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Urbanisation and urban architectural heritage preservation in Hanoi: the community's participation?

Thi Nhu Dao

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INSTITUT D'ÉTUDE DU DÉVELOPPEMENT ÉCONOMIQUE ET SOCIAL
ÉCOLE DOCTORALE DE GÉOGRAPHIE DE PARIS

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Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

[Urbanisation et préservation du patrimoine architectural urbain à Hanoi :
La participation de la communauté ?]

DAO Thi Nhu



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Cover: Painting of Phai Street, Ancient Quarter of Hanoi, by Bui Xuan Phai (1920-1988)
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To my beloved mother,

For your support and encouragement

To my three little children,

For the happiness, joy and laughter that you bring to our family

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Abstract

Hanoi owns a huge variety of urban architectural heritages that have a good value in community life and serve certain functions in the city's spatial organisation. Despite great effort from the State, preservation is still a challenging task. In the context of rapid development, especially after the Renovation policy in 1986, Hanoi has raised the need to protect not only existing single heritage values but also their dynamic surrounding spaces. These elements have been “encroached”, “occupied”, threatening “*heritage messages*”. Thereby, heritage issues are not only related to the value of each single building itself, but they are also an issue of urban life. Heritages are a component of the urban development context. Their influence and relation with other urban elements, including a dynamic life and diverse needs of the community, is undeniable.

To complete the thesis, field surveys were conducted at heritage sites located at typical areas for city urbanisation, community interaction and urban development context. This helps to identify heritage issues such as heritage features, heritage value, mutual relationship between heritage – community – urban development, positive and negative changes of heritages, other relevant factors from community groups. Accordingly, the thesis puts forward suggestions to preserve heritages in the context of urban development, to encourage community participation and to balance the need for preservation and the constraints of city development. Developing the interaction space between heritage and community, setting up a *Heritage Forum* to enhance the sharing of heritage information among community groups, making policies based on market demand and the actual needs of different target groups... are among the suggested directions.

Key words: *urban architectural heritage, preservation, urbanisation, community, Hanoi, Vietnam*

Résumé

Hanoi possède une grande variété de patrimoines architecturaux urbains qui jouissent d'une grande valeur dans la vie communautaire et assurent certaines fonctions dans l'organisation spatiale de la ville. En dépit de grands efforts de l'État, la préservation est encore une tâche difficile. Dans le contexte d'un développement rapide, surtout après la politique de Renouveau en 1986, Hanoi a montré la nécessité de protéger non seulement les valeurs existantes d'un patrimoine isolé, mais aussi leurs dynamiques espaces environnants. Ces éléments se sont trouvés « empiétés », « occupés », menaçant les « *messages patrimoniaux* ». De ce fait, les problèmes patrimoniaux ne sont pas seulement liés à la valeur de chaque bâtiment en soi, mais ils sont également une problématique de la vie urbaine. Les patrimoines font partie du contexte de développement urbain. Leur influence et leurs relations avec d'autres éléments urbains, y compris une vie dynamique et divers besoins de la communauté, sont indéniables.

Pour réaliser la thèse, des études de terrain ont été menées sur des sites patrimoniaux situés dans des zones typiques pour l'urbanisation de la ville, l'interaction communautaire et le contexte de développement urbain. Cela aide à identifier les problèmes du patrimoine tels que les caractéristiques du patrimoine, la valeur patrimoniale, les relations mutuelles entre le patrimoine – la communauté – le développement urbain, les changements positifs et négatifs des patrimoines, d'autres facteurs pertinents des groupes communautaires. En conséquence, la thèse avance des suggestions pour préserver les patrimoines dans le contexte du développement urbain, encourager la participation communautaire et équilibrer le besoin de préservation et les contraintes du développement urbain. Le développement de l'espace d'interaction entre le patrimoine et la communauté, la mise en place d'un *forum du patrimoine* pour améliorer le partage de l'information sur le patrimoine au sein des groupes communautaires, la formulation de politiques basées sur la demande du marché et les besoins réels des différents groupes cibles... font partie des orientations suggérées.

Mots-clés : *patrimoine architectural urbain, préservation, urbanisation, communauté, Hanoi, Viêt-nam*

Tóm tắt

Hà Nội sở hữu một quỹ di sản kiến trúc đô thị rất đồ sộ, phong phú về thể loại và có giá trị cao trong cuộc sống của cộng đồng cũng như có chức năng nhất định trong tổ chức không gian đô thị của thành phố. Mặc dù Nhà nước đã có nhiều nỗ lực trong việc bảo tồn và gìn giữ, thực tế đây vẫn là công việc đầy thách thức. Trong bối cảnh phát triển mạnh mẽ của thành phố, đặc biệt từ sau những năm Đổi mới (1986), di sản của Hà Nội không chỉ đối mặt với nhu cầu bảo vệ các giá trị vật thể hiện hữu mà còn phát sinh yêu cầu bảo vệ cả những không gian xung quanh, các yếu tố phi vật thể đi kèm – những yếu tố đang bị “xâm lấn” “chiếm dụng” và “đe dọa” đến giá trị “*thông điệp di sản*” của công trình. Trong bối cảnh đó, vấn đề di sản không chỉ còn là vấn đề giá trị của bản thân công trình mà thật sự nó là vấn đề của cuộc sống đô thị. Di sản là một thành phần của bối cảnh phát triển đô thị và có sự liên quan, tác động giữa di sản với các yếu tố đô thị khác, trong đó có cuộc sống năng động, nhu cầu phong phú của cộng đồng là không thể chối cãi.

Luận văn đã thực hiện khảo sát cộng đồng tại các điểm di sản có đặc trưng điển hình về quá trình đô thị hóa và mối quan hệ tương tác với cộng đồng cũng như bối cảnh phát triển đô thị để nhận diện các vấn đề của di sản. Bao gồm, đặc trưng của di sản, giá trị của di sản, mối quan hệ tương hỗ giữa di sản – cộng đồng – bối cảnh phát triển đô thị, những biến đổi của di sản gồm cả tích cực và tiêu cực, các yếu tố có liên quan từ cộng đồng và các nhóm đối tượng cộng đồng. Cuối cùng, đề tài đưa ra các đề xuất định hướng về mặt kiến trúc quy hoạch để bảo tồn di sản trong bối cảnh phát triển đô thị, cách thức khuyến khích sự tham gia hợp tác của cộng đồng để cân bằng yêu cầu bảo tồn và nhu cầu phát triển của đô thị. Đó là các định hướng về phát triển không gian tương tác giữa di sản – cộng đồng (HIC space), xây dựng *Forum di sản* nhằm tăng cường sự chia sẻ và tương tác thông tin di sản từ các nhóm đối tượng cộng đồng, các chính sách được xây dựng dựa trên cơ sở nhu cầu thị trường và nhu cầu thực tế của các nhóm đối tượng cộng đồng khác nhau.

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Table of contents

Acknowledgements	5
Abstract	9
Résumé	10
Tóm tắt	11
Table of contents	13
Introduction	19
Chapter 1: Overview and research questions	25
1.1. Hanoi's treasure of Urban Architectural Heritage (UAH) and the urban development context	25
<i>1.1.1. Hanoi's treasure of Urban Architectural Heritage</i>	25
<i>1.1.2. Hanoi in the process of urbanisation</i>	28
<i>1.1.3. The effects of urbanisation on Hanoi's Urban Architectural Heritage since Renovation in 1986</i>	32
1.2. Urban Architectural Heritage preservation in Hanoi	34
<i>1.2.1. Heritage management</i>	34
<i>In terms of the law</i>	34
<i>Interdisciplinary heritage management</i>	34
<i>1.2.2. Preservation studies, projects and outcomes</i>	36
<i>Preservation studies</i>	36
<i>Preservation projects</i>	37
<i>1.2.3. The objective difficulties in managing Urban Architectural Heritage in Hanoi</i>	39
1.3. Trends of heritage preservation in the World and in Vietnam	40
<i>1.3.1. Trends of Urban Architectural Heritage preservation in the World</i>	40
<i>1.3.2. Some concepts related to the community and community participation in heritage preservation</i>	43
<i>1.3.3. Experiences of community participation</i>	47
<i>Experiences in some countries in the World</i>	47
<i>Experiences of community participation in Vietnam</i>	51
1.4. Trends of community participation in heritage preservation in Hanoi	55
<i>1.4.1. The community participation in heritage preservation in Hanoi</i>	55
<i>1.4.2. Prospects for community participation in Urban Architectural Heritage preservation in Hanoi</i>	57
1.5. Research hypotheses and research questions	61

Chapter 2: Characteristics of urban Hanoi	65
2.1. History of establishment and development	65
2.2. The typical urban spaces of Hanoi	68
2.2.1. <i>Citadel</i>	68
2.2.2. <i>The Ancient Quarter</i>	70
2.2.3. <i>The Old Quarter</i>	76
2.2.4. <i>Urbanised villages</i>	80
2.2.5. <i>Other urban spaces</i>	89
<i>Collective housing areas</i>	89
<i>System of ponds, lakes and landscape of Sword Lake and West Lake</i>	91
<i>New urban areas</i>	93
2.3. Spiritual and cultural activities, and community life associated with typical urban spaces	94
2.3.1. <i>Cultural and spiritual activities</i>	94
2.3.2. <i>Livelihood and lifestyle of local community</i>	98
2.4. Summary of characteristics of Hanoi urban space and remarks from community perspectives	105
2.4.1. <i>Summary of characteristics of Hanoi urban space</i>	105
2.4.2. <i>Comments of the community about Hanoi</i>	107
Chapter 3: Urban Architectural Heritage in Hanoi	109
3.1. Views on Urban Architectural Heritage	109
3.1.1. <i>Vietnamese perspectives</i>	109
<i>Views from different beliefs</i>	109
<i>Practical view of the community</i>	111
<i>Viewpoints introduced by the French</i>	112
<i>Viewpoints under the current law</i>	112
3.1.2. <i>World perspectives on Urban Architectural Heritage</i>	114
<i>Heritage</i>	114
<i>Cultural heritage</i>	115
<i>Architecture heritage</i>	116
<i>Urban Architecture Heritage</i>	116
3.2. Criteria for determining the value of Urban Architectural Heritage	118
3.2.1. <i>Common criteria to evaluate values based on World views</i>	118
<i>Historical, aesthetic, scientific, archaeological and anthropological value</i>	118
<i>Value of remembrance and value of contemporaneity;</i>	
<i>Hot value and cold value</i>	119
<i>Authenticity and integrity</i>	121
<i>“Living” values of heritage</i>	122
<i>Messaging value and supportive value</i>	123

<i>Heritage message's variable characteristics</i>	123
3.2.2. Criteria to evaluate Urban Architectural Heritage values from Vietnamese standpoint	125
<i>Criteria in the law</i>	125
<i>Criteria according to community's evaluation (a practical perspective)</i>	126
3.3. Summary on Urban Architectural Heritage and scope of the research	131
Chapter 4: Issues of urbanisation in Hanoi and its impact on Urban Architectural Heritage	135
4.1. Phases of urbanisation in Hanoi	135
<i>Selecting location and building Thang Long capital</i>	135
<i>Construction of palace for Trinh lord (1592)</i>	135
<i>Nguyen Dynasty moving the capital to Phu Xuan (1802)</i>	136
<i>French colonial exploitation (1885-1945)</i>	136
<i>From the liberation of the North in 1945 to the national reunification in 1975</i>	140
<i>National Renovation (Doi Moi, since 1986)</i>	141
<i>Urbanisation in terms of boundary</i>	143
<i>Summary</i>	145
4.2. Urbanisation issues affecting Urban Architectural Heritage, particularly under the market economy (after 1986)	145
4.2.1. Population densification	145
4.2.2. Changes in the nature of community (community's cohesion) and local culture caused by gentrification and displacement	148
4.2.3. Commercialisation and privatisation	149
<i>In terms of housing and land</i>	149
<i>Privatisation and commercialisation of public housing stock</i>	150
<i>In terms of economy</i>	152
4.2.4. Imbalanced investment for Urban Architectural Heritage in city planning	154
<i>Planning</i>	154
<i>Management</i>	155
4.3. Changes of Urban Architectural Heritage, particularly after 1986	155
4.3.1. Ancient Quarter	155
<i>Tube houses and urban landscape space</i>	155
<i>Degradation (physical changes)</i>	156
<i>Improvement, revitalisation and dynamics</i>	162
<i>Religious buildings</i>	168
<i>Degradation (physical changes)</i>	168
<i>Improvement or new emerging value and dynamic</i>	172

4.3.2. Old Quarter	174
<i>Villas and urban landscape space</i>	174
Degradation (Physical changes).....	174
Improvement, revitalisation and dynamic.....	178
<i>Public and Religious buildings</i>	181
Degradation (Physical changes).....	181
Improvement or new emerging value and dynamic.....	182
4.3.3. Urbanised villages	182
<i>Degradation (Physical changes)</i>	183
<i>Improvement or new emerging value and dynamic</i>	188
4.3.4. Other spaces	189
4.4. Summary	190
Chapter 5: Participation of the community – The shaping factors and the role of community groups	195
5.1. Field survey – methodology	195
5.1.1. Qualitative survey	195
<i>Aims</i>	195
<i>Respondents</i>	195
<i>Questions</i>	195
5.1.2. Quantitative survey	197
<i>Aims</i>	197
<i>Survey subjects (heritages samples)</i>	197
<i>Respondents</i>	199
<i>Ways of object selection</i>	200
<i>Survey questions</i>	200
<i>Survey results</i>	200
5.2. Shaping factors on community's participation (survey results)	201
5.2.1. Shaping factors for different types of Urban Architectural Heritage (results of qualitative survey)	201
<i>a) For religious buildings (communal houses, pagodas, temples) in urbanised village and inner city</i>	201
<i>b) For encroached religious buildings in old sectors (city core)</i>	207
<i>c) For typical characteristic areas</i>	208
<i>d) For valuable housing (tube houses and French-style villas)</i>	209
<i>e) For valuable public buildings</i>	211
5.2.2. Urban Architectural Heritage values, community's issues, local characteristic factors (results of quantitative survey)	213
<i>a) Role of heritages in the urbanisation context</i>	213
<i>b) The awareness of communities on heritages</i>	215
<i>c) The community's viewpoints about heritage preservation</i>	220
<i>d) Community's ability to participate and participation forms</i>	223

Table of contents

<i>e) Motivational factors in the community’s participation.....</i>	225
<i>f) The limiting factors to the community’s participation.....</i>	227
<i>g) The community’s knowledge on heritage at the residential place and characteristics of the neighbourhood effect on community’s involvement.....</i>	228
5.2.3. Synthesis and assessment of the impact on the shaping factors for the different types of Urban Architectural Heritage.....	232
<i>a) Factors influencing the community’s engagement.....</i>	232
<i>b) The affecting problems to the community involvement for different types of Urban Architectural Heritage.....</i>	236
<i>c) Different dominances of shaping factors groups on different kinds of Urban Architectural Heritage.....</i>	239
5.3. The different roles of community groups in Urban Architectural Heritage preservation.....	241
5.3.1. Group of Investment Community.....	241
5.3.2. Group of Local Community.....	245
5.3.3. Group of Arts Community.....	246
5.3.4. Group of Tourism Community (Visitors).....	247
5.3.5. Group of Experts/ Professors.....	248
5.3.6. Group of Managers/ Administrative Managers/ Relevant Agencies.....	248
5.3.7. Some notes about community groups.....	248
<i>Group of Local civil community.....</i>	248
<i>Group of Resonance community.....</i>	249
<i>Conflict of community groups.....</i>	250
5.3.8. Summary about the roles of community groups.....	250
5.4. Summary.....	252
Chapter 6: Suggested Urban Architectural Heritage preservation directions.....	257
6.1. Principles of heritage preservation.....	257
6.2. Heritage–Interaction–Community space (HIC space).....	258
6.2.1. Definition, significance, aims.....	258
<i>Definition.....</i>	258
<i>Significance.....</i>	259
<i>Aims</i>	259
6.2.2. Distinguishing between preservation model via Heritage–Interaction– Community space (HIC space) and traditional models.....	260
<i>Distinguishing between HIC space and protection area.....</i>	260
<i>Distinguishing between preservation model via HIC space and other models.....</i>	261
6.2.3. Organisation of Heritage–Interaction–Community space.....	263
<i>Shaping factors on scope of Heritage–Interaction–Community space.....</i>	263
<i>Layers of Heritage–Interaction–Community space.....</i>	264
<i>Protected layer and Connecting layer.....</i>	264

Criteria of protected layer.....	264
Criteria of connecting layer.....	267
<i>HIC space in characterised heritage areas: Ancient Quarter/ Old Quarter/ Urbanised village.....</i>	269
6.2.4. Forms and functional organisation of Heritage–Interaction– Community space.....	270
<i>Forms.....</i>	270
In aspect of space.....	270
In aspect of time frame.....	271
In terms of organisation.....	271
<i>Function.....</i>	273
6.2.5. Some typical models of Heritage–Interaction–Community space.....	274
<i>Model 1: Flexible Heritage–Interaction–Community space for single heritage ("Shrink and expand" feature of interaction space).....</i>	274
<i>Model 2: Heritage–Interaction–Community space's development according to development strategies during different periods.....</i>	276
<i>Model 3: Heritage–Interaction–Community space for characterised heritage areas.....</i>	277
6.2.6. Suggestion of an example.....	282
6.3. Urban Architectural Heritage Forum (UAH Forum).....	284
<i>Significance of UAH Forum.....</i>	284
<i>Forum operation.....</i>	284
6.4. Appropriate policies for community groups.....	288
<i>Motivated community groups.....</i>	288
<i>Tourists.....</i>	292
<i>Artists.....</i>	293
<i>Experts.....</i>	293
<i>Managers.....</i>	293
Conclusion.....	295
Bibliography.....	301
Appendix.....	323
List of Appendices.....	325
Appendix chapter 2.....	327
Appendix chapter 4.....	337
Appendix chapter 5.....	343
List of acronyms.....	357
List of tables.....	359
List of figures and photos.....	361
Résumé étendu.....	367

Introduction

“Our youth experienced the Renovation period with profound changes. At that time, we made all efforts to keep pace with it. But now I realise that young people today are undergoing much more rapid change. Our old people are no longer able to catch up with you” [Nguyen Cao Ban, Professor of economics, 2017].

Such a personal declaration, very rare in the Vietnamese context, also makes us think about heritage, the symbol of “old things”, which seem to be isolated in the ever-changing life.

Many people talk about Hanoi’s comprehensive change, the amazing speed of which they can only realise when coming back after being far away. After the implementation of the Renovation policy (1986), Hanoi particularly and the whole country in general carried out many policies to change society and develop the country, switching from a centrally planned subsidised economy to a “market economy with socialist direction”. As a result, the city enjoyed remarkable achievements in many fields, contributing significantly to the country's GDP. Hanoi put on a new face. However, together with the impressive economic achievements, the city also saw its inner problems unsolved, and sometimes increasing, including the pressure on the city's urban architectural heritage.

Despite the exciting atmosphere of development during the early years of Renovation, heritage was not considered as a valuable contribution to the city's identity. Urban development planning initially paid little attention to cultural factors and to the so-called “outdated” values (even named as “remnants of society”). The flourishing growth of the private sector and the goal of commodity-economy development have considerably changed the social perspectives and awareness. The perception of “building” is more considered than this of “heritage”, so that many “heritage pieces”

are exploited and exchanged in many ways. Meanwhile, heritages of traditional spiritual beliefs have been gradually eroded and degraded due to the lack of space and the functions in the urban space. Physical space is gradually restricted, encroached or blocked by high-rise surrounding buildings, leading to a negative feeling of the heritage value. The accompanied cultural practices also decreased as there was no longer space for them to take place, leading to the decline of community cohesion and the erosion of the sense of attachment to heritages...

Dealing with the severe decline of the city's valuable heritages, the city government has had many measures to manage, control and protect: Heritage Law, Land Law 1993 (amended in 2003), implementation mechanisms, guiding circulars... Besides, scientific research on heritage preservation has been carried out. However, these efforts are still limited. It should also be noted that the situation of local history, culture, people and society affects the applicability and success of these policies and preservation solutions. For example, many heritages pieces are currently being used and owned by individuals (private ownership), even by multi-owners without any license¹. It makes more difficult to implement preserving solutions due to many associated problems related to reasonable compensation, needs of living means (housing, employment, livelihood, income), living quality (microclimate facilities, social environment). A variety of heritages are meaningful to the community, but do not have sufficient legal backgrounds so they have not been ranked and have not been put under management of laws or mechanisms... Moreover, there are considerable differences in viewpoints about heritage value between authorities and local community, leading to disagreement in applying actual preservation measures. For example, the State focuses on heritages' physical expression values (structure, materials, decoration...), which is a form of fossilised values whereas the community pays more attention to associated "living" values such as spiritual values, values of experience, values of accompanied cultural practices, values contributing to the community connectivity and contemporary needs.

¹ This is the consequence of the post-war residential allocation policies and the shortage of houses after Renovation

Hanoi's urban architectural heritages have close ties with community's life. Heritages not only imprint society's typical cultural values but also work as means for people to convey dreams, creativeness, ideologies about life, human life, to meet spiritual and social connection needs, to connect communities, to build a community of solidarity and attachment. Therefore, the concept of heritage and heritage message considered by the community is more practical than the notion of fossilised and static values of time and space as normally mentioned in practical projects by the authorities.

The community has had many measures to preserve heritages by its own accord. Accordingly, many heritage pieces have been improved and "rescued" from degradation and danger. However, some of them have been "transformed" in different ways. Heritage intrinsic values that were built up by traditional culture are now quickly altered among communities whose social and physical environment are suffering from disorder. Nevertheless, it can be said that besides negative changes, there are positive changes that gradually lead to new signals to protect and connect heritages to the development context.

While conducting the research, the author encountered considerable difficulties in reaching out to heritage management agencies, individuals and residents. Many problems appeared that they wanted to conceal or ignore, even did not really dare to speak up frankly. Managers who were somehow brave found themselves unable to manage heritages properly. Legal documents on heritage management could be accessed to a very limited extent. It may be because managers lacked legal documents in their hands or they found it difficult to constantly update changing issues of heritages in the context of urbanisation. Residents (mostly living near heritage pieces) did not really cooperate in answering questions since they had no trust in heritage conservation projects. There seems to have been too many projects which needed their consultation but nothing has been done. People still have to carry on their shoulders and resolve their own problems related to heritages. In the Ancient Quarter, citizens were more hesitant to answer questions related to heritage as they thought that we

were trying to poke our nose on their problems, including their wrongdoings. They were actually “wary” with the questions about their livelihood, which were assumed to refer to the payment of taxes or to the involvement in the compensation of some relocation plans, etc. Visitors were reluctant to give information about their concern in whether their donated money was used properly or not. They felt it rather sensitive or afraid that they might not be sincere enough about a religious heritage. Others were not curious on spiritual issues. Managers of spiritual heritages took precautions against questions regarding the use of “donated money” and heritage preservation schemes, while showing excitement to talk about heritage degradation. They were more interested in how to collect community resources.

Obviously, heritage issues are not only related to the value of each single building itself, but they are an issue of urban life. Heritages are a component of the urban development context. Their influence and relation with other urban elements, including dynamic life and diverse needs of the community, are undeniable.

The thesis reviews the characteristics of the Hanoi Urban Architectural Heritage, its relationship with urban spatial organisation and community's living space; the mutual impact between community and heritages; and the influence of the development of the city on both the community and these heritages at different periods. It also points out differences in assessing heritage values between State and local communities, how the changes in development context leads to changes of heritage and community groups' role. A field survey was also carried out to explore shaping factors on community's engagement and heritage preservation tasks. Afterwards, the thesis discusses possible directions of heritage preservation in Hanoi with the community's involvement in the context of urbanisation (Figure 1).

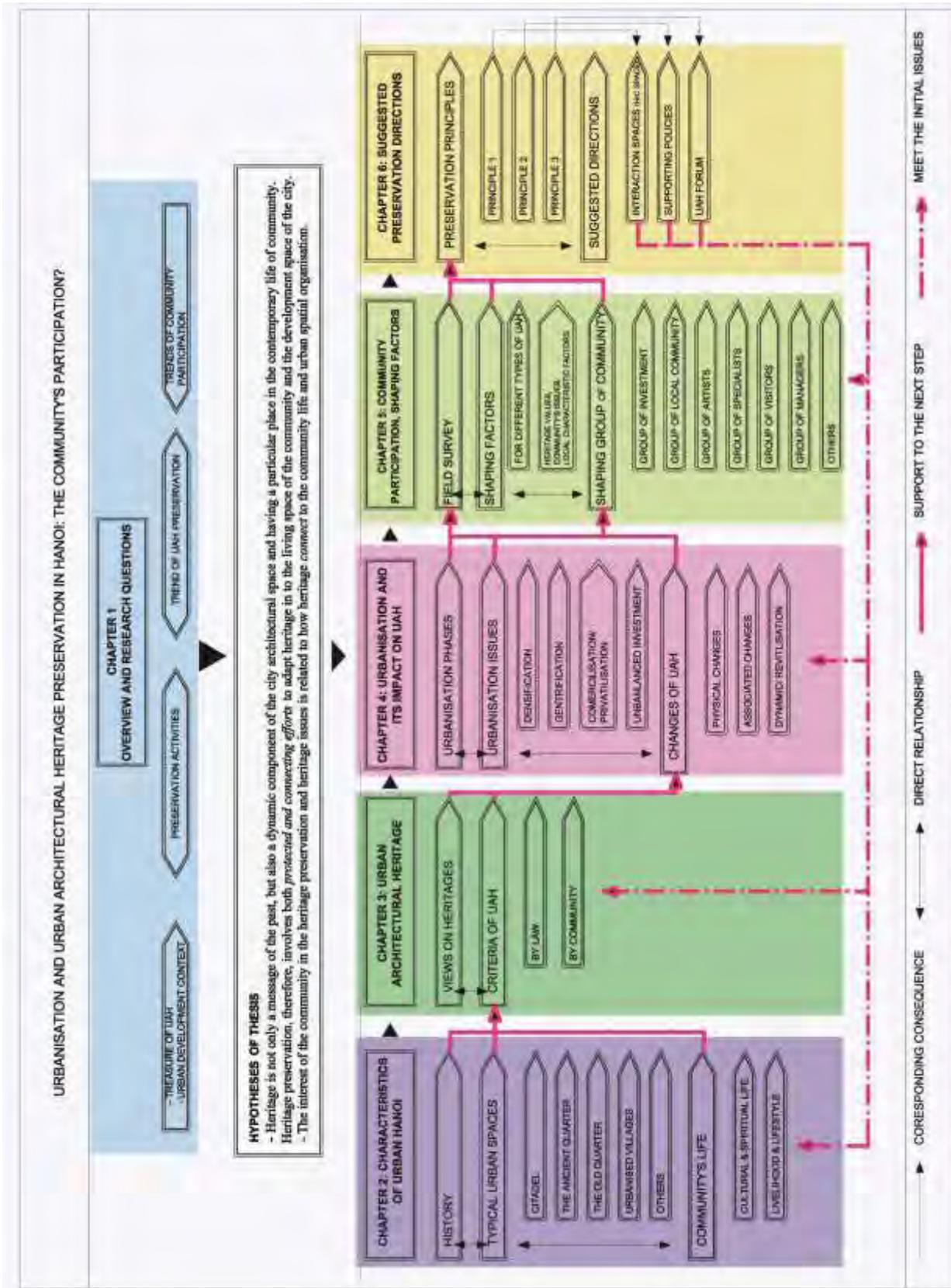


Figure 1. Organisation of the thesis

Chapter 1: Overview and research questions

1.1. Hanoi's treasure of Urban Architectural Heritage (UAH) and the urban development context

1.1.1. Hanoi's treasure of Urban Architectural Heritage

In 2010, Hanoi, the main cultural and political centre of Vietnam, became a 1000-year-old city. With such a history of formation and development, Hanoi has a set of cultural, historical and architectural heritages which are diverse and abundant¹. Among others, some widely recognised heritages include: The Citadel [recognised by UNESCO in 2010 as a World Cultural Heritage]; Hanoi Ancient Quarter² [recognised in 2004 as National Cultural Heritage, a charming spot of great interest to visitors] (Figure 1.1); Old Quarter³—an area with many beautiful villas styled in French architecture, recognised as an unparalleled nostalgic beauty in Indochina (Figure 1.2). In addition, there is a diverse and dense system of residential and religious buildings associated with the specific life of city people (Figure 1.3).

One may say that the urban architectural heritages of Hanoi are combinations of multi-tiered selection of ancient Thang Long's cultural, historical layers and of the modern dynamic Hanoi. These heritages are the historical witnesses of not only the city's history of culture and architecture, but also the hidden vicissitudes of its residents' material and spiritual life.

¹ 5,175 highly valued historical sites, relics and buildings have been recorded and documented. 1,164 are recognised as national monuments and 931 as city monuments [Hoang Dao Kinh, 2012a].

² The *Ancient Quarter* (also known as 'The 36 Street Quarter') was built around the fifteenth century with the development of guilds of craftsmen serving the feudal government—then stationed in the citadel. The quarter is the result of natural land occupation and gradual adaptation of craftsmen in the old times. It is characterised by houses shaped like long tubes—thus called tube houses—which are only about 2-3 meters wide but can be as much as 50 meters deep.

³ The *Old Quarter (French Colonial Quarter)* has been built by the French colonial government during colonial rule. It is an area planned and constructed based on a chessboard's structure, in accordance with western urban planning. Buildings found in this quarter are mostly styled according to French architecture.

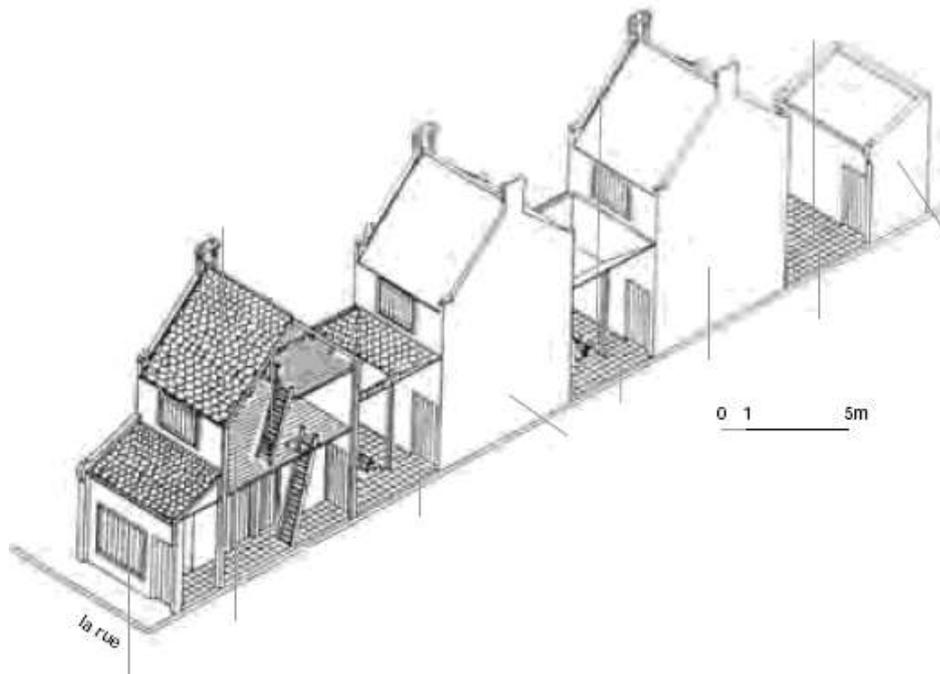


Figure 1.1. Tube house in the Ancient Quarter [Source: Cerise, 2009]

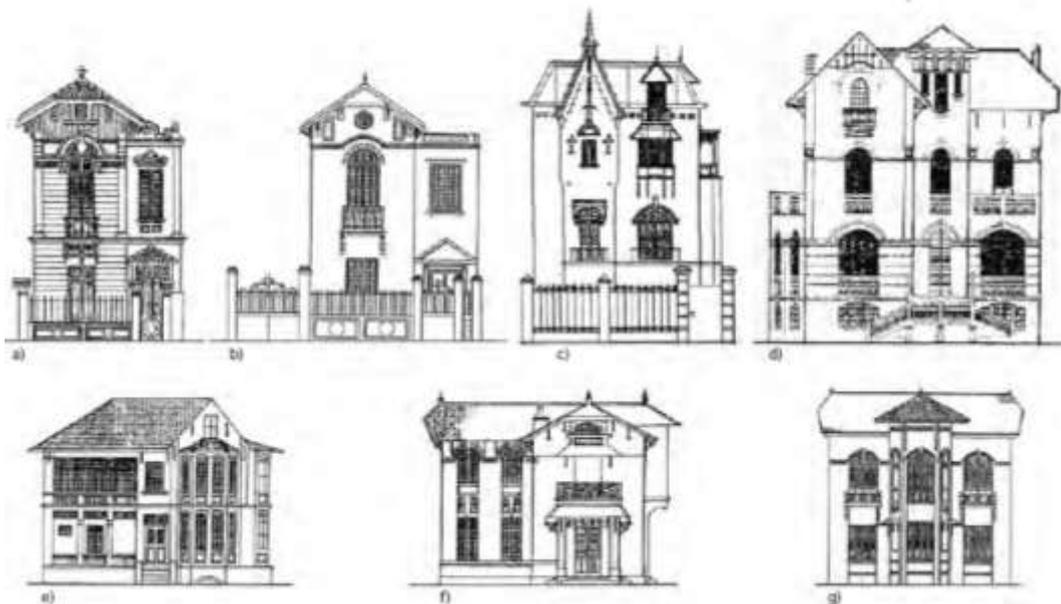


Figure 1.2. Some typical French-style villas in the Old Quarter

[Source: Cerise, 2009]

Being made from unenduring materials such as wood, tile, plaster, etc., many urban architectural heritages not only have eroded with the time, but have also been damaged by the ravages of war and worn down by their use of the urban population.

However, the most dramatic change of these heritages was recognised to have occurred when the City entered the process of “*Renovation*”⁴ and “*Opening*”⁵, after 1986 [Tran Hung, 2009; Hoang Dao Kinh, 2012a]. According to the statistics of the City of Hanoi, the number of French-styled villas that remain intact account for only 15%. Villas having been renovated, repaired, deformed by civil use, extended and invaded by nearby constructions, etc. make up 80%, while those demolished to be rebuilt only 5%. As for tube houses in the Ancient Quarter, from 1999 to 2003, the number fell from 1,081 to 627, 503 of which were altered and extended⁶; the construction density in some housing blocks was up to 95%; false roof and facade construction accounted for 100% of the cases, while construction done in wrong sizes 40%⁷; 63.1% of the population reckon these houses deteriorated, 11.7% said that these houses are in damaged condition, 20.1% thought their houses have been renovated and 5.1% of people maintained that the houses in this area were substandard. Meanwhile, many religious relics such as pagodas and temples have been badly degraded, in the Ancient Quarter, 73% these kinds of heritage were encroached and occupied by local residents⁸.

⁴ The *Renovation* [*Doi Moi*] policy started from 1986. This policy applies market economy in the hope of giving a boost to national, and more particularly, urban economy after the age of the “subsidised economy”, which had given dissatisfaction. The period following “Renovation” was marked by dramatic changes in urban social life and human development.

⁵ The *Opening* policy was implemented during “Renovation”, the grand programme initiated in 1986. *Opening* was introduced to attract international companies to the country and welcome the new winds of change. This policy facilitated changes in economy, culture, society and human character.

⁶ Survey figures from HAIDEP, 2005.

⁷ Figures from Ancient Quarter Board of Management, 2004.

⁸ Figures as reported by research on the Ancient Quarter to serve the purpose of deconcentrating the population by To Thi Toan, 2003.

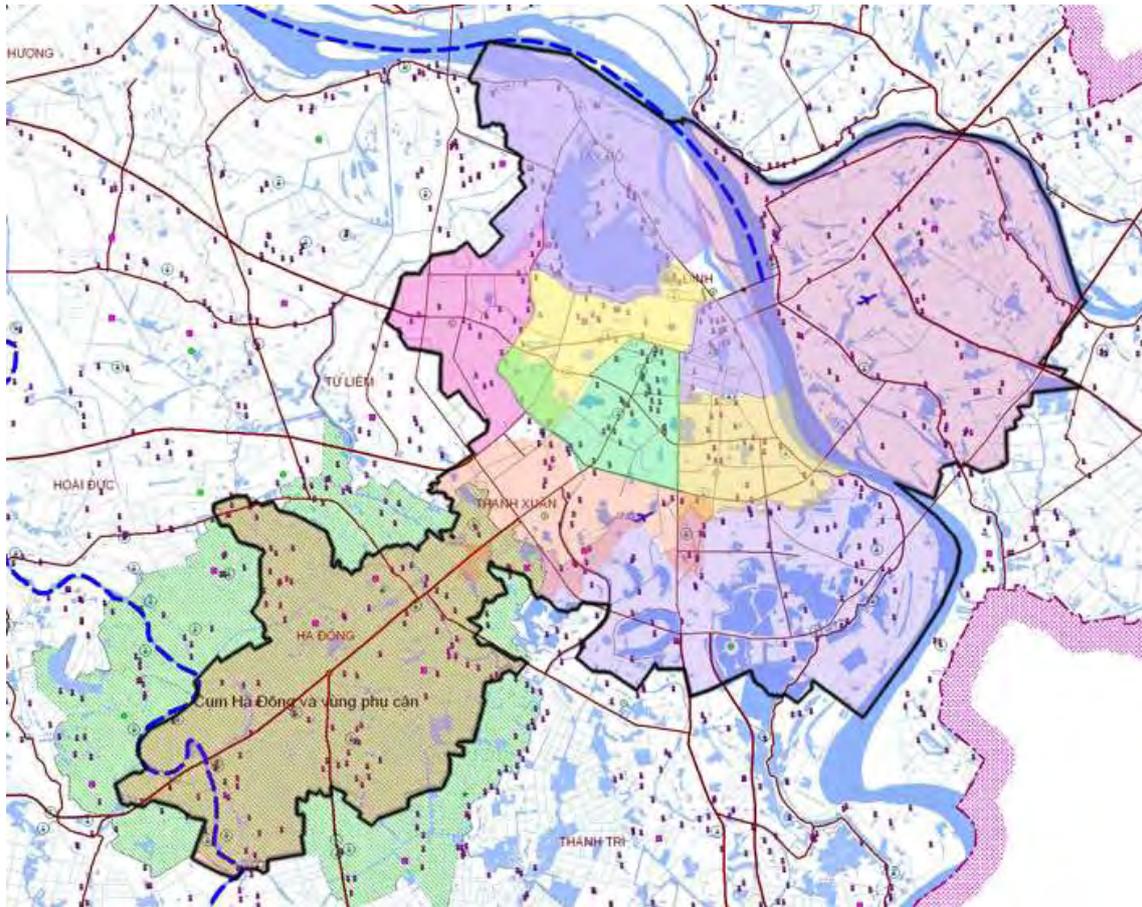


Figure 1.3. Relics of religion and beliefs in Hanoi urban districts

[Source: Vietnam Institute of Architecture, Urban and Rural Planning (VIAP), 2008]

1.1.2. Hanoi in the process of urbanisation

The city's urbanisation process took place right from the early stage of formation, since 1010 when Ly Thai To, the first King of the Ly Dynasty, moved the capital of Đại Việt [the Great Viet] to the site of the Đại La to build a citadel and renamed it Thăng Long [Ascending Dragon]⁹. Over time, the process of urbanisation in Hanoi has taken place favourably with motivating factors, however the process of urbanisation was sometimes hindered; at times, there were signs of ruralisation, particularly during the wars. Figure 1.4 illustrates Hanoi's urbanisation process since 1873.

The process of urbanisation in Hanoi has been dramatically pushed up since 1986 when the entire country entered a period of “*Renovation*” to integrate into the world

⁹ Thăng Long: see 1.1/Chapter 1.

economy. Together with the country's socio-economic innovation policy¹⁰, Vietnam has shifted from a subsidised centralised economy¹¹ to a multi-component “market economy with a socialist orientation”¹². This change has strongly influenced socio-economic life and bequeathed distinct hallmarks in all aspects of society, including urban architectural heritage.

