against threats from natural disasters, careless uses, over-exploitation and tourist pressure. This requires a huge amount of financial support. Revenue captured from tourism development in the town is the very substantial resource for this task.

In 1999, heritage preservation counted for 60.3% of total subsidiary expenditure of Hoi An. During the period of 1997-2006, there had 166 relics restored and hundreds of relics propped up in Hoi An. Budget for this restoration was from national budget (75.21%), local budget (20.42%) and donations (international and domestic) (4.37%) (Nguyen Duc Minh, 2007). In case of state owned structures, conserving spending is fully subsidized by national budget. Private owned relics, which count for 82.8% of historic buildings in Old Quarter, depending on different types and different states, can get financial support from government budget. Normally, the support is about 20-80% of total restoration expenditure of each unit and sometimes, yet in some special cases, the support is up to 100% of total cost for repair or restoration according to the each homeowner's financial condition (Tran Anh, 2001). For last couple of years, revenue generated from tourism has increased, enlarging local budget. In Hoi An, budget for heritage

preservation is generated from many sources: 50% taxes received from private firms or enterprises and 74% of total revenue from site entrance tickets (in 1999, the percentage was 55%). In case of the traditional music theatre on Nguyen Thai Hoc Street, total income from tickets is used for the whole expense of the theatre (UNESCO, 2000). In additions, funding sources also comes from donations, mostly from international funds or individuals. For example, by 2001, Hoi An heritage restoration fund received 82,000USD from JICA (Japan) to restore houses No 115, No 117 on Nguyen Thai Hoc Street and Truong family chapel. Some other donations were funded from Sumitomo Foundation (Japan), Tasei Corporation (Japan), Canada Fund, UNESCO... (Tran Anh, 2001). When understanding that two third of ticket fee they have to pay is used for relic preservation, many tourists, particularly international tourists expressed that they would be willing to pay more in order to help Hoi An preserve and protect cultural heritages. Expenditure for restoring historic sites, relics in Hoi An used to be fully subsidized from national budget. However, the cost for doing this is getting higher and higher due to fragile characteristic of relics in Hoi An. Central government cannot provide financial funding forever. Therefore, financial contribution of tourism for cultural heritage preservation in Hoi An is sizable. In either short-term or long-term heritage management plan in Hoi An, tourism likely become a vital contributor.

5. Raising local cultural awareness

It is commonly believed that sustainability of a heritage site depends much on the general level of cultural knowledge and awareness of local community. How people understand about heritage and its importance is really matter to the survival of cultural heritage. The more aware local people are, the more care they do, the more protection they provide and the less damage they cause to the site. Other positive impact of tourism placed on local community has been well

recognized in Hoi An. During last ten years, from the time Hoi An became a World Heritage Site, local people have experienced many enormous changes in their life. More people came to the old town, more job and business opportunities, higher income, higher living standard.... There has been increasingly awareness among Hoi An people in recognizing the importance of cultural heritage and heritage preservation. They all seem to understand that tourism, an effective means that is bringing better changes for their economic, social and cultural life, is fundamentally based on local cultural heritage assets. Without those assets, tourism could not have chance to flourish in Hoi An. Any attempt from central government, local government, heritage managers, and heritage experts is always not enough to ensure for the long-life survival of cultural heritages that are extremely associated with contemporary life of local people. 82.8% of old buildings in Hoi An are private owned, without those building, Hoi An is not Hoi An anymore. Almost 100% of cultural practices, tradition or customs in Hoi An are being carried and present by local people, without those, Hoi An also is not Hoi An any more. Consequently, without the involvement and willingness of those owners and traditional bearers, those heritages cannot live long. The coming of tourism brought opportunities for those people to raise income. When their livelihood is ensured, people tend to care more about sources that help ensure their livelihood more.