“The country has achieved remarkable developments in socio-economic life: Household private economy is considered the basic unit of production in the free market. Marketisation and decentralisation has led to the development of the private economic sector and foreign investment. In 10 years from 1986 to 1995, companies/private enterprises increased by 11 times, from 567 (1986) to 959 (1991) and 6,311 (1995). Regarding foreign investment, the total registered capital amounted over US\$31 billion. According to state statistics, foreign investment flows have increased from 0 to about 7% of GDP in 1997 [GSO, 2000] and continued to rise even more since then” [Nguyen Quang, 2002]. The average growth of Vietnam was around 9% annually in the 1990s [Gough, Tran Hoai Anh, 2009].

¹⁰ Significant policies have given priorities and support for development of multi-sector economy and private economy, encouraged foreign investment, privatised the State-owned housing fund, enacted land laws allowing estate transactions, etc.

¹¹ From 1954, North Vietnam developed the centralised economy of subsidisation as in the former Soviet Union. As regulated by the model, a large bureaucracy was responsible for allocating resources directly to the great plans of national priorities to materialise rapid industrialisation with the promise to eliminate forms of the capitalist economy and establish a system based on collectives and State-owned enterprises. The model was applied on a national scale after the liberation of Saigon (1975), resulting in considerable waste of resources, which were to be allocated according to directives, guidelines and plans instead of market demand. As a corollary, production was inefficient, the economy was in stagnation and life was hard.

¹² Market economy following socialist orientation: the allocation of resources is based on the combination/ mix of market mechanisms and State control.

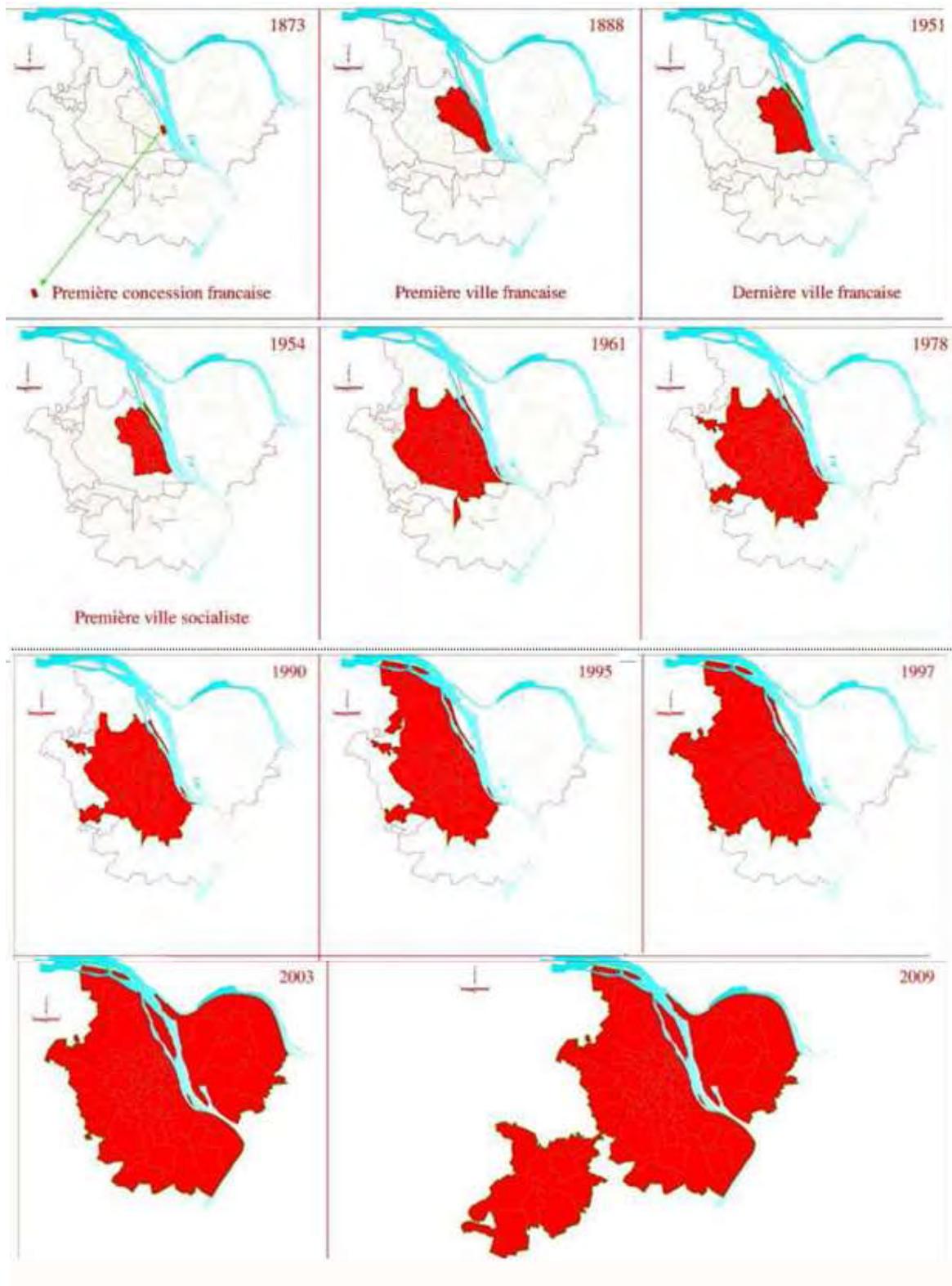


Figure 1.4. Hanoi in the process of urbanisation through 1873-2009

[Source: Tran Nhat Kien, 2010]

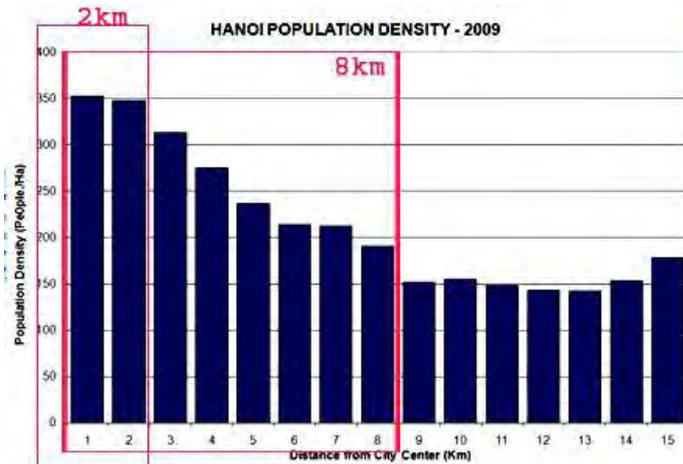


Figure 1.5
The population density by the distance to the city centre. Data 2009
[Source: Bertaud, 2011]

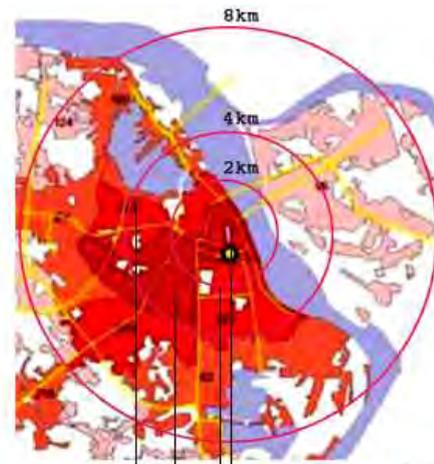


Figure 1.6
Built-up density 2009
[Source: Bertaud, 2011]

Name	Area km ²	Inhabitant 1000 hab.	Density hab./km ²
Whole City	920,9	2.875	3.122
Inner City	84,3	1.536	18.221
Ba Đình	9,3	213	23.027
Tây Hồ	24,0	100	4.167
Hoàn Kiếm	5,3	173	32.793
Hai Bà Trưng	14,7	378	25.802
Đống Đa	9,9	352	35.341
Thanh Xuân	9,1	173	18.990
Cầu Giấy	12,0	147	12.209

Source: Niên giám thống kê 2002.

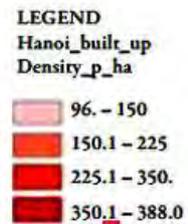


Figure 1.7. Population density. Data 2002
[Source: GSO, 2002]

Hanoi is considered as one of the most overcrowded cities in the World. In 2008, population densities in the urban districts reached an average of 272 persons per hectare and up to 404 persons per hectare in the historic-core zone (compared to 370 persons per hectare in Hong Kong, 86 in Paris, and 62 in London) [ABD, 2006]. Such densities put a high pressure on the city to provide residential, infrastructure space and common spaces for people to engage in social interactions, exercise, get away from the traffic and pollution, and enjoy environments other than the exceptionally cramped quarters of their homes (UNCHS, 2002).

Figure 1.5, 1.6, 1.7 compare population densities and construction density in Hanoi inner-city districts from 2002 to 2009. As can be seen, most inhabitants gathered in central districts, especially Dong Da, Hoan Kiem, and Hai Ba Trung in 2002 (respectively: 353, 327, 258 persons per hectare). Other districts within a radius of less than 8 km from the centre also have a density of nearly 200 persons per hectare. Going

along with intense concentration of population, construction is also at ever-increasing rate in UAH areas such as Old Quarter, Ancient Quarter, Dong Da District. This shows that urbanisation has created enormous pressure on urban heritage within the city, particularly in the urban core.

In short, although the urbanisation process in Hanoi has brought about untold achievements in socio-economic development, it took place in a rather uneasy socio-economic context so it was hard to achieve ambitious goals [Geertman, Le Quynh Chi, 2013]. It led to far-reaching consequences on Hanoi, especially on heritages which are regarded as “old and vulnerable”.

1.1.3. The effects of urbanisation on Hanoi's Urban Architectural Heritage since Renovation in 1986

Strong urbanisation has put huge pressures and adverse effects on UAH in the following aspects:

- + A dense population is considered as a barrier to the protection; therefore, many people have been moved. Some people have been moved out of their original houses, and the culture has been destroyed.
- + Number of construction activities (including many illegal ones) primarily made by private companies, is booming.
- + Land and Housing Laws have created favourable conditions for the rent, lease, exchange and use of valuable UAH. Nevertheless, State is unable to control these activities so UAH pieces are badly affected.
- + New construction demands for a great and modern city with high, dense buildings and modern infrastructure may affect the special environment of UAH by breaking its scaling, size and harmony of architectural culture space [Figure 1.8].
- + Incoming migrants could bring with them their own culture, lifestyles and perceptions, which in their turn influenced particular socio-economic and cultural context of the destination place, resulting in gradual replacement of heritage's message and gentrification issues at destination. (However, incoming migrants have brought

and continue to bring with them their own “heritages” and then shape the physical and mental urban landscapes, in conjunction with existing populations).

+ Overpopulation and conflicts between different community groups in heritage area may cause disputes and disagreements in local community’s common life. Each person has different impact on common housing heritage, leading to partly or overall breaks of architecture and structure.

+ Urbanisation in the city centre creates lots of opportunities (such as employment, income, facilities...) which attract poorer people and a lifestyle of “trying to hold on at all costs” in the lucrative areas like the Ancient Quarter and the Old Quarter. Problems of poor people in general put huge pressures on the heritage areas. Illegal encroachment, fragmented extension and alteration, or acceptance of substandard life with resignation may hinder heritage preservation activities...

+ Urbanisation also creates competitive values by increasing real estate values in the central area. These new values could push heritage at risk of being over-exploited for economic or speculative purposes.

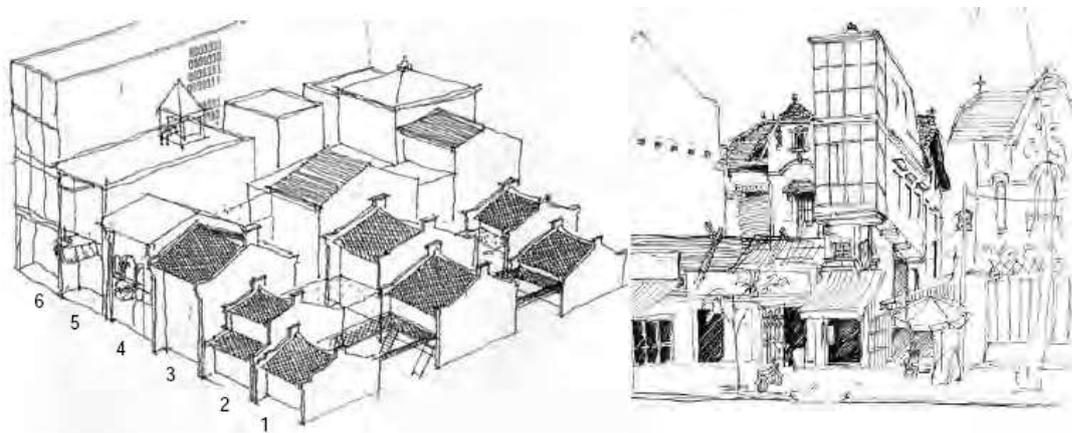


Figure 1.8. The change of tube houses in the Ancient Quarter in different periods (left) and the degradation of French-style villas in the Old Quarter (right)

[Source: Cerise, 2009]

- 1) Tube house without floor, before 1802
- 2) Tube house with floor, between 1802-1873 (Pre-colonial)
- 3) Tube house with floor (not popular before 1873), popular in colonial period
- 4) Tube house in colonial period, between 1873-1954
- 5) Modern tube house (not popular before 1992, popular after the Renovation)
- 6) Contemporary tube-house (may be 9-10 high level), popular after 1992

1.2. Urban Architectural Heritage preservation in Hanoi

1.2.1. Heritage management

In recent years, the Government and professional associations as well as the community have significantly contributed to the conservation of heritage buildings.

In terms of the law

The Heritage Ordinance signed by President Ho Chi Minh on the first day after liberation brought forth the basic provisions on heritage and heritage preservation. *The Heritage Act 2001* [Revised in 2009], together with decrees, circulars and rules of heritage preservation has identified general regulations on conservation work, the classification of heritage and the guiding instruction for conservation work as well as the coordination between sectors, the division of conservation area by the levels 1, 2, 3. It has prescribed rights and responsibilities of management and the role of the community as well. However, these laws and regulations are still quite general, not really specific and very vague on some points. Some regulation articles are impractical in determining heritage values and how the conservation work is going to be done. It is difficult to understand and apply even for management staff. This legal system seems not to take into account the issues of heritage management.

There have been many laws and regulations mentioning the necessity of the community's role in construction planning and supervision of construction in general¹³. However, they have been issued without implementation steps and, in fact, the role of the community is not applicable and encouraged.

¹³ *Pháp lệnh dân chủ cơ sở* - The grassroots Democracy Decree issued as 29/1998/ND-CP in May 1998, later amended by Decree 79/2003/ND-CP in July 2003 (Regulations on the exercise of democracy in communes, content to be publicised to the people, gathering opinions of people, procedures and contribution of people to local public funds, regulations of the village).

- *Điều lệ quản lý quy hoạch đô thị* - Regulations on urban planning management (Issued together with Decree No. 91/CP of the Government dated 17 August 1994 (The approved plan must be made public to let people know and implement it).

- Article 25 of Decree 08/2005/ ND-CP on the consultation on the detailed planning of urban construction (gathering community's opinion on the tasks of the construction plan, gathering community's opinion on the detailed plans in the planning area in the form of assemblies. The

In 2007, the Comprehensive Urban Development Programme in Hanoi Capital City of the Socialist Republic of Vietnam [HAIDEP], a master plan drawn up by the Hanoi People's Committee and the Japan International Cooperation Agency [JICA], in coordination with the Ministry of Construction, the Ministry of Transport, the Ministry of Planning and Investment, the Ministry of Finance and the Ministry of Natural Resources and Environment to develop Hanoi to 2020. The HAIDEP study interviewed 20,000 households and stakeholders and organised an exhibition about its results. However, the household survey only intended to collect more socio-economic information related to travel habits, people's awareness about aspects of urban services. The exhibition was aimed to disseminate information to the community. The processing of information from the community has not been clarified.

Another project, "Basic planning establishment of Red River area development in Hanoi section" (2007) also organised exhibitions for the community consultation. Out of the 30 thousand people participating there, only 2,527 participants gave their comments in the survey sheet (accounting for less than 10%).

Interdisciplinary heritage management

The assignment of responsibilities for heritage management is decentralised to the offices and authorities according to its value and ratings. Besides, the law regulates the coordination of responsibility in heritage management between relevant agencies. In addition to the management of the Government, the associations and community organisations can also have a direct management supervision at local level, in the line of "Government-people working together". In fact, there is some overlap in heritage management and it proved to be quite ineffective. "Who is the real owner of the heritage management" became quite a popular problem [Oral contribution of Professor Tran Lam Bien-a reputable Vietnam folklore researcher].

On 27th August 2014, recognising the shortcomings in heritage management, the Ministry of Culture, Sports and Tourism issued an official notification on

community's consultancy period is in 5 working days, collected opinions reported by private consultancy organisations will be taken as a basis for approval).

- Art. 32: Construction law (publicising construction plans (publicising detailed construction plans for individuals and organisations in the area to let people know and implement).

strengthening the heritage management apparatus to make it manageable. It was emphasised that each heritage must have a single management team¹⁴.

1.2.2. Preservation studies, projects and outcomes

Preservation studies

There have been many studies on heritage preservation made by individuals and organisations. These studies mainly focus on the heritages and the heritage areas recognised and rated by both the Government and the people, often concentrated in the Ancient Quarter and Old Quarter of Hanoi.

The study funded by JICA gave recommendations for interventions in the Ancient Quarter and analysed the replacement process of gentrification of the villas in the Ancient Quarter (1995). The study funded by AusAID (1996), SWECO [the Swedish Agency for International Development] (1998), HAIDEP [Japan International Cooperation Agency] (2006) makes analyses on urban heritage treasure of Hanoi inner city and recommended renovating and revitalising the tube houses. The Institute of urban planning and rural development had its research on conservation and redevelopment of mixed use in Ancient Quarter (1994). Hoang Huu Phe and Yukio Nishimura (1990) implemented research on environmental and housing conservation in the Ancient Quarter. In 1995, the People's Committee of Hanoi ordered Hanoi Department of Housing to conduct a research on the restoration of the Old Quarter.

Individual and cooperation research have been made by Hoang Huu Phe and Yukio Nishimura (thesis, 1990); Hoang Dao Kinh, Tran Hung, Nguyen Quoc Thong, Doan Minh Khoi, Pham Dinh Viet, Pham Thuy Loan (specialists); Tran Nhat Kien (thesis, 2010), Emmanuel Cerise (thesis 2009), France Mangin (thesis, 2002), Ngo Minh Hung (thesis, 2009), Pham Hung Cuong (thesis 2001), Danielle Labbé (thesis, 2004), Rene Parenteau (1995), Turner Sarah (2009), Nguyen Quang (2002), etc. There is valuable

¹⁴ Official Circular No. 2946/BVHTTDL-DSVH of the Ministry of Culture, Sports and Tourism to the State management agencies and Provincial and City People's Committees across the country, on improvement of the Heritage Management Boards.

research on heritage buildings, mostly done in Ancient Quarter and Old Quarter, some dealt with urbanised villages while others explored the field of spiritual heritage buildings.

By and large, the research often focused on analysing the tangible heritage values and studying technical solutions for heritage preservation. Recent individual studies have focused more on how urban development could have its impact on UAH.

There are separate studies contributing to the understanding of some specific aspects of the UAH, sometimes they simply “identified the issues”; in some research, the figures are outdated (Hoang Huu Phe’s study is one of the overall research but data are from 1984. Moreover, these studies provided little information concerning the social impact on heritage. Their data are not quite reliable [for example, due to limitations in the research methodology and survey, Danielle Labbé (thesis, 2004) had a team of 4 international members, 5 members from the local Government and conducted interviews only on 16 persons].

In 2003, an overall review of the Ancient Quarter was made with the participation of a large numbers of local citizens who provided heritage information by answering questionnaires. The result of the survey was expected to support the purpose of population relocation (*dãn dân phố Cổ*).

However, the survey results only provide information of heritage situation and identify partly the desire of the local community in the heritage protection. The project has not addressed solutions (detailed steps) to mobilise community participation in heritage protection.

Preservation projects

Together with the policies and laws to protect heritage, some projects have been implemented with great effort from the State, local authorities, professional associations and donor organisations.

Most of the projects are focused on the key heritage buildings, having been rated by national ranking as having important values, in preparation for the celebration of the 1000th anniversary of Thang Long-Hanoi: the four Thang Long sacred temples include the Bach Ma temple (Eastern Quarter) [started in 2007, finished in 2009], Kim Lien temple (Southern Quarter) (2008-2010), Voi Phuc temple (Western Quarter) (2010-2011), Quan Thanh temple (Northern Quarter) (2009-2010), the Thang Long Imperial Citadel work (excavation and conservation since 2012).

In the heritage area of Ancient Quarter and Old Quarter, several pilot key conservation projects have been undertaken focusing on conservation of valuable ancient tube houses; the first pilot project of this kind was conducted at 51 Hang Bac (2003-2004), followed by the house number 87 Ma May, Dong Lac Ancient Meeting Hall at 38 Hang Dao (works to celebrate the 990th anniversary of Thang Long-Hanoi); Quan De Temple, 28 Hang Buom (2008-2010); Kim Ngan Ancient Meeting Hall, 42 Hang Bac (2009-2011); the pilot project for the renovation of a piece of Ta Hien street, a segment with 52 m long (2010-2011).

There is also a research project on relocating population out of the Ancient Quarter (from 1998 to present). In fact, this project is fraught with problems and obstacles. It is doubtful that many merchants who are currently enjoying living in a very convenient location for business would actually opt to move. They only accept to be relocated if being provided with new business activities without which former residents drift back to the Ancient Quarter. Relocation is not just limited to the Ancient Quarter, but should be properly dealt with in the master plan so that a new commercial centre can be built in the long run.

1.2.3. The objective difficulties in managing Urban Architectural Heritage in Hanoi

- *Situation of multi-ownership*¹⁵ and *ownership without legal licence*¹⁶

+ Multi-ownership leads to the situation that one heritage may be used and altered in different ways which may break the unified structure of the whole and lead to negative asynchronous changes.

Besides, the different ownership status affects people's psychology and activities toward heritage buildings. The valuable houses belonging to one private owner are restored more quickly and better while those under State ownership or mixed ownership are more prone to degradation over time and by over-use.

+ The "unlicensed possession" also makes restoration go beyond the Government's control.

- *The presence of incoming migrants in the city core (a consequence of the urbanisation process in Hanoi) such as refugees, in-migrants from rural area, "floating" residents, poor people... has led to a strong pressure on the heritage and its conservation.*

These people often have restricted economic conditions and they accept cramped, crowded life without amenities in the downtown area to find employment and take advantage of available facilities. They have no attachment to heritage as the indigenous people, which combines with limited control of local authority on heritage; they easily act on valuable houses and transform them in another way, then breaking the unity of the heritage.

¹⁵ *Multi-ownership* is a situation in which a piece of heritage is owned by more than one legal entity. The main reasons for multi-ownership are: (1) The increase of population: adult and married members of the family continue living in the household; (2) The policy of residential allocation after reunification: many flats left unoccupied were requisitioned by the government and allocated to people who had contributed to the revolution or to government officials. Rapid population increase and lack of living space have resulted in the fact that several families are accommodated in only one flat; the number of families to which one flat is allocated is determined in relation to the surface of the relevant flat.

¹⁶ *Unlicensed possession* of houses, especially in the Ancient Quarter of Hanoi, is common. This is the consequence of a period marked by lack of housing, the post-war residential allocation policies and of the malfunction of real estate and heritage management, especially after Renovation. Aside from unlicensed possession of houses is also unlicensed possession of religious remains.

It is not simple to preserve heritages related to these users and owner-occupier, because they do not care much about heritage values although they are taking advantage and enjoying the values of heritage area (employment opportunities, income stability, favourable infrastructure and transport). It means that heritage preservation solutions in this case cannot only be solved by technical conservation of architectural space (physical setting), but also need to address a range of associated social problems.

- The new urban development context can change the heritage value, create and add new values besides of eroding some traditional values and lead to new users demands.

In some areas, land value and commercial potential are very important. The functions of these areas have changed from dwelling areas to bars and catering, and from general shopping streets to luxury shopping areas. Original residents have moved away, and enterprises have been attracted. Consequently, the environment was ruined for temporary commercial benefits.

- Legitimate demands of the citizen in the heritage area such as the request of more modern and comfortable living space, the request of the conversion of the use function for livelihoods purposes... are often in conflict with the aims of heritage preservation.

- Limited management of local authorities does not encourage community engagement.

1.3. Trends of heritage preservation in the World and in Vietnam

1.3.1. Trends of Urban Architectural Heritage preservation in the World

The approaches to UAH preservation have been developed by scientists and experts. There are four approaches [Seyedian, 2003] as follows:

+ *Interventions related to modernism:* This view believes that there are many problems in cities (high population density, pollution by smoke, dust and noise, lack of green spaces and beautiful scenery in the old urban area). Therefore, it is needed to

create a difference between the past and the present by using new methods such as zoning of land use to create a change for the city, upgrading important buildings and making it not only charmer but more efficient.

+ *Cultural based interventions*: John Ruskin, William Morris, and Camillo Boito are the co-authors of this perspective. They believe that the old urban structure has its value and expresses the unique charm of the City. Therefore, a light intervention is the best approach to preserve the old urban area in urban development.

+ *Interventions related to post modernism*: This procedure is a combination of the two approaches above. It was introduced in the mid of 20th century, saying that the old area needed to be modernised to suit the present life, and interventions in the area also had to be refrained.

+ *People-oriented interventions*: The management of these old urban centres is inspired by the theory of participation at the end of 20th century. The theory confirmed the role of the community as an important and essential factor due to their involvement in the urban context.

The idea of citizen participation has been applied in many fields in the world. Since 1960, the urban planning sector has stepped up using this approach and obtained many encouraging results. In Europe, the people-participation planning has been undertaken in every planning stage for urban management.

This approach was conducted by the British conservative government in 1980 with the aim to renew the urban planning system. In France, in 1980, it was applied for planning in each area [“Plan d’Occupation du Sol” or POS]. In Sweden, this approach was applied to land use planning (detailed plan) in 1987. In Asia, countries and territorial areas utilizing participatory planning such as China (Hong Kong, Shanghai) Singapore, Japan, Malaysia and Thailand have made certain achievements. The Washington Charter¹⁷ highlighted that urban heritage preservation programme must

¹⁷ Washington Charter or ICOMOS Charter (1987) for the conservation of historic town and urban areas. This Charter went beyond the previous physical approach to conservation, expanding the Venice Charter (1964) and its scope to the urban communities and their traditional urban cultures.

rely on the participation of people in the planning process [ICOMOS¹⁸, 1987, article 3]. Later, The Burra Charter¹⁹ then also mentioned the participation of the community in order to ensure sustainable heritage preservation [ICOMOS, 1999, article 12].

At the end of the 20th century, governments and conservators began to pay more attention to the role of communities in heritage preservation programmes, basing on the fact that the community comprised of those living around the heritage who understand its value and can make decision on the involved issues. Furthermore, when the community decides conservation measures, they agree to accept this decision and obey it (it also means that they would be aware of their role and more accountable). Encouraging community involvement also means taking advantage of great financial resources, manpower [De Filippi, 2005]. Besides the participation of community can resolve conflicts [Siririsak, 2009], and helps determine the meaning of heritage when there are differences in valuation criteria between professional experts and community [Kerr, 2000]. By participatory approach, the significance of heritage has shifted from the national concern to the community interests, from the interest of the few wealthy circles to the interest of the majority, from merely paying attention to heritage buildings to a comprehensive care for its cultural and social context. In addition, this process reflects the community's views on culture and heritage, the assessment from community on cultural context will be better than the pre-conceived opinions of the experts [Tweed, Sutherland, 2007]. However, the participation of the community may be influenced by issues such as local traditions, the political context, the structure of local power, the previous relationships with related development agencies [Sawarzadeh, Abidin, 2012].

¹⁸ ICOMOS: International Council on Monuments and Sites.

¹⁹ The Burra Charter supplements the shortcomings of the Venice Charter and provides the more detail principles, standards in heritage conservation in the local context. This charter considers local community as a foundation in conservation.

1.3.2. Some concepts related to community and community participation in heritage preservation

Community

Communities come in all shapes and sizes-large, small, defined, informal. Communities are defined differently by scientists. However, two main topics are identified as follows: “A community is a group of people living in the same geographical area sharing defined basic values and organisations” and/or “a group of people sharing the same basic interest” [Macmillan English Dictionary, 2007; Websters New Collegiate Dictionary]. In this thesis, I decided to choose the meaning as defined by sociologist. Therefore, the community is defined as the group of people who share the same basic interest.

Participation

Concept of participation or involvement relates to three characteristics including: first participation has to be active; Secondly, participation implies that people have the right and the responsibility to make choices and therefore have power over decisions which affect their lives; Thirdly, mechanisms have to be in place to allow the choices to be implemented [Rifkin et al., 1985].

Participation is the process of taking part in the various activities of life. Participation can take many forms: directly or indirectly through a representative; The concept of “participation” is also related to empowerment, that is to say giving power to people, creating opportunities for them to participate, It requires the ability to exercise the right to participate [Rovaniemi, 2006].

The four basic elements of empowerment for participants are: to be able to access the information; always be accounted for and available to participate; being responsible and consulted on matters of policies and actions, the use of financial resource; organisational capacity in local activities.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

There is a variety of definitions of participation depending on the circumstances and context. Participation is seen as a Lego game; the Lego pieces are put together and create a construction work [Mathbor, 2008].

The Oxford English Dictionary defines participation as “to have a share in” or “to take part in”, thereby emphasising the rights of individuals and the choices that they make in order to participate.

The World Bank's learning group on participatory development (1995) defines participation as “a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them”.

Oakley (1978) defines community participation as a process of individuals, families and communities to take responsibility for their lives and develop the capacity to contribute to the development of community and themselves.

The word ‘Participation’ can be combined with other words to make new concepts: community participation, citizen participation, people's participation, public participation.

Public participation

The concept of “participation” has risen over the last century and has been associated with the movement of pluralism and direct democracy. Public participation roots in the context of community development. In the sense of community development, all parties in society have the capacity to influence the development of involving projects. The degree of “capacity building” is a development of the capacity of the more marginalised participants to increasingly engage in all the activities of the project. There was a tendency for community to be involved in proposal writing [Kelly, Vlaenderen, 1995].

Public participation is a complex concept, and is defined in various ways such: as “a process by which people, especially disadvantaged people, can exercise influence over policy formulation, design alternatives, investment choices, management, and monitoring of development interventions in the communities” [The World Bank, 1992: p. 2]; as “the redistribution of power that enables the have-not citizens to be deliberately included in the future” [Arnstein, 1969: p. 216]; as “a social process whereby specific groups with shared needs living in a defined geographic area actively pursue identification of their needs, take decisions and establish mechanisms to meet their needs [Rifkin et al, 1985]; “The participation and involvement of the residents is essential for the success of the conservation program and should be encouraged. The conservation of historic quarters and urban areas concerns their residents first of all” [ICOMOS 1987, Article 3-Washington Charter]. “Heritage preservation cannot be sustained without community participation [ICOMOS, 1999, Article 12-The Burra Charter]. Community participation means the public may be involved (in policy formation, ect.) in a number of different ways, or at a number of levels, (e.g., Arnstein, 1969, ...).

The extent of community participation

To assess the participation of the community, Arnstein (1969) gave a scale of 8 different levels of community involvement [Table 1.1- a ladder of citizen participation]. Accordingly, the success of the participatory process depends on different levels of people's power in the decision-making process. Painter (1992) criticised Arnstein's model by suggesting that understanding power required an assessment of outcome. He also argued that consultation is not merely “tokenistic” as the “exercise of influence (by participants) is effective. Lane (2005) said any analysis of public participation in planning must be concerned with both formal and informal policy-making areas. Wilcox (1994), based on the scale of Arnstein, added two other dimensions: first, the different phases in implementing public participation; second, the importance of identifying different types of stakeholders who carry different interests and seek different levels of participation [Esther H.K. Yung, Edwin H.W. Chan, 2011].

Participation as a means and as an end

Participation as a means (in other words: coerced participation, compulsory participation, manipulative participation): is static, passive and ultimately controllable form of participation. Passive participation is where people are told what to do.

Participation as an end (in other words: Direct participation, active participation, interactive participation, participation by self-mobilisation): is a process characterised by a dynamic, unquantifiable and essentially unpredictable element. It is created and moulded by the participants. It is an active form of participation, responding to local needs and changing circumstances. People are directly involved in the process, they will get power and control over decisions that affect their life. This participation leads to empowerments [Nikkhah Hedayat Allah, Redzuan Ma'rof, 2009]. Table 1.2 compares implications of participation forms.

Table 1.1. Arnstein's ladder of community involvement (above) and Wilcox's assessment (below) [Source: Arnstein, 1971, Wilcox, 1994]

Level	Approach	Participation
Level 1	Manipulation	These two levels assume a passive audience, who are given information that may be partial or constructed
Level 2	Education	
Level 3	Information	People are told what is going to happen, is happening, or has happened
Level 4	Consultation	People are given a voice but not the power to ensure their views are heeded
Level 5	Involvement	People's views have some influence, but traditional power holders still make the decisions
Level 6	Partnership	People can begin to negotiate with traditional power holders, including agreeing on roles, responsibilities and levels of control
Level 7	Delegated power	Some power is delegated
Level 8	Citizen control	Decision-making and action are fully delegated

Source: Arnstein (1971).

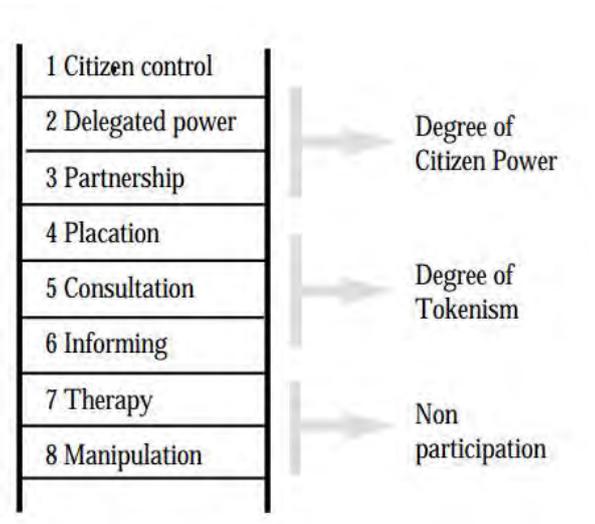


Table 1.2. Participatory forms.

[Source: Nikkiah Hedayat Allah and Redzuan Ma'rof, 2009]

Approaches	Participation	Empowerment
Top-down	Participation as a mean (static, passive, controllable)	Low empowerment
Partnership (cooperative)	Working together	Moderate empowerment
Bottom-up	Participation as an end (active, dynamic, and self-mobilisation)	High empowerment and Sustainable development

1.3.3. Experiences of community participation

Experiences in some countries in the World

+ Heritage preservation of the Old City, Yangzhou, China

Yangzhou is a historical site in China, covering an area 5.1km² with about 110,000 people, 147 families. This area is characterised by traditional 1-2 storey high houses with inner courtyard located in the narrow streets and alleys [Figure 1.9]. The area has a number of problems: low sanitary conditions (many families share one toilet), degraded housing quality, insufficient water and electricity, deteriorated public space. The walking ways have been shrunk because to higher building density. In 2006, a

project to renovate the area was implemented focusing not only on protecting historic valuable buildings but also improving the living conditions (especially the low-income groups) with a modern housing.

The strategy of the project was to make gradual improvement as it was not a pre-oriented approach to resettle majority of the people. Residents would participate in modernising their habitat and benefit from the change of the area. The process of preserving and revitalising the region with the participation of the people gradually raised the awareness of the community and giving the community the confidence in decision-making and action-taking. Two or three families were selected and provided with about 12 cameras to record what people listed as “historical elements worth to be preserved” and the non-historical elements.

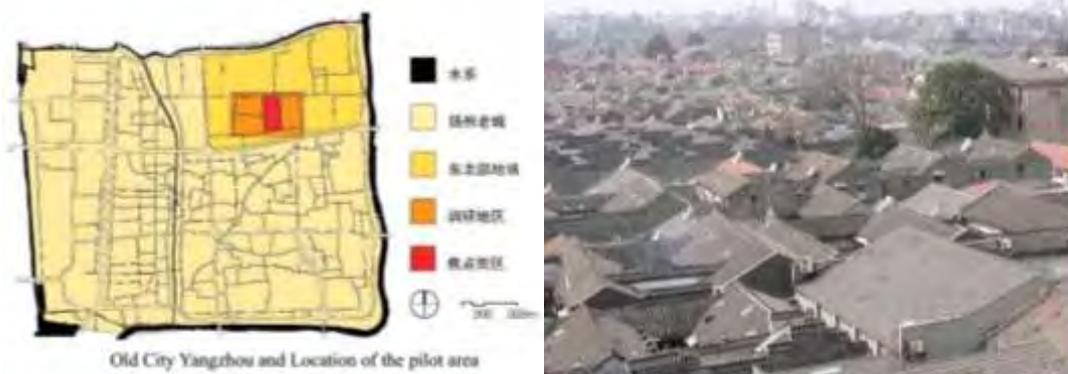


Figure 1.9. Historical area in the ancient city, Yangzhou

[Source: Zhu Longbin, 2007]

Then all the images were collected and presented in a workshop with the participation of the community and many experts and representatives of the concerned agencies like Cultural Bureau, Planning Bureau, Construction Bureau, House Management Bureau, and Environmental Protection Bureau. During the workshop, the questions were raised to evoke the people's thoughts and evaluation on the desired heritage and the environment: “What would you be proud to show visiting relatives or tourist?”, “What would you want to pass on to your children?” The workshop also guided people to shake off personal thoughts and come to the common thoughts of the community with

wise questions, thus helping them to identify local problems and discuss implementation plans. After the workshop, an implementation plan was developed and presented in a simple and easy-to-understand format, providing upgraded standards and associated funds to the people so that it can be easily tracked. Representatives of each street were elected to be the core force to exchange information between citizens and those who are concerned. As a result, the people's awareness about the region was raised, they now can identify regional issues and actively participate to improve their living conditions and protect heritage values to bring benefits to livelihoods and to the next generation.

+ Community participation in heritage preservation in Amphawa community in Thailand

Amphawa is 80 km to the west of Bangkok. As a river-based community, its residents earn their living on the water. It is the birthplace of King of Thailand. The community is very small with 5,000 residents and more than 3,000 wooden houses and shop-houses along Amphawa canal. Before the 20th century, many heritage houses were deteriorated, most of young people moved to other places, only the elderly and children stayed. However, it still has attractive features with many heritage buildings, traditional houses, temples and tropical fruit farms. After implementing conservation plans, the place has preserved a lot of valuable houses. By renovating the houses to become restaurants, souvenir shops, home-stays for tourists, the heritage houses have been maintained and repaired.

UNESCO has recognised it as a typical well conserved heritage. Nowadays this area has become an attractive tourist destination in Thailand, a place for other communities to come to study the model of community participation. This model is based on the approach of "action research"- in other words, learning by doing. Thus, the issues are easily identified in the planning process.

The data collection was divided into four aspects of sustainable development set at the beginning: Natural, Economic, Political and Social aspects. Group 1 refers to data on

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

natural and man-made environment: collected from field surveys and interviews of local scholars and monks. Three remaining data groups (Economic, Political and Social aspects) were collected from community surveys, community leaders, representatives of local occupational groups. Group 2 was taken from reports, websites, official maps, and publications. Questionnaires were designed for household interviews to obtain social and economic data. Then it was updated to get the complete and adequate for the research (Figure 1.10).

Community awareness-raising took the most important role in the case of Amphawa. At first the community did not trust their ability to participate and they think that living near the canal was a manifestation of poverty. But authorities helped them to change negative attitudes towards cultural heritage values and tourism development. The awareness-raising activities through exhibition, publishing, etc., proved very effective to help solving this problem.

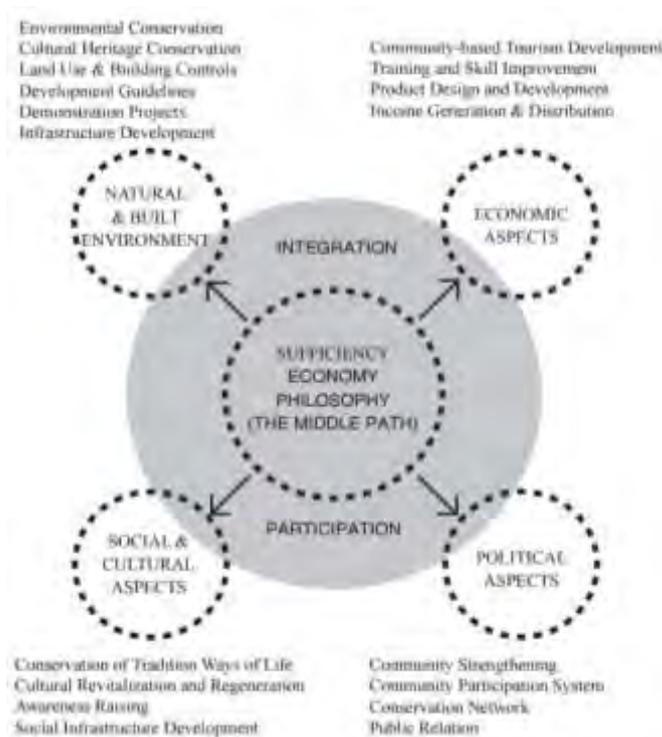


Figure 1.10. Four aspects of data collection in participatory planning approach to urban conservation and regeneration in Amphawa Community

[Source: Peerapun Wannasilpa, 2011]

+ Transfer of Development Rights (TDR)

Conservation problems are much more difficult to implement in a dense city due to the high pressure on its infrastructure, limited land supply and extremely high land price. The privately-owned heritages often have low plot ratio, obsolete appearance and structures. To gain profit, the land owners usually want to demolish the old buildings and build a new one with higher plot ratio and modern functions, despite their significance for the city and the public. If government uses the limited public funds to compensate the private owners, it will lay a heavy burden on the State... Hence, a challenge exists in the dichotomy between conservation and development in the city. One good method is to use the market to achieve the objectives of heritage's conservation. The concept of transfer of development rights (TDR) has been used worldwide to preserve the environmental sensitive areas and historic buildings, etc.

The conceptual key to TDR is the notion that development is one of the bundles of rights going along with land or property. These land-based development rights may be used, unused, transferred or sold by the landowner. TDR programmes endow landowners development rights for properties needed for historic buildings preservation (known as “sending area”), and sell them to purchasers who want to enhance development in areas of growth (known as “receiving area”). Thus, unlike purchase of development rights (PDR) programs that use the funding from the grants or tax revenues, the fund of TDR is from the developers of receiving sites who got greater development potential and therefore potential profit.

Experiences of community participation in Vietnam

+ Experience of Hoi An

Hoi An - heritage city of Vietnam has had many successes in preserving its heritages thanks to the participation of the community. In 1985, Hoi An was recognised as national heritage. From the study of experts, the Hoi An government has conducted a great renovation with 1,360 heritage pieces.

A conservation plan was made in which the role of the community has been paid more attention. To take advantage of local resources and encourage local community to participate in heritage preservation, the authorities highlighted the dictum “Government and people work together”, with 60% of the funds coming from the Government, the rest was mobilised from people's resources. Local government helped inhabitants to restore their house. Alternatively, Hoi An government bought their houses, renovated them and rented them at favourable prices to ensure that they were still living in their own homes. In this way, the cultural context of heritages was maintained, preventing the profiteering by those who did not live in the area.

Many other measures were carried out, such as allowing people to sell tickets for tourists to visit their houses, or State organised tours for tourists to visit the houses. Households having been visited would get their share from Hoi An government when they returned guests' ticket stubs. The people therefore felt more motivated to conserve and renovate their old houses.

Hoi An government also sought to create a balance in profitability between heritage areas because tourists previously highly concentrated in area 1²⁰. Having found out the imbalance in tourism for area 2, the State pushed up investment for heritage rehabilitation, creating attractive points to draw the attention of tourists to this region. Since then, people in area 2 were entitled to profits and got more motivated (Figure 1.11).

Hoi An Government was responsive in helping people get profit from the exploitation of unique tourism forms relevant to its heritages (museums, handicrafts exhibition, home-stay, etc.).

In supporting heritage maintenance and renovation in the city, the profit from visiting tickets was shared between Hoi An government and those who owned the heritages.

²⁰ Hoi An is currently divided into three conservation zones: Area 1 – Status quo conservation; Area 2 – Conservation with repairs; Area 3 – Regular conservation.

Up to now, about 1,145 private monuments were repaired/renovated by the owners with an estimated funding up to 229 billion VND²¹.

Hoi An ancient town has certain challenges in heritage preservation while addressing its housing demand. Lured by the profit of living the Old Town, many people bought houses from the local people and develop business beyond the control of State's orientation.

Local people are losing opportunities of owning heritages because they do not have enough money to preserve them so they have to move to other places. High rising property values makes many homeowners use their houses in a more profitable way.



**Figure 1.11. Hoi An ancient street – World Cultural Heritage
and its protected map**

[Source: www.quangnam.gov.vn²²]

+ Experience of Hue

Hue has been recognised as a World Cultural Heritage by UNESCO in 1993, Heritage preservation here is also done quite well. Today, the city of Hue is an attractive destination for tourists in Vietnam and abroad. The challenges in the conservation of Hue ancient citadel heritage are quite new as a developing city. The historical and cultural monuments are largely interspersed with residential areas. So, the monument

²¹ <http://www.quangnam.gov.vn/CMSPages/BaiViet/Default.aspx?IDBaiViet=15954>; Dec. 2014

²² <http://www.quangnam.gov.vn/CMSPages/BaiViet/Default.aspx?IDBaiViet=15954>; Dec. 2014

conservation sometimes conflict with the needs and development of surrounding community. For example, the regulations for urban housing stipulate that houses cannot be higher than 11 meters, with no more than two floors.

Regulations are aimed at protecting heritage physical space but they are often in contradiction with the increasing population pressure and the pace of the city urbanisation. Stone bridges are degraded but it is impossible to prohibit people from going across them as they are their walkways, and building a new bridge would break the wholesome architecture. Huong River [*Sông Hương*], a natural treasure bestowed to Hue, was recognised by UNESCO as World Heritage. The most pressing issue is to resettle over tens thousands of households living on the river and three thousand households living inside the citadel. Hue local government until now has had no housing solution due to lack of money and land for resettlement.

The local government has taken lots of planning measures to combine conservation planning with the participation of communities aiming at “socialising” heritage preservation. Some orientations, regulations and models help to guide the people in doing the renovation and construction works suitable for heritage preservation requirements and at the same time to meet the need of people's life.

+ Reviews lessons on heritage preservation of Hoi An and Hue

Hoi An and Hue, two rather small cities, have already witnessed some success in heritage preservation with community involvement. It results from the efforts of the Government and the active cooperation of people. However, when comparing the status and experience of these two cases with heritage situation in Hanoi's Ancient Quarter, there might be some lessons as follows:

- In Hoi An ancient town, heritage ownership is not as complicated as it is in Hanoi's Ancient Quarter. Hoi An does not have as much attraction and important role of economic centre as Hanoi's Ancient Quarter. Therefore, its heritages have lower risk of being invaded. In addition, the problem of “multi-ownership” and “unlicensed

possession” in Hoi An are not so overwhelming as in Hanoi. It gives favourable condition to manage heritage in Hoi An.

- Moreover, community cohesion in the Ancient Quarter is “weak” as the result of urbanisation in Hanoi whereas it still remains “strong” in Hoi An and Hue. It leads to more opportunities to encourage community engagement for heritage preservation in Hoi An and Hue.

1.4. Trends of community participation in heritage preservation in Hanoi

1.4.1. The Community participation in heritage preservation in Hanoi

In the laws, the essential role of communities in heritage preservation is mentioned. However, it is mentioned in general terms like “completing/perfecting the law” rather than guiding and encouraging community involvement. The content of community involvement in the law/policy is rarely guided by actual action programmes. However, people in general and the urban communities of Hanoi in particular have always shown their role in heritage preservation, especially in valuable architectural works embodied of their spiritual life such as traditional communal houses, pagodas, temples, etc.

“It is hard to explain why people have so much special concern to religious and spiritual heritages, which attract people from all walks of life, young and old, male and female, from highly-educated to illiterate, from residents to the by-passers” [Quote from interview with Hoang Dao Kinh, 2012, vice president Vietnam Architect’s Association]. Sometimes the community’s interest in the heritage is based on several factors: the closeness of geographical location or ideas, the sacredness of heritage (evaluated through the possibility to realise their dreams, prayers...), the “compatibility” or “suitability” between heritage and individual’s age and fate²³,

²³ This is a fairly common perception among the folk, influenced by theories of Yin and Yang, Five Elements (Wu Xing), I Ching.

With this perception, many people believe that their fate (their future and destiny) may be affected by outside factors such as house aspect, age of the business partner... If those factors are compatible with them, they will be lucky, but if incompatible, they will face difficulties in life. Many people

individual experience and emotion, etc., The citizens normally contribute by means of working, informing about violation, supervising or offering voluntary donations (a little money called “a token of sincere heart” to this heritage).

Quan Thanh Temple, Tran Quoc Pagoda, Tay Ho Temple, Quan Su Pagoda, Bach Ma Temple are famous monuments of great value in history, culture and landscape of the capital. Associated with the recognition of community, these places not only do attract many people especially in the full moon day and the first day of the lunar calendar but also attract a considerable amount of “donations”.

Recently, with the development of information and media, people have been more aware of heritage preservation, they began to show more active interest in the quality of heritage to meet conservation's criteria instead of simple and traditional passive participation.

Valuable housing projects (tube houses in the Ancient Quarter, villas in the Old Quarter) are also in the concern and interest of those who are users and owner-occupiers. Those who have been living for years have chances to be in “osmosis” with heritage, so that they consider it a “family's legacy” or a “sacred property handed down from the ancestors” (*hương hỏa của tổ tiên*²⁴) So these people are trying to preserve the heritage as part of the spiritual memory itself²⁵. However, in general, the community participation in protecting valuable houses is rather limited due to the pressure of urban life and modern social context, or due to the limitations of the local management and supporting policy.

believe that it is also necessary to choose a pagoda that has a compatible aspect with their fate (e.g. people with fate of Wood (木 *mù*) would like to go to a Pagoda of Water (水 *shuǐ*) aspect (North), or choose a compatible chief bonze of a pagoda. At the beginning of every year, people also select a pagoda in good direction to pray for a favourable new year. These are only beliefs in the folk but may not accurately reflect theories of Wu Xing (Five Elements) and Bagua (eight symbols).

²⁴ *Hương hỏa của tổ tiên*: family assets (usually house, farm land, garden) left the next generation to use or exploit for generating income, then for the purpose of worship (https://vi.wikipedia.org/wiki/H%C6%B0%C6%A1ng_h%E1%BB%8Fa; March 2017).

²⁵ The case of the house at No. 6 Dinh Liet Street is an example; the people living there have tried to maintain the only garden house in the Ancient Quarter, not just maintaining the inherited house intact, but also the cultural inherent elegance in dealing with the house and with the other people of the old charming Hanoi.

1.4.2. Prospects for community participation in Urban Architectural Heritage preservation in Hanoi

Community and heritage have binding and symbiotic relationships:

a) Community refers to those who created heritage buildings/structures to serve their needs of spiritual and physical life. Community has preserved, protected and handed down the heritage from generation to generation. In fact, the role of community in heritage preservation, especially for spiritual heritages such as communal houses, temples, pagodas and shrines... has been confirmed.

b) Urbanisation process increasingly narrows the geographical distance between heritage and living space which leads to increasing interaction between communities and heritage Figures 1.12 describes the process of urbanisation leading to a closer spatial relationship between heritage buildings (black) and the community area due to the gradual increase of residential buildings and booming density in an urban area). In other words, at a closer distance, daily life activities and cultural practices of local communities will influence heritage more. If these activities had been controlled by means of community awareness, heritages would not have been encroached. On the contrary, heritages can easily be occupied and altered, losing their values.

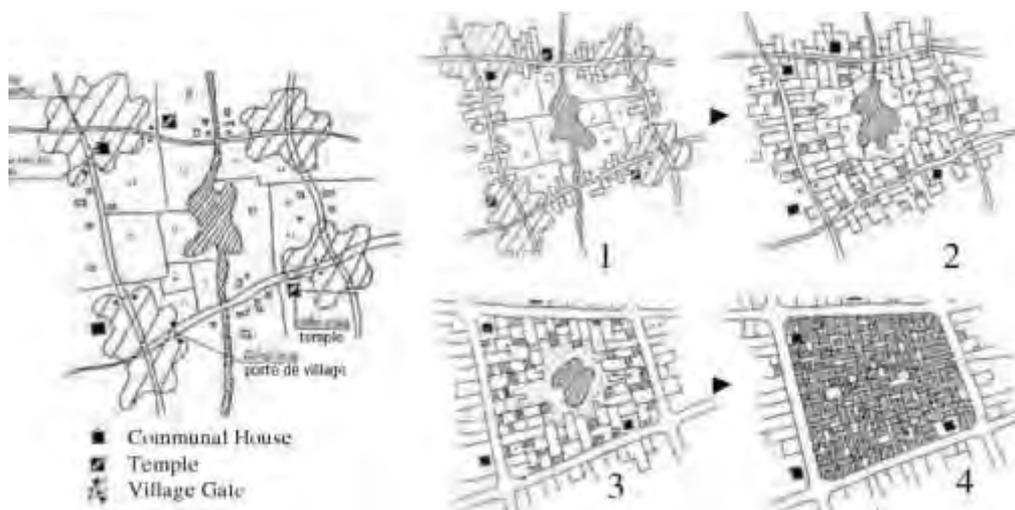


Figure 1.12. The narrow distance between spiritual heritage space (black) and residential space as the result of urbanisation in the Ancient Quarter

[Source: Cerise, 2009]

c) The role of community in creating, perceiving and interpreting the heritage message

The physical expression of buildings (architecture, structure, materials, decorations, colours, interior space, etc.) was created by the people referring to messages about their spiritual and material lives. However, these physical objects do not always convey all the messages that the previous generation wanted to mention and hand down. Therefore, they need other means of expression to interpret. These *associated elements*, such as cultural practices, living activities.... have given a “living connection atmosphere” or, in other words, a “*heritage cultural space*”, to the legacy. And this lively cultural heritage space, along with physical expression, is a way for ancestors to help later generations to feel full about the hidden messages. Besides, this is also a “flexible means” to help future generations express/add/influence their contemporary imprints, or create their link to heritage message. According to this way, the heritage message is not only the “death message” but an “inherited, continuous and living one”.

This can be understood as follows:

When we visit a certain heritage on a normal day, there is no special event, no active life of the local community but quietness; then, we only feel the “*static*” *heritage message* coming from the available material, decoration, structure, architectural space of that building. It means that it is hard to feel and perceive the heritages’ physical value in the case of loss of physical objects. However, in fact, *heritage message* still can be transferred and interpreted via associated living practices of the local community. When we visit on a festival day, with music, dances, community games, sound, scent, we are able to feel a “*living*” *message* by a different way in all senses of touching, smelling, tasting, hearing, seeing with full lively imagination and emerging emotion. Obviously, this hidden *message* support us to fully feel the heritage’s values.

Take another example on the role of interpreting and honouring heritage values thanks to associated community’s activities. Figure 1.13 depicts the same spatial structures of three types of heritage buildings including communal houses, pagodas and temples.

These works have similar appearance and functional separation, including two parts: one for worshipping and the other one for community activities (red and blue colour, respectively). Sometimes worshipping space can be located in the middle, or in the back of the building (harem), or be separated from the community space with a blind. However, all the similarities (in terms of interior layout and architectural space) between these buildings will completely disappear when associated cultural events by the community are held here: Whereas *heritage cultural space* of the temple only focuses on worshipping area, it is the case of the whole interior space for pagoda. *Heritage cultural space* of communal house even spreads out into the outside court or village streets (in case of a big festival) (Figure 1.14 compares corresponding changes of heritage message thanks to community's associated cultural practice). *Heritage cultural space* of the building is no longer confined in interior space and physical expression but it may be narrowed or expanded out to another exterior space such as its garden, its ponds (even to the whole village roads, alleys, water wells or to the river).

Similarly, message of traditional house in the Ancient Quarter is not only embodied by the physical objects (architecture, space...) but also in associated activities of communities. When used for various purposes by the residents, the *heritage message* is expressed in different aspects. For example, some people use the courtyard as space for drinking tea, enjoying flowers, or viewing beautiful sceneries, making it become a sophisticated place. Meanwhile, others use it for processing products or cooking, as a message about life practicability. Therefore, value of the Ancient Quarter is not only represented in the architecture/structure of tube houses but also via local residents' life-style, creating a unique atmosphere of dynamic and bustling life.

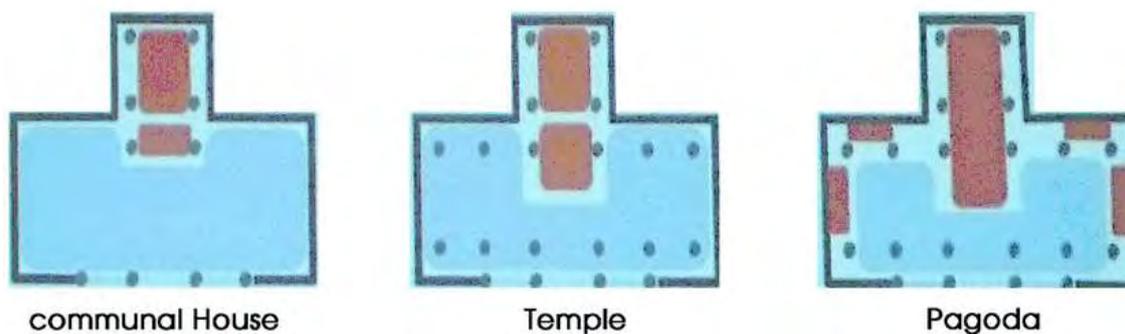


Figure 1.13. Basic premises of communal house, temple, pagoda with two basic parts: sacred space (red), community space (blue)

[Source: Document of Le Thanh Vinh, 2015]



Figure 1.14. Different *heritage cultural spaces* created by community's associated activities in communal house, temple and pagoda

[source: vietnamtoursinformation,news,nld²⁶]

d) Messages of heritage need to be preserved, developed and interpreted by the community in innovative ways so that heritages can adapt to the ever-changing life and urban development context.

e) Heritage buildings are part of the urban “living body” and community’s living space. They relate and participate in many urban issues such as improving urban landscapes, enhancing the city’s cultural identity, creating livelihood opportunities for the community. They also serve as cultural space, green space, addressing the needs of spiritual life and communication.

²⁶ <http://vietnamtoursinformation.com/danh-lam-thang-canh-vietnam-tours-travel-sight-information/di-san-ki-quan/lang-kim-lien-cua-kinh-thanh-thang-long-xua>; Sept. 2016; <http://news.zing.vn/ruoc-qua-phao-dai-6-m-tai-le-hoi-dong-ky-post625849.html>; Feb. 2016; <http://nld.com.vn/thoi-su-trong-nuoc/gia-dinh-dai-su-my-len-chua-kim-lien-lam-le-vu-lan-20160817091301279.htm>; August 2016.

1.5. Research hypotheses and research questions

Hanoi capital owns a treasure of massive UAH, rich in types and value. *Heritage messages* of these buildings are not only expressed in physical way (historical, cultural, aesthetic and architectural value), but also in *associated elements* (the community's cultural practices, living activities and others urban elements).

This treasure is at risk of being degraded, eroded and fading, as the results of urbanisation, especially from the *Renovation* era. Governments, scientists, and the whole community have made certain preservation efforts. The number of conserved heritages is still limited, while a few typical buildings of special value are only for pilot studies.

The causes of shortcomings in conservation research and practical projects include:

i) Urban architectural heritage preservation is studied in an “isolated” environment which only focuses on the separated physical value rather than on associated values and real urban development context;

ii) The solutions mostly concentrate on technical and architectural suggestions such as improving climate, improving the interior of buildings... Therefore, when adapting these solutions to real life, they are only partially workable or even impossible. In order to address this problem, many later studies and projects have paid attention to urban development and social context but only applied at small scale. Only typical cases are successful with great support.

iii) The role of communities in heritage preservation does not go along with necessary instructions and implementation mechanisms; thus, does not encourage community involvement.

Contribution of Hanoians in UAH preservation has been recognised in practice, regardless whether or not it is acknowledged by the provisions or regulations of the

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

law. People perform their roles voluntarily; they sometimes “ignored” Government's regulations on heritage. The pressure of urbanisation hinders local citizens' participation in the case of housing heritages because they must face many real problems like modern life needs and local community's ability.

It can be said that, in the urbanisation context, the citizens are sharing their existing space with UAH pieces, leading to more binding and symbiosis interactions. The community and UAH are two objects that have mutual relationships. The real success and shortcomings of conservation work has proved that without the support of the concerned people, all the technical conservation effort, methods or measures are in vain.

With these different issues, the study set forth the following hypotheses:

- UAH is not only a *static* message of the past, but also a *dynamic* component of the contemporary living space of community and urban spatial organisation. UAH preservation, therefore, involves the task of *protection* and *connectivity* to adapt heritages to the community's living space and city development space.
- The interest of the community in the UAH preservation and UAH issues is related to how UAH *connect* to the community life and urban spatial organisation.

Research questions

- What is the characteristic of UAH of Hanoi? And how are these characteristics defined and how have they affected the local community's life?
- What is the local community's view on UAH's value in Hanoi? And how about their attitudes and reactions to UAH's changes in urbanisation context?
- What is the local community's role? The role of different groups of the community on UAH's conservation? New roles? Dynamic roles?

- How to encourage community's responsibility on UAH's conservation in urbanisation context? How to make this involvement sustainable (i.e. bring benefits not only to heritage preservation works, but also benefits the involved communities?).
- How to protect UAH of Hanoi in the sustainable way?

Chapter 2. Characteristics of urban Hanoi

2.1. History of establishment and development

In late 1009, Ly Cong Uan became the king, the founder of the Ly dynasty [1009-1225] in Hoa Lu [Ninh Binh], opening a new page of a Vietnamese feudal State, independent from China. After becoming the king, he was aware of national development requirements so he decided to move the capital city from Hoa Lu (a place with rugged mountains) to Thang Long. The new capital was located in a prosperous region in the plains, situated at the focal position of traffic with favourable roads and waterways; it was easy to cope with newly-occurred events. The land was explained in “the declaration of capital relocation” [*Chiếu dời đô*] as: “*Thang Long is right in the centre of the country, in a position of crouching tiger, hidden dragon... It is easy to implement great plans and form long term strategies for the next generation*” (Figure 2.1). This new land accorded well with oriental traditional perspective of setting urban landscape and also had available good economic conditions, serving as foundation for constructing a new Imperial City of long-term sustainability.

The origin of the name “Thang Long” was recorded in Dai Viet historical book: “In July [...] the king moved the capital from Hoa Lu to Dai La. When his ship stopped at the citadel foot, a yellow dragon appeared, so he changed the name of Dai La into Thang Long” [meaning Flying Dragon¹]; this image encompasses senses of development, being associated with the position of Dai Viet’s consolidated autonomy².

¹ Other translations are “Soaring Dragon” or “Ascending Dragon”.

² On early nineteenth century, in 1802, at the beginning of the reign of Nguyen dynasty, Phu Xuan [Hue] became the capital. Thang Long kept its name but took another meaning. The word “Long” no longer meant “Dragon” but “Prosperity”. However, the former capital remained economically prosperous, preserved national culture and remained the centre of intellectual life.

The city was divided into two parts: the royal city [Hoàng thành] and the commoners' city [Kinh thành]. This was exposed in the architecture of city that has two parts: the citadel [Thành] and the market place [Thị]. *Thành thị* in Vietnam refers to city or urban area [Nguyen Quoc Thong, 2001; Geertman, Le Quynh Chi, 2013].

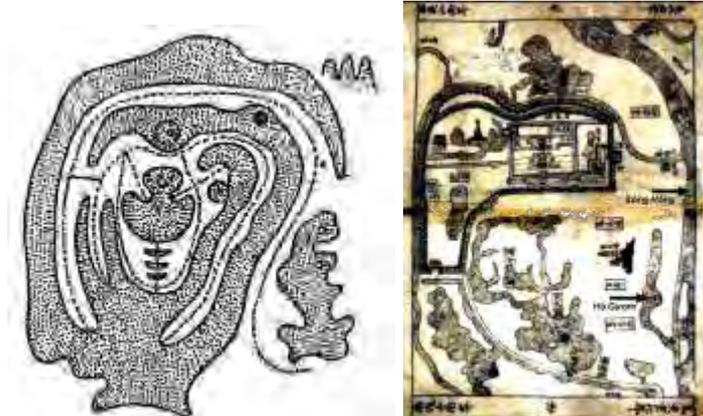


Figure 2.1. Thang Long urban based on oriental perspective of fengshui for beautiful landscape and long term prosperous development (left) and the most ancient map of Thang Long in Hong Duc period 1490 (right)

[Source: Trần Hùng, Nguyễn Quốc Thông, 1995]

Thang Long reached a great prosperity during the late 17th century. Commercial activities flourished thanks to a network of markets, docks, streets. Wards combining professional craft, trade and the arrival of Western traders made Thang Long crowded and bustling.

In 1802, Nguyen dynasty brought a big transition for Thang Long. It changed from an imperial city (since 18th century) to an imperial town which then gradually became a province. 17th-18th century witnessed the “resident” area (*khu vực thị dân*)³ of Thang Long⁴ becoming independent from the imperial part. This economic development momentum continued until 19th century as people of neighbouring provinces in Red

³ The residential area (or the commoners' city) in this time was the 36-street quarter.

⁴ The name of Thang Long at this time had a different meaning in which the character of the word “Long” is written in a different way so that “Long” means prosperity instead of “dragon” originally - the symbol of the King (because at this time the capital of the Nguyen Dynasty had been moved to Hue).

River increasingly moved to Hanoi. Hanoi population grew in quality and was more stable, which stimulated huge production of increasingly sophisticated and professional craft.

In 1873, Hanoi⁵ was at risk of being invaded by the French. France officially seized Hanoi in 1885. Hanoi experienced many changes due to the French colonisation programme. The exploitation became stronger with separate interventions initially. Afterwards, they interfered deliberately with the planning, testing and application of modern planning theories to plan the city, forming different functional urban areas for management and development.

The general uprising of August 1945 to regain national independence brought Vietnam to a new era. Hanoi became the capital of the Democratic Republic of Vietnam. The period 1946-1975 can be considered as a difficult phase in the process of rebuilding and recovering the capital. Hanoi continuously underwent war: Independence war [also known as the “Indochina war”] (1946-1954), during which the city itself has been relatively spared; Second Indochina war (1965-1975), during which the city had to be evacuated and was severely bombed by the Americans.

Entering a period of building Socialism after national reunification in 1975, the population of Hanoi increased rapidly, primarily in the area of the Ancient Quarter, Hoan Kiem District. Economy relied on “State distribution” with “coupons” [*tem phiếu*]. This period witnessed difficulties in meeting the needs of people, making emerge illegal commercial activities. Urban space was expanded. Hanoi at this time made significant progress in carrying out urban space development orientation under a “comprehensive construction master plan”.

The Renovation period began in 1986: Market economy policy was applied to developing the economy after the inefficient subsidy period [*thời kỳ bao cấp*]. This time marked major changes of urban space, society and people. New policies gave

⁵ The emperor Minh Mang changed the name of Thang Long into Hanoi in 1831.

priorities and supported multi-sector economic development, private sector, foreign investment, and privatisation of the State ownership housing. The land law allowed transactions of real estate, the control of city residence was loosened⁶. It created big changes, enhancing economic and social life as the city recorded a significant progress of its GDP. The transition from a traditional manufacturing country towards a modernised, industrialised one and from a centrally-planned mechanism to a market mechanism, however, was in contradiction with limited experience and management resources. Accordingly, beside success in social development, it also caused negative effects, particularly on the city heritage system due to mismanagement.

In 2010, the City organised the 1000th anniversary of its creation. Facing a new development period, it underwent many changes to ensure harmony between development and protection of valuable buildings to ensure city construction and culture-rich development.

2.2. The typical urban spaces of Hanoi

2.2.1. Citadel

Thang Long Citadel (Han-Vietnamese: 昇龍皇城 or Thang Long citadel) is a relics ensemble associated with the history of Thang Long–Hanoi. It started from the pre-Thang Long [*tiền Thăng Long*] period (An Nam government in 17th century, under Chinese rule) through Dinh and pre-Le dynasties and strongly thrived under the Ly,

⁶ Prior to Renovation, control on internal migration through household registration and food rations. Starting in the 1960s, the system of residential registration [*ho khau*] was applied to individuals and households in Hanoi. Thus, only those with an official Residential Registration Book (RRB) were legal residents of the city. This system was strictly enforced from 1965-1975 through the provision of food subsidies based on the possession of an RRB. Immigration into the city was impossible as black market food prices were ten times higher than the subsidised food. It had also no interest as there were no employment opportunities in the city, due to lack of economic growth.

When the Renovation policy was implemented in 1986, food subsidies were terminated and the impact of the RRB was minimised as food became plentiful in the cities (thanks to the marketisation). To take into account the new situation, the police devised a new classification system for residents: Permanent residents (KT1) have a RRB which lists the address where they actually reside. Permanent residents (KT2) have a RRB from the same city, but reside at a different address than the listed one. Long term temporary residents (KT3) and short-term temporary residents (KT4) have not the right to permanently stay in the city. This show how informal settlements form and expand [Boothroyd, Phạm Xuan Nam, 2000].

Tran, Le dynasties, then becoming Hanoi under Nguyen dynasty. This is a massive structure built by kings during historical periods and has become the most important monument in the system of relics in Vietnam.

In 2010, the World Heritage Committee (UNESCO) adopted a resolution recognising the centre of Thang Long citadel as a World Cultural Heritage. Its outstanding global value is acknowledged by three features: its cultural historical age since the 13th century; its continuity as a centre of power, and its plentiful relic layers⁷.

The ancient Thang Long citadel was set up on the ground of Dai La citadel, surrounded by the Imperial City [*Hoàng thành*] where Kings and court worked. Inside the citadel there was a Forbidden City [*Tử cấm thành*] with strong walls and strict guards to protect the residence of the king, queen or imperial maids. The citadel had four big gates that led to four directions. The south gate was for high ranking mandarins to attend court from outside. From the 11th century onwards, more mansions, stations and beautiful sceneries were added (Figure 2.2).

Nguyen Dynasty moved the capital to Phu Xuan [Hue province] in 1802. Thang Long imperial city became a northern fortified city. Since then Thang Long citadel really lost its unique role and gradually became a relic⁸. It was destroyed in 1894-1897 and turned into a residential area with streets and modern houses built by the French.

In 2010, in the excavation area with a surface of 16,000 m²⁹ at No. 1 Hoang Van Thu Street to construct Ba Dinh Hall, Thang Long historical layers were discovered, opening up more solid basis for the study of formation and development of ancient Thang Long citadel. At a depth of 4 m (compared to the present land surface), scientists collected approximately 4,000,000 specimens (including original-form

⁷ https://vi.wikipedia.org/wiki/Ho%C3%A0ng_th%C3%A0nh_Th%C4%83ng_Long; July 2016.

⁸ The Thang Long citadel was built as a province and could not be bigger or larger than the royal citadel of Nguyen dynasty in Hue. It is a square with each side of about 1 km. Built in Vauban style, its five doors opened east, west, north, east, south, southwest. Around the wall there was a 7 m-zone, then a 15-16 m-trench with a permanent water level of 1 m depth.

⁹ The excavation area will be extended to 21,000 m² in the near future.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

artifacts and pieces of objects) along with traces of large structures. These remnants are 1000 years old through Ly-Tran-Le (Mac)-Nguyen dynasties (1010-1945); some even existed before Ly dynasty (Figure 2.3).

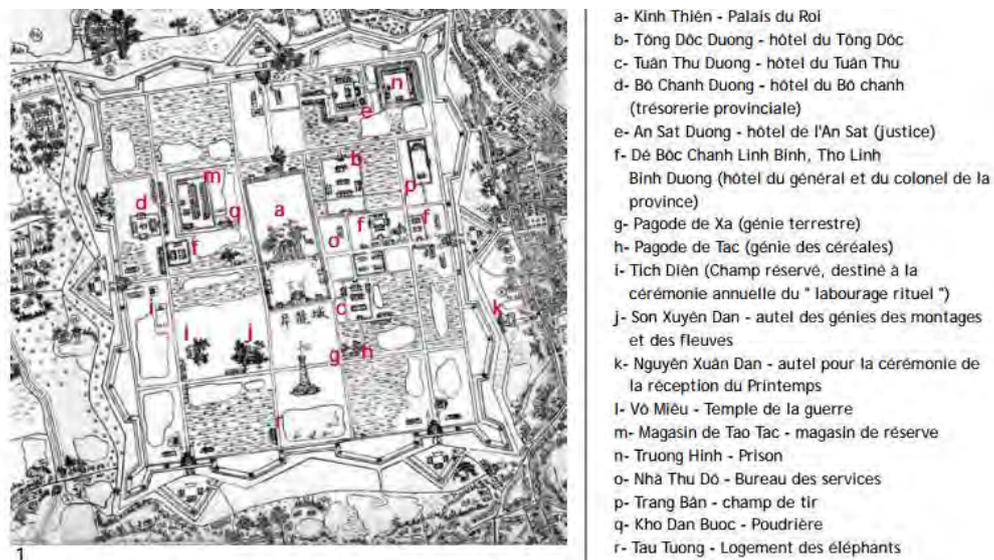


Figure 2.2. Map of Thang Long citadel in 1873

[Source: Cerise, 2009].



Figure 2.3. Part of relic ensemble at 18 Hoang Dieu street

[Source: VietnamPlus¹⁰].

2.2.2. The Ancient Quarter

The Ancient Quarter is an area adjacent to the citadel to the east, connecting directly with Red River, Tô Lịch River and represents the “market” features of ancient Thang Long. Many conservationists call it “Vietnamese traditional neighbourhood” or “36-

10 <http://www.vietnamplus.vn/khai-quat-khu-vuc-khao-co-hoc-rong-980m2-o-hoang-thanh-thang-long/302483.vnp>; Jan. 2015.

Street Quarter”- *36 phố phường*¹¹ (figure 2.7). Ancient Quarter is a characteristic urban space as it developed based on available natural terrain without any planning. It was initially formed to serve the function of providing handcrafted products for the king and mandarins in feudal dynasty in the citadel. It used to be workshops [*xưởng thủ công*] of handcrafters before turning into a residential area where townspeople lived and produced commercially at the same time.

The Ancient Quarter is unique because of not only oriental urban morphology (Appendix 2.2) but also tube houses with close tiled roofing, numerous cultural and religious buildings (Communal houses, temples, pagodas) which keep the traditional characters of villages exist inside an urbanised area, contributing to the image of “villages in the city” (Appendix 2.1a,b,c; Appendix 2.2). When the French invaded Hanoi, they kept this bustling centre to exploit economic resources via a tax system in the first period of their colonial conquest. Entering the 2nd stage, they repaired some streets in the Ancient Quarter to increase “local sympathy” with their conquests on one hand. On the other hand, it showed their perception of French colonial administration about local heritage values [Trần Hùng, Nguyễn Quốc Thông, 1995].

Tube houses

Tube houses have a depth several times longer than the width, resulting from the policy of the feudal government consisting in taxing houses according to their width. Street blocks were formed by gradual occupied housing among available physical road networks, adapting to the previously-developed housing (figure 2.4). Tube houses had a great depth so they were split into multiple courtyards for sunlight, air supply and ventilation (figure 2.5). Hanoians considered this as buffer spaces or transitional spaces to divide among several different spaces. They might use this to grow plants, bonsai trees to create beautiful home landscape, or to conduct activities like washing, drying, cooking. It might also be a space reserved for later development. Living houses

¹¹ The term *phố* (*street*) relates to a road, or a piece of terrain occupied by villagers. The expression *phố phường* hence refers to an area divided by many roads. The confusion regarding these two terms has resulted in the expression *36 phố phường*, referring to the number of *phường* said to have existed in this district in the 15th century [Papin, 2001].

that incorporate production or commercial use could be utilised as places for production or storing items. The Renovation period witnessed a large number of spaces occupied for renovation and extensions in crowded conditions. Originally, at the back of each tube house there was another entrance leading to an opposite side. This is a remnant of the Ancient Quarter urban structure, which had water channel networks connecting with the Red River and the ancient citadel to haul cargo and passengers.

Tube houses used to have a restricted height¹² (due to regulations of the feudal State, civilians' houses were not allowed to be higher than the King's palace) (Figure 2.6 right). Later, when the control of imperial feudalism no longer existed, the emergence of rich people and the development of commercial activities spurred the appearance of two-storey houses in which architecture and decoration was changed to show the owners' aestheticism and social status. Through the ups and downs of history, the present urban architecture in the Ancient Quarter has been mainly existing since late 19th century.

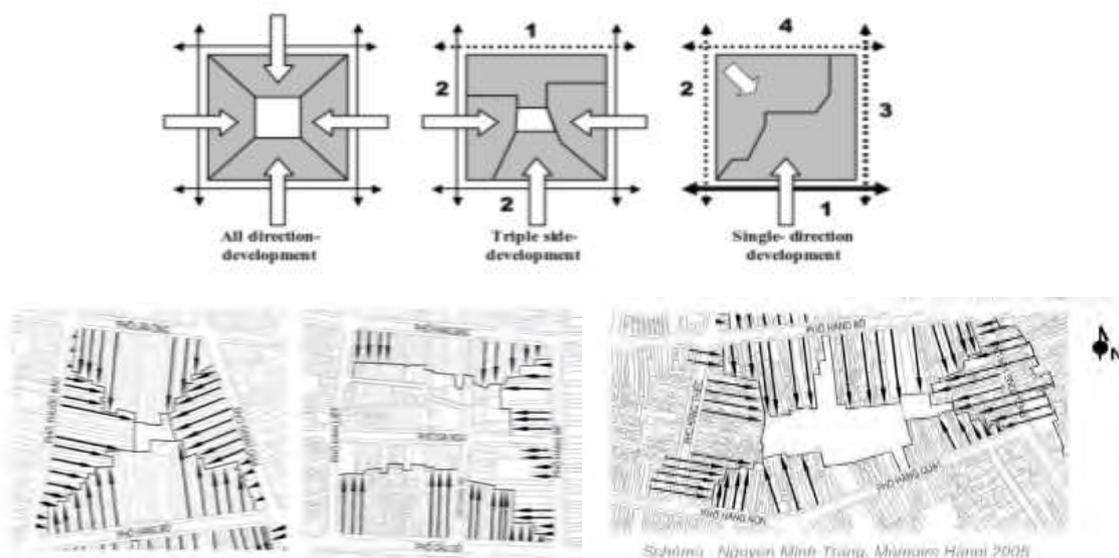


Figure 2.4. Types of forming and developing tube houses in blocks in the Ancient Quarter [Source: Ngo Minh Hung, 2009; Nguyen Minh Trang, 2005].

¹² Normally, 2-storey brick houses.

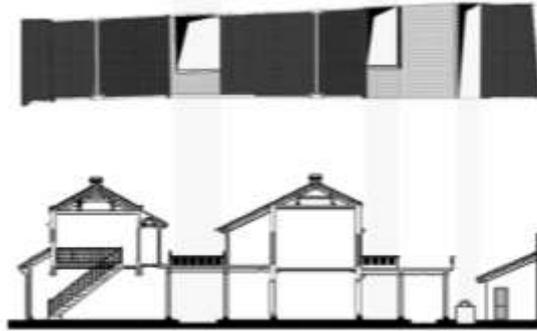


Figure 2.5. Traditional structure of a tube house at 87 Ma May Street

[Source: ASIA URBS programme, 2006]

Structural division of space inside each tube house is simple but the functions are not always clear, with many private rooms (living room, bedroom). Rooms are located along the only entrance and a small corridor stretches with no windows. The front room is used as a shop, storing items and even for sleeping. Mezzanines in tube houses were initially used as a refuge during floods or as a store room. Nevertheless, as the number of the family members increases, mezzanines may be used as sleeping rooms or studying rooms for children in the family. A tube house is mainly characterised by (i) a narrow frontage and deep rooms, (ii) an inside courtyard, (iii) a narrow entrance, (iv) a mezzanine, (v) common utility and (vi) a shop in the front (figure 2.5). An entrance to a tube house or a yard is very narrow, no more than 100 cm in width, usually very dark and difficult for vehicles like motorcycles to move. Although this is not a safe entrance and not wide enough, it is still the only way to enter the house [HAIDEP, 2005].