“We promoted our cultural heritages in order to attract more tourists coming to this town. At there, we allow local people to do businesses. We prohibited only any business that can cause bad image of this old town. Tourists will come to this area, shopping, eating and enjoying. The owners of those houses will get benefit. One their businesses is getting better, they will feel that they have more responsibility in protecting those heritages. Even some houses that locate in small alleys usually visited by not many tourists would like to do business, we also allow them only if they accept our condition: they have to maintain and protect their houses under the best state. If so, we will allow them to do business or arrange their business on main streets. Therefore, both people who live in main streets and people who live in small alleys still can have chance to raise their income thanks to their relic protection. I am not 100% sure but the fact in Hoi An has proved that almost all front houses located along streets and alleys is getting richer. They probably run business by themselves or rent their houses (...). To tell you the truth, tourism development in every place, not only in this ancient town, if it only brings benefit

for big investors, I am sure that that tourism is not sustainable.” (Nguyen Chi Trung, Director of Hoi An Centre for Monument Management and Preservation, personal communication on April 7, 2008 in Hoi An).

Economic reason is not the only reason that makes local people change their mind in recognition of cultural heritage protection. The matter of local identity, national pride and national cultural identity also makes people have more awareness, incentives and responsibility for their cultural assets. This is crucial for the sustainability of cultural heritage in Hoi An.

Mr. Tran Van Le, the owner of Tran family chapel on Le Loi Street, one of visiting site of Hoi An shared that, since 1994, he and his family decided to turn their family chapel to a tourist site. Since then, he and his family feel proud and secured when this historic relic became one of the most popular sites for tourists instead of keeping for his own family’s worship use. One year after the opening, this family chapel was put under the management of Hoi An government. The chapel can receive financial and technical support from local government for any restoration or protection. For every ticket, this site received back 1,000 VND⁵. This money will be used to support for his family expense and pay salary for his relatives serving as the staff in this site. Now he spends most of his time to take care of it and to make sure tourists, tour guides and even his relatives not to do any harm to this chapel (Mr. Tran Van Le, personal communication in April, 7 2008 in Hoi An).

6. Downsides and shortcomings

Benefit is not the whole story of the tourism development in this famous historic town. Tourism development is commonly known as a double-edge sword, it can bring either good things or harms to host community. In almost all cases of destinations in many countries, especially in developing countries such as Vietnam where tourism is in its nascent stage, both good side and bad side of tourism are witnessed. Hoi An is not an exception. Several negative impacts of tourism have been recognized in Hoi An town.

In average, Hoi An received 2,829 visitors every day in 2007. This big number also represent for the heavy pressure old buildings in Hoi An had to endured. Based on my own observation, Japanese Bridge was visited by 990 tourists (number of tourists is counted by the number of

⁵ In 2008, ticket for international tourist is 75,000 VND and for domestic tourist is 35,000 VND.

tickets received) in the morning of 9th, April 2008. Same time, Phung Hung Ancient House on Nguyen Thi Minh Khai Street, which is a visiting site next to Japanese Bridge, also received a big number of tourists. Both sites are very old and fragile structures yet every day, they have to stand under high physical pressure from thousands of people. The same situation happens in almost all other old structures in Hoi An. It causes seriously physical deterioration for all cultural assets. Economic profit from tourism activities is the main reason that makes many old house owners in Old Quarter change their houses, normally partly, to business places. Through my observation, almost 100% of houses along Le Loi, Nguyen Thai Hoc, Tran Phu and Bach Dang streets are doing business such as: restaurants, bars, cloth shops, lantern shops, shoe and bag shops, souvenir shops, craft shops, etc. Firstly, those businesses really changed the true image of the old town: every old house filled with products; many kinds of advertising board covered lovely front image of each building. Secondly, even though it is not allowed to change the structure wholly or partly of any house within the area I (Old Quarter), many owners still silently changed or turned their houses into shops, or for more convenient and modern uses. Many people now think that Old Quarter of Hoi An looks like a shopping quarter and they feel so sorry for the used-to-be quiet and nostalgic atmosphere of Hoi An.

Other negatives of tourism in Hoi An were witnessed as littering, traffic congestion, environment pressures, noise ...yet they are not very serious in Hoi An case.

In additions with negative impacts, tourism development in Hoi An recently has revealed some shortcomings during its development process. Firstly, tourism development caused unequal income distribution for Hoi An people. There is difference in income distribution in Hoi An. Within Old Quarter, people who live in Tran Phu, Le Loi, Nguyen Thai Hoc, Bach Dang Streets tend to get higher income from doing tourism business than people who live in other streets.