Religious spiritual buildings

Apart from tube houses, the Ancient Quarter has many religious spiritual buildings which not only reflect cultural and spiritual life of residents, but also serve as a link between these people with their original villages. Craftsmen were first residents who founded Communal houses, temples, pagodas to “worship from distance” [*thờ vọng*] their village's tutelaries, heroes or supreme beings in their mind like the way they worshipped in their hometown village. These buildings are places for worship, for community activities to discuss general affairs of people in the same ward (communal

house). Due to the preservation of these works, spiritual and cultural uniqueness of villages still exists in the town, creating a unique image of “village in the city”, “city in the village” [Papin, 1888; Turner, 2009] (Figure 2.6 left, Appendix 2.3).

Communal houses or pagodas built in traditional villages are different from those in the Ancient Quarter which have limited space. Therefore, they have to restrict and simplify their elements and functions.

All the temples, communal houses, shrines are built on the space which is either very big with thousands of square meters (Thai Cam Pagoda: 2.124m², 1.940m², Chinese club-house: 1.940m²), or small from a few to ten square meters (Temple Kim Co: 5m², 4m², Shrine Hai Co 4m², Sai Thuc communal house 37 m²...). However, they all have a common characteristic: the building area is so small compared to the total land area (construction coefficient). Space is mostly reserved for community activities and religious practice [Phan Phuong Thảo, 2013].

“Actually, in the past, when there was a lot of land, Communal houses were built based on rural model with broad front, (eg Thanh Ha communal house). But since the mid-seventeenth century, the facade of communal houses was shrunk to suit urban land plots for building tube houses. Therefore, unlike in rural areas, communal houses in the Ancient Quarter are among houses and shops. Their varied styles led to changes of rituals. Traditional sequence of entering a communal house has been changed as there is only one single door. People no longer distinguish right or left seats, just only front and behind seats. Ritual practices in rural areas with clearly-defined position for each person have lost significance” [Papin, 2010].

A communal house used to be a religious building created for “distant worshipping” [*thờ vọng*] as it belonged to a main temple in migrants' original homeland. For example, communal house on Hang Bac street was built to remind people of the original communal house in Chau Khe, being guaranteed by Chau Khe villagers. Therefore, the temples or communal houses in the Ancient Quarter were not to worship native village deities or tutelary gods [Nguyễn Mạnh Quân, 2001]. Over time, the bond was gradually loosened and these distant-worshipping buildings became independent. Communal houses exceeded their usage, remaining no longer a place for

a few local craftsmen to worship tutelary gods, but also for people from different areas who do not share the same homeland.

“Decreasing the link with their homeland, residents in the Ancient Quarter chose other gods better suited to their new lifestyle and daily interests. Therefore, Hang Bac street has two communal houses and one temple of a deity who founded metallurgy and handicrafts. The custom of worshipping here did not exist in Chau Khe –the original village of silver craft [...]. In particular, there are many places in the Ancient Quarter to worship Ling Lang who was a legendary son of king Ly Thai Tong (1028-1054) and a specific deity in Hanoi. It showed the cohesion of communities settled here as people from rural areas proved their close relationship with the city” [Papin, 2010].



Figure 2.6: Reproduced picture of the architecture of communal houses, pagodas (left) and tube houses (right) in the Ancient Quarter cited in 1873’s map (Phạm Đình Bách drawn in 1902) [Source: Cerise, 2009]



Figure 2.7. Overview of the Ancient Quarter
[Source: Exhibition “Understand Hanoi” in 2010]

The Ancient Quarter was recognised as a National Historic Site in 2004. The painter Bui Xuan Phai¹³ made many pictures of the Ancient Quarter. His paintings in their palette of greys and browns show the Ancient Quarter bare of commerce, bustle or any activity [Templer, 1998; Papin, 2001] (Fig. 2.8). Phai's melancholic views of Hanoi have contributed much to the rather nostalgic national consciousness and image of this cityscape [Waibel, 2004]. “Phai Streets” became a trademark when mentioning Bui Xuan Phai's pictures of the Ancient Quarter.

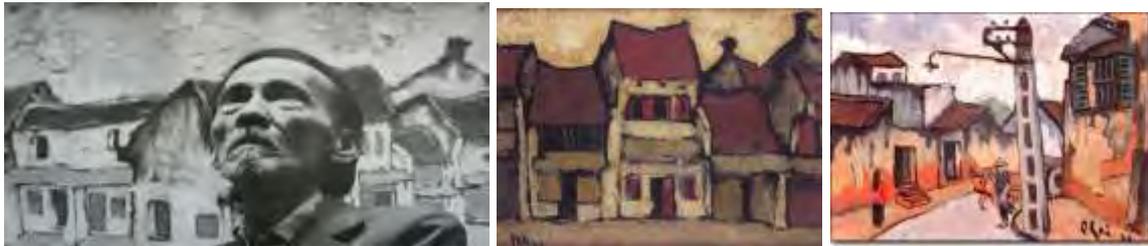


Figure 2.8. Painter Bui Xuan Phai and some of his paintings about Hanoi Ancient Quarter [Source: tranhtuongvietnam¹⁴]

2.2.3. The Old Quarter

The Old Quarter (The French colonial quarter) was first formed due to a “concession” to France by the Nguyen feudal government¹⁵. Through the first colonial exploitation (1888-1920) and the second one (1920-1945)¹⁶, this neighbourhood was shaped into a “Westernised” area with the following characteristics: streets in chess board pattern (different from the street network in the Ancient Quarter which consisted of spontaneous roads with narrow, little crooked and inconsistent paths). This street

¹³ Famous painter, Bui Xuan Phai was born on 1 September 1920 in Hanoi (Kim Hoang village, Van Canh commune, formerly Ha Dong province) – a village famous nationwide for folk wood-carved paintings. He passed away on 24 June 1988.

¹⁴ <http://tranhtuongvietnam.vn/news/dich-vu/Danh-hoa-Bui-Xuan-Phai-95.html>; June 2016.

¹⁵ A treaty dated 03/15/1874 between Nguyen dynasty and France entitled the French to live and set their consulates in three places: Hanoi, Hai Phong and Quy Nhon. In Hanoi, a concession area was established in the Southeast of the city and was a Marine Station on the bank of Red River [Trần Quốc Bảo et al, 2012]

¹⁶ The French designated Hanoi as capital city of the Tonkin protectorate in 1883 and as administrative headquarter of the Indo-Chinese Union after 1902 [Papin, 2001: 225]. Hanoi was, as the “Paris de l’Annam”, supposed to become a smaller copy of the French capital in South-East Asia; this was motivated by, on the one hand, political reasons and, on the other, the awareness of their “Mission civilisatrice” [Waibel, 2004].

network contributed to “structuring” an urban space different from the “36-Street Quarter”, creating the impression of urban liberty, satisfying modern transport routes used for nearly a century without any backwardness. Street networks in Old Quarter were planned with “grids”, many straight lines, parallel lines, perpendicular to each other, forming a relatively square land field. Such architectural styles prevalent in Europe at that time as Renaissance, classic French, Gothic, Roman were expressed on a variety of buildings from public to residential architecture (French-style villas). A system of open space, including squares, gardens, lakes... connected with circulation space (boulevards) was considerably significant in creating urban landscape with a broad view, while increasing the openness of urban environment [Trần Hùng, Nguyễn Quốc Thông, 1995]. “This zone had a part in not only creating a new face for Hanoi, but also shaping an innovated metropolitan body. It resulted in a smooth transition from old to new, from east to west, from spontaneous evolution into active construction planning” [Hoàng Đạo Kính, 2012a].

“The French, more than other European countries with colonies at the time, were trying to figure out what their future cities would be like and determining exactly what was “the gift” they were bringing to these colonies”, says Gwendolyn Wright, architecture professor at Columbia University and author of *The Politics of Design in French Colonial Urbanism*.

“What the French did in Hanoi is somewhat similar to what they did with Paris. Barron Haussmann's famous plan for the City of Light established wider and more orderly paths but allowed small hints of the city's medieval past to remain. When the French moved in, they endeavored to contain that disorderly urbanism within newly established tree-lined boulevards and public squares. This allowed Hanoi to maintain much of its dynamic identity while also establishing easily navigable and efficient paths to different neighborhoods” [Byrnes Mark¹⁷].

“Haussmann-inspired urban design ideas employed by Hébrard for Hanoi is radiating boulevards, supporting monumental view” [Logan, 2000].

French-style architecture is a typical characteristic of this neighbourhood, expressed variedly with different genres in different buildings (Appendix 1.4). Some typical types of architecture are as follows:

¹⁷ <http://www.citylab.com/design/2012/02/paris-ification-hanoi/1286/>, Feb 2012.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- *Classical architecture* (including Roman and Gothic architecture): The *Cathedral* represents a typical Gothic style (1886).

- *Western classical architecture* (referred to Greek, Roman, Renaissance, French classicism, Baroque, Rococo styles: *Supreme Court* (1906), *Governor-General Palace* (now it is the *Presidential Palace*) followed French classicism. *Northern government Palace*, *Radium Hospital* (1927; now it is *K Hospital*), *Schneider Villa* (1898) near Westlake.

- *New architecture*: It mainly expresses an architectural movement that rejected Western Classical style and approached European Functionalism. At that time, new materials such as steel, cement and reinforced concrete were put in use in Vietnam by the French. The simplest buildings included barrack-style houses, or houses for officers with two storeys surrounded by lobbies. Typical examples are *Military Museum*, *Long Bien Bridge* (formerly well-known under the name of "Pont Doumer", name of the General Governor of Indochina, Paul Doumer, from 1897 to 1902) [(1903); this bridge was the world's longest bridge in the early twentieth century designed by Gustave Eiffel. The *Dong Xuan Market* with iron frame of 19m height, 52m length (1906) is another example. Among new structures, the *National Bank* (1930), the *Post Office* (1942) are stunning neoclassical works.

- *Local French Architecture*: Public buildings following local French style in Hanoi are school buildings, which are largely influenced by architecture of northern and north-western France with a system of decoration on the façade and combined with central France architecture, mainly on the roof. The Grand Lycée and Petit Lycée were schools for French people while Buoi School, Do Huu Vi School, Henri Russier School were devoted to natives.

- *Indochinese architectural style*: This is a new kind of architecture created by the French in order to conform with hot and humid climate combined with a high amount of rainfall and strong winds in Hanoi. It helped to enhance the influence of the French which was falling behind the influence of Japan and to regain the trust of Vietnamese people. Ernest Hébrard, a senior official sent by the French government to take charge of architectural planning in three Indochinese countries, initiated this style. He called it "style indochinois". In essence, this is an eclectic Asian style that not only included

details of the three Indochinese countries but also had architectural details from China, Japan, Thailand... Some typical projects are: *the Museum of History*, *Cua Bac Church*, *Finance Headquarter* (now it is Foreign Affairs Ministry), *University of Indochina* (now it is the University of Pharmacy), *Pasteur Institute* (1924), *Editorial Office of Army Literature*; *Count Didelot's villa*, a *Four large three-storey building in the University of Science and Technology* (1942).

Villas of French architectural style

Villas of French architectural style are now spread in many areas in the city, but they previously belonged to two areas: one to the south of Sword Lake and the other on an unoccupied land in the west and north of the city (Figure 2.9). The villas in the second zone were for the French with more beautiful design and wider space. In the first zone, villas for the natives were in tube shape with narrow area. These villas are nearly a hundred years old so far (Appendix 2.5).



Figure 2.9. Types of Houses in Hanoi between 1890 and 1922

Villas of French architectural style are in black [Source: Cerise, 2009]

Cultural relics

The Old Quarter was built on an orthogonal road network applied directly to a locality with only villages and local natural space so there still exist some religious works such as temples, pagodas... However, during the first phase of the colonial exploitation, the French destroyed a number of cultural relics to set up their own buildings. The Cathedral was built on the foundation of the Bao Thien tower pagoda built during Ly Dynasty. Figure 2.10 presents the map of valuable cultural relics in the Old Quarter.



Figure 2.10. Map of valuable local cultural relics in the Old Quarter

[Source: IMV, 2009]

2.2.4. Urbanised villages

The survival of villages¹⁸ in Hanoi is an interesting feature [Papin Philippe, 2010]. In the process of urbanisation, the fusion between village elements and new urban characteristics has strengthened the “villages in the city” [*làng trong phố*] and also created “city in villages” [*phố trong làng*]¹⁹ (Figure 2. 11, 2.12, 2.13). Villagers in the

¹⁸ Village is a rural institution and a basic unit of Vietnamese society.

¹⁹ “Village in the City” or “City in the village” are familiar expressions referring to the persistence and harmonisation of “rural” factors in urban areas. It also shows the fact that urbanisation has not yet

heart of Hanoi are no longer living on agriculture but changed their production mode. When the process of urbanisation became intense, and when the village structure has been gradually integrated into urban structures, some characteristic elements of villages such as social organisation, community, cultural characteristics were still kept by the residents, especially in old traditional villages. The existence of core works including Communal houses, pagodas, temples, banyan trees, wells, village gates... in urbanised villages today is a typical manifestation of villages' material and spiritual values. These buildings continue with the tasks of connecting and strengthening villages' culture, religion, social relations, community relation and thus improving image and spirit of the "villages in the city"²⁰.

A village has become an indispensable entity existing in urban area since Ly Thai To chose Thang Long as the capital. Right when Citadel started to be constructed, neighbouring villages played important roles in providing skilled craftsmen, agricultural products and raw materials to manipulate delicate products for Feudal Imperial or to meet demand of consumers in Royal Citadel. Along with the development of 36 Street Quarter, relationships and the existence of villages inside Thang Long Citadel were reinforced. Craftsmen living in 36 Street Quarter needed to maintain relationship with their original villages to ensure continuous supplies of agricultural products and materials, and to maintain also their social relationships with their original residence. To remember their villages, they built up communal houses, pagodas, temples basing on style of their original villages and worshipped Village

been fully completed. In other words, there is no absolute distinction between "urban" and "rural" elements in the context of the urbanisation in Hanoi. "Rural" factors still exist in Hanoi City. They are expressed not only through existing bodies such as village gates, wells, communal houses, pagodas, but also in thoughts and living habits, cultural practices and festivals. Large streets such as Giang Vo Cong Dinh, Trung Tu, Dich Vong, Thanh Cong and others developed from former villages and keep their original names as in the past. *Village in the city*: refers to the villages which are being urbanised. *City in the village*: refers to the influence of rural factors in the city. Many streets in the city now are just administratively registered as "streets" but actually they still belong to the village structure and perhaps have not yet joined the city's street network. "Villages have been urbanised. Their names become street names, but people living there are still villagers who find it hard to turn into urban citizens. So, an immigrant is also expected to become a villager, though his/her household registration book affirms that he/she is living in the inner city" [Journalist Trang Ha; see <http://www.tinmoi.vn/Ha-Noi-pho-trong-lang-lang-trong-pho-01202400.html>; Oct. 2010].

²⁰ Some researchers consider Hanoi as a big "village" made up of many small villages [Papin, 2010]. However, similar situations exist also in many other countries.

Tutelary God or a supernatural person who was worshipped in their original villages. They also applied village community lifestyle and introduced architecture of traditional houses in villages to the capital city of Thang Long. Tube houses are products of gradual evolution from traditional houses in villages [To Kien, 2008; Tran Nhat Kien, 2010]. Village gates which split wards of craftsmen also demonstrated a closed model of traditional villages introduced in the Ancient Quarter. Later, the French demolished these gates to make an expansion and to decrease the influence of traditional villages. Even though strong urbanisation process has led to new development, some factors such as village culture, village-style community relations and festivals here remain the same inside the bustling Ancient Quarter, creating uniqueness for the Ancient Quarter lifestyle today. In many tube houses, households gather to share a common space, keeping a habit of paying regular visit to each other, just like in traditional villages;

Before 1992, there were many villages around Hanoi (Figure 2.13a). The rapid process of urbanisation has brought a lot of villages annexed into the inner city (Figure 2.13b). Thuy Khue Street has the largest number of village gates as it used to be Ke Buo²¹ where gathered many villages. These gates bear the history of generations of residents, stretching back hundreds of years. Some of the gates and the villages they lead to are up to 10 centuries old, such as the villages of Yen Thai, An Tho and Dong Xa (Figure 2.12). Current streets are named after previous villages. Behind the gates connected to Thuy Khue Street, the space has been changed but community lifestyle with the spirit of “village intimacy” [*tình làng nghĩa xóm*] still remains. Outside the gates it is a crowded space of urban streets but on the other side people still keep serene lifestyles. In Ba Dinh district also remains many vestiges of Ngoc Ha flower village, Dai Yen medicine village. These villages belonged to the “13 village-zone” [*tam thập trại*]

²¹ In the system of Vietnamese ancient villages, especially in Hanoi, those beginning with “Ke” are considered the earliest. Historically, Ke Buoⁱ was at the outskirts of ancient Hanoi, including villages of Yen Thai, Ho Khau, Dong Xa, Trich Sai, Vong Thi, Bai An, Trung Nha... It is said that there used to be a lot of grapefruits floating down from upstream, so gradually people called this region as Buoⁱ region (grapefruits region) and the market in this area was also known as Buoⁱ market [<https://moterangrua.wordpress.com>; Sept. 2011].

formed from Ly dynasty. In the spring, cultural activities here are so lively, igniting a spiritual culture that has a history of nearly 1000 years.



Figure 2.11. Stylised map showing the shape of villages in Thang Long urban space, quoted from 1873 map [Source: Masson, 1929]

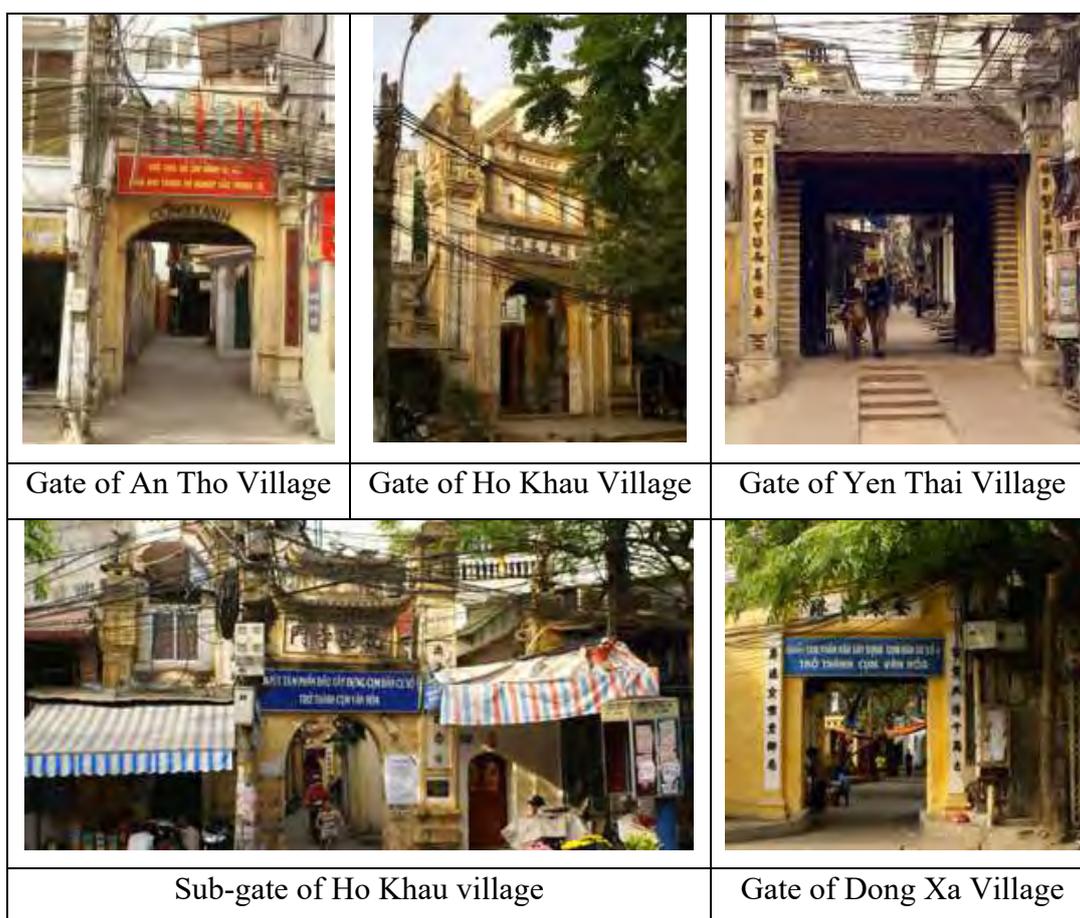
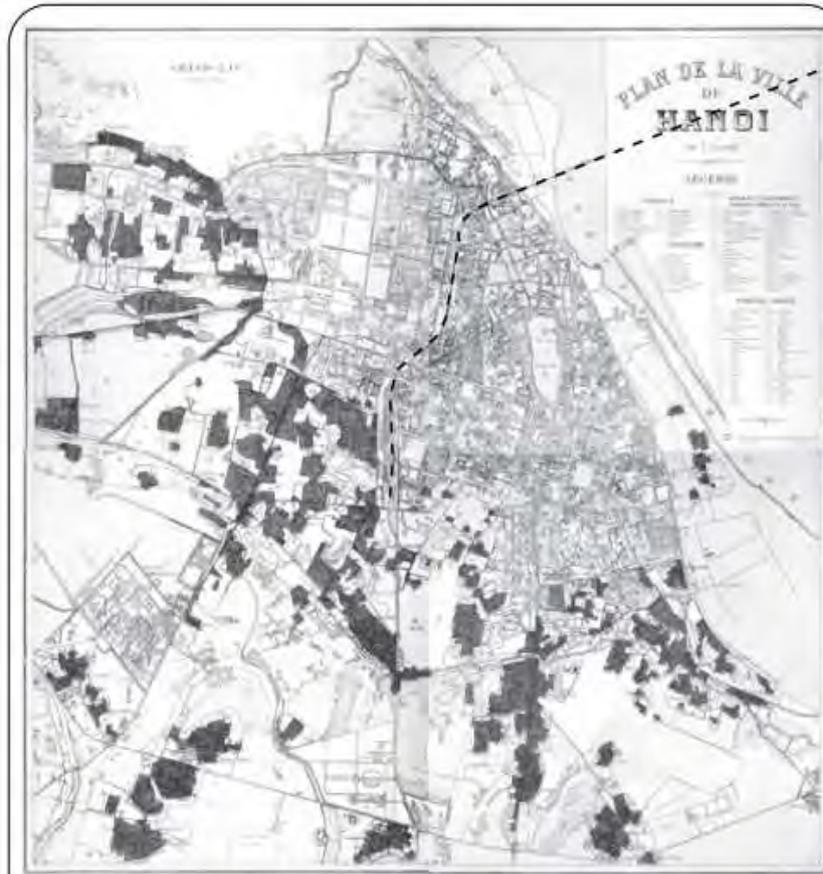
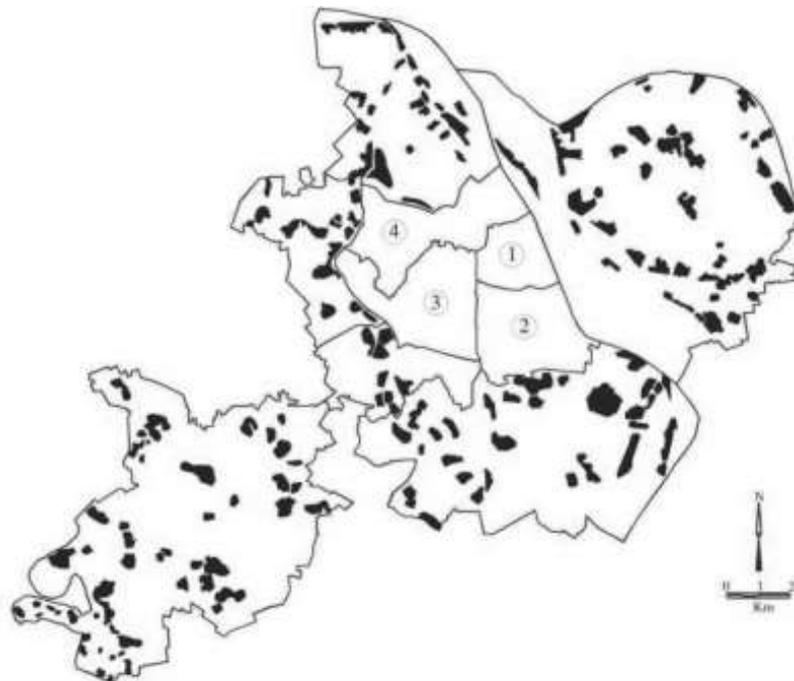


Figure 2.12. Splendid gates in Thuy Khue street [Source: Baomoi.com²²]

²² <http://www.baomoi.com/dao-mot-ngay-voi-con-pho-nhieu-cong-lang-co-nhat-thu-do/c/8699556.epi>; June 2012.



(a) Map of villages around Hanoi in 1922 [Source: Cerise, 2009]



(b) Villages in urban space in the period 1986-2009

[Source: Tran Nhat Kien, 2010]

Figure 2.13. Villages in urban Hanoi

Some typical village spaces:

+ *Village communal house*

The village communal house is a unique architecture and a multi-functional space for worshipping, for community and some administrative activities of the village. “Banyan tree, well, communal house courtyard” [*cây đa - giếng nước - sân đình*] is a unique indispensable space in a traditional village. A village communal house is for worshipping village tutelary god [*thành hoàng làng*] - who devoted to the village. This god chosen by villagers may be a court official who had great contribution to founding and developing the village, or an individual associated with some event or myths. Even a beggar or a thief sometimes may become the village tutelary God. The tutelary God therefore is supposed to protect the village [Ha Van Tan, Nguyen Van Ku, 1998].

History of building village communal houses is still controversial. Some said that the village communal house was derived from the open architecture of serving a cultural pavilion for entertainment [Le Thanh Duc, 2001]. Initially, it might be a resting place for the king when inspecting his kingdom [Endre, 2000]. However, under Tran, Le and Mac Dynasties, the village communal house became the village’s central institution and administrative headquarter. It was also the meeting place for the Board of elderly notables [*hội đồng kỳ mục*] to decide about compulsory military servants, distribute land and rice, fix price contracts, settle disputes and lawsuits, collect taxes and fees, pay fines or have parties, etc. In village festivals, usually on the anniversary of the death of the village tutelary god, village communal house became the cultural centre where all folklore treasure accumulated from generation to generation was represented with a people’s enthusiastic participation through processions, games, folk dancing and singing, etc. With the aforementioned functions, the village communal house has clearly a multifunctional architecture. In 1912 a French scholar, P. Girang, wrote: “It is the place to perform all events of Vietnamese social life” [Trần Hùng, Nguyễn Quốc Thông, 1995].

As a multi-functional building, the village communal house has well-organised space. The worshipping place is a sacred space which is unnecessarily big but should be in a discreet central location to create a mystical and dignified atmosphere. It is a form of permanent enclosed space located in the central space or staying separately behind and connected with the main building by a connecting space. Not everyone in the village can access this dignified worshipping space at any time. Under Nguyen dynasty, only the revered seniors who had noble titles and social status or contribute greatly to the village may be allowed to enter this space. Moreover, only men could access and became a member of the Village Council [*Hội đồng làng*] [Grossheim, 2004].

Space and landscape of the communal house demonstrate the village's public face and also makes believe that it may affect development, misfortune and happiness of the village in general and each villager in particular. Hence, it was carefully and strictly constructed on a ground that was the most favourable place in the village according to Fengshui perspective²³. This choice supports to create a solid status like a throne chair with arms (Figure 2.14). This model represents mutual relationship between land and people, between evolution of nature and universe reflected in human spirit. The building looking over to a meandering stream symbolizes prosperity, wealth and happiness

A village communal house may be a separate building, a block, a dispersed or semi-dispersed architecture complex, or may be combined with other constructions related to religion or beliefs. Normally in front of a communal house there are a wide courtyard, a lake, trees, etc., to satisfy large gatherings during village festivals... An overall architectural layout emphasises on distinct dimensions with main and

²³ Fengshui perspective on good land. Good land forms were interpreted from standing inside the land/house and facing out: left (Green Dragon), right (White Tiger), front (Red Phoenix), and back (Black Turtle) regardless of the direction the land faced. The Dragon refers to a tall structure, but shorter than the Turtle and slightly smaller. The Dragon can be composed of a series of buildings, bushes, another home or building, or other land formations, not necessarily just one individual structure. White Tiger needs to be shorter and smaller than the Dragon. A good Phoenix is an area that is quite open, but not totally exposed. The Black Turtle refers to a structure large enough to create a protective shield in the back. A series of mountains ranges, taller buildings, solid walls make strong Black Turtle structures. More solid the construction of the back structure is, stronger the Black Turtle is.

supplementary axis system. Its space planning is in harmony with three types of architectural space: closed, semi-closed and open to serve diversified functions of the building. A communal house can be considered the greatest architectural work in the village [Endres, 2000]. Its pillars are also bigger than pillars of Pagodas. The main communal house has always an odd number of compartments: three or five compartments with two lean-tos [3 gian 2 trái, 5 gian 2 trái]. Along with decoration, a communal house is in sharp contrast with surrounding village houses and harmonises with nature including tall trees, large lakes, and vast rice fields around.

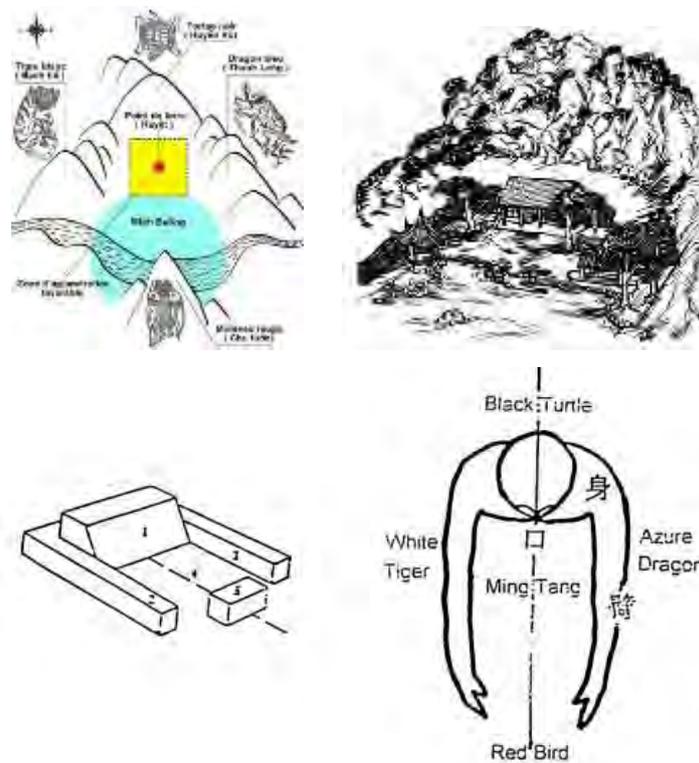


Figure. 2.14. Fengshui principles of good land form

[Source: Tran Nhat Kien, 2010, landandspirit.net²⁴]

+ Village pagoda

Like a village communal house, a village pagoda is also one of the important buildings in the village. According to the traditional concept of construction, people had to find a good place and select a good day and good time [*ngày tốt, giờ tốt*] to start building the pagoda. Feng shui theories on selecting land for construction as well as concept of yin

²⁴ <http://www.landandspirit.net/html/sixiang-4-animal-spirits.html>; Jan. 2017.

and yang are also used to select land for building the village pagoda. Therefore, this building has beautiful scenery with architecture familiar to the community.

While the village communal house is a multi-functional space including place for worshipping the village tutelary god, a village pagoda is reserved to worship supernatural beings like Buddha [*Phật*] and Mothers [*Mẫu*]. The village communal house shows unique characteristics of each specific village on spiritual notions, beliefs and activities, but the same Buddha or Mothers are worshipped in different villages. When the process of urbanisation blurred the boundaries of surrounded villages and took them annexed to urban space, it was easier for village Pagodas to attract more attention and interest of urban community. Meanwhile, each village communal house worships different village tutelary gods so it usually attracts attention from residents in those villages.

+ *Village gate*

The village gate is a part of village culture and close to all villagers. Traditionally the village gate was highly appreciated and considered as the village's face and symbol, partly reflecting manners of the village and its residents. All beauty and fame of the village was illustrated in parallel sentences engraved on the village gate. A three-door village gate [*cổng tam quan*] was used as a symbolic space rather than a geographical limit of the village: "a village without gate is like a house without door". The village gate has an important position in real and spiritual life of Vietnamese people. Behind the village gate are connected village clans with common culture, customs and traditions that do not resemble to any other village.

Today, the process of urbanisation has eroded away the values of many traditional villages in Hanoi as a lot of village communal houses or pagodas are occupied; traditional houses have been subdivided or sold to build up. However, the system of village gates seems not to be lost and remains scattered throughout the city. Thuy Khue Street still retains the largest number of village gates, like an evidence of the formerly trade village Ke Bui (Figure 2.12).

+ *Village pond, well and other worshipping works (Churches of family clan, shrines, epitaphs, Temples of Confucius...)*

These are indispensable in the village characterised architecture system. Today, during the strong urbanisation, these spaces are gradually eroded.

2.2.5. Other urban spaces

Collective housing areas (Khu Tập thể)

The collective housing areas, were built from the 1960s to the late 1980s of the last century, during the subsidy period. At that time, the task of providing shelter for the people, primarily for a large team of staff including employees and officials, placed a heavy burden on the State, because housing had to be provided by the State. With extreme difficulties under historical circumstances and with limited investment capital, extraordinary efforts were made to build multi-storey buildings under the motto “fast-diversified-good-cheap” [*nhanh-nhiều-tốt-rẻ*] by applying industrialised construction technology. Then there appeared a housing fund that everyone desired at that time such as Kim Lien, Trung Tu, Ngoc Khanh, Vinh Ho, North Thanh Xuan collective housing area, etc. (Figure 2.15, Figure 2.16). Nevertheless, today they no longer meet needs and quality of modern life as most of collective housing areas have been severely deteriorated, but they still participate to show the capital’s morphological characteristics (Figure 2.17).

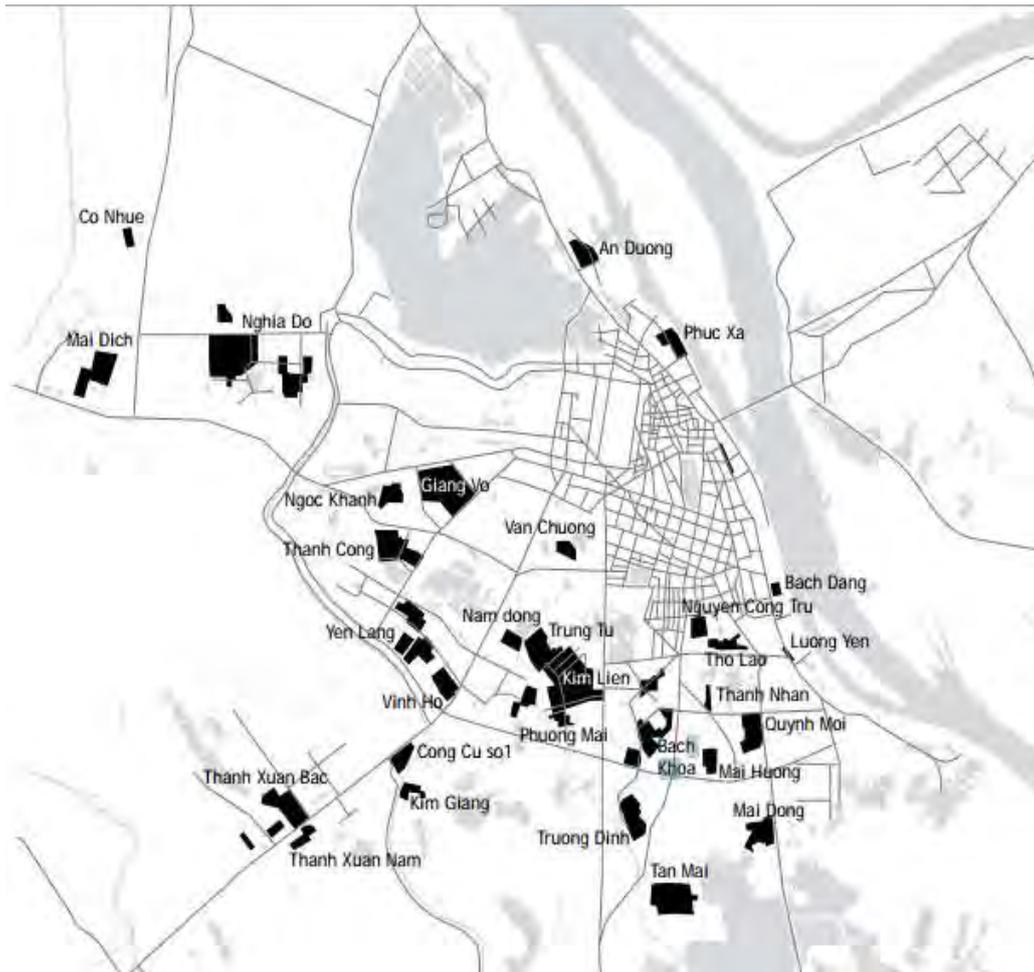


Figure 2.15. Map of collective housing areas in Urban Hanoi space

[Source: Cerise, 2009]

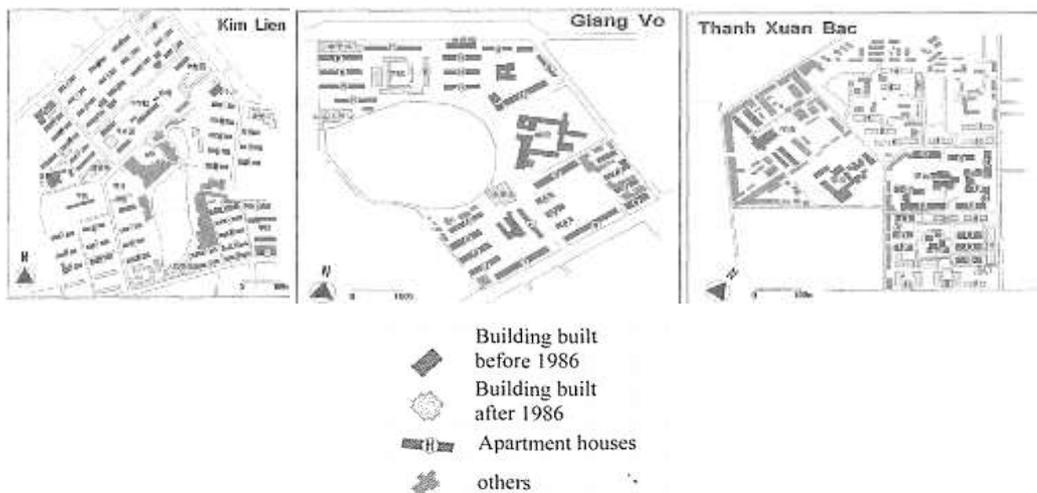


Figure 2.16. Three representations of collective houses in 1960 (Kim Lien), 1970 (Giang Vo), 1980 (Thanh Xuan Bac)

[Source: Kunihiro Narumi, Bui Manh Tri, Eriko Oka, 2005]



Figure 2.17. Kim Lien collective house [Source: laodongthudo.vn, netnews.vn²⁵]

System of ponds, lakes and landscape of Sword Lake and West Lake

It is unfair to talk about Hanoi without mentioning water space. Some experts believe that the name of Hanoi was naturally derived from the fact that the ancient city was surrounded by many lakes, rivers and streams [Ha-Noi means “the land between rivers: “Ha” means *rivers*, “noi” means *inside*]²⁶. The Declaration of capital relocation [*Chiếu dời đô*] mentioned the land form structure of ancient Hanoi as a crouching tiger and a hidden dragon [*rồng cuộn hổ ngồi*] referring to a land of high density of rivers and mountains which support a spectacular landscape. All water spaces are interconnected and flow to Red River, making a stable drainage system for the city. It also contributed to creating the city landscape and was an important water supply for the systems of trade villages such as papermaking village, bronze-casting village in the area of West Lake and Truc Bach Lake.

Many lakes were associated with historical stories, legends or myths, adding their spiritual values to the reminding of the city’s proud history. Famous folk verses also say about lakes in Hanoi:

²⁵ <http://laodongthudo.vn/phe-duyet-quy-hoach-cai-tao-khu-tap-the-kim-lien-37407.html>; May 2016; <http://netnews.vn/Than-va-thuong-hinh-anh-nhung-khu-tap-the-cu-o-Ha-Noi-xa-hoi-1-16-1033037.html>; Dec 2015.

²⁶ Other opinions think Hanoi is an existing name of a place taken from China (as Chinese culture had a great influence on Vietnam).

“Breeze makes bamboo branches quiver
Bells ring from Tran Vu, cocks crow from Tho Xuong,
Immersed in mist and haze
Rhythm of pestle in Yen Thai, water mirror on West Lake...”²⁷.

There are also many documents mentioning the romantic landscape of ponds and lakes:

“Red River was the place where an annual boat race took place in the fall. The King often organised a boat race on the part of the Red river in front of Imperial city”, “in 16th and 17th centuries, the kings of Ly dynasty built up four palaces on the banks of the Red River as stations for watching boat races. On the strip of land near Red River they also built several Temples and Pagodas, among them Bach Ma Temple and Hai Ba Trung temple still remain to this day” [Trần Hùng, Nguyễn Quốc Thông, 1995].

“West Lake, during Ly, Tran and Ho dynasties, was also named Dam Dam Lake, becoming the most scenic place of Thang Long Imperial City where kings and people from all walks of life wanted to pay a visit. Kings of Ly and Tran dynasties set up many palaces or royal step-over places on lakeside or created tents above water to watch people fishing. Boating on Dam Dam Lake was fun for everyone. In early 18th century, Ly and Tran dynasties erected historical Pagodas such as Van Tue Pagoda (currently named as Van Nien), One Pillar Pagoda, Dong Co temple” [Trần Hùng, Nguyễn Quốc Thông, 1995].

“Luc Thuy river (which now is Sword Lake), in the southeast of Thang Long Citadel, was the place of constructions to praise victories in the struggle for national liberation throughout 11th to 15th centuries under Ly and Tran dynasties” [Trần Hùng, Nguyễn Quốc Thông, 1995].

Today, urbanisation has gradually filled the water space, losing many lakes and polluting rivers. Hanoi landscape is therefore less romantic as the city suffers from severe floods due to lack of lakes and rivers for drainage and heavy rains during rainy

²⁷ Source: Vietnamese proverbs and folk songs.

season. However, there are still existing lakes and rivers inside the city to create values for its landscape. West Lake and Sword Lake are two famous ones with beautiful scenery, along with their spiritual vestiges such as communal houses, temples, pagodas, becoming two unavoidable tourist attractions in Hanoi (Figure 1.18).



Figure 2.18. Sword Lake and West Lake [Source: hanoiebuddies.com, Xuan Chinh²⁸]

New urban areas

New urban areas first appeared on the city outskirts in the 1990s, characterised by blending functions of residence, commerce and office. Collective housing areas were built during subsidy period only for certain types of people as workers, employees, military personnel..., but new urban areas were built according to some programmes. State-owned enterprises had autonomy to participate in the construction. However, preferential distribution of apartments in urban areas is not efficient and does not serve

²⁸ <http://hanoiebuddies.com.vn/hoan-kiem-lake/>; April 2015
<http://tanhoangminh.com.vn/an-tuong-ve-dep-ho-tay-3/>; Jun 2016.

for low-income people. Some urban areas tend to be built for a minority of people with high incomes. Ciputra West Lake (70% invested by Indonesia) is a relatively closed urban area with a guarded gate and walls around. It is characterised by high-rise buildings interspersed with foreign-style family houses [Labbé, 2011]. These apartments are sold and commercialised before the construction starts. To the pressure of urbanisation, many new urban areas do not have enough public infrastructure and necessary green space (Figure 1.19). Markets, which normally appear in old collective housing areas, are replaced by supermarkets [Cerise, 2009].



Figure 2.19. Trung Hoa Nhan Chinh new urban area

[Source: *Batdongsan.com*²⁹]

2.3. Spiritual and cultural activities, and community life associated with typical urban space

2.3.1. Spiritual and cultural activities

Ancient Thang Long and Hanoi today is home of one of the richest cultural and spiritual activities nationwide. This diversity derived from worldwide cultural elites following immigrants who gathered in Hanoi. Cultural activities in Hanoi include folk festival blended with royal festivals... According to the latest official statistics of the Department of Local Culture (Ministry of Culture, Sports and Tourism), there were 1070 festivals (Hanoi: 535 and Ha Tay, a former province annexed to Hanoi: 535)

²⁹ <http://batdongsan.com.vn/khu-do-thi-nam-thang-long-ciputra-pj2>; June 2015.

<http://vietbao.vn/Xa-hoi/Phat-trien-khu-do-thi-moi-Cuoc-vat-va-da-qua/20709997/157/>; June 2015.

(Appendix 2.6a,b shows cultural and spiritual life associated to UAH of Hanoi in the past and in the present).

Concerning royal festivals, it is compulsory to mention Quang Chieu Lantern festival³⁰, a boat racing on Red River and other festivals of Thang Long's four guarding towns with spiritual significance of protecting people against demons and ghosts. Gradually these royal festivals became folk festivals of religious beliefs that are accepted until today, e.g festivals of Bach Ma Temple (eastern gate), Quan Thanh Temple (northern gate), Kim Lien Temple and communal house (southern gate) and Linh Lang Temple (western gate).

Another festival series playing significant position in Hanoians' cultural life is related to pagodas or districts. Ha Pagoda, Quan Su Pagoda, Phuc Khanh Pagoda... have long-standing reputation. Many other pagoda festivals from Lang, Long Khanh, Phap Van, Mo, Ba Da... are really well known, not to mention so many festivals associated with agriculture and handicraft sectors.

The 13 villages Festival [*Lễ hội Tam thập trại*] is one of the large-scale festivals with participation of 13 villages in the current Ba Dinh District. 13 villages refer to 13 trade villages in the west of Thang Long Imperial City; they are said to be formed from Ly Dynasty, including Cong Vi, Ngoc Ha, Huu Tiep, Thuy Khue, Hao Nam, Kim Ma Thuong, Dai Yen, Lieu Giai, Kim Ma, Van Phuc (other names are Vinh Phuc, Van Bao), Ngoc Khanh, Thu Le, Giang Vo³¹. In 2013, a large-scale festival celebrated the 970th anniversary of the creation of these 13 villages³² and drew 1,800 attendees with a unique repertoire (Figure 2.20).

³⁰ Quang Chieu Lantern Festival is a royal festival originated from Ly dynasty and continued to Tran dynasty. It has special significance in praying for longevity, prosperity and stability for the country. This festival attracted huge public as it related to the whole nation, combining characteristics of religion and art.

³¹ <http://www.vietnamplus.vn/ha-noi-to-chuc-le-hoi-thap-tam-trai-quy-mo-lon/38113.vnp>; March 2010.

³² Legend has it that Nguyen Quy Cong from Le Mat village successfully fought against a sea monster to save King Ly Thai Tong's princess daughter whose boat was wrecked on Thien Duc River



Figure 2.20. Some photos from 13 villages festival [Source: Vietnamplus³³]

In summary, the concentration of cultural festivals in ancient Thang Long and Hanoi today shows Hanoians' rich spiritual life. These activities are also a testament to the existence and reconcilability of folk elements in urban space and the spirit of "Villages in the city". The density of the constructions like communal houses and pagodas inside the city where festivals are organised serves the community's spiritual activities of the city's residents.

Other cultural and spiritual activities

In addition to traditional festivals, people of ancient Thang Long and Hanoi today also have many other cultural and spiritual activities as follows:

Previously, the entertainment activities of Thang Long people were mainly concentrated along rivers and lakes where there was large space and beautiful scenery combined with neighbouring temples and pagodas, creating an attractive landscape. West Lake used to be the most scenic in Imperial city with many upper sightseeing buildings not only for high-ranking officials, poets, but also for ordinary people. Red River is the place to witness the annual boat racing. Cultural and spiritual life activities can also be found in market sessions, especially New Year fairs where pleasures of Thang Long people are evidently present (Appendix 2.6a).

Today, Hanoians have more diversified entertainment activities with parks, cultural building, exhibitions and cinemas to provide space for spiritual activities of urban

(Đuống river today). He was rewarded with a deserted area to the west of the Imperial city to set up agricultural farms, leading to the formation of 13 villages there.

³³ <http://www.vietnamplus.vn/ha-noi-to-chuc-le-hoi-thap-tam-trai-quy-mo-lon/38113.vnp>; March 2010.

residents. However, the most frequent and attractive cultural and spiritual activities are still attached to featured heritage areas in the Ancient Quarter, Old Quarter, West Lake or Sword Lake heritage-landscape space... People coming here enjoy, experience, visit and learn not only valuable works but also surrounding “lively” scenery supported by local community’s life (lifestyle, social relations, customs...) and urban landscape. Besides, these areas also provide many types of services and other convenient multi-functional space, art events serve more comfortable and multi-dimensional experience (Figure 2.21, Appendix 2.6b).

Today, communal houses or pagodas are still spiritual places for citizens on every first and fifteenth day of lunar month. They are so “strange places” that everyone immediately feels serene and undisturbed in their minds right after passing three-door gates [*Cổng tam quan*]. Communal houses and pagodas no longer suffer from densely spiralling smoke of incense; they can still soothe any soul, from the elderly, young men and women to small kids. Yet in current context with the growing number of cultural facilities in the city, communal houses, pagodas and other traditional spiritual heritages are not so popular as before. However most of the elderly and middle-aged people still consider them as their familiar places where they are connected with tradition and old-style living habits and where they feel peaceful in the middle of the noisy, crowded city centre.



Figure 2.21. Spiritual and entertainment activities in the Ancient Quarter

[Source: Khang Tran, Hoang Ca³⁴]

³⁴ <http://kenh14.vn/xa-hoi/xoa-so-ta-hien-chi-la-tin-don-voi-vang-thieu-can-cu-20150410044356241.chn>; April 2015.

<http://news.zing.vn/Sao-Viet-lam-nao-nhiet-pho-co-Ha-Noi-post460063.html>; Sep. 2014.

2.3.2. Livelihood and lifestyle of local community

Ancient Quarter:

In the Ancient Quarter, also known as Ke Cho³⁵, daily life and production activities were associated with tube houses, streets and alleys. In the past, tube houses served both as accommodation and places for production and selling goods whereas old streets or alleys witnessed community interactions with formal and informal commercial activities.

Formerly each tube house was reserved for a household who lived, produced goods³⁶, and even sold their goods there. They led simple and delicate lifestyles, dividing their house into segments to create bright inner courtyards between spaces along the house. People displayed and planted trees, bonsai, raised birds, enjoyed flowers or tea plants in these courtyards (Figure 2.22, 2.23). The courtyard behind the house was used for kitchen or manufacturing handicrafts. The houses with stores to sell handmade goods or other products normally reserved one front room exposed to the street as a showroom. Although residents settling here came from different villages, they gradually instilled a delicate lifestyle which was later called as Trang An culture. It represented a fully developed urban culture when people were well-behaved, helpful to their neighbours, respectful to the elderly, setting examples for younger people, using soft words without any quarrels or fights. These behaviours were even specified in the “regulations” (or “street convention” - *Hương ước phố*) that set rules of conduct for all

³⁵ Ke Cho is the “folk name for Thang Long Imperial city. In the narrow sense, it refers to residential neighbourhood of the Imperial city under Le and Trinh dynasties, distinguished from the king's royal palace” (<http://216.119.90.158/default.asp?id=112&muc=2>; June 2010). In the past, people distinguish Ke Cho (urban area) with Ke Que (rural area). “Ke Cho” refers to the market place where handicrafts and fine art products were sold. Thang Long was the largest economic centre, also the most well-known market place compared to other urban markets so it was specifically titled as Ke Cho. Thus, Thang Long was named as Ke Cho [Dinh Gia Khanh, 1991].

³⁶ Because of limited space in the Old Quarter, people focused on dyeing, embroidery, carpentry, lathing, painting, nacre inlay, wood-engraving, printing, making fans, making leather products, iron forging, making gold and silver products, furniture crafting, votive paper, making incense and candles, food processing (confectionery, cooking wine, making fresh noodles)... Their hand-made production was in small scale but required technical sophistication. Workers of the same profession or the same hometown often gathered in one street and kept close ties with their original villages.

members inside a neighbourhood³⁷. Figure 2.22 shows typical life of a middle-class family in the Ancient Quarter which is representative of Trang An culture.

“Jasmine is so fragrant
Trang An people are so elegant”



Figure 2.22. Daily activities of a middle-class family in the Ancient Quarter

[Source: Thanglonghanoi.gov.vn³⁸]



Figure 2.23. Using open spaces (courtyards) in a tube house in daily life, restored house in Ma May street *[Source: tranthanhnhan³⁹]*

Changes of policy reform in urbanisation era created huge changes in society, lifestyle and culture, which in turn affect people's living spaces. On the contrary, living spaces have certain impact on the formation of Hanoians' cultural lifestyles and livelihood, especially in the Ancient Quarter.

Previously people mostly lived on handicrafts, producing or selling goods for daily life. During the subsidy period, they earned a living by selling essential commodities. In the Renovation period, new service jobs appeared along with demands of space for

³⁷ In Hang Bac Communal house today still remains a “street convention” with provisions on administration and appropriate cultural behaviours of the community living in the “ward”.

³⁸ <http://www.thanglonghanoi.gov.vn/Content/tabid/92/category/2/article/295/Default.aspx>; June 2010.

³⁹ <http://tranthanhnhan1963c.blogspot.fr/2010/11/ha-noi-xua-pho-ma-may.html>; Nov. 2010.

service, leading to major modification of housing as new architecture styles were introduced to create a new image of urban area (Figure 2.25 shows production activities in Hang Bac street).

Due to growing population, households no longer retain “single ownership” (each household uses and owns one house) but the space was divided among many households instead. One house may accommodate dozens of households, sometimes “three generations” [*tam đại đồng đường*]⁴⁰ share the living space. New immigrants became neighbours but don't know each other as they leave home early in the morning and do not come home until late at night. Conflicts occur more frequently, especially in overcrowded homes and may influence people's emotion and cultural behaviour. Figure 2.24 show cramped space in tube house as the result of housing dividing for serving the overload of people. Clearly, this situation affects the community's livelihood.



Figure 2.24. Cramped tube houses in Ancient Quarter today

[Source: tinmoi.vn⁴¹]

⁴⁰ One family has three generations living together.

⁴¹ <http://www.tinmoi.vn/song-trong-hop-diem-o-pho-co-ha-noi-011194515.html>; Jan 2013.

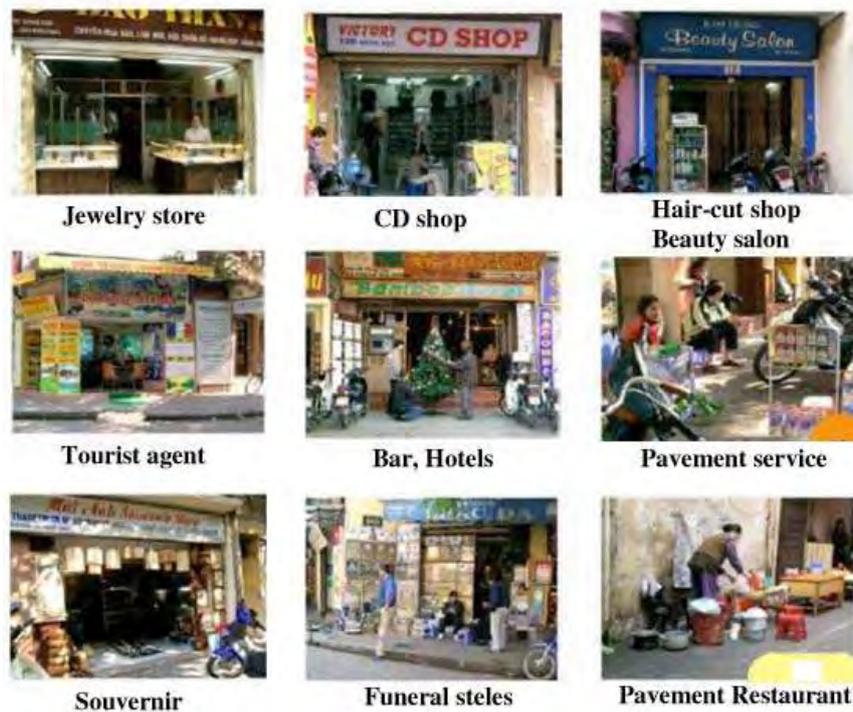


Figure 2.25. Production activities in Hang Bac street today

[Source: HAIDEP, 2005]

Nonetheless, many houses still uphold their traditional lifestyle, even though being shared among three generations, e.g in Hang Gai street, traditional culture is evident with the habit of greeting and paying respect to the elderly (Figure 2.26).

“My family is living in one of the oldest house in this Phat Loc alley. We have lived here for 7 generations. My grandparents had 10 sons, who then got married and have their own children. All of my relatives live here. Though struggling to live in limited area, we still make use of every little space for planting flowers and raising birds, creating a rich spiritual life. Our family also loves art and singing. My mother used to recite Kieu story⁴² and had the most beautiful singing. My father plays guitar skilfully. My 76-year-old aunt often chants Kieu story. Family members joke that this is “a chatting village” because we talk all day”, said Binh Minh, No 8 Phat Loc alley⁴³.

⁴² Chant Kieu (Nảy Kiều): is a form of singing which comes from the The Tale of Kiều (Vietnamese Truyen Kieu), by Nguyen Du (1766–1820). In Vietnam, the poem is so popular and beloved that there are allegedly illiterate peasants who know the whole epic by heart and can recite it without a mistake.

⁴³ <http://phoco.vn/3056/news-detail/442934/song-o-pho-co-ha-noi/ky-7-net-thanh-lich-trong-pho-kho.html>; March 2013.

Ms. Nguyet Nga at No 6 Dinh Liet street said: “*We have 7 families of five generations living together here, but we still keep the old routines. Trang An residents live and link with others based on modesty, diligence, respect for others. We always remember advice from our grandparents: one constant regulation is to respect fairness and patience. It is better to behaving modestly and flexibly*”⁴⁴.



Figure 2.26. Elegant lifestyle still exists somewhere in modern life of today's Ancient Quarter [Source: phoco.vn⁴⁵]

Old Quarter

This area has a shorter history than the *36-Street Quarter* and traditional trade villages in the urban areas. But this is the only area to be planned and exists clear functional areas. Since newly-formed period it served as residential place for senior civil servants, French militaries or Vietnamese officers who worked for the French Government. Much later, the villas built in the Old Quarter accommodated Vietnamese bourgeoisie or civilians including those who had contribution to the Vietminh authorities, some were employees of the Democratic Republic of Vietnam. These villas witnessed daily life of many generations through different historical periods. Their residents, either the French or the Vietnamese, were well-behaved. The villas, whose functions would not lose by daily activities of families here, offer people a comfortable life.

⁴⁴ <http://www.khaidat.com.vn/nha-vuon-doc-nhat-o-pho-co-3171>; June 2016.

⁴⁵ <http://phoco.vn/3056/news-detail/442934/song-o-pho-co-ha-noi/ky-7-net-thanh-lich-trong-pho-kho.html>; March 2013.

After Liberation, the severe shortage of housing across the city urged the State to find ways to allocate its citizens. The villas and offices left by the French and the Vietnamese bourgeois after the war were assigned to different households. But more importantly, being inexperienced of living in modern villas of the Old Quarter caused significant consequences.

Renovation period witnessed so many changes in French villas. Policies of developing market economy created extreme attraction to this area as it had the best infrastructure and planning. Domestic and foreign private investors saw opportunities and potential of growth here. They sought ways to buy or rent the villas to make executive offices, stores, shops selling new products. The villas with primary function of residency were quickly transferred to commercial function.

Urbanised villages

Unlike Ancient Quarter, the trade villages around West Lake, Truc Bach Lake and other trade villages in ancient Thang Long Citadel such as the “13 villages” (*tam thập trại*) in Ba Dinh district now carry many characteristics of typical traditional lifestyle and production in Vietnam. Manufacturing activities of the villages largely contributed to urban life in the old Imperial City. The villages now still have certain influence on urban residents.

These villages provided agricultural products and general products to the entire Citadel and even to the neighbouring areas. The elderly in old Ngoc Ha Flower village when remembering of their old time tinged with regret: “*Residents of Ngoc Ha village in the “13 villages” zone sell flowers throughout all markets in the imperial city. Any vendors selling flowers must be Ngoc Ha villagers. An old saying goes: “when going shopping on the fifteenth day of lunar month, just buy flowers from a Ngoc Ha resident”* (Figure 2.27). Dai Yen, another village in the same zone is also very proud because “*on New Year Festival, everyone has to find corianders from Dai Yen village for bathing before New Year Eve. Girls of Dai Yen village sell medical herbs all over the imperial city. It might be difficult to find out medical herbs in countryside if you*

are sick, but people living in city just go to Dai Yen market or meet vendors from Dai Yen village to get a handful of all necessary herbs” (Figure 2.28).



Figure 2.27. Left: Ngoc Ha flower village in the past. Right: the only flower garden left in Ngoc Ha village in the urbanisation period

[Source: giaitri.6giosang.com⁴⁶]



Figure 2.28. Medicine market at Dai Yen village gate *[Source: [Dantri.com](http://dantri.com)⁴⁷]*

Like the 36-Street Quarter, these villages could not escape from the whirlwind influence of urbanisation. Nowadays, many villages cannot keep their activities. Traditional handicraft requires hard work, meticulousness and cannot quickly get high income, so many villagers turn to do another job. Land for planting flowers or medical herbs, for processing paper and so on must be sold off or houses are built for rent. The money earned from land sale helped the villagers become rich quickly. They did not know what to do except rebuilding their houses to be more spacious and beautiful

⁴⁶ <http://giaitri.6giosang.com/xa-hoi/ky-nhan-con-sot-lai-o-lang-hoa-ngoc-ha-806235.html>; Dec. 2013.

⁴⁷ <http://dantri.com.vn/ha-noi-1000-nam/lang-thuoc-ngan-nam-tren-dat-kinh-ky-419217.html>; August 2010.

(mansions appeared) or involving into business activities that were not their strengths. But then, losing land, losing job, people no longer know what to do. The burden of unemployment and its consequences left many families full of hardships.

2.4. Summary of characteristics of Hanoi urban space and remarks from community perspectives

2.4.1. Summary of characteristics of Hanoi urban space

Hanoi urban space comprises characteristics of a traditional oriental and a western urban area with appropriate customised improvements.

Citadel, Ancient Quarter, Old Quarter and Urbanised villages are unique urban architectural spaces which present not only unique urban morphology, specific architecture, but also distinctive cultural activities of community.

A large number of religious and spiritual works in diversified forms scattered throughout the city, particularly concentrated in Ancient Quarter, Ba Dinh District, and West Lake. Despite small-size communal houses, temples, shrines and pagodas which were built mainly from bricks and tiles and cannot prolong their existence, they imply meaningful attachment as places for spiritual activities, meeting places for community activities, the embodiment of community wishes hinted in construction, decoration, spatial organisation. They even symbolise and present the value of a certain community in terms of culture, lifestyle, wealth and power. In urban historic core, these works can be initially built based on the traditional regulations. However, according to the urban development context and the real needs of the community, these works has been changed or improved partly. The accepted changes help UAH to adapt and respond to the real life; the new value of UAH was also created alongside the traditional values⁴⁸.

⁴⁸ For example: Communal houses in traditional villages has stringent structural layout whereas these constructions in urban area may flexibly change to suit the real conditions of land and lifestyle there. Communal houses in villages bear homogeneous features of culture and community, while in the city they show flexibility. Sometimes the religious activities of communal houses and pagodas in the

Traditional tube houses in the Ancient Quarter are the most outstanding works in the city, because of their “tube” structure and their close link to the unique lifestyle that flourished in the fifteenth century and lasts till today. It was a mixture of living space, trade, manufacturing, a cultural blend between Thang Long cultural elite [*tin h hoa vãn húa Thăng Long*], casual lifestyle imported by craftsmen and business people from the countryside and different regions.

French-style villas were initiated during the colonial conquest; however, they were quickly modified to suit local context and climate. French-style villa architecture and urban planning of the Old Quarter has left its mark not only on colonial unparalleled architecture and planning but also on connecting planning solutions in harmony with the available traditional area; they created a basis for later urban development planning of the city.

Collective housing area and New Urban Areas were built in different periods of history in order to satisfy additional accommodation demand for urban residents. These two significant areas have more historical than aesthetical values and architectural values as they mark important historical periods of the capital. They were built based on basic rules of planning with simple construction technology under the motto “fast, varied, good, cheap” (for the collective housing sector) and aimed at supplying as much accommodation as possible.

Except for the above features, the urban space of Hanoi has also an indispensable system of rivers and lakes, water bodies that support the solving of drainage problems in the city, contribute to the romantic urban landscape and create a “green city.”

city serve the function of connecting people from different origins, enabling them to have a common voice in the community.

2.4.2. Comments of the community about Hanoi

There are many good comments about Hanoi urban space:

“The Ancient Quarter of Hanoi, located north of Sword Lake, east of the former Imperial Citadel and west of the Red River, is Vietnam's oldest existing trade, market and retail estate. It is the heart and soul of the city, a prized legacy of Hanoi's past as well as a unique part of the Vietnamese urban identity and national mythology” [Templer, 1998; Boudarel, 2002]. “Along with the charming French colonial quarter, it forms part of Hanoi's city centre. Together, these areas constitute what is possibly the most beautiful urban landscape in South-East Asia” [Waibel, 2004].

“French colonial quarter, one of the best of the French colonial urbanism, gives to the city a landscape unique in Asia and great opportunities for attracting tourism and administrative business” [Parenteau et al, 1995]. “Mostly half of Vietnamese people live there in the early day, and half of architects who designed these villas were Vietnamese” [Papin, 2010]. “Like many other valuable works, these villas underwent much alteration, deformation, subdivision for many families, but memories of those early days’ villas are unforgettable to their residents” [Hoàng Đạo Kính, 2012a].

“Even though Hanoi architectures are not bulky and rich, even sometimes technically backward and limited material values, they remain to be resources in every respect and are indispensable basics of Hanoi” [Hoàng Đạo Kính, 2012b].

“Vietnam lacks sustainable collection of architectures. Nevertheless, urban culture and urban lifestyle tinged with local nuances contribute to the “soft heritage”, creating personalities for each urban area” [Hoàng Đạo Kính, 2012c].

Chapter 3. Urban Architectural Heritage in Hanoi

3.1. Views on Urban Architectural Heritage

3.1.1. Vietnamese perspectives

Views from different beliefs

Taoism (sometimes *Daoism*¹) that is originated from China has created a profound influence on the notions of urban construction and architecture in Vietnam. Based on philosophy of “wu-wei”² [refraining from activities contrary to nature], Taoism developed into theories of yin and yang³, feng shui⁴, I Ching [Book of Changes]⁵ that

¹ *Taoism/Daoism* means “way”, “path”, or “principle”.

² *Wu-wei* [Vietnamese words: *Vô vi*]: Action through non-action, “naturalness”, simplicity, spontaneity.

³ *Ying and yang* [Vietnamese words: *âm dương*]; Everything has both yin and yang aspects, (for instance shadow cannot exist without light). Either of the two major aspects may manifest more strongly in a particular object, depending on the criterion of the observation. The yin yang (i.e. taijitu symbol) shows a balance between two opposites with a portion of the opposite element in each section. The duality of yin and yang is an indivisible whole.

⁴ *Feng shui* [Vietnamese words: *phong thủy*]: Literally translates as “wind-water” in English. The feng shui practice discusses architecture in metaphoric terms of “invisible forces” that bind the universe, earth, and humanity together, known as qi (khí). Qi (Khí) rides the wind and scatters, but is retained when encountering water (https://en.wikipedia.org/wiki/Feng_shui). The main tools used in a feng shui analysis are the Compass and the Bagua (“trigrams”). The feng shui energy map, or bagua, is an octagonal grid containing the symbols of the I Ching, the ancient oracle on which feng shui is based. Knowing the bagua of your home will help you understand the connection of specific feng shui areas of your home to specific areas of your life. Find out how to define the bagua of your space: <http://fengshui.about.com/od/glossaryofterms/ss/What-is-Feng-Shui.htm>.

⁵ *I Ching* [Vietnamese words: *Kinh dịch*]: also known as the Classic of Changes or Book of Changes in English, is considered an essence of the ancient Chinese, it is applied in many areas of life, such as astronomy, geography, military, human life cycle, etc. The name literally means the “changes”. The basic unit of the I Ching is the hexagram (卦 -què), a figure composed of six stacked horizontal lines (爻). The “changes” involved have been interpreted as the transformations of hexagrams. There are 64 possible hexagrams, each of which can be further broken down into groups of 3 lines called “trigrams”. One of the most fascinating aspects of I Ching readings is that each line in the present hexagram may be old, indicating that it is about to change from Yin to Yang or vice versa by inverting each of these changing lines, we can generate a hexagram depicting the immediate future. Divided lines are Yin and undivided lines are Yang. Black lines are new (unchanging) and gray lines are old (changing) [<http://www.facade.com/iching/introduction/>]. Each of the sixty-four hexagrams, represents a situation or condition. Each situation or condition contains the six stages of its own evolution: About to come into being, beginning, expanding, approaching maximum potential, peaking, passing its peak and turning toward its opposite condition. The hexagram, therefore, not only represents every conceivable situation and possible condition, but also includes all their states

are applied to all aspects of life and to architecture as well. These theories aim to ensure natural circulation of air flows, to reach yin-yang harmony between man and nature, to guarantee “principles” (*đạo*⁶) of man-earth harmony. Accordingly, the value of any work is to be judged by regulation of yin and yang, feng shui or I Ching. These philosophies affect mostly the layout and construction of citadels, palaces, temples, pagodas, houses or tombs of kings.

Buddhism was introduced into Dai Viet⁷ since the second century when Chinese monks were chased and fled to Vietnam [Papin, 2010]. However, it was not until the tenth century before Buddhism had new opportunities to flourish. “Right after moving the capital to Thang Long, the Ly dynasty in 1010 built many pagodas, creating favourable conditions to spread and maintain Buddhism in Vietnam. Buddhism quickly overwhelmed spiritual life in royal palace, as well as in the folk”, “Temples, pagodas were built everywhere around the citadel, creating a new layout based on a religious concept with less emphasis on Feng shui” [Papin, 2010]. With the theory of “impermanence”⁸ [everything born must undergo from birth to death, nothing is eternal], Buddhism has “implicitly” created an idea of accepting changes. This release has brought about a transformation in the outlook of the majority of people, viz. acknowledging changes [Tran Nhat Kien, 2010]. That idea also probably had the significant impact on the ruling class that made them more aware of their political power by leaving a number of novel imprints on architecture. Thus, whenever a new dynasty was established, this dynasty would usually make its own imprints through building brand new constructions as well as replacing the architectural imprints of the former dynasty, especially in case of usurpation.

of change. There are 4,096 possible combinations (64 x 64), which is said to represent every possible condition in heaven and on earth [<http://flytrapinteractive.com/~complimentary/iching/>].

In Vietnamese words: Kinh Dịch. Kinh means “principles of nature that do not change over time”, Dịch mean “changes”.

⁶ *Đạo* means “way”, “path”, or “principle”.

⁷ Dai Viet is the national name during the reign of the Ly, the Tran, the Later Le (Hậu Lê), the Mac, Tay Son and the first three years of Nguyen Dynasty (1802-1804).

⁸ *Impermanence* (*vô thường* in Vietnamese words): Impermanence is one of the essential doctrines or three marks of existence in Buddhism. The term expresses the Buddhist notion that all of conditioned existence, without exception, is transient, or in a constant state of flux. The mutability of life, that time passes on no matter what happens, is an important aspect of impermanence.

Confucianism also affects views on criteria of buildings. Its official flourishing period started in Thang Long in the thirteenth century, marked by the permission to organise Confucian examinations in 1232 [Papin, 2010]. Later with the view that good qualification was the only way to promote people in society, Confucianism became attractive and spread from the citadel to the countryside and mountainous area. Confucianism upheld social order, good behaviour in people-people relationship, among social ranks and social status toward a better society. This view is reflected in architecture through principles of guiding, hierarchy and decentralising, found in most types of buildings such as palaces, mausoleums, and houses. The Temple of Literature where scholars and officials nationwide studied was built in the period of Confucianism prosperity.

Practical view of the community

Before the word “heritage” was used in Vietnam, more generally people had applied the term “relics” or “old vestige” to describe valuable construction works, although these words had different semantics. “Relic” = “old” + “remnant”, “old vestige” = “old” + “vestige”; both mean the remains. While “heritages” can be understood as land assets, at least since the end of the 19th century” [Genibrel, 1898; Hoang Huu Phe, 2000; Huinh Tinh Paulus Cua, 1995], or “properties”. Actually, in Vietnam, the word “heritage” has been used since 1930 [Viet Nam Dictionary, 1930] meaning *property handed down by ancestors*. This expression was still limited in the context of family until 1980 to talk about *assets left behind by a deceased* [Van Tan, 1977]. It was not before 1988 that the connotation of *what the past leaves for us* was officially introduced [Nguyễn Tung, Krowolski, 2005]. Heritage was translated with close meaning as “patrimoine” in French. In recognition of some of Vietnam's famous sites as World Heritage (Hue 1993, Halong Bay 1994, Hoi An and My Son complex 1999), the term heritage has been used more often.

Viewpoints introduced by the French

Along with the process of colonial exploration and conquest, the French imprinted their influence on construction and urban planning in Hanoi, while laying the foundation for a viewpoint that heritage was associated with “what the past leaves”, historical values, aesthetic values, artistic values, cultural values and architectural values.

In the heritage laws in Indochina on 23 December 1924, France also made a clear distinction between historical values and artistic values. In Vietnam this view has been developed into two types of intervention of heritage conservation. One is based on artistic value [valeur artistique] and the other is based on historical value of art [valeur historique de l'art]. In the first case, an entire building and its surrounding are considered as an essential entity, so it is necessary to restore the damaged and degraded components to the best condition and to achieve the best feelings. In the second case, a heritage is restored to return into its original condition to be a witness of history [Tran Nhat Kien, 2010].

In 1992, the Hanoi planning map with the participation of the Urban planning institute of Ile-de-France Region (IAURIF), marked the first time that Hanoi paid interest in heritage preservation issues. The entire city was being planned based on the consideration of urban conservation [Tran Nhat Kien, 2010].

Viewpoints under the current law

“Heritage” is mentioned in the formal legal documents as below:

- French heritage law in Indochina of December 1924: Introduces and distinguishes historical value and artistic value.
- Heritage Ordinance of 35/SL on 20th September 1945 and 65/SL on 23th November 1945 were promulgated for the purpose of prohibition against trespassing and destroying religious places, communal houses, pagodas, temples or other places of worship, palaces, citadels.

- Ordinance of 1957: Decree on classification criteria⁹.
- Notice of 1973¹⁰: Introduces ways to conserve historical buildings.
- Heritage Law 2001 and its amended and supplemented version in 2009: doesn't directly put forward the concept of "heritage". It uses the general concept of "historical cultural heritages" for all objects (primarily single and complex works, archaeological sites) having values in terms of culture, history, art, architecture and science¹¹. Paragraph d, Clause 1, Article 28 of the amended and supplemented Law on Cultural Heritage in 2009 identified historical cultural heritage as "*architecture of art, an architecture complex, general urban architecture and residential location with typical values for one or more stages of architectural and art development*".

From the above concept, an Urban Architectural Heritage (UAH) would include the following key factors [Dang Van Bai, 2009]:

- + The idea of urban development planning through historical periods reflects our cultural attitudes toward nature and respect for the needs of urban communities;
- + Natural landscapes and urban ecological environment (factors that regulate and affect urban architectural forms);

⁹ Decree of 519/TTg on 20th October 1957 on regulations regarding the conservation of monuments [*thể lệ bảo tồn cổ tích*].

¹⁰ Document 88/CT-TTg on 26th April 1973 on observance of policies for the protection of the Buddhist pagoda and for monks and nuns stated as follows:

- Any pagoda currently dedicated to worship Buddha, even though with no monks, should never be used to offend beliefs and sentiments of the public. As for temples, if anyone wants to borrow its interior courtyard, they must obtain the consent of the monks. As for pagodas, wherein time of no worshipping or any event, they could be used as schools, meeting places, but must be kept attentive and clean.
- The using of space owned by the pagodas (while the monks stay outside the pagodas) must be considered under some provisions (some space is used for cultivation by monks with agricultural-tax-favoured policy).
- The Government, The Fatherland Front should help and instruct pagodas with repairs and renovation whilst avoiding wastefulness and costliness.
- Local governments should help elderly monks.
- All authorities should facilitate monks and religious followers to do usual religious activities, but should explain and instruct them to operate in accordance with wartime situation and certain occasions [Đỗ Quang Hưng, 2005].

¹¹ The concept of history is reflected in two aspects of politics and culture. Art value lies in the field of history and also includes historical artistic values. (E.g. for an architectural building to be rated as a cultural historical project it must have some values of architecture or art for a certain historical period) [Tran Nhat Kien, 2010]. Historical artistic values [*valeurs historiques du domaine artistique*] are also applied to classify buildings.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- + Structure of urban architectural space;
- + Appearance of urban architecture;
- + Separate historical and cultural relics in urban areas;
- + Life community activities of urban residents (intangible cultural heritage).

3.1.2. World perspectives on Urban Architectural Heritage

First, let's look back some concepts of heritage and processes from the concepts of heritage, cultural heritage, urban cultural heritage, architectural heritage, UAH.

Heritage

There are several definitions and interpretations of heritage as follows:

According to the Oxford English dictionary: Heritage corresponds to “valued objects and qualities such as historic building and cultural traditions that have been passed down from previous generation”.

However, heritage is understood in many different interpretations: heritage as “everything that people want to save” [Howard, 2003]; heritage as “a part of the cultural tradition of a society” and “carrier of historic values of the past” [Nuryanti, 1996]; the past provides “raw material” for heritage which is appraised differently from generation to generation [Hichcook, 1996]; heritage is about a sense of belonging and continuity that is different for each person: “Heritage is part of the fabric of people's lives, consciously or unconsciously accommodating aspirations and providing symbols of continuity, icons of identity and places of pleasure, enjoyment and enlightenment in the fast-changing world of global communications [...] In its raw state heritage is simply the natural, cultural and built environment of an area” [Millar, 1995].

Cultural heritage

In 1972, in Paris, the concept of cultural heritage was first introduced by UNESCO¹² concerning the protection of the World cultural and natural heritage. Accordingly, cultural heritage includes:

- + Monuments: Architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;
- + Groups of buildings: Groups of separate or connected buildings which, 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 or science;
- + Sites: Works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

Accordingly, this definition is relatively similar to the definition of *historic monument* [Venice Charter, 1964]: “The concept of a historic monument: embraces not only the single architectural work but also the urban or rural setting in which we find evidence of a particular civilisation, a significant development of a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.”

In the decades since the World heritage convention was passed, modern society’s ideas of “cultural heritage” have expanded considerably. Even though the concept of cultural heritage has considerably expanded, it is still considered to be compatible with the definition of article 1 of the convention, understanding the terms “monuments”, “group of buildings” (ensembles) and “sites” in all their varieties and in accordance with the recognition of cultural diversity [Jokilehto Jukka, 2008].

¹² UNESCO: United Nations Educational, Scientific and Cultural Organisation.

Architecture heritage

The European Charter of Architectural heritage (1975) adopted by the council of Europe in Amsterdam, raised the definition of Architectural Heritage as a capital of irreplaceable spiritual, cultural, social and economic value...

In 1985, a definition by the Council of Europe convention of “architectural heritage” was also coined with similar contents as cultural heritage by UNESCO: Architectural Heritage will be considered to comprise the following properties:

- + Monuments: All buildings and structures of conspicuous historical, archaeological, artistic, scientific, social or technical interest, including their fixtures and fittings;
- + Groups of buildings: homogeneous groups of urban or rural buildings conspicuous for their historical, archaeological, artistic, scientific, social or technical interest which are sufficiently coherent to form topographically definable units;
- + Sites: the combined works of man and nature; areas which are partially built upon and sufficiently distinctive and homogeneous to be topographically definable and are of conspicuous historical, archaeological, artistic, scientific, social or technical interest.

Urban Architecture Heritage (UAH)

The concept of urban heritage was proposed for the first time by Giovannoni (1931). There has not really been any official definition of UAH from any international heritage organisation. However, the ideas of UAH have been referred or interpreted in different notions:

“*Urban Heritage* includes materials, prestigious or not, cities and groups of traditional and preindustrial nineteenth century, and tends to encompass more broadly all highly structured urban materials”¹³.