People who live in Old Quarter have more opportunities to raise income than those who live in surrounding areas such as Cam Kim, Tan Hiep, Cam Thanh. Secondly, tourism development in Hoi An has recently tended to filled up with an increasing number of resorts run by international companies and many enterprises in different levels owned by non-Hoi An people. The new road running from Cua Dai Beach to Da Nang City is being filled up with many giant resort projects and most of them are international ones. Except tax from those resorts, there is little assurance that they are going to use all goods, materials, services from local. This situation potentially leads to high leakage and does not bring truly benefits for local people as we highly expected from tourism development. Along with those noticeable shortcomings, there are some others such as unethical and high competitive business environment, commission asked from between goers, vendors' attacks, children school quitting to sell postcard or souvenirs to tourists.... However, so far, Hoi An has been quite successful in controlling almost all of these shortcomings. In 2003, between goers were reduced in Old Quarter thanks to the regulation No 07/2003 of Hoi An people's Committee. Today, children are not allowed to sell postcards nor do any tourism service things in Hoi An. If there are cases, their parents will be punished from local authorities. The Town is trying to tackle other existing problems in their best.

In my assessment, if we place Hoi An case in the overall picture of Vietnam heritage tourism (Hue, Ha Long Bay, Phong Nha-Ke Bang...), Hoi An is doing rather well when having more positive impacts than seriously negative impacts from tourism development. Of course, it is desirable to minimize all negative impacts and encourage positive impacts, yet it takes more time and effort. Given all benefits tourism can offer, tourism is believed the right means for sustainable cultural heritage management in Hoi An. However, how to use effectively that means is really a matter for all people involved in this process.

V. CONCLUSION AND RECOMMENDATIONS

A. Conclusion

The relationship between cultural heritage management and tourism development has been discussed in many academic and practical research. This study is just a preliminary understanding about this issue in Vietnam through the case of Hoi An ancient town - one of the biggest heritage sites in Vietnam today. This study mainly focused on how tourism development could contribute to the sustainable preservation of cultural heritage in Hoi An town.

Hoi An in this study was presented as a representative among all heritage sites in Vietnam for its richness in both tangible and intangible cultural heritages, its authenticity and integrity in cultural heritage preservation and its honorable World Heritage award. This study found out that the model and legal framework of heritage management in Hoi An is truly one of the most effective and complete heritage management systems in Vietnam regardless of the complexity and fragileness of its cultural heritage system.

Given those aspects, Hoi An emerged as one of the most successful cases in maintaining the long-term viability of cultural heritage. The reason for this success lays in Hoi An strategic policy of tightly interconnecting cultural heritage management and tourism development. The fact in Hoi An case has proved that using tourism as a means and concurrently a force in managing cultural heritage can lead to the sustainability. It is not until Hoi An became a World Heritage Site local authorities and heritage managers think about this approach. The 15-years master plan for tourism development in Hoi An had already started in 1995 before that 1999

milestone. Increasingly, contribution of tourism to local community's life and local heritages has proved that Hoi An is on the right track to sustain its properties not only for present people but also future Hoi An generations. In a direct way, tourism contributes to the preservation of cultural heritage in Hoi An by using part of its revenue as a financial fund. In an indirect way, by fostering local economic development, providing livelihood for many local people, raising their income and improving their living standard, which consequently increased local people's awareness about the values and the importance of protecting their properties, tourism has helped host community have more means and motivation to safeguard heritage by themselves. On one hand, economic, social and cultural benefits of present generation are ensured. On the other hand, future generations of Hoi An can expect to receive the assets that they deserve to have. Therefore, as a conclusion, in the future, when Hoi An and other heritage sites in Vietnam can no longer fully rely on funding and protecting from government, tourism is the most current promising means in ensuring the sustainable management of cultural heritage.

B. Recommendations

Given the vital role of tourism to local community and local cultural heritage in Hoi An, here are some recommendations that should be considered in cultural heritage management of the ancient town of Hoi An in order to maximize positive impacts and minimize negative impacts and shortcomings of tourism development in this historic site.