Urban Cultural Heritage: Urban cultural heritage is the physical representation of a community identity that demands to be passed onto others. Traditionally,

¹³ Giovannoni, 1931; Choay, Merlin, 1988: p. 580.

conservation refers to the restoration of outstanding buildings. In more recent years, the concept has been extended to the urban material, the historic centres. Meanwhile, conservation issues often contradict the need for development. Urban cultural heritage would be the *built expression* of city's identity and of its symbolic values, the place where citizens could themselves. All Urban policies related to cultural heritage, both mobile and immobile [Riganti, Nijkamp, 2000].

The definition of “*urban heritage*” that comes to the mind of most urban planners and managers are usually “monuments”, i.e. churches, temples, all sorts of religious buildings, palaces, castles, fortresses, historic city walls and gates and other types of institutional buildings (e.g. of education, science, administration, or other social purposes). This interpretation often excludes historic residential areas and historic city centres which equally represent the urban heritage. In addition, there may even be intangible elements of urban heritage, such as customs and beliefs, which play a role for the articulation of space use and the built environment [Steinberg, 1996].

Urban heritages refer to unity of the city, but its cruxes are *monuments*. (However, this notion has some incompatible content with the concept of “historical monument” (monument historique), a concept reviewed by the French School of Oriental Studies [École Française d'Extrême-Orient] (EFEO) in Hanoi in early years of the 20th century). A *monument* not only implies an edifice or a site but also covers all the surrounding image¹⁴ and construction activities. In other words, it is not just an individual building but also its context and the related image [Mangin, 1994].

¹⁴ Original text: Dans l'aire ainsi définie, le patrimoine urbain parcourt l'ensemble de la ville mais son point d'ancrage essentiel demeure le monument. Là encore, le contenu de ce terme diverge de la catégorie restreinte du monument historique, tel qu'il a été considéré par les institutions françaises à Hanoi dès le début du XX^e siècle. *Le monument prend non seulement en compte un lieu ou un édifice, mais aussi leurs liens à l'imaginaire et à la marche du monde.*

3.2. Criteria for determining the value of Urban Architectural Heritage

3.2.1. Common world-view criteria to evaluate values

*Historical, aesthetic, scientific, archaeological and anthropological value
(Outstanding universal value)*

To be eligible for inclusion in the World Heritage List, properties making up a cultural heritage must satisfy certain specific criteria of outstanding universal value, and must also satisfy the criteria of unity and integrity of quality (deriving from setting, function, design, materials, workmanship and condition).

Outstanding universal value can be measured in terms of the following criteria:

- Properties which represent a unique artistic achievement, including the masterpieces of internationally renowned architects and builders (i).
- Properties of outstanding importance for the influence they have exercised over the development of world architecture or of human settlements (either over a period of time or within a geographical area) (ii).
- Properties which are the best or most significant examples of important types or categories representing a high intellectual, social or artistic achievement (iii).
- Properties which are unique or extremely rare (including characteristics of traditional styles of architecture, methods of construction or forms of human settlements which are threatened with abandonment or destruction because of irreversible socio-cultural or economic change) (iv).
- Properties of great antiquity (v).
- Properties associated with and essential to the understanding of globally significant persons, events, religions or philosophies (vi).

It should be stressed that many properties will correspond to or will display features corresponding to more than one criterion [Jokilehto Jukka, 2008].

In the World Heritage Convention concerning protection of the world culture and natural heritage (1972), the outstanding universal value of heritage is defined by historical, aesthetic, ethnological or anthropological value. However, there is sometimes no difference between the values of history, art or science in reality. Historical value may also reflect the value of art and science in certain period. Vice versa, the value of art and science is also historical.

“In article 1, the World Heritage Convention set the requirements of outstanding universal value. Thus, the question about cultural values of monuments and sites that should be protected: first, there is the value “from historical point of view” (= historical value, “old age value”, commemorative value), secondly, there is the value “from the point of view of art” (= artistic value, aesthetic value), thirdly, one finds the value “from the point of view of science” (= scientific value), and finally there are also values “from the ethnological and anthropological point of view” (which can also be understood as scientific values) [Jukka Jokilehto, 2008].

Value of Remembrance and Value of Contemporaneity; Hot value and Cold value

In fact, these values are sorted and categorised into different groups of values or it is also possible to use different names to bring more general and broader awareness on heritage value.

Figure 3.1a shows that heritage is not only recognised by the aforementioned basic values, but is also assessed and named differently. The *value of remembrance* is expressed through three items: *ancient value*, *historical value* and *value of evoked memories*. *Remembrance* is used to compare and distinguish with *contemporaneity* which comprises the *practical value* and the *artistic value*, i.e. *value of novelty* and *relative artistic value* [the representative and featured value of heritage] [These terms were entitled by Rielg 1903].

Figure 3.1b indicates a number of categorisations on heritage value based on *deferred value* [that is similar to value of remembrance] and the *immediate value* [i.e.

contemporaneity in accordance with the naming of Rielg, 1903]. These kinds of values are also classified as *hot* and *cold* value. According that, *cold value* is objective and scientific or something that has gone [including the *documentary* and *usage value*]. *Hot value* brings the feelings, it implies a topic, it brings or reminds the past [commemorative and artistic value]. There is, of course, no clear-cut demarcation between hot and cold value as the ancient value [i.e. cold value] could have the practical value and the artistic value [i.e. hot value].

Value of Remembrance (<i>Erinnerungswerte</i>)	Ancient value (<i>Alterswert</i>)	
	Historical value (<i>Historische Wert</i>)	
	Value of evoked memories (<i>Gewollte Erinnerungswert</i>)	
Value of Contemporaneity (<i>Gegenwartswerte</i>)	Value of usage (<i>Gebrauchswert</i>)	
	Artistic value (<i>Kunstwert</i>)	Value of novelty (<i>Neuheitswert</i>)
		Relative artistic value (<i>Relative Kunstwert</i>)

Figure 3.1.a

Deferred value (<i>R.: Value of Remembrance</i>)	❄️ Documentary value (or scientific value)	Ecological value
		Archaeological value (<i>R.: Historical value</i>)
	🔥 Commemorative value	Ancient value (<i>R.: Ancient value</i>)
		Acquired Commemorative value (<i>R.: History</i>)
		Intentionally commemorative value (<i>R.: Remembrance</i>)
Immediate value (<i>R.: Value of Contemporaneity</i>)	❄️ Value of usage (<i>R.: Value of usage</i>)	Value of practical usage
		Value of potential usage
	🔥 Artistic value (<i>R.: Artistic value</i>)	Value of masterpiece (<i>R.: Value of novelty</i>)
		Aesthetic value (<i>R.: Relative artistic value</i>)

🔥: “Hot” value ❄️: “Cold” value *In italics in brackets: corresponding value in Riegl (R.)*

Figure 3.1.b

Figure 3.1. Categories of heritage values based on different characteristics

[Source: Tricaud, 2010 in accordance with Riegl, 1903, and Brandi, 1963]

Authenticity and integrity

Apart from the above values, two other additional concepts are often mentioned to assess value of a heritage: Authenticity [authenticité] and integrity [intégrité]. These concepts apply to most of heritages. According to guidance of UNESCO's heritage conventions, authenticity is applied to cultural heritages while integrity is applied to natural heritages.

Authenticity was launched officially in Nara document (1994) based on the spirit of the Venice Charter (1964). The World Heritage Convention states the criteria for recognising a world cultural heritage: “beside universal exception [exception universelle], it should have authenticity [authenticité]”. Many international documents mention authenticity but only give some criteria instead of a definition [Thicaud, 2010]. Authenticity¹⁵ is “*defined as originality, genuineness or entity which refers to the quality or condition of being authentic, trustworthy or genuine which helps as to identify and understand the value inherited within the cultural landscape*” [Meryem, Betul, 2013].

The criteria of authenticity depends on the type of cultural heritage, and its cultural context, its outstanding universal value, properties may be understood to meet the conditions of authenticity *if their cultural values are truthfully and credibly expressed through a variety of attributes including form and design, materials and substance, use and function, traditions, techniques and management systems, location and setting, language and other forms of intangible heritage, spirit and feeling, and other internal and external factors* [UNESCO, 2005; Stovel, 1995].

Nara Document affirms that authenticity of the heritage value lies in “*knowledge, comprehensive understanding and people interpretation of these values*”. However, it is not simple to determine the authenticity of one heritage and there have been debates

¹⁵ *Authenticity* is derived from Western culture, previously associated with regulation of laws and religion documents. Accordingly, the document must ensure its meaning. Inauthenticity (in the text) is intentionally falsified or incorrectly copied. In the 15th century, due to the rise of literary history, text was allowed to be adapted. Accordingly, texts could be accepted to be transformed if guaranteeing some signs of authenticity [Choay, 1995].

on its interpretation. In reality, each country depends on its culture, economic and social condition, location and context of heritage properties to have different interpretations of authenticity. This is also a suggestion from UNESCO on how to understand heritage authenticity.

Enhancing the authenticity in conservation does not mean a return to the original condition, because it is not easy to reconstruct a relic that has undergone successive changes after each different historical period. It is also impossible to rebuild components of the landscape. Originality attached to components of a relic was created right from the start-up, while authenticity is associated with creative imprints of each period formed during its existence [architectural components, materials, construction techniques, and traditional function or corresponding function of relics - which may be religious cultural practices, community events attached to the heritage]. The methods of conservation and restoration of monuments would be determined through the aspects of heritage's value as well as operational and using demands.

Relationship between integrity, authenticity and identity:

Respect for integrity and authenticity means respecting for heritage identity. To put it in another way, an object should be itself rather than something else. In certain aspects it has to make a difference.

Withdrawals destroy the integrity, while additions make authenticity disappear. As a result, a building is subject to be changed, that is to lose its identity. In many cases, however, these two aspects seem to follow opposite directions. When too many withdrawals make it lose its integrity, the seem-to-be only choice is to decide whether to restore integrity by restoring the lost components (it will not be original any more) - and this leads to authenticity loss.

“Living” values of heritage

Today awareness of heritage values, which is fundamental to heritage conservation, is constantly being updated by the scientists, so it is much more practical and suitable with real life. Economists also contribute to the economical side of heritage while

scientists who pursue sustainable theory put forward sustainable perspective of heritage value. Scientists on urban life and culture highly appreciate the “living” value of heritage, considering it as the real value thanks to which a heritage can not only survive but also adapt to life and maintain its sustainability.

The “Living” value of heritage is mentioned in the UNESCO Convention in 2003 as an intangible value of heritage. The base of this concept is that heritages are created to meet the community’s need as well as they are influenced by the community’s living activities. The “living” value of UAH is a value which is associated with people’s activities/practices and urban context. Physical heritage value keeps a binding with the “living” value because that is a space where it supports living practices of the community. In other words, physical heritage values are acknowledged by the community thanks to these “living” values and in a certain aspect, physical value and “living” value are interdependent.

Messaging value and supportive value

The value of heritages is represented by both tangible and intangible value. These two are also named as *messaging value* and *supportive value* [Brandi was the first person who researched about this field]. Both of two values are inseparable values of heritages. *Messaging value* cannot be valid without assistance from *supportive value*. However, there is also a relative separation between the two values.

Heritage message’s variable characteristics

Today, as time goes by and with the strong effect of urbanisation, what we easy and often see at heritage buildings are physical objects, since other key abstract factors have been lost or disappeared. Thus, we perceive the value of a heritage primarily basing on value of architecture, history, culture values... which are “condensed” and “fossilised” in its physical appearance (i.e. structure, architecture, space). However, the value of heritage always refers to the cultural-socioeconomic context, the surrounding environment and the community’s life. In other ways, the reason of

heritage building is related to surrounding physical and living environment as well as to human ideas. All of these associated factors contribute to create a *heritage message*.

For example, the location of a traditional pagoda was decided by the surrounding natural landscape such as a mountain range behind (a stable position), a flowing river in the front (to create vitality). Without such environmental landscape value, previous generation did not decide to choose that place for the pagoda's location. In another way, the value of that pagoda is related to such a landscape (Figure 3.2). Similarly, a building's value also involves the socio-cultural context at the time of its birth, or the characteristics of the associated community. For this reason, the *heritage message* is always a combination of many factors as the whole rather than separate ones.



Figure 3.2. Feng Shui factors deciding heritage's location

Source: Edited by the author]

As mentioned above, time and other factors can harm many “associated elements” of the heritage. In contrast, alternative associated elements appear that are selected to maintain and develop “heritage message” to help it adapt to contemporary living space. We call this as variable characteristics of heritage message. In other words, the variability of heritage refers to the acceptance of change as an inherent part of heritage message. Figure 3.3 shows the variability of heritage message through the case of Bach Ma temple.

Today

Heritage values are still being detected. In 2012, an international conference entitled “Re/theorisation of Heritage Studies” held in Gothenburg, Sweden, marked the birth of the Association of Critical Heritage Studies (ACHS). At the conference, there was a hot discussion on heritage value in modern life. Accordingly, cultural heritage was reviewed as a creative cultural process. It is a product of reality, created by the feeling of past values, guided by interests in the role of the past among concerns of present and future.

3.2.2. Criteria to evaluate Urban Architectural Heritage values from Vietnam standpoint

Criteria in the law

Historical, cultural, artistic, architectural value:

The Heritage Law amended in 2009 supplements some articles of the Law on Cultural Heritage No. 28/2001/QH10 and s historical, cultural, artistic and architectural value of a heritage:

Article 28: A historical–cultural heritage must have one of the following criteria:

- a. The constructions or sites are associated with representatively historical and/or cultural events in the country or the locality.
- b. The construction or site is associated with the life and work of national heroes, celebrities, or historical figures who had positive influence on local or national development throughout periods of history;
- c. Archaeological site that has typical values;
- d. An architectural and artistic work or complex that has typical values for one or more development stages of architecture and art.

Depending on historical, cultural, artistic and architectural values as well as the influence on geographic scale and social scope, the evaluation is classified into three levels: provincial level (local), national level, distinguished national level (article 29).

Root value: Originality, authenticity and typicality:

Originality, authenticity and typicality are not specifically defined in the Law. However, the Article 34, (related to the preservation, renovation, restoration of heritage) provides criteria of “maintaining most root elements constituting heritage” - “*Giữ gìn tối đa các yếu tố gốc cấu thành di tích*”. *Root element* is not explained in the law, so it may have different interpretations: it shows originality, authenticity, or typicality. The use of a common word “*root element*” may lead to misinterpretation of a heritage and its value.

Criteria according to community's evaluation (a practical perspective)

As mentioned above, community thoughts on heritage may be influenced by the dominant ideology of the time, including Buddhism, Taoism and Confucianism. Thang Long¹⁶ used to be not only the cradle of Buddhism, but also an academic place so these ideas apparently affected its residents. While Buddhism largely influences the community irrespective of background and status, Taoism and Confucianism mostly affect perceptions of scholars. Accordingly, any construction achieving criteria of feng shui, yin yang and some classical hierarchical layout is d to have a certain value.

However, community's evaluation on works that deserve protection, restoration and preservation is also influenced by community's culture and life value that such works bring. These evaluations are sometimes beyond any formal recognition of written village conventions, conventions or Imperial Law (Hong Duc law¹⁷, etc.). This recognition may result from:

i) Communities recognise heritage values through various means of communication: stories, cultural practices, festivals, etc. Only when participating in cultural events or

¹⁶ Old name of Hanoi.

¹⁷ Hong Duc Law (Imperial Criminal Law or Le Dynasty criminal law), this is a representative legal work which developed by Later Le Dynasty (Hậu Lê), considered as the most prominent and crucial law so far, and bear the most vital role particularly in the history of feudal-jurisdictional Vietnam. It also is deemed as a standard of the ancient laws of Vietnam; In addition to classism, it also bears featured humanity, progressivism and ethnicity.

listening to witnesses with supporting means of sound, light, music, dance, games, can the community imagine, interpret and fully appreciate heritage message. In other words, the community perception on heritage values not only bases on physical objects but also on “hidden” living significance via *heritage cultural space* created by intermediary “means” and living activities of the community.

Figure 3.3 depicts heritage message of Bach Ma Temple¹⁸ (located at 76-78 Hang Buom street, Hanoi) thanks to physical value (a) and “heritage cultural space” on the day of a festival (b). This is the oldest building in the Ancient Quarter, established long before the old trade villages here. People standing in front of this temple are able to see its physical manifestation (architecture, structure, decoration) but not everyone appreciates and feels its message. Through stories, myths¹⁹ and even festival activities²⁰, the heritage messages are truly glorified and enter into folklore, in community’s recognition and awareness.

¹⁸ This temple formerly belonged to Ha Khau Ward, Hoai Duc District, Thang Long, dating from the 9th century. On 12/12/1986, it was classified by the Ministry of Culture, Sports and Tourism as a Historic and cultural relic at National level.

¹⁹ There are many legends about the Bach Ma Temple, all related to the power of the god of Long Do, honouring the sacredness of Southern land. It demonstrates local power when fighting against outside forces.

²⁰ The festival takes place during two days (12-13/2 lunar calendar), creating a space of unique cultural heritage:

Festival day: Early in the morning, the procession departs from Ma May Temple through major streets to Bach Ma Temple. The Dragon and Lion dancing team leads, followed by the flag team, the gong drum team, offering palanquins and 8-carrier palanquins. In the procession, there is a shepherd and a buffalo model with the size of a real buffalo. After the offering ceremony, the buffalo model will be transported from the temple to the banks of the Red River to be burned; it is called a “transformation” of Xuan Nguu, an important ritual of Bach Ma Temple. Then, the people and visitors go back to worship the saint.

Day two: In the morning, old men in traditional costume celebrate an offering ceremony in Bach Ma temple. In the afternoon, males of offering team and females of the team of thurifers from neighbouring villages worship the saint. There are entertainment programmes such as traditional art performance of chau van, ca tru, cheo, quan ho, martial arts at the outdoor stage and in Bach Ma temple.



Physical values of Bach Ma temple (in the past and nowadays)

a. Heritage message is shown by static physical objects



The temple's "heritage cultural space" on normal days



The temple's "heritage cultural space" during festivals



The temple's "heritage cultural space" at weekends on walking street

Heritage message is shown in different space and time

Heritage message is interpreted thanks to the appearance, change, transformation of heritages' cultural space into different space and time

Figure 3.3. Bach Ma temple and its heritage message [Source: internet²¹]

²¹ <http://baotanglichsu.vn/portal/vi/Tin-tuc/Kien-thuc-lich-su---van-hoa/2014/10/3A9242F6/>;
<http://bazantravel.com/tham-den-bach-ma-ha-noi-dong-tran-ha-thanh/>; March 2017.
<https://hoangvanlac31.blogspot.com/2011/11/phep-thuat-cao-bien-that-hay-gia.html>; March 2011.

ii) *People's emotional attachment to the work that has existed in their living space for a long time.* It is associated with their peaceful childhood until they became adults with certain roles in society. It is also bound to daily life and spiritual life. In that way, communal houses in villages, or in towns implicitly play an important role in life and spiritual life of each individual in the area/neighbourhood. Village gate is a typical work of any village. It exists in folk consciousness as the place to witness all events of people's material and spiritual life. It opened every morning for villagers to go out for work and closed every afternoon after villagers returned from the fields. It witnessed a child waiting for his mother and grandmother coming back from markets. It witnessed both separation and reunion scenes. Spending a whole life in the village, a villager cannot help but stick with this gate as it marks abundant memories and events. Today, village gates still remain in Hanoi streets despite not serving the role of spatial positioning anymore. Nevertheless, behind the gate it is still a different life with subtle casual lifestyle and a lot of intimacy among people "*Better a neighbour near than a brother far off*" [*Bán anh em xa mua láng giềng gần*]. Although village gates have never been declared as heritages in legal documents, people still contribute by money and effort to preserve them as memories of a traditional life with warm attachment.

iii) *Emotion and responsibility is transmitted from generation to generation.* Family houses of worship are preserved through generations to maintain the everlasting of blood and history.

iv) *A building is associated with outstanding events, with birth and development of a region or a certain traditional career...* Many communal houses, pagodas or temples were built to celebrate events and remember their origin or those who have contributed to a certain community. Cao Sơn god - one of the four gods in Thăng Long, tied to the legend of Lạc Long Quân-Âu Cơ is worshipped in many village communal houses although he did not establish the village or found a trade to villagers. Other villages, however, worship Mothers [Mẫu Liễu Hạnh] or their own village's tutelary... Thus, a

<http://diachiso.vn/ha-noi/den-bach-ma-con-ngua-trang-nghin-nam-tuoi.htm>;
<http://www.bachkhoatrithuc.vn/encyclopedia/345-508-633397077693750000/Pho-co-Ha-Noi/Khu-pho-co-hinh-thanh-va-phat-trien-nhu-the-nao-trong-lich-su.htm>; March 2017.

building is not only because of its architecture but also due to religious ideology and spirit it transfers to the community.

v) *There are many other interesting evaluation criteria from the folk...* Some buildings were created and maintained only because of merciful sentiments to a tragic fate. Some village tutelaries were beggars. Some villages even built temples for ill-fated people who wandered and passed away in the village without knowing their origin.

vi) The recognition of the values of the heritage is also expressed through a lot of forms such as literature, art, memory, social prejudice, social traditions, etc

“Mountain Tan, River Lo still there
Still head to see Thang Long.
Thousand-year palaces now turn into highway
A strip of new citadel replaces the old one²²”
(Nguyen Du²³)

There are also works that even the community cannot restore but they are still in their own way by old verses:

“Eager and jubilation everywhere
Entering Quan Thuong pagoda²⁴ to see grotto of fairies”²⁵

Today, when arts flourish, there are many ways for people to express their recognition for the works that brought them imprints and emotion (Figure 3.4, 3.5).

²² “Núi Tân, sông Lô vẫn núi sông,
Bạc đầu còn được thấy Thăng Long.
Nghìn năm dinh thự thành quan lộ,
Một dải tân thành lập cố cung”.

²³ Nguyen Du wrote this poem in 1813, when he returned to Thang Long. The poem expressed his regret of changes in Thang Long. Nguyen Du revealed his bleeding heart discreetly via this poem.

²⁴ Quan Thuong is an informal name of Bao An Pagoda. It has another name as Lien Tri with lotus pond around. This pagoda was built within 4 years. It has a fairly large scale with 36 roofs, 180 spaces, with many lobbies, steeples, towers. In 1892, the Pagoda was demolished by the French, leaving only one tower in front of the Pagoda, now known as Hoa Phong Tower, next to Sword lake.

²⁵ “Gần xa nô nức tung bừng
Vào Chùa Quan Thượng xem bằng động tiên”.



Figure 3.4. “Phai street” paintings [Source: buixuanphai.com²⁶]

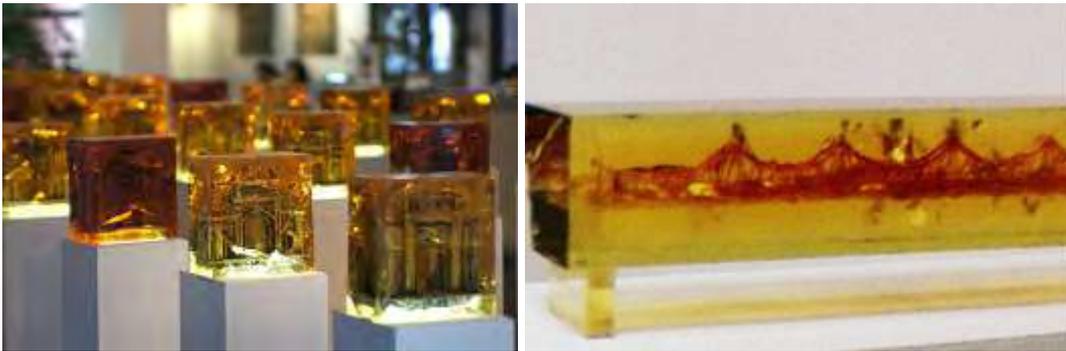


Figure 3.5. Exhibition “Village in the city” by artist Vuong Van Thao, 2011

[Source: <http://www.songtre.com.vn>; March 2014]

3.3. Summary on Urban Architectural Heritage and scope of the research

- The definition of cultural heritage by UNESCO shows that cultural heritage is a term for objects including monuments, ensemble, site. The term “UAH” widely used in scientific literature nowadays demonstrates a need (as well as a task) to put those objects in the context of urban development space to solve and balance between the needs of conservation and requirement of urban development; between heritage preservation goals and the needs of community's modern life; between the problem of preserving tangible value (static physical expression) of heritage and “living” values associated to heritage (which play as articulation role between UAH and community's life).

²⁶ <http://www.buixuanphai.com>; July 2016.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- There are diversified criteria to UAH. Academics often based on specific criteria about the value of culture, history, architecture and science. But they do not deny the importance of the community's evaluation and recognition of valuable works. These recognitions are not based on specific or clear criteria, they may depend on the emotional, practical experience of the community about heritage and the significant meaning of the heritage for their spiritual and productive life as well as the heritage's value in the urban architectural space.

The “living” value of heritage is very important. This value plays a role that closely ties the UAH to the community's cultural and productive life. In other words, “living” value helps to attach physical value of UAH to the real-life context.

- There is a difference in appreciation and perception between the heritage managers and the community who create, inherit, use and experience the heritage.

For the people, the criteria for evaluating a heritage are not really clear. It depends much on cultural factors, traditions, significance of heritage in their lives and desires they want to reach. Heritage messages are also confirmed by the “associated factors” which are variable by the life and local characteristics. Heritage messages are perceived via “heritage cultural space” which may be variably narrowed or expanded to transmit and honour heritage messages. The heritage messaging values are seen by the community from various angles, maybe separately or comprehensively, or sometimes stemming from values of life that the heritage is serving, or sometimes influenced by culture, traditions, habits, emotions.

By contrast, managers (authorities) still follow the classical/traditional criteria for heritage assessment. Accordingly, the heritage values are always fixed and tangible. Thus, their protection often focuses on physical manifestations that carry cultural, architectural or artistic values.

It can be said that there is complex difference in the way managers and community assess heritage messaging values. For example, managers see historical and cultural values as “fossilised” in physical objects whereas people see those values in both physical objects and condensed “living” space interpreted by vivid cultural practices. Figure 3.6 summarises the differences in perceptions of the community and of the managers towards Hanoi's UAHs.

Research subjects of the thesis are UAHs in the urban districts of Hanoi, mainly focusing on following areas: Ancient Quarter, Old Quarter, urbanised villages where there are heritages including tube houses and villas, religious and spiritual buildings (communal houses, temples, pagodas, Shrines...), valuable public buildings and urban landscape associated with lakes such as Sword Lake, West Lake. However, the scope of research in the urban area (urban districts) is relative as heritage messages may be connected to associated landscapes such as rivers, mountains or common cultural space in the region.

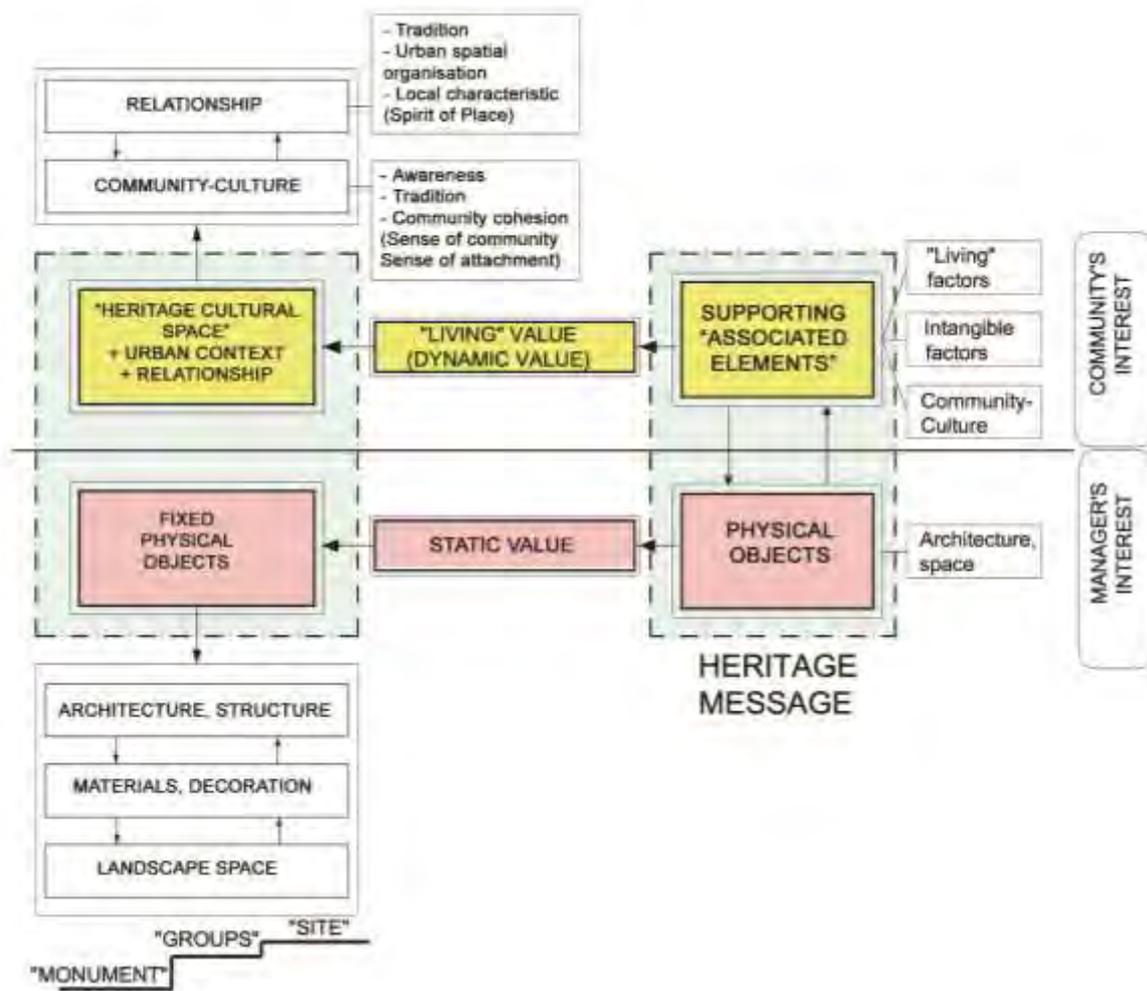


Figure 3.6. A summary on heritage messages perceived by authorities and communities

[Source: The author]

Chapter 4. Issues of urbanisation in Hanoi and its impact on Urban Architectural Heritage

4.1. Phases of urbanisation in Hanoi

The process of urbanisation in Hanoi has experienced some significant milestones as follows:

Selecting location and building Thang Long capital

In 1010, King Ly Cong Uan chose Dai La as the land for the capital. This is a first turning point affecting Hanoi urbanisation process. To meet the demand of lords and kings in the citadel, a production area that later became famous trade wards¹ was born. It played a role of “market” (*Thị*) in the capital city, promoting development needs of the municipality and strongly appealing to immigrants to Thang Long to do business and trade.

Construction of palaces for Trinh lord (1592)

Thang Long² was taken over by Trinh dynasty from the hands of Mac dynasty in 1592. Since then, lord palaces appeared among the royal architectural complex of Thang Long during the Le-Trinh period. Palaces of Trinh lord and their peripheral structures located to the east and southeast of the citadel formed a political centre that overwhelmed the citadel not only in terms of power but also in scale of construction and level of luxury. “The existence of Trinh lords’ palaces outside Thang Long citadel acted as a “breakthrough”, straining apart a blocked royal area, linking residences and activities of the elite with those of ordinary classes. Its existence inside normal

¹ This area was known under many different names such as: 36-ward area, 36-ward quarter, Ke Cho, Ancient Quarter, Traditional trading quarter and also residential area in the historical city core.

² Thang Long (Thăng Long, 昇龍, “Soaring Dragon”) is the formal name of Hanoi from Ly Dynasty (1010) as the capital of Đại Việt until 1397, when the capital was moved to Thanh Hoa. Thang Long is still used poetically to this day.

residential area of eastern royal palace made the whole area more prosperous [Papin, 2010; Trần Hùng, Nguyễn Quốc Thông, 1995]. In other words, lord palaces are also an important factor in expanding the urban space to the south.

Nguyen Dynasty moving the capital to Phu Xuan (1802)

This phase marked a step backwards politically, but created a great opportunity for the flourishing development of the old Thang Long citadel. When Nguyen Anh came to power and decided to locate the new capital in Phu Xuan (Hue), Thang Long gradually lost its political position. From being the capital or the political centre, Thang Long at this time only served as a “northern main province”. No longer as the abode of kings and royal central officials, Thang Long turned to be the residence of local bureaucracy and some provincial garrison troops. The magnificent palace of Trinh lord outside citadel was completely destroyed, many places became villages. “Some parts of Thang Long tended to be ruralized during this time” [Papin, 2010, Trần Hùng, Nguyễn Quốc Thông, 1995]. However, moving the capital to Phu Xuan left Thang Long an opportunity to grow independently on its own economic potential. The 36-ward area that represented folk economy now officially got out of the “coercive control” from feudalist State, having more freedom in commercial operations and production [Papin, 2010, Trần Hùng, Nguyễn Quốc Thông, 1995]. This bustling neighbourhood with busy commercial activities attracted residents and traders everywhere, including foreign businessmen or missionaries. It also led to the development of peri-urban villages thanks to the relationship of traditional attachment³, providing raw materials for production and trade of the immigrants.

French colonial exploitation (1885-1945)

This stage witnesses a lot of changes in Hanoi, not just in politics, culture, society, but also in terms of city planning and construction.

³ Residents of the Ancient Quarter previously originated from villages (mainly trade villages). Although living in the 36-ward area, they were still connected to their original villages to keep close relations with their birthplaces, clan relation, occupational relation and raw material supply. Their success in the citadel helped them invest in turn in the original villages.

The French arrived in Hanoi in 1873 and seized the city after 15 years, in 1888. In October 1888, France obtained its rights to colonize the land. Starting from concession area (Figure 4.1), the French made many changes to the city.

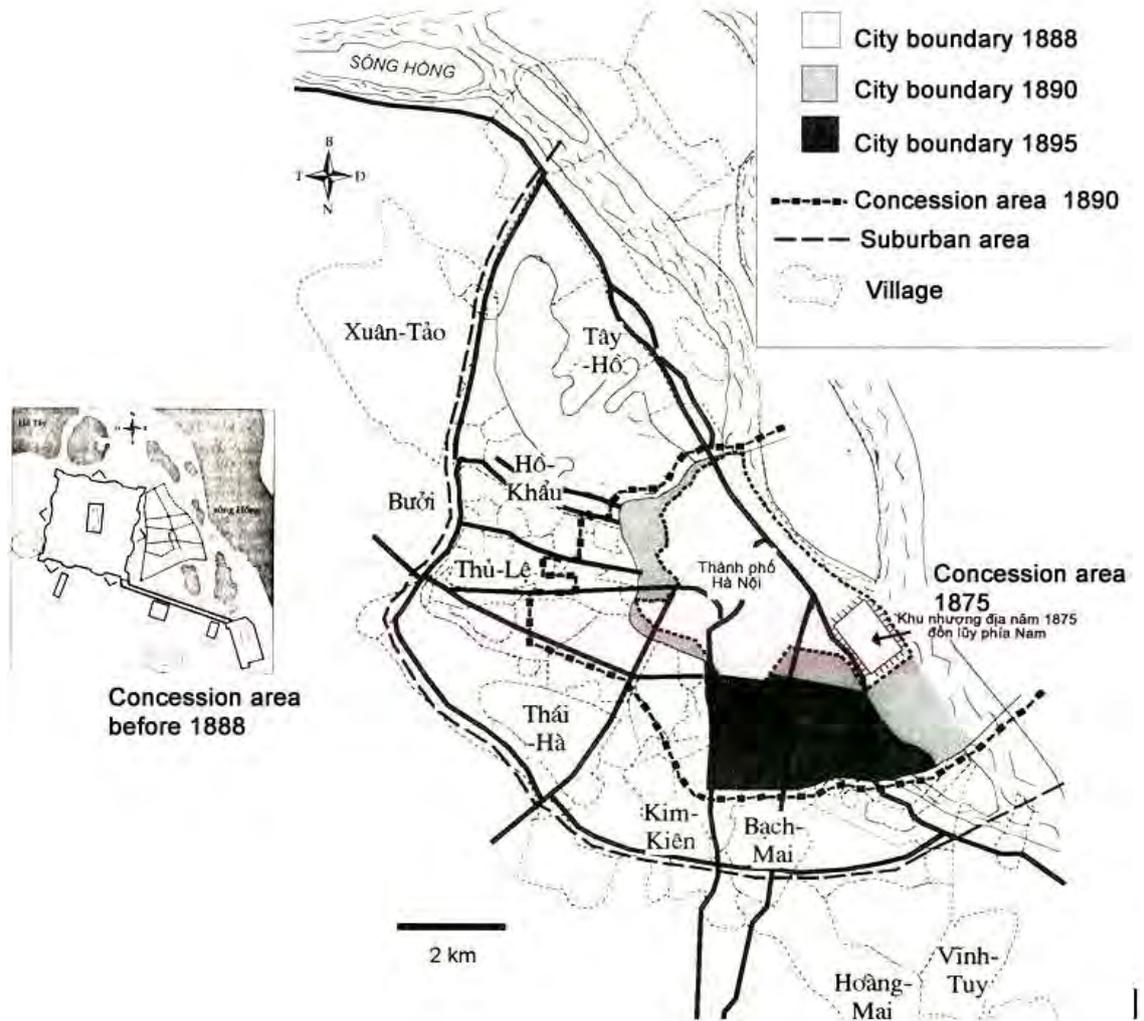


Figure 4.1. Map of the concession area in Hanoi in the late XIXth century

Left: Concession area before 1888

Right: Concession area in 1890 with localisation of the concession area in 1875

[Source: Papin, 2010]

During the first period of the colonisation (from 1885 to 1920), with the intention of transforming Hanoi into the capital of Indochina like a “Little Paris”, French people primarily organised a network of roads based on chessboard pattern equipped with Western-style infrastructure systems and encouraged the use of motor vehicles to promote city development and expansion. Some functional areas were shaped: commercial zones or service centres at the route of Trang Tien-Hang Khay streets,

administrative and political areas on the east of Sword Lake or inside the citadel area, French residency on the southern area of Sword Lake and factory warehouses scattered throughout the city. These variations are foundations for their subsequent dissemination in the city. Road network was partly built to link the “City area” to the “concession area” (named by Philippe Papin to distinguish respectively the citadel area from the former concession area). Along this road network there was the appearance of the luxurious French-style villas. The main roads have been completed and made a big change in the citadel area - the place of former feudal government for more than 800 years [Papin, 2010]. This phase also facilitated the process of urbanisation to outskirts thanks to the construction of a “Hôtel du Gouvernement général de l'Indochine française” [*Dinh toan quyên Dong Duong, today is Phu Chu Tich*⁴] at the west of the citadel. The Ancient Quarter was still an area of traditional commercial services exploiting resources via a tax system.

In the first phase, the French built many facilities for the colonial regime on the ancient urban fabric. Many religious buildings were demolished to build the colonial headquarters: Bao An Temple was destroyed to build the Post Office; Bao Thien⁵ pagoda was replaced by the cathedral, the access way to Ngoc Son temple was destroyed... In the Ancient Quarter, the gates that had stood between the different guilds were removed⁶, three quarters of houses were rebuilt between 1900 and 1945⁷.

The second colonial exploitation (from 1920 to 1945) experienced changes at larger scale, creating an overall more synchronised city. During the so-called stage of “economic expansion in the colony”, construction and planning activities had

⁴ Constructed from 1901 to 1905 with a total area of 1,200 m².

⁵ Bao Thien Pagoda is one of the most important Buddhist sacred buildings which had existed since the founding of Hanoi.

⁶ In another point of view, this change also helped this area to be no longer separated and to smoothly form a trade network [Papin, 2010].

⁷ It should be noted that in the early 1880s, the city's commercial area was nearly totally destroyed by looting and arson undertaken by the “Black Flags”, a group of Chinese pirates and irregulars [Huu, 1998]. As a result, the Ancient Quarter had to be rebuilt and most of the buildings in the area today post-date the arrival of the French [Logan, 1994].

conditions to thrive with varied forms and different styles. Instead of separate buildings, it was proceeded to more general planning which even included adjacent peripheral areas. Projects with the latest European methods of planning were applied to Hanoi. Not only intervening in urban network planning and building their-own-style works, the French also constructed a relatively complete infrastructure, enabling a new development in the City. A system of railway connected Hanoi with other provinces. Water supply systems was capable of meeting demand of the growing urban population. In addition, schools, hospitals, theatres were also infrastructures that facilitated the city's development and urbanisation.