1. For the long-term attractiveness of Hoi An ancient town, all tourism activities and tourism businesses within Zone 1 (Old Quarter) should be extremely carefully controlled. The fact that the old town area is becoming a shopping area or a "market" (Graeme Krause, Australia tourist, personal communication in April 8th 2008) is much more severe than it is thought. At first, those

businesses (shops, restaurants,...) could bring noticeable benefits for local residents; yet its effects on the authenticity and integrity of old buildings/ architectural structures, cultural values, way of life and thing that we call “soul of the old town” (Mr. Tran Van An, Centre of Monument Management and Preservation, personal communication in April 9th 2008) may cost Hoi An high price in near future. Therefore, it is urgent for Hoi An to rearrange all existing tourist business activities and control new business activities within the area of Old Quarter, especially to relics classified special type and type I. Higher compensation policy or reallocating some of them out of key relics should be considered in tackling this problem.

2. Unequal income distribution among streets and areas in Hoi An (Old Quarter and surrounding areas) need to be reduced in order to maximize economic benefits of tourism in host community. Re-plan visiting tour or make disadvantage streets or areas in the town more attractive might be good ways to draw tourists’ attention and spending on those areas. Local tourism trade managers should encourage varied types of businesses rather than the same ones in high-income streets such as shoe/bag shops, lantern shops or souvenir shops in those disadvantage areas. In addition, vendors and hawkers are mainly poor people from surrounding areas of the town or people do not have advantage business opportunities. They just need to be well rearranged and well educated for better business culture and sanitary criteria instead of banning them. Set time, locations, types of stuff for all vendors and hawkers and put them under control of an organization in the are of Old Quarter could be a suggestion for Hoi An managers.

3. High leakage from any business activities (especially from international enterprises) should be reduced for more sustainable economic benefit of local community. Those enterprises should be encouraged to employ local people and use local goods, materials and services as their priority in doing business in Hoi An. If necessary, those enterprises and local government should cooperate

to provide career trainings for local people in order to help them have more skills and opportunities to work in those companies.

4. Increasing local participation in any planning process in cultural heritage and tourism management is extremely beneficial for cultural heritages' safety and local community's benefit. The more participatory local people are, the more closed and effective policies could be generated. When local people have chances to speak their voice and present their need, they will feel more responsible to the viability of cultural heritage.

5. Local people's knowledge and awareness need to be heighten in different aspects such as: the significant value of cultural heritage (both tangible and intangible heritages), the importance of protecting them for both present need and coming generations' enjoyment, the environmental and social potential threats from tourism development, potential threats from people's behavior and actions towards the safety of local cultural heritage. Along with teaching local history and culture in local schools to enhance students' knowledge and appreciation, field works in historic buildings, architectural structures or direct participation in handicraft making, festivals, traditional cultural practices should be encourage in order to help young people in Hoi An have more understanding and appreciation on their valuable properties. Local people should be invited or involved in assuring legal laws or regulation making process on preserving cultural heritages and developing tourism in the town. Furthermore, short but continuous training courses for people who work directly in tourism sectors (tour guides, *xich lo* drivers, shop sellers, vendors, hawkers...) and in site management (site managers, site owners...) are strongly suggested in order to enrich their knowledge and their awareness about those aspects.

In all, this study has attempted to understand the role of tourism development in the management of cultural heritage in the ancient town of Hoi An and from those understanding, this study listed

some suggestions as presented above. In this study, tourism has been proven as a right means to achieve the sustainability in managing cultural heritage in Hoi An. Although this study only focused on the case of Hoi An Ancient Town and has not had any relative comparison with other heritage sites, a clear approach emerged from this successful case has suggested for a wider managerial application in other heritage sites in Vietnam. Therefore, further research on the relationship between tourism development and the sustainable management of cultural heritage in other heritage sites in Vietnam would be very helpful for not only researchers but also managers and practitioners in the area of cultural heritage management in Vietnam.

APPENDICES

A. APPENDIX A: Main Interview Questions

1. For local heritage managers:

- What are cultural heritages in Hoi An?
- How is cultural heritage management in HoiAn?
- Are there any advantages and difficulties in the management?
- How is different of Hoi An before and after becoming an UNESCO World Heritage Site?
- How is the role of tourism development in cultural heritage management?
- Positive and negative impacts of tourism on heritage sites
- What has been done and will be done in dealing with the relationship with tourism development?

2. For local tourism managers

- When did tourism start in Hoi An?
- How different of tourism development is before and after Hoi An becoming World Heritage Site?
- What is the role of tourism in economic development?
- What is the role of tourism in local people's life?
- What is the role of tourism in helping protect cultural heritages?
- What are the negative impacts of tourism?
- What are shortcomings of tourism management in Hoi An?
- What has been done and will be done for tourism development in Hoi An?
- How is the relationship between tourism sector and cultural heritage sector in Hoi An?

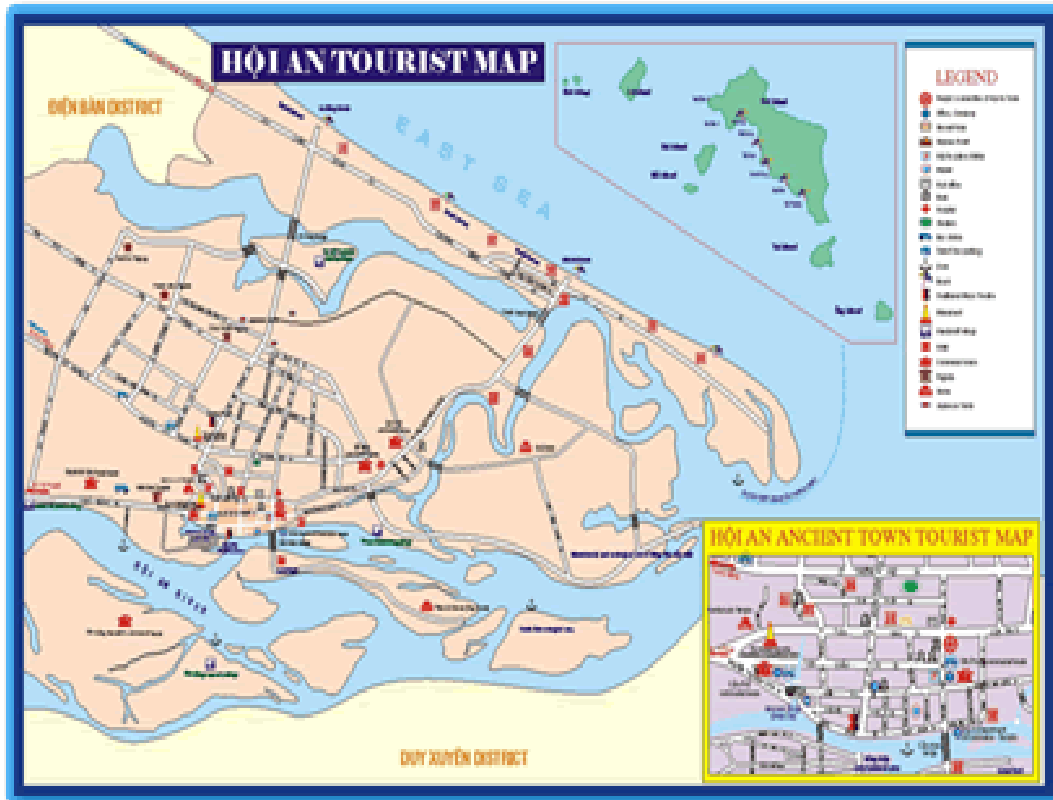
3. For local business people

- When did you start your business?
- Why did you choose to do this and at here, in the old town?
- Is your business going well?
- How is your income?
- Is there any difference doing business here before and after Hoi An becoming a World Heritage Site?
- Are you receiving any helps or support from local government?
- Does tourism development help your business?
- Do you have any complain or suggestion for Hoi An local government?
- What do you think tourism is based on in Hoi An town?
- How do you think about the protection of cultural heritage in the Town?

4. For Tourists

- Why do you come to Hoi An?
- Through what channels you have information about Hoi An?
- How do you think about Hoi An and its heritages?
- How many times/days have you stayed in Hoi An?
- What do you think Hoi An should do to protect and promote its cultural heritages?
- How do you think about tourism in Hoi An?

A. APPENDIX B: Hoi An Tourism Map



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