“In the second period, French colonialists tried to develop Hanoi not only as a political and administrative center in the North but also the Capital of Indochina Union. The initially erected constructions were considered the core of future development. A chessboard network of wide avenues and boulevard supported by Western technical infrastructure was introduced for a new quarter, which called French Quarter. At the same time, construction of administrative political center adjacent to the south of Ancient Quarter was completed with reconstructed buildings such as Indochina Bank [now State Bank], Resident General's Palace [Government Guest House], Central Post Office.

Urban layout and transformation at this time could be summed up in the Haussman style as “uniform frontage lines along broad straight streets, with research into the perspective effects and location of monuments on a perspective axis” [Maclaren, 1995]. Public buildings were designed with neoclassical style and located in carefully selected positions of the city” [Nguyen Quang, Kammeier, 2002].

During the third period, the French area south of Sword Lake was consolidated according to prior plan and became a new city centre with whole urban facilities. The colonial quarter located in the old Royal City was gradually consolidated following the beaux-arts principles. A grid road network was established around the Governor's Place and two main symmetric axes crossed this regular grid. Important buildings would be located at the end of main axis to create impressive vistas [Nguyen Quang; Kammeier, 2002].

In general, Hanoi urban planning during French exploitation from 1873-1943 underwent three phases: 1873-1888: setting up a concession city from a concession area (pre-period architecture); 1888-1914: from concession city to Hanoi city (classic European-style architecture); 1918-1943: formation of integrated urban structure (art-deco and French local architecture). The expansion of urban space along with the focus of the most powerful agencies in Indochina turned Hanoi into a political administrative centre with real powers. Its nucleus was the Sword Lake area, gradually broadening to Ba Dinh and Hai Ba Trung districts.

From the liberation of the North in 1945 to the national reunification in 1975

Hanoi endured many difficulties during this time. On September 2nd, 1945, President Ho Chi Minh proclaimed the Declaration of Independence at Ba Dinh Square, giving birth to the Democratic Republic of Vietnam. Shortly afterwards, the city ought to stand up to deal with a new war and did not really start its construction until 1954 as the country was divided. Suffering from US fierce airstrikes, Hanoi only began building the capital city and restoration from war consequences in 1975 after national liberation.

Regarding to the urban population in this time:

By 1948-1949 (in the time of the First Indochina War, 1946–1954) it was estimated that the population of Hanoi may have dropped to as low as 10,000 people, in comparison with 120,000 in 1943 due to mass out-migration to the surrounding rural areas [Turley, 1975].

Interwar period, 1955-1964: the district became predominantly repopulated with newcomers, many of whom were war refugees returning to the city from the rural countryside to which they had fled. It was at this stage that one of the most significant breaks from the previous traditions of Ancient Quarter livelihoods occurred. A number of these newcomers were settled in the area under the specific direction of the State, it had been decided that each local district had to house a certain number of police members, teachers, medical doctors and so on. Hence, many newcomers were situated in the Ancient Quarter to meet these criteria, while others were Party members rewarded for their war efforts by being allowed to occupy the houses of those who had left.

Most commonly, traders in the Ancient Quarter became part of larger collective structures and by 1960 the collectivisation of Hanoi's small industries and handicrafts was nearly complete, with 95 per cent of craftspeople having joined production or service-cooperatives [Thrift, Forbes 1986].

Second Indochina War, 1965-1975: while the city's population rapidly swelled again to 1.2 million with return evacuees, it was to be reduced yet again in 1972 when bombing resumed. This time, up to 75 per cent of the city's inner population was evacuated and between 550,000 and 720,000 people in total moved from Hanoi [Thrift and Forbes, 1986]. On the cessation of bombing in the North in 1973, in-migration was rapid.

“Just four months after the war ended (1975), the city became overcrowded because the evacuees returned home, thousands of homeless people in bombarded neighbourhood moved to the city even though the movement was forbidden”, “Statistics in 1974 showed population of entire municipality was 1,378,335 and inner urban city was 736,211 people. Since 1961 (city extension), the population increased by 53,1% compared with 49,4% in 1960”. Hence, the city faced a severe housing shortage. “High demand of accommodation resulted in uncontrolled construction on planned land projects. Limited management of a fledgling government caused a series of problems as illegal private business market. Private investment and small businesses bloomed to compensate limitations of stage distribution system” [Turley, 1975].

“Before 1986, business was still limited by the State. People showed no good will to those involved in business and sneered at them by calling them traffickers” [Turner, 2009].

National Renovation (Doi Moi, since 1986)

The period of “centrally subsidised’ State management really demonstrated many drawbacks with underdeveloped economic development and housing shortage. That situation led to a policy introduction in 1986. True to the name of Renovation [*Doi Moi*], several new policies were proposed to promote city development.

The City accordingly made great progress: “Hanoi has gained annual GDP increase 7.1% average in 1986-1990, exceeding 10% in the following years 1990-1993 and got a peak in 1994 with 13.1%” [Ho Dinh Duan, 2008], “As a result of decentralisation

policy, non-State investment sources increased rapidly⁸. In 1985, the year before economic reform, non-State domestic funds accounted for only 2% of the GDP or 15.5% of total investment whereas State investment dominated with 10.9% of GDP or 84.5% of total investment. By 1997, the non-State sector (including local and foreign sources) made up for 64% while State-owned sector reduced to only 36% of total investment. Economic reform also stimulated total investment growth from 12.9% (in 1985) to 15.2% (in 1991) and 27.5% of GDP in 1997” [Nguyen Quang, Kammeier, 2002], “Both marketisation and decentralisation boosted foreign and private development of national economy. Over ten years, from 1986 to 1995, private enterprises in industry rose from 567 (1986) to 959 (1991) and 6 311 (1995). Total registered capital of foreign investment reached over US \$31 billion. According to State statistics, foreign investment flows increased from virtually zero to about 7% of GDP in 1997 [GSO, 2000], and further up since then” [Nguyen Quang, Kammeier, 2002].

However, apart from positive aspects, the Renovation process also caused negative consequences: bigger intra-urban disparities due to increasing income, higher unemployment rates, more environmental pollution [DiGregorio et al., 2003], higher rates of crime, prostitution and corruption, emergence of slum-like settlements as a consequence of migration from rural areas [Waibel, 2004], a sharp rise in unregulated and illegal building activities, a boom in private businesses by individuals or families and a significant escalation of private motor vehicles due to higher living standards, an emerging demand of restaurants and public consumption, which had formerly been unusual in Vietnam [Templer, 1998; Thomas, 2002]. In 1990, the city expansion manifested mainly via uncontrolled sub-urbanisation processes along arterial roads and in West Lake area. New houses were mostly built on restricted plots owing to high land prices. Buildings normally had 3 to 5 storeys with narrow facades of only 3-4 metres called “vertical tube-houses”. In 1990, West Lake area became a favoured settlement area of those who had much profit from transactions. They erected

⁸ Decentralisation is defined here as both decentralisation of central government powers to lower levels and market liberalisation.

impressive residential villas, mostly without any State control [Schütte, 2003]. The Red River delta area turned into a marginal settlement zone with slum-like buildings and became the destination of impoverished city residents as well as rural migrants [Boothroyd, Phạm Xuân Nam, 2000].

Urbanisation in terms of boundary

Since 1954, Hanoi expanded in 1961 and 1978, narrowed down its boundaries in 1991 and enlarged again in 2008 with much larger scale (Table 4.1 and Figure 4.2; 4.3). From 1975 to 2003: Urbanisation results in the expansion of administrative boundaries, stretching in various directions and leading to changes in land use and land cover, mainly at the periphery. Spatially, the urbanisation of Hanoi stretches in obvious directions - west, southwest, south and east - with both expansion patterns and in-fill patterns and the process follows the main transportation roads connecting the inner city to the neighbouring area.

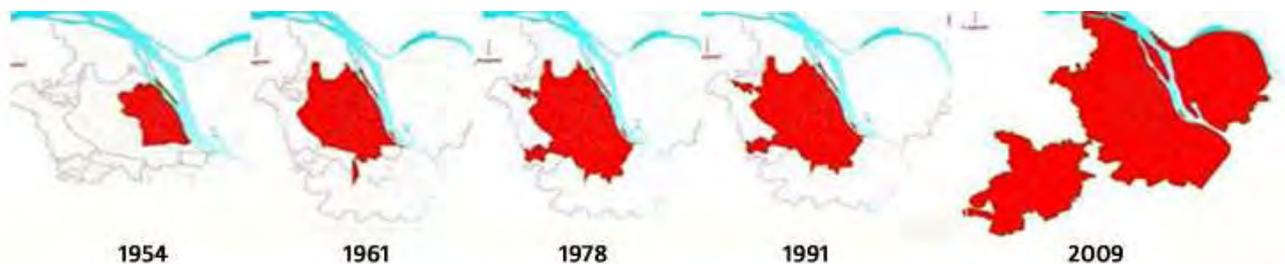


Figure 4.2. Map of urban area in the different urbanisation phases
[Source: Tran Nhat Kien, 2010]

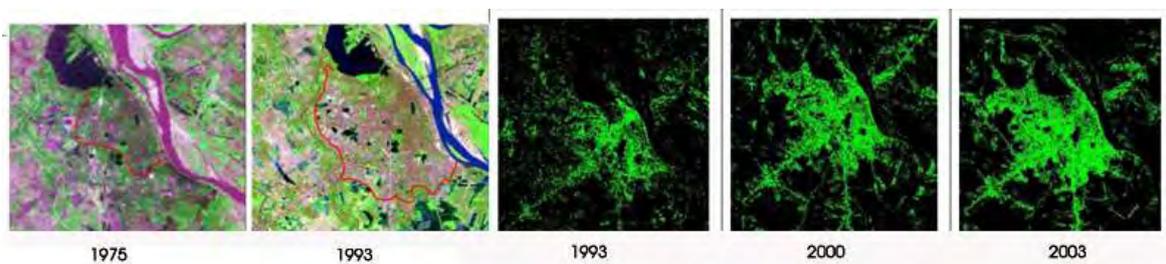


Figure 4.3. Map of urbanisation phases
[Source: Douglas et al., 2002]

Table 4.1. The changes of administrative boundaries of Hanoi

[Source: Summarised by Dao Thi Nhu from different sources⁹]

Year	Number of districts	Population		Administrative boundary (km ²)
		Urban	Total	
1946-1947	War against the French			
1954	Departure of the French 4 urban districts (<i>quan</i>) 4 rural districts (<i>huyen</i>)	37,000 (living in 12,2 km ²)	400,000	152,2
1961	Enlargement 4 urban districts (<i>quan</i>) 4 rural districts (<i>huyen</i>)		910,000 (1.5 times compared to 1960)	586,13
1964-1973	War against the Americans			
1975	Reunification			
1978	Expansion 4 urban districts (<i>quan</i>) 11 rural districts (<i>huyen</i>) 1 suburban commune (<i>thi xa</i>)	744,000 ¹⁰	2,500,000	2,123
1989		1,089,760	3,056,146	
1991	Narrowing 4 urban districts 5 rural districts (Me Linh district from Vinh Phuc province returned)		2,052,000	921,8
1999		1,553,866	2,672,122	
2009 ¹¹	Expansion 10 urban districts (<i>quan</i>) 18 rural districts (<i>huyen</i>) 1 suburban commune (<i>thi xa</i>)	2,632,087 ¹²	6,448,837 (40% urban)	3,344 (3.6 times compared to former area)

Summary

In its development process, Hanoi has undergone many stages of urbanisation. But the strongest urbanisation stage creating great changes for Hanoi was when the city was colonised by the French and particularly, the later stage of innovation.

⁹ Ngô Đăng Tri and Đỗ Thị Thanh Loan, 2011 ;

Nguyễn Vinh Phúc (Ed), 2005 ;

Trường Đại học sư phạm Hà Nội, 2000 ;

Ledent, 2000.

These documents may provide data whose value is not completely homogeneous due to rounding.

¹⁰ Ledent, 2000.

¹¹ Before this time, there are 5 different expansion planning options. Expansion planning in 2009 is option 5.

¹² GSO, 2011.

Following Renovation policies, urbanisation demonstrated its most powerful effect on Hanoi, featured by free development of multi-sector economy inside a stable national context of politics, society and culture. Apart from creating positive changes, new policies on the other hand led to negative corollaries due to limitations of government's awareness and management.

4.2. Urbanisation issues affecting Urban Architectural Heritage, particularly under the market economy (after 1986)

4.2.1. Population densification

In 1975, the urban population was 700,000; it then increased by 40,000 people every year. Around the early 2000s this number was more than doubled and reached about 1.5 million [Papin, 2010], and the population density around 19,163 people/km². It is noted that the urban population accounted for 52.9% (1.5 million) of the total population which covers only 9.1% of the total municipal area (city core 84 km²/total 920 km²) [Ledent, 2002].

In 2003, 67,000 people lived in 1 km² of the Ancient Quarter [Labbé, 2004]. In comparison with other areas, however, the Ancient Quarter was still the most crowded, e.g. 134,100 inhabitants/km² in Hang Ma street and 92,000 inhabitants/km² in Hang Gai street.

High population density influences UAH in the following aspects:

+ Increasing demand for housing and construction, especially in the city core like Ancient Quarter and Old Quarter.

The city's population increased dramatically when people returned home after wars. Population boom coupled with crowdedness in city centre imposed much pressure on the area which owned valuable heritages. Especially after the Renovation, the city centre attracted more people to earn their living, particularly immigrants and businessmen.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

Over crowdedness paired with huge demand for accommodation and construction in the downtown directly influenced UAH there. Heritage houses ought to be subdivided or patched with small spaces to widen living space. Communal houses, pagodas and shrines were even occupied to simultaneously serve a variety of households. Construction (mostly illegal) was common especially in the Ancient Quarter.

Besides accommodation pressure, UAH suffered from the livelihoods burden of the majority of people. Houses were altered into business places, offices, restaurants, hotels. New architectures interspersed and broke overall space in Ancient Quarter and Old Quarter. While the Ancient Quarter experienced fragmented and asynchronous changes, the Old Quarter tended to be more uniformed due to better infrastructure quality and more homogeneous population. Conversely, a lot of spiritual buildings were still trespassed as their facades were turned into parking lots or food restaurants...

Overloaded population not only put stress on infrastructure (e.g. transportation, public space, green space) but also on heritage landscape. In certain situations, it was so unbearable that people even defecated into bags and then disposed in the trash, even on the streets [declaration of the chief of Ta Hien residential ward].

+ Exacerbating multi-ownership in heritage houses

Multi-ownership resulted from housing allocation policies during the period of subsidies to “reward” those who had greatly contributed to the national revolution and to deal with excessive population growth in city after the war [Han Sun Sheng, Vu Kim Trang, 2008]. However, because of limited management, houses - instead of being used by deserved receivers- were also shared among homeless people from rural areas especially in the Ancient Quarter. These residents with simple life necessities and good capability of withstanding hardship exponentially changed values of houses, as the result that living space was so small, narrow, cramped, with minimal living conditions, sharing kitchens and toilets...

Not only putting pressure on households, this situation led to fragmented, patchy and inconsistent infrastructure.

Multi-ownership also affected the social environment, specifically homogeneous within households, many of which shared the same house but could not find a common voice because of different background, lifestyles and perspectives. Conflicts during daily life provoked stress, deteriorating the community cohesion with a perception of “everyone for himself”, inducing an unsound community. Every individual intervention activities [for example: living space repairing, expansion or subdivision] in the sharing housing were fragmented, hindering the maintenance of overall heritage values.

It was common for villas in the Old Quarter and tube houses in the Ancient Quarter that their residents had no license [both ownership title, residential permit], so there appeared unlawful interference of construction. This problem of losing control over construction has by far not been solved.

+ Affecting heritage space of villages on the city outskirts

During Renovation period, suburban villages which offered cheap accommodation within a reasonable travel distance from the city centre attracting a large number of immigrants for search of employment opportunities, making robust changes in the village space. Local governments were not aware of village mergence into urban space so they prepared no plan for development orientation and heritage preservation. Meanwhile, villagers started separating living and manufacturing space to construct buildings for rent, earning a stable income compared to strenuous traditional work that lost its position in the industrial society. These for-lease buildings gradually replaced green space of ponds, lakes, gardens, rice paddies in villages. Houses with ecosystems of gardens, ponds and traditional architectures no longer existed. Close proximity of high-rise housing among winding alleys seemed to be a “matrix” disrupting the pattern of village space. The density of immigrants in villages also had a social impact on

regional community identity, breaking down traditional community relations, affecting both daily communal lifestyles and villages' sacred spiritual space.

4.2.2. Changes in the nature of community (community's cohesion) and local culture caused by gentrification and displacement

Many believe that the Ancient Quarter currently does not accommodate as many original Hanoians as in the past. Since Post-war and Renovation period, the penetration and presence of people from all other regions has great impact on residential homogeneousness, yielding complexity of culture and lifestyle as rural ways of life were introduced to the new social space. Furthermore, the development of the Ancient Quarter and its economic opportunities drew investors who gradually replaced some parts of the native population. This raised a warning about the risk of modifying and encroaching not only tangible but also intangible heritages such as cultural values and unique lifestyles of original citizens. Accordingly, experts are concerned about alterations of social structure, social relations and inherent functional characteristics of the area as a result of "commercial gentrification".

"In the course of transition economic pressure on the Ancient Quarter increased significantly. New entrepreneurial actors from outside the 36 Streets Quarter have initiated modernisation processes that have, in turn, triggered a development towards displacement. For example, within the sub-district of Hang Dao, which contains the main commercial axis of the Ancient Quarter, evidence shows that by 1999, that means more than a decade after the official recognition of private family business activities, already more than 25% of the private retail shops were run by families from outside the Ancient Quarter [Waibel, 2002]. These consisted of people who actually moved into the Ancient Quarter as well as families who just rented commercial space there. Over and above, the massive conversion of living space into commercial space has also had an impact in demographic terms: the centrally located Sword district was the only urban district of Hanoi where the population decreased between the census of 1989 and 1999. With a drop of 22% the aforementioned sub-district of Hang Dao registered the biggest loss of population [Waibel, 2002]. This development of a so-called "population caldera" is also typical of a market-economy-driven Central Business District-development" [Waibel, 2004].

“It is highly probable that the low-income households forming the majority in this district will not be able to participate with the state in renovation of the units they occupy, and will not be able to become home owners. The present policy will be implemented in a certain number of limited spaces, probably on the main shopping streets, with a few instances of foreign investment. It favours private individuals, small and large businesses as well as national and international corporations that will either occupy or lease the units acquired. In either case, many current residents will likely be displaced since they will lose their occupancy rights and will not be able to afford the new rents asked by the owners following renovation” [Turner, 2009].

The process of urbanisation is also causing changes in the community nature, community cohesion and traditional relationship in the urbanised villages because more immigrants, new comers, increasingly integrated in the community.

4.2.3. Commercialisation and privatisation

Commercialisation (of land and housing) and privatisation (of housing and economic sector) are critical policies during national Renovation period, leading to major changes in the society and the city.

In terms of housing and land:

- Commercialisation of land: Prior to May 1945, private ownership of land existed in Vietnam, but it was transferred to State ownership after the Social Reform from 1958-1960. Between 1960-1971, most of privately-owned land was collectivised and distributed to agricultural cooperatives and State-owned companies. After reunification, the 1980 Constitution recognised the State ownership of land all over the country. So there was no private right for land, the distribution of which depended on a centralised administrative mechanism rather than on the market. Urban land practically served as a free good. Since 1986, the system of land and housing was reformed as market-oriented. In 1988, the State issued a Land law which stated that “all land belongs to the entire people and the State” but permitted the grant of land use to organisations and individuals. In 1993, a newly-enacted land law brought major changes in the legal mechanism. Individuals or private organisations could possess,

transfer and mortgage their land use in a certain time. Ownership of housing and land use was expressed in the “Red certificate”. The Land Law in 2003 replaced a 1993 Act that allowed land transaction (including exchanging, transferring, allocating land to other users, leases, subleases, bequeaths or donations, mortgages, guarantees, contributions of capital) by transferring LUR certificate (Land Use Right certificate). All rights of transferring would be performed if (i) the land was not disputed, (ii) its owners had a LUR certificate, (iii) LUR was not associated with lost property dispute [Steinberg, 2008]. With this legal basis, the real estate market was activated. However, due to limitations in State management (land was always evaluated with a lower price than the market price), there remained a part of informal (black) market. As a result, most people used land without legal permit. Before 1999, about 89% of the households did not receive their land use certificates, which led to illegal transfer of land and illegal construction activities, particularly serious in the central area of Hanoi where concentrated high demand for living space and density of urban structures [Nguyen Quang, Kammeier, 2002].

Privatisation and commercialisation of public housing stock

Under the centrally subsidised regime, the State acted as a manufacturer and distributor of housing for most urban residents. Government officials received the “housing subsidies” and some parts of other people were given priorities in the State housing stock. The very low rent for State-owned housing had created unbearable financial burdens for agencies managing the housing stock, as costs of repair and improvement vastly outweigh revenue from rent. The other more socially threatening phenomenon was the inequality created by the fact that those to whom were given subsidised housing were benefiting unfairly from it, especially when they tried to trade their surplus housing space in the illicit market [Hoang Huu Phe, 2002]. Despite major investments in housing programmes, housing supply still could not meet the demand in the city as the population increase between 1954 and 1990 made the average living area per person in Hanoi decrease from 6.7 m² to only 4 m² [HPC, 1997].

This situation has led to changes in housing policy: On 26 March 1991, the Housing Law was officially promulgated with some measures including a reduction of State expenditure, reduction of consumer subsidies and relaxation of price control; 2 years later, in February 1993, the Housing Act 118-TTg was introduced with the following aspects: elimination of fully subsidised housing distribution; recalculation of housing rent so that housing can be treated as a good on the market; transfer of housing subsidies to salaries paid to State employees and, identification of financial resources for this purpose... “The most important implication of this Act was that houses could be legally inherited and exchanged. Together with it, implicit, or indirect subsidised housing for the State sector employees (in the form of extremely low, nominal rent) had been made explicit by a form of “compensation”, or housing allowance added to the salary of all employees to cover the State rent, which was increased by a factor of about 50, from 25 dong to 1,350 dong per square metre. It was noted, however, that even this increased rent was only a fraction of the real market rent, which, if taking into account all necessary components, would reach approximately 10,000 dong per square metre... In effect, it discouraged households holding more space than they were originally entitled to (as a result of favouritism in housing allocation or reduction in the number of family members for any reason), therefore freeing the surplus in floor space for other tenants. It also encouraged residents to buy private houses” [Hoang Huu Phe, 2002; HPC, 1997].

Consequently, in the late 1980s, it was estimated that the private sector was responsible for over 80% of the volume of urban housing construction and improvement, up from under 30% by the end of 1970s [Hoang Huu Phe, 2002]. The rapid growth of city construction activities during the time of limited State management impelled a series of illegal constructions, affecting urban appearance, especially in the central core area.

“The privatisation of the housing stock has created noticeable modification. Each year over 100 thousand square meters of housing are invested from different sources. Private housing is a threat primarily to urban landscape of the Ancient Quarter... The

heritages that underwent many years of subsidised economy without being restored are currently more degraded under the pressure of population growth. However, the degradation was less hazardous as disorganised housing extension or the situation of demolishing an old house to build a new one without any sense of heritage conservation". Anyway, self-built housing is a kind of fragmented way that can only be appropriate with a few small streets. It is unable to make up the overall architecture matching with the major streets, not to mention the poor efficiency in urban land use" [Trần Hùng, Nguyễn Quốc Thông, 1995].

"Since Renovation, households played an important role in the production of housing. According to statistical data between 1985-1997, around 70% of new housing construction in Hanoi used capital from households or private sources [Luan, 2000]. A common characteristic was the abnormally spontaneous [and unofficial] self-construction housing. It was estimated that 80% of new housing was self-built, most of which had no official land use right certificates and no construction license, but they were still recognised by the community, and even by the government in an informal way. Activities of purchasing land and houses through informal market became popular. "In this situation, local governments often lacked resources and tools to control and manage. The shortage of plans for affordable housing led to the increase of illegal residents" [Nguyen Quang, Kammeier, 2002].

In terms of economy

Re-development of trade in the centre: During the subsidy period, trade did not develop in the centre of Hanoi. Renovation policy in 1986 brought reforms of economic development, which promoted multi-sector economy including private economy, individual economy or foreign economy. It helped increase investments in the city (mainly FDI-foreign trade investment¹³) and raised the number of foreign

¹³ Foreign investment increased significantly and played an important role in the economy after Renovation. Prior to 2000, roughly 430 FDI projects with a total investment of US \$ 8,510 million while FDI-invested enterprises accounted for 32% of total industrial production and 33.7% share of export value. During 1988-1994, FDI projects focused on developing real estate and telecommunication. FDI in urban redevelopment and hotels, offices made up for nearly 60% of total investment. The city's FDI jumped from zero in 1987 to 13.3% of GDP in 2000 [HSO, 1999, 2001].

companies, local private enterprises and businesses¹⁴. The liberalisation in economic development also encouraged commercial activities and services in Hanoi¹⁵.

The return of trading businesses resulted in the revival of the city's historic centre: The Ancient Quarter, the historical commercial core, did not develop during the subsidy period but then flourished with busy commercial activities along with booming of small-scale private businesses. Most visibly, previous tube houses were transformed into privately-owned 4-6-floor hotels, accounting for 40% of 202 private hotels in Hanoi in 1986. These changes affected attractive heritage space in the area.

The Old Quarter-an area with standard urban design including luxury villas and infrastructure-is an attractive venue to live and trade. During the Renovation period, the central location of this area and good infrastructure conditions made it a desirable place for not only agencies, offices, companies, embassies but also drew attention of the private sector, the domestic and foreign investment to develop commercial activities. The area was rapidly transformed with the appearance of big offices, high-rise buildings (mainly from foreign capital), mini hotels or small commercial offices (mainly from private capital). Between 1988 and 1997, 88 skyscrapers of 8 storeys or above were erected in Hanoi, 36% of which were located in the Old Quarter.

The luxurious villas in the Old Quarter were selected by investors (typically foreign companies) and embassies to be amended into representative offices. The number of villas dropped during the period 1986-1997 from 435 to 358 and resident's villas were converted into trading or administrative ones, which was believed to reduce the values

¹⁴ Foreign offices rose from 72 to 717 units during the period 1988-2000 [HSO, 1995 and 2011], In 2000, the number of non-State enterprises reached 5,869, including 961 private enterprises, 4,643 now limited liability companies and 265 joint-stock companies. Over 90% of these businesses were established after conversion of State and collective ownership to market mechanism. Within a decade up to 1995, private commercial activities soared from 36,000 to 81,000.

¹⁵ The city became a major retail centre with more than 75,000 sale venues, which mainly belonged to the private economic sector. Retail rose from 38.7% of total sales in 1985 to 63.8% in 2000. Services, trade and tourism sectors contributed 62% to GDP in 1990. The city's GDP multiplied by 2 times from 1985 to 2000. [HSO, 1984; 2001].

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

of the area (in terms of social values, scenery...), a type of “commercial gentrification” [Nguyen Quang, Kammeier, 2002].

4.2.4. Imbalanced investment for Urban Architectural Heritage in city planning

Planning

Urban planning system of Vietnam during the subsidy period was characterised as top-down. Instead of viewing it as a mean to solve bottom-up social and practical issues, it was considered as a process of allocation of State resources to meet specified targets. Before 1992, the planning process followed the Soviet model with five steps: economic-technical feasibility study, general plan, development plan for a first stage, detailed plan and execution plan. Urban planning often focused on new residential areas and often ignored the old city centre that rapidly deteriorated afterwards. In 1992, the Government issued the Decree 91 on improving planning processes under the conditions of a multi-sector market economy. Hence, the planning process was enhanced with shorter steps, including two main steps: master planning and detailed planning. A general planning was prepared for 15-20 years and was updated after 5 years (but this long-term vision is often impractical and not favourable for community supervision). Detailed planning was designed basing on overall planning in a ratio of 1:500-1:2000 for specific territories. Despite innovation, planning and management remained in the same model. All plans were not necessarily tools to guide management and to control development and private investment. In reality these plans did not keep up with factual situation and were often not implemented [Nguyen Quang, Kammeier, 2002].

In other words, planning did not have any strategic vision and could not balance real development demands, bringing no more efficiency in controlling urban development, neglecting the central area which was so sensitive in the urbanisation process with its valuable heritages.

Management

Management of urban development during the rapid urbanisation could be seen as a challenge to the new administration, which had not much experience. The government itself often focused on development demands and underestimated “old” values that were becoming “obsolete” in a new era. Therefore, in the beginning period, “heritage” houses were changed very quickly, which was even “permitted” by the local authorities.

The lack of legal tools and strategic planning to apply and handle urban practices also made it difficult for urban management. It particularly faced with much obstacle at historic areas that required adaptability to constant and unprecedented changes.

4.3. Changes of Urban Architectural Heritage, particularly after 1986

4.3.1. Ancient Quarter

Tube houses and urban landscape space

After Renovation, free economic development strategies that allowed foreign and private economic sectors sprung out rapidly in the Ancient Quarter, especially small-scale commercial activities and private businesses, services and tourism. Financial accumulation not only helped residents to improve their lives but also changed their thoughts and desires for a place of modern facilities. Loosened policies of residential control encouraged population booming in the Ancient Quarter, creating heavy pressure on housing. Opportunities for economic development and access to infrastructure turned the Ancient Quarter into the area of highest value in real estate in the country, even one of the highest in the world, which led to rapid and uncontrollable transformation of housing and degraded many of the valuable heritages.

Degradation (physical changes)

+ Number of valuable houses

The decrease of the number of valuable houses is reflected in the map illustrating the locations of the remaining houses and those that have been changed (Figure 4.4).

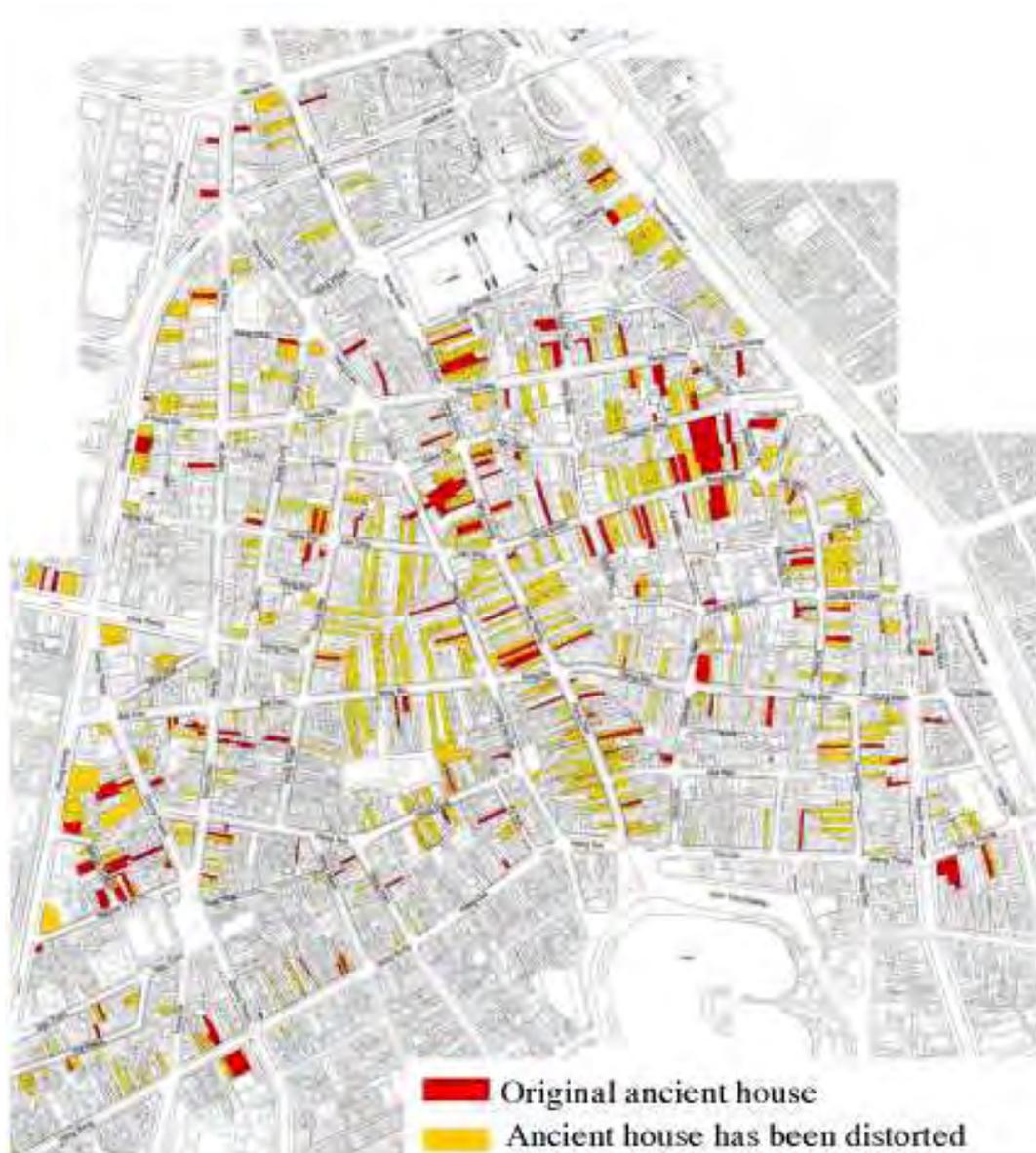


Figure 4.4. Localisation of original and changed houses

[Source: HAIDEP, 2005]

Figure 4.5 shows the situation of construction, where illegal construction and house modification skyrocketed significantly after mid-1995 and 1997, respectively.

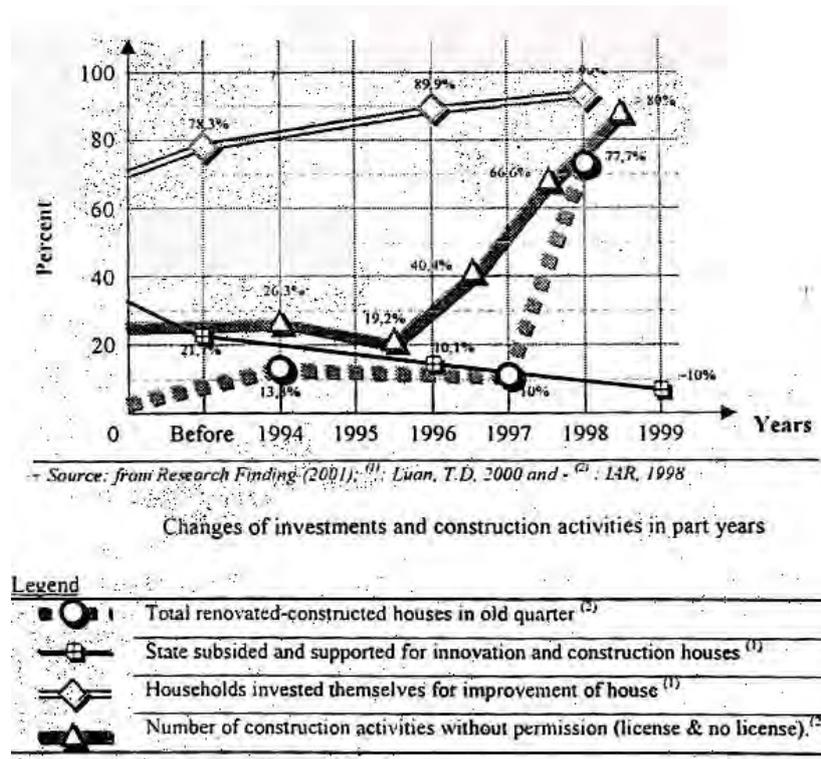


Figure 4.5. Situation of construction in the Ancient Quarter by 1999

[Source: Ngo Minh Hung, 2001]

+ Structure and architecture

The alteration in space and architecture of tube houses has been recognised since the French arrived in Hanoi and imposed certain influence¹⁶. The war period, 1945-1975, recorded more variation in terms of space. Tube houses were shared among more households as a result of highly volatile population and housing allocation policies during the centrally subsidy period. However, changes in tube houses were described as a gradual filling and appropriation of the available gaps to form a symbiotic lifestyle¹⁷. They had not really led to strong interventions on the structure of the tube

¹⁶ See the part of “French colonial exploitation (1885-1945)”.

The changes include the reparation of the former road network, unchanged morphology, replacement of cottages was by brick, solid houses. Generally speaking, in the French period “The Ancient Quarter did not experience great changes and the spirit of local landscape was not much affected” [Chu Thien, 1970].

¹⁷ This lifestyle is a result of the housing allocation policy of the State and the negotiation between those who live together in the difficult time.

One example of a “such symbiotic” life style was recorded in a plot of land located on Hang Luoc street:

“A piece of land of about 400 m² which used to be a pond was bought by a Chinese trader in early twentieth century. He built a classical-style house with a surface area of about 120 m², which was at

houses and the morphology of the street. After Renovation period, development demand along with the rapid increase and concentration of population with greater density in the parcel altered the structure, architecture and historical functions of the tube houses. It was reflected by subdivision of the available living space, making full use of space, extending space both vertically and horizontally, invading remaining space, integrating foreign architectural forms and more and more high-rise buildings as a response to population density and business needs. The Figure 4.6 illustrates the change of a plot's structure in the Ancient Quarter through historical periods. Before the Renovation, there were still gaps for accessing ways but after that, the rapid increase in density led to the gradual filling in the gaps and further subdivision of available space. The Figures 4.7 and 4.8 show a more visual picture of architectural modification of tube houses over historical periods. The tube houses lost most of their traditional features which were recorded after Renovation.

According to the survey results of To Thi Toan¹⁸ (2003) in this area, there are only few old houses left with 128 ancient houses and 1,085 old houses.

House quality: new 20.1%, degraded 63.1%, damaged 11.7%, ruined 5.1%.

Types of house: solid houses 24.2%, not very solid houses and degraded 50.4%, simple house 25.4%

the back of the land, leaving a wide range in the front area to plant trees according to Feng shui theory. This land belonged to a pagoda which was just beside. In 1920, its owner wanted to return to his country and sold the land to a Vietnamese family (previously its tenant) who evacuated to the countryside to avoid war during 1945-1952. Soldiers used the house as a residence and storage, even dug a tunnel connecting it to Dong Xuan Market. In 1954, the new regime did not recognise private property rights and its former owner was forced to share his house with three other families who joined the resistance war. Migration from rural areas to cities was accompanied by pressure on people to share their places. In the 1960s, one of these three families built a bamboo house on the front land and transformed it into a solid house afterwards. Other families extended space to add a kitchen. In the 1970s, the two families occupied the land behind the pagoda, retaining only a lane. In 1980, the front section of land (facing the high way) was taken up by a dressmaker's in the adjacent area. Another household in the adjacent building also encroached a little leaving only a small lane to the back area... As a result, after many years living with the other two families, the land of the original Vietnamese owner was scattered with changeable boundaries. Buying and selling were results of discussions between neighbours to plan the land in different ways" [Girard, Cassagnes, 2001].

¹⁸ Scientific Research "Scientific foundation for residential relocation in Ancient Quarter" conducted by Management Board of Ancient Quarter. Chairwoman: To Thi Toan, 2003.

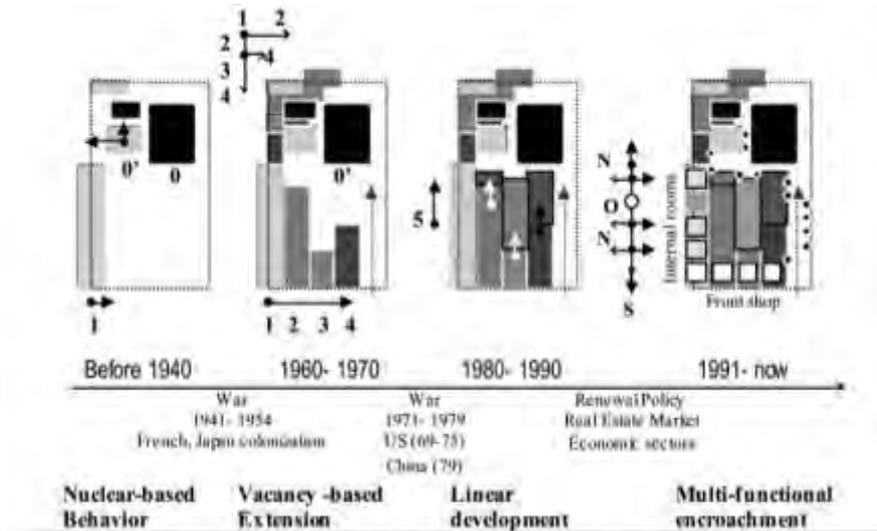


Figure 4.6. Process of increasing density on one typical parcel

[Source: Ngo Minh Hung, 2009]

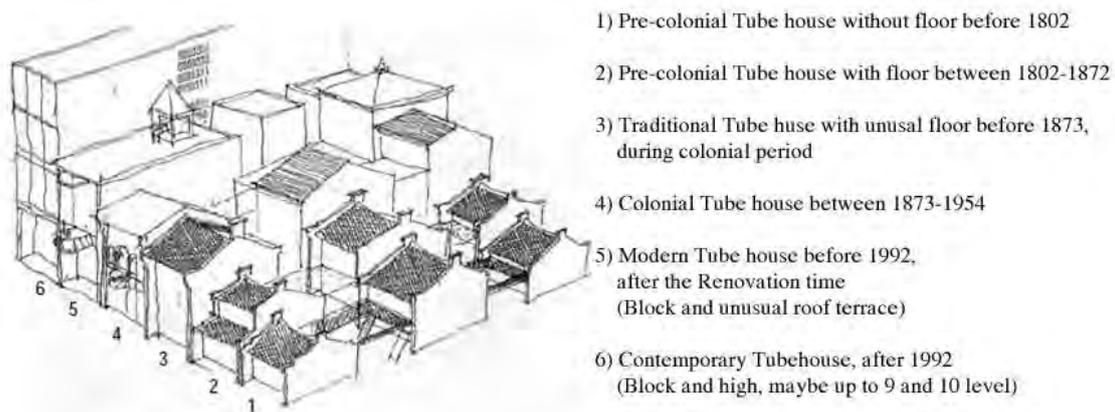


Figure 4.7. Changing process of tube houses architecture in the Ancient Quarter over some periods

[Source: Cerise, 2009]



Figure 4.8. Changes in terrace of tube houses *[Source: Papin, 2001; SIDA/SWECO, 1995]*

+ Living quality

Regarding living quality in tube houses: 20% of families do not have a kitchen, 50% of houses do not have toilets, 80% suffered a bad environment below average, i.e. a leaky tiled house, Structure of an apartment is unsuitable with current lifestyles. Normally many households (4-5 households on average) live together without any privacy in daily life. Over 50% of people have to share rooms (6 persons/1 room), 60% of households have to use artificial light and ventilation for living and trading. The space of inner yard is only about 5-15%, even less, compared to the living space. Just about 52% of streets/lanes have parking space on the pavement [To Thi Toan, 2003].

Dense buildings suggest low living quality: There are 4,341 houses in 10 sub-districts (wards) with the whole area of premises 402,579 m². An average area for a building is 92.7 m². Some wards have higher level of average area such as in Hang Ma Sub-District: 107 m²; Cua Dong Sub-District: 116 m². Wards with smaller levels include Hang Dao Sub-District: 59.5 m², Hang Gai Sub-District: 83 m².

Average land for each household: 21.4 m²/household.

Average land for one registered house number: 41.8 m².

Average land for a person 4.9 m²/person.

Average housing area for a person 9.6 m²/person.

Number of households living in the same house number: 3.52/house number (even higher in some places like Hang Buom Sub-District: 4 households/ house number, Cua Dong Sub-District: 3.9 households/ house number. Particularly, one house number contains 20 households.

Average number of people inside one house number: 15.2 persons. Some wards have higher number such as Hang Buom ward 17.2 persons, Dong Xuan ward 16.6 persons. Some wards have fewer number, i.e Hang Dao ward 13.7 persons/house number.

Average space for a household is 21.4 m² or 4.9 m²/person, or lower in some places.

When asked about satisfaction with current living conditions, only 6.2% of people feel satisfied, 64.8% feel acceptable, 14.5% are not very satisfied and 14.5% find it hard to live here [To Thi Toan, 2003]. Figure 4.9 illustrates some degradation.

In terms of people's desire about living quality here: 37.6% want to maintain the status quo without changing anything. 39.2% show their wish to upgrade on the existing basis. Only a minimal proportion of 8.2% want to expand acreage, while 6.7% would like to move to another place [To Thi Toan, 2003].

The figures above show a contradiction here when most of the people suffer living difficulties but few people want to move to another place with better conditions. Many argue that the strong appeal of a convenient location and the ability to create jobs are the main reasons that people accept difficult life to hold on to this area. This feature is also an extremely important appealing criterion to a part of current residents in the Ancient Quarter who have low living standards with no employment, limited knowledge and simple lifestyle so they are ready to accept simple living conditions.



Figure 4.9. Quality of living space in the Ancient Quarter

[Source: HAIDEP, 2005]

+ Landscape and surroundings

Table 4.2 shows that whereas two-thirds of the households of Hanoi consider the landscapes improved (improvement and “so so”) compared with 5 years earlier, one-third of households of the Ancient Quarter considers that it worsened. In addition, the ratio of satisfaction about the townscape of the Ancient Quarter residents is lower than the average of Hanoi (see Table 4.3).

Table 4.2. Assessment of the local community and Hanoi's residents about the change of 10 wards in the Ancient Quarter

[Source: HAIDEP, 2005]

	Hang Bac	Ly Thai To	Hang Buom	Dong Xuan	Hang Dao	Hang Ma	Hang Bo	Cua Dong	Hang Bong	Hang Gai	AQ	Hanoi
Worsened	17.2	10.0	34.0	31.1	39.1	41.5	25.6	54.9	25.0	42.3	34.7	21.5
So-so	4.7	0.0	10.7	13.6	15.6	18.9	18.9	8.5	5.0	12.4	12.4	14.3
Improved	78.1	90.0	55.3	55.3	45.3	39.6	55.6	36.6	70.0	45.4	52.9	64.2

Table 4.3. Level of satisfaction of the local community and Hanoi's residents about the change of 10 wards in the Ancient Quarter

[Source: HAIDEP, 2005]

	Hang Bac	Ly Thai To	Hang Buom	Dong Xuan	Hang Dao	Hang Ma	Hang Bo	Cua Dong	Hang Bong	Hang Gai	AQ	Hanoi
Not satisfied	18.8	10.0	23.5	35.9	24.2	24.5	27.0	15.5	30.0	18.8	24.0	23.8
So-so	45.3	50.0	63.7	36.9	37.1	66.0	44.9	73.2	60.0	59.4	53.1	47.0
Satisfied	35.9	40.0	12.7	27.2	38.7	9.4	28.1	11.3	10.0	21.9	22.8	29.2

Improvement, revitalisation and dynamics

The process of urbanisation also changes the Ancient Quarter in a positive perspective.

“The immediate consequence of the Renovation for the Ancient Quarter was an enormous revitalisation in both spatial and economic terms. An entrepreneurial boom in the private sector followed, mainly in retail. Already in 1988, almost every house in the central streets of the Ancient Quarter was using its frontage as a retailing outlet again [Hoang Huu Phe, Nishimura, 1990]. Traders and their families became the most important actors affecting the development of the Ancient Quarter. As no other economic branch of business reacts as quickly and dynamically to transitional processes on a national scale [Pütz, 1998]. In the early stages of the transitional phase (1987/8-1992/3), this private sector boom was initiated by local inhabitants who transformed their tube house living quarters into private retail outlets. Probably nowhere else in urban Vietnam has a higher percentage of the local population benefited so quickly from the renovation policy” [Waibel, 2004].

This neighbourhood is today one of the most attractive destinations of Hanoi thanks to the dynamic factors as follows:

+ The return of traditional architecture or the reflection of the local traditional architecture spirit are likely to be chosen by investors and owners to serve business purposes, tourism, social status expression and the owner's aesthetic in the society.

+ Walking and walkable streets with many community activities and performances are organised to promote it as an interesting place for diverse experiences. This organisation includes contemporary art, living performance art, individual and collective expression corner (Figure 4.10).

2004: The first pedestrian streets were inaugurated including Hang Dao, Hang Ngang, Hang Duong and Dong Xuan. This walking street is 680 m long, and is open from 7 p.m. until 11 p.m. on Friday, Saturday and Sunday night. It is characterised by 3,000 stalls of numerous small traders selling foods, clothes, accessories, daily goods, souvenirs and handicrafts.

2014: Six streets of Hang Buom, Ma May, Hang Giay, Luong Ngoc Quyen were turned into roads for pedestrians. These streets have been opened in an effort to allow local artisans, households, and enterprises to make better use of the old streets' tourism. Unlike Hang Dao, Hang Duong and Dong Xuan streets, peddling on the street beds of the new six walking streets is strictly forbidden. Peddlers and shop owners along these six streets can do their business on the pavements only. Houses built in the 18th and 19th centuries as well as several cultural, historical relics including Bach Ma, Quan De, Huong Tuong, Kim Ngan and Dong Lac Temples now line these streets, which are generally frequented by foreigners. Decorative lights and high pressure lights along the six streets are installed to improve security. Twelve other official lots are in use. When night comes, visitors will have chances to enjoy music, cuisine and restful moments with their friends.

+ The new functions are exploited in walking streets and heritages to create economic efficiency, usage efficiency and promote heritage value in the new context: exhibitions, temporary traditional or contemporary art ateliers/ art workshops, traditional culture living performances, touristic space.



**Figure 4.10. Cultural and architectural space in Ta Hien street
at different times**

[Sources: thanhniennews, google, blog.aseankorea, cityinsight, tuoitrenews, hanoinguesthouse]

+ The cultural-architectural-landscape space is promoted based on events or cultural practices at different times. Spaces are being promoted in order to attract community and tourists. Figure 4.10, 11, 12 describe the difference and the charm of vivid, livable and unique cultural-architectural-landscape space of three typical streets that are Ta Hien, Hang Ma, Hang Dao.

Ta Hien is often referred to as Pho Tay (Westerners' street) to its original mix of French and traditional Vietnamese houses. All of the houses were built in the early 20th century when the country was still under French colonial rule. The front facade of 10 two-storey French architectural style terraced houses with sloping tiled roofs on one side of the street and a group of Vietnamese-style houses on the other side was successfully restored to its former glory. The basic structures were intact, though they were in dilapidated condition. The innovation project (2011) involved plastering and repainting walls, balconies and windows, and a unified design was incorporated for the front doors, air-conditioning units and advertising boards. The road

surface was repaired with stone, while the drainage and night-light systems were upgraded. The VND15 billion (US\$798,000) project was the result of co-operation between Hanoi, the French city of Toulouse and the capital's Institute for Urban and Rural Architecture and Planning.

After Renovation, Ta Hien Street along with Luong Ngoc Quyen, known as “international intersections”, became attractive streets. The diversity and freedom of community’s cultural activities taking place here create a special, cosy atmosphere and stunning night views for the neighbourhood [Figure 4.10].

Hang Ma is one of the busiest shopping street both in past and present. In particular, on New Year holidays (Tet holidays), this street really becomes a street of sounds, colours, lights and all things of the Eastern spirituality [Figure 4.11].



Figure 4.11. Cultural and architectural space on Hang Ma street at different times [Sources: vietnamnet, news.zing]

Hang Dao street is located north of Sword Lake, an approximately 260 m long street, stretching from south to north; it connects to Dong Kinh Nghia Thuc square in the south. It is considered the main axis of the 36-street Quarter. Hoa Loc Thi communal house and Dong Lac temple are famous relics on this street [Figure 4.12].



Figure 4.12. Cultural and architectural space on Hang Dao street at different times [Sources: *english.cinet*; *vannghe.blogspot*¹⁹]

+ Heritage walks have been organised along touristic heritage routes to strongly promote heritages and meet the tourism demands. There are also electric tram lines [*tuyến xe điện*] connecting Sword Lake to heritages in the Ancient Quarter, and to other heritages in the Old Quarter and even to Western Lake, creating uninterrupted visit routes.

+ A new commercial environment with new motivation factors

Nowadays, there are many changes in the trading activities in the Ancient Quarter. New business forms and careers are developing such as real estate (e.g. office for renting, etc.), tours operators for tourists, office stationery, etc.

Wholesale function by individual business households has been changed because of the change in market demands and cost competitiveness-oriented trading.

+ New relationship based on new commercial, trading, livelihood environment

Social linkages rooted in trading have been lost²⁰. Apart from inter-provincial relations, international relations are more and more broadening. These relations

¹⁹ <http://english.cinet.vn/destinations/articleDetail.aspx?destinationid=2&articleid=25725>; June 2015.
<http://vanghe.blogspot.com/2015/10/nhung-thanh-pho-soi-ong-nhat-ve-em.html>; June 2015.

²⁰ After the Renovation, around 20 percent of residents had maintained livelihoods there prior to 1954, with even fewer preserving traditional ties with rural villages. Often, over time, such traders changed the commodities they traded in relation to the shifting demands of the urban population. Turning to focus on new enterprises that have emerged since 1986, it is estimated that more than seventy per cent of those people who left the State-owned sector because of reorganisation started working in the non-State sector by creating small enterprises or being employed by small business owners" [Le, Rondinelli, 1993; Turner, 2009].

especially develop in the field of tourism, high-quality garments, watches, foreign wines, handicrafts, and fine arts.

The people of the Ancient Quarter now do not share the same concerns in producing-trading activities as well as closed professional relations. Each person, within his producing and trading activities, has one's own fellow traders and respects their relations. Besides, many people of the Ancient Quarter work in State offices or companies (which do not belong to family or family line) so their relations have multiple aspects, and they are at the same time members of various social organisations.

- New cultural sites

Increasingly, there are many new attractive cultural addresses in the Ancient Quarter. Just searching on the Internet, there are many interesting and detailed recommendations from thousands of people who have ever experienced, enjoyed the unique atmosphere of this area and were much impressed by it.

These above factors not only strengthen the physical and intangible value of heritage but also have created an attractiveness for tourism, increased value of the neighbourhood which help employment and livelihood opportunities and promote investment.

Practical investigation of some local citizens and experts by in-depth interviews show that many people believe that these dynamics can be threatened if unbalanced organisation and exploitation between heritage conservation and area development demand are not taken into account.

“There are still a select few residents in the Ancient Quarter who can trace their ancestry back to the period of imperial rule and, even through the turmoil of the 20th century, have maintained some historical rural and guild ties. Today, for example, residents of Hang Bac still participate in festivals that link them to the rural village of Chau Khe, especially during Tet, the lunar new year, making return trips to the village” [Turner, 2009].

Religious buildings

Degradation (physical changes)

+ Space, structure, architecture

Located in the heart of the city, religious buildings in the Ancient Quarter are also under great pressure. “70% of relics have been severely degraded and occupied for residency or other purposes such as for kindergarten, offices, stores”²¹. The number of religious buildings that are encroached account for 36/82 (27% occupied by State agencies and the other 73% by residents.”²² Many relics were fragmented and shared between several families, even up to 20 families²³. “They nailed to the pillar, creating wooden shields, dividing into smaller living spaces. It’s unknown how many nails are hammered into pillars of Temples as they have become rough and not as smooth as the past”²⁴. Living in the relics, the households not only share living space, but also need space for such activities as cooking, cleaning and washing which pollute the relics and badly influence their holiness with dust, water, detergents, etc., and even affect the buildings’ technical quality (Figure 4.13).

+ Landscape, surrounding and new context

Residents also use the relics as places to earn their living: fresh noodles [*pho*], and even dog meat are sold just in front of the three-door relics’ gate, or only one-door gap from the Three Refuges [*Tam bảo*] (Buddha, Dharma, Sangha). Local residents take full advantage of every vacant space of the monuments for parking or for barber’s, for example. These activities turn every day: *pho* selling in the morning, parking at the lunch time, barber’s in the late afternoon and parking again in the evening. All of them turn a sacred place into a sleazy one (Figure 4.13, 4.14).

²¹ For example: Thai Cam pagoda has 4 households, Vinh tru pagoda has 6 households, Heritage housing (22 Hang Buom) is used as a kindergarten.

²² To Thi Toan, 2003.

²³ This is a historical consequence in the period from 1945 to 1975 when the flow of immigrants into the city was represented by homeless people, refugees or poor farmers from the rural region. Housing shortage led to occupy many heritage buildings for residence. (see 4.1/ From the liberation of the North in 1945 to the national reunification in 1975).

²⁴ Declaration of Temple Guardian.

According to the relocation plan phase 1, about 1,530 households living in communal houses, temples, schools or offices will be relocated into a new location. Most households here have been “parachuted” (those who moved to one place and occupied the land) since the period between 1954 and 1975²⁵. The statistics of Hanoi People's Committee in 2003 show that up to 73% ones were encroached by residents [To Thi Toan, 2003]. These numbers are enough to state the great pressure that religious building here are suffering. Local citizen’s misappropriation and infringement of relics interferes with spiritual activities. On the one hand, it “hinders” the residents’ desire to access the sites. On the other hand, it “isolates” the relics so deeply that even those who live in the Ancient Quarter do not know about their existence.



Figure 4.13. The change of the surrounding context of the religious heritages (physical and living space) [Source: anninhthudo²⁶]

1. Gate of Co Vu Pagoda on Hang Gai street is turned into a clothes store
2. Trang Lau Temple at 77 Nguyen Huu Huan street became a café
3. Selling soft drinks and soya bean curd in front of Trung Yen shrine
4. Quan Chua (one of the four most sacred temple in Thang Long royal city) is being encroached by surrounding markets and shops

²⁵ <http://batdongsan.vietnamnet.vn/fms/doi-song-do-thi/94515/dut-ao--pho-kho-.html>; June 2015.

²⁶ <http://www.anninhthudo.vn/phong-su/nuoc-mat-den-chua-giua-long-pho-co-ha-thanh/539982.antd;> March 2014.

5. Façade of Bao Tang pagoda is taken for a parking lot even though there's a lane to park vehicles nearby
6. The 1000-year-old Bach Ma temple (at 76 Hang Buom street), which is one of the four Quarters of Thang Long Royal City, now became a gathering spot for street vendors.



Figure 4.14. Encroachments on some temples: An unnamed temple on Ba Trieu street, Temple Vong Tien and Thien Tien on Hang Bong street and Temple Hoa Than²⁷ on Hang Dieu street [Photos: Dao Thi Nhu, 2016]

+ Some examples of the community's encroachment on relics

Cau Dong pagoda (Hang Duong street): Eight families coming from villages lived there since 1960. After it was recognised as a cultural relic in 1989, five of them were forced to move in early 1995. Currently three left families are still living in the main building's lobby.

Vinh Tru pagoda (Hang Luoc street): It was recognised as a cultural heritage but is being currently occupied by four families. Its walking lane is used for daily activities, leaving bad living conditions at its back. An unhygienic toilet is located on the right in

²⁷ Thien Tien Temple (120C Hang Bong) formerly had a very large courtyard which is now used as a cultural house by People's Committees of Hang Bong Ward. Limited worshipping space is separated from the cultural house by only a red backdrop.

Hoa Than Temple (30 Hang Dieu) is an extremely important monument and a spiritual symbol of Hanoi with former area of 460 m². According to legends, it had a pretty big bell which rang whenever there was a fire to pray for god's help and to warn people. This area now becomes a meeting place, which is very difficult to realise as it is hidden inside a narrow alley.

the middle of the walking lane. On viewing from above, the land of the pagoda has been altered and it would be hard to fully restore it.

Kim Ngan communal house²⁸ (Hang Bac street): Its old door is used as police headquarters while the door on the right is made into a walking lane inside. The communal house is surrounded by residential areas so it serves as a place for washing, drying clothes or water-related activities. Refugees began living here since 1960. Some got richer, built houses and opened karaoke shops. Buildings were added inside the main building of the communal house (Figure 4.15).

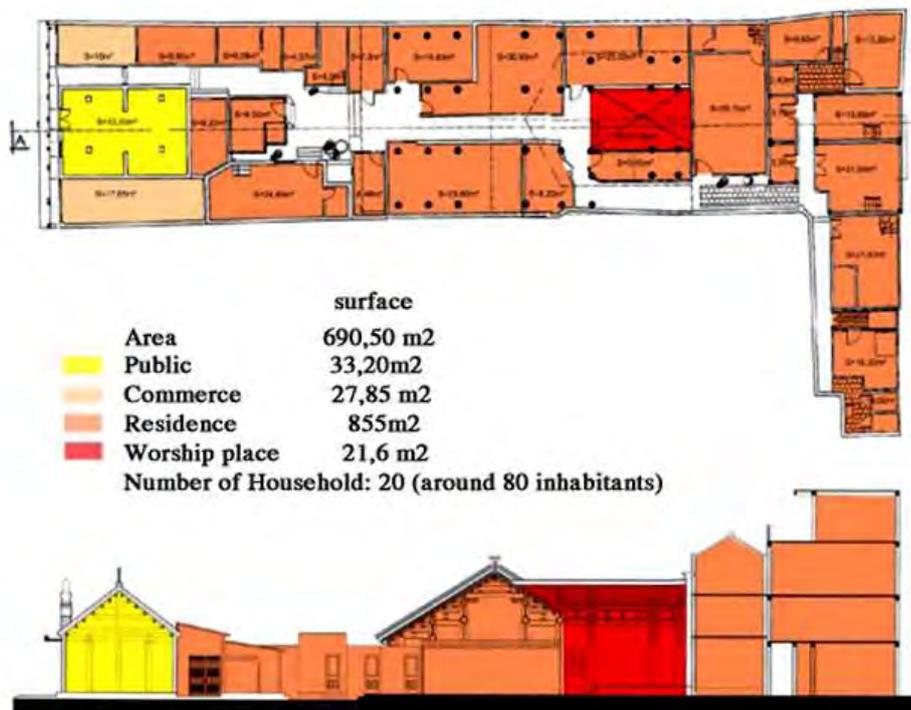


Figure 4.15. Worshipping space is occupied in Kim Ngan Communal House, Hang Bac street [Source: ASIA URBS programme, 2006]

²⁸ Kim Ngan communal house is a heritage among the earliest in the Ancient Quarter. According to geographical documents, Kim Ngan communal house covered a 574 m², worshipping the ancestors in Chinese legends-Hien Vien emperor. In the past, this communal house was restored many times by several rich large families from the neighbourhood.



Figure 4.16. The change of cultural-architectural-landscape space of Kim Ngan Temple at different times

[Sources: mytour, hanoimoi, ambaochi²⁹]

1. Landscape and architectural space of the Temple (physical value)
2. Especially attractive cultural architectural space of the temple as a cultural event was held (physical + intangible value)
3. Cultural architectural space of the temple is formed when cultural practices/events are held (physical + intangible value).

Improvement or new emerging value and dynamic

Like the tube houses, street religious heritages are now being exploited under different angles, creating a flexibility in the function which not only impacts the change of community's perception of the value of these heritages in the new context, but also creates dynamic for heritage in terms of adaptability, development and even self-sufficiency. Many heritage spaces were used as a backdrop for contemporary activities of the community, such as art galleries, performing arts, experience cultural activities... Whereas, other buildings are planned as a “landmark” in the city to create a

²⁹ <http://mytour.vn/location/2749-dinh-kim-ngan.html>; May 2014.

<http://hanoimoi.com.vn/Tin-tuc/Du-lich/819435/dinh-kim-ngan-va-cau-chuyen-nhung-nguoi-tho-kim-hoan-pho-co-ha-thanh>; December 2015.

<http://anhbaochi.org/ha-noi-khai-mac-le-hoi-nghe-kim-hoan-2013-tai-dinh-kim-ngan>; 25 July 2016.

new attractive momentum for the neighbourhood, attracting tourists, creating livelihoods for the local community. Figure 4.16 describes cultural-architectural-landscape space organisation at different times in Kim Ngan Temple (Hang Bac street) which create not only original, traditional, heritage-like atmosphere but also contemporary atmosphere, and Figure 4.17 describes the flexibility in the space exploration for the new function in Kim Ngan Temple also.



Figure 4.17. New community activities are held in Kim Ngan Temple
[Source: nguoiduatin, ashui, hanoimoi, langvietonline, netnews³⁰]

³⁰ Traditional Mid-Autumn Festival, September 2014:

4.3.2. *Old Quarter*

After Renovation, this area is the ideal place for headquarters and offices of foreign investors, representative offices and embassies. It included two areas: one for the French with high standing villas and the other for Vietnamese with simpler villa-style housing plots. Both areas changed in architecture and space after Liberation due to multi-ownership and State's housing distribution policy³¹. However, since the Renovation period, changes occurred more powerfully.

Villas and urban landscape space

Degradation (Physical changes)

+ The number of villas

There is no similarity in data from different agencies, which illustrates limitation of local management. However, statistics show significant changes in the number of villas and their degradation.

According to Hanoi Department of Natural Resources-Environment, there were around 2,000 villas of French and European styles in the late 1980s and early 1990s. But after 18 years, by 2008, the number of villas fell by more than half, just less than 1,000.

<http://www.nguoiduatin.vn/ghe-tham-khong-gian-trung-thu-dam-chat-truyen-thong-o-ha-noi-a147426>; September 2014.

Exhibition of Hoang Dao Kinh (art painting):

<http://ashui.com/mag/tintuc-sukien/sukien/9524-trien-lam-tranh-bong-xua-va-sac-hoa-cua-giao-su-hoang-dao-kinh-tai-ha-noi>; November 2013.

Ca Tru performance:

<http://hanoimoi.com.vn/Tin-tuc/Du-lich/819435/dinh-kim-ngan-va-cau-chuyen-nhung-nguoi-tho-kim-hoan-pho-co-ha-thanh>; December 2015.

Cultural event on "Jewelry through artisans' hands":

<http://www.langvietonline.vn/Lang-Pho/128422/Nghe-thu-cong-truyen-thong-tu-Hai-Duong-den-Thang-Long-%E2%80%93-Ha-Noi.html>; May 2013.

Exhibition about the moment of power transfer in 1954:

<http://netnews.vn/Thoi-khac-chuyen-giao-quyen-luc-o-Ha-Noi-1954-qua-anh-xa-hoi-1-16-521336.html>; December 2014.

³¹ After the liberation of the capital in 1954, most of the former villa owners returned to France or moved to the South of Vietnam. Senior officers, writers and artists, those who contributed to the revolution and are back from war zone or southern officials having moved to the North lived and worked in these abandoned villas. Some possessed separate villas while others shared with different households using the same kitchen, yard or toilet. Vietnamese different living styles entered in conflict with French-style carefully designed villas, affecting these villas' standards.

Meanwhile, the Hanoi Department of Construction reported more than 1,500 villas, 80% of which were encroached and deformed. 15% kept their intact form, primarily under the management of State-owned agencies or individuals and the remaining 5% were completely smashed. However, many experts say those figures do not accurately reflect the degradation of villas. Some of the villas that have been destroyed were not yet included in the report, or some valuable villas have also been evaluated as deformed.

+ Ownership

In terms of ownership, according to VOV 2013 Hanoi had globally 1,586 villas, including 562 private-owned villas and 1,024 State-owned villas [vovtv]³². The number of villas with 1 or 2 households accounted for only 5% of the total number of residential villas, those with 5-10 households for over 50% and those with 10-15 households 45%. Most specially, some villas had up to 30-50 households living together [data from the Ministry of Construction]³³. As the result, architectural appearance of buildings, especially of the villas, has been changed quickly by people's "shared" activities and "demand of spatial expansion". A large part of them coming from rural classes have no experience to design modern homes; Figure 4.18, 4.19 show the villa at Chan Cam street where 11 households are sharing living space and also space for livelihood.

On 22 September 2015, a valuable villa at 107 Tran Hung Dao³⁴ has collapsed due to deterioration. This serious event affected 16 households with 60 inhabitants living here. Two people were killed and 7 were wounded.

³² <http://vovtv.vov.vn/van-hoa-giao-duc/ha-noi-biet-thu-phap-co-van-dang-cho-duoc-bao-ton-c49-7028.aspx>; December 2013 (video).

³³ <http://www.cuongthinhatland.vn/KhachHang/TinTuc/print.aspx?id=2012090061>; May 2015.

³⁴ This was a building built during French colonial times with an area of about 300 m² on a ground of 1,000 m². This villa was classified as valuable relics and is managed by the Regulation on villa management and use built before 1954.

+ Living quality

Multi-ownership situation at the villas seriously affects the quality of local community life. Figure 4.18 describes the quality of living in a villa at Chan Cam street.

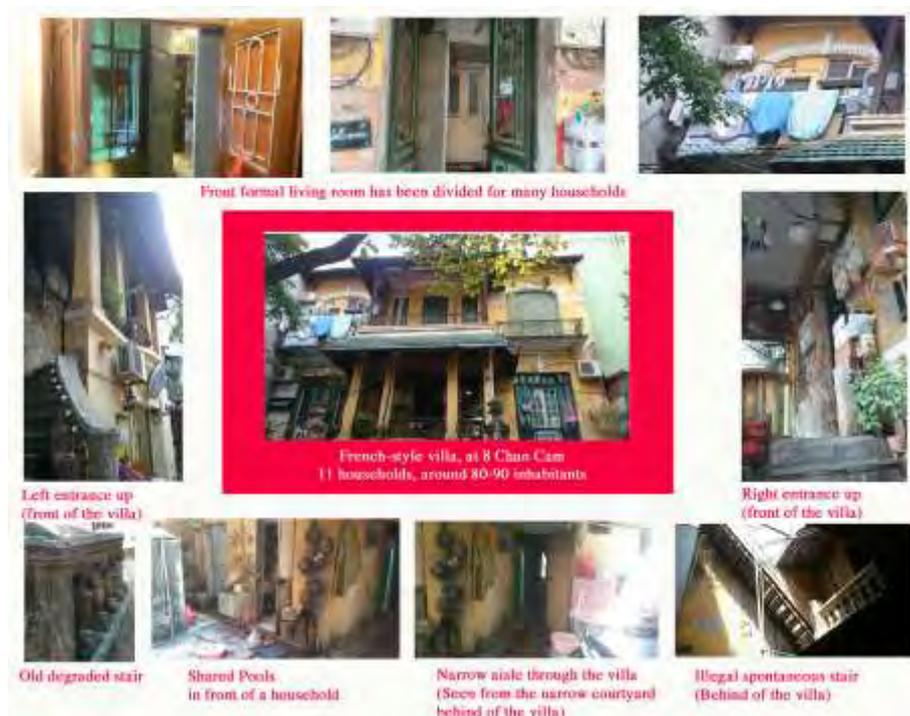


Figure 4.18. Degraded villa at Chan Cam street [Photos: Dao Thi Nhu, 2016]



Figure 4.19. Livelihood ways in the villa, Chan Cam street

[Photos: Dao Thi Nhu, 2016]

+ Morphology, landscape and surrounding

The Old Quarter originally was formed of three types of spatial structure: one for residential areas with detached houses, another for functional composite structures (network of plots with interspersing houses surrounded with gardens, offices), the other one for large plots or even the entire street block (military areas, hospitals). The process of urbanisation deformed these structures in two directions: Splitting plots (by division into many households) and merging plots to reach more areas (for projects of real estate, hotel, office, Hanoi tower) [IMV, 2009]. This change has affected the urban landscape and seriously disrupted the former spatial structure of the Old Quarter (Appendix 4.1a,b; 4.2a,b).

There are three types of French-style villas: one is used as the headquarters of the agencies or embassies, another is turned into living space of senior leaders. The others are self-managed by residents but have undergone so much changes.

Increasing width is shown by new expansion in the facade, in front of or at the back of houses. In blocks of street where located main building complex, building density reaches 40% while it is 80-90% in blocks of traditional houses.

Villas located inside the garden, therefore, are gradually replaced with the emergence of more isolated houses or attached houses in the garden.

Increasing height: Previously the average height in the Old Quarter was equivalent to two floors (about 7-8 m). Now many towers reaching 60-80 m, such as Melia Tower or Hanoi Tower, appear. It breaks the area's conventional urban landscape space (Figure 4.20). This change has lost an image of the urban based on theory of modern garden city (Figure 4.21).



Figure 4.20. More and more high-rise buildings in Old Quarter
[Source: IMV, 2009]

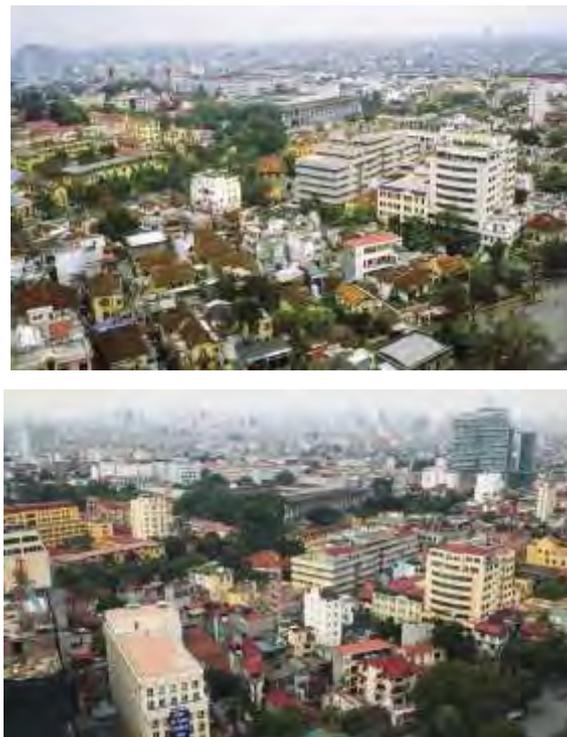


Figure 4.21. Landscape change in the Old Quarter in 1998 and 2014
[Source: Waibel, 2015]

Improvement, revitalisation and dynamic

The Old Quarter is now known as a CBD (Central Business District) of the City as it concentrates many shops (restaurants, coffee, fashion stores...) and commercial business offices. The attraction and dynamic of this area has the following aspects:

- + Many villas are increasingly being restored, recovered, revitalised.
- + The system of urban infrastructure and urban landscape is interesting to be preserved under the strategy of promoting city's identity.



Uu Dam restaurant (modern style design) (above)
and Ba Hien restaurant (old style) (below)

Figure 4.22. New function of French-style villas [Photos: Dao Thi Nhu, 2016]



Figure 4.23. Change of a French-style villa for new functions
[Source: Waibel, 2015]

+ Many villas are made used and applied new functions such as restaurants, hotels, clothing stores, beauty salons, exhibition space for contemporary arts or traditional ones, etc.; they create special dynamic for this commercial area. Also recently, many new emerging combined functions are operated such as restaurant function combined with coffee shop, or art workshops and community sharing place... (Figures 4.22 and 4.23).

+ Villas used as headquarters, embassies are continually conserved and have been contributing to the urban landscape.

+ New dynamic and new factors

It shows a shift from living function to a mixed one combining living-service-trade. Table 4.4a illustrates the various transformations of functions and the dominance of commercial, administrative and service functions in this neighbourhood after Renovation period. Table 4.4.b shows that nearly 90% of the transformations involving a change of function were those in which the residential function was replaced by commercial, service and administrative functions.

The dynamic community in this area is composed by individual tenants, owners (there is only one), tenants and undersigned occupants (sub-tenants) or agencies, including companies, international organisations, and government's departments³⁵ (Table 4.5).

**Table 4.4a: Functions of buildings before and after transformation
in the Old Quarter** [Source: Parenteau et al., 1995]

Functions	Before	After
Residential	63.3	16.5
Commercial	20.3	39.2
Service	0.0	13.9
Administrative	16.4	29.1
Industrial	0.0	1.3
Total	100.0	100.0

³⁵ The individual tenants are those who rent and occupy the building while the owners own and occupy the premises. The undersigned occupants rarely obtain usage rights. We feel these are in fact sub-tenants, a term not commonly used in Vietnam. These sub-tenants rent from the agencies, themselves possessing tenant status, that transform the buildings and sub-let them to individuals or groups). There are different types of agencies, including public institutions and private companies acting on their own behalf (international agencies, private companies) or for other national or international real estate agencies [Parenteau et al, 1995].

Table 4.4b. Changes in function (%)

[Source: Parenteau et al., 1995]

Commercial	37.9%
Service	27.0%
Administrative	35.1%

Table 4.5. Resident status after transformation (%)

[Source: Parenteau et al., 1995]

Resident status	%
Individual tenants	33.3
Owners	1.2
Undersigned occupants	16.0
Agencies	49.5
Total	100.0

Public and Religious buildings

Degradation (Physical change)

There are not many traditionally religious buildings in this area as most of them have been removed or changed after the French had re-planned the area to build the Old Quarter (for example: Bao Thien pagoda was demolished to build the cathedral). Only a few left such as a cluster of heritages in Vu Thach pagoda in Ba Trieu street. Like other religious buildings in the city centre, this cluster was shrunk in the process of urbanisation (Figure 4.24 shows the map of this heritage cluster, surrounded by the residential houses).

The religious buildings (Western religious buildings) in this area were primarily built by the French to serve their spiritual needs during the process of colonisation. These buildings are well preserved and suffer little change after Renovation period.

Improvement or newly emerging and dynamic values

Today, Western religious buildings not only serve the functions related to beliefs and religion, but also emerge as *landmarks* in urban space. Their beautiful and unique architecture and favourable position enable them to have good landscape and to be an open urban space that attracts communities. Grand cathedral is an indispensable cultural and tourist destination when it comes to Hanoi heritage sites. It is a community point in different times.

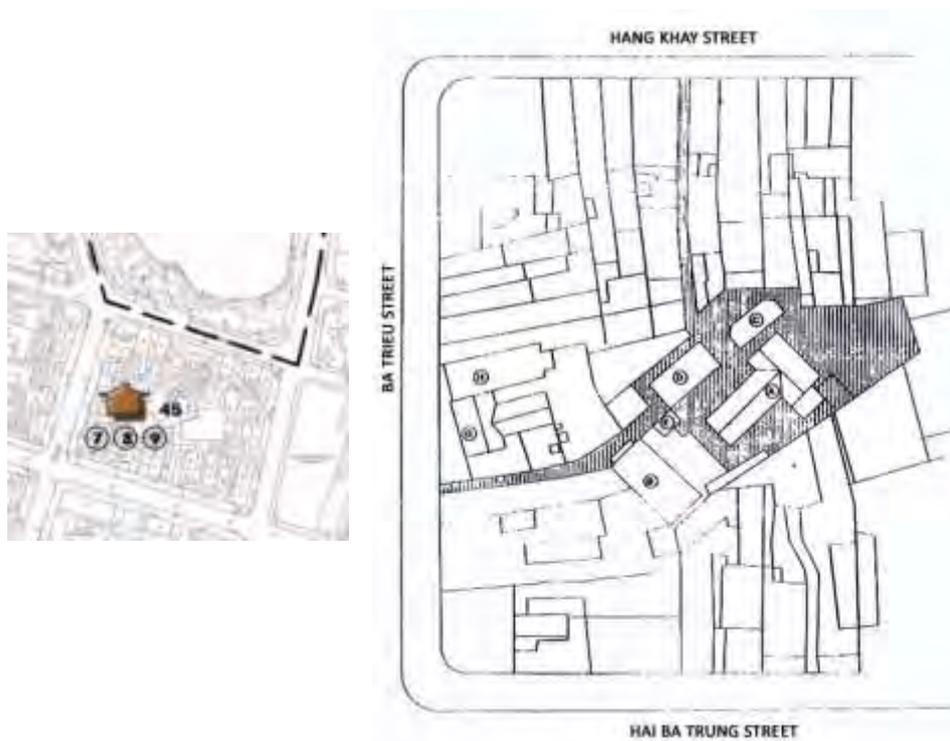


Figure 4.24. Map of Vu Thach pagoda

[Source: IMV, 2009; Department of Heritage Management]

4.3.3. Urbanised villages

The process of urbanisation has helped traditional villages to be gradually integrated into the urban space. The value of the former village land therefore increased, stimulating investment and construction activities to provide shelters for city immigrants. Thus, the essential village characteristics are progressively lost.

Degradation (Physical changes)

Some changes are visible: larger buildings, more high-rise buildings and disappearance of low buildings with traditional space, greenery and open space. However, some traditional characteristics still remain. Community space is still maintained thanks to the existence of temples, pagodas or communal houses... Fences and bamboo ramparts as boundary between villages no longer exist, except for the gates as a symbolic boundary. Important elements remain, illustrating the existence of the village and they somehow convey spiritual meaning for villagers [Cerise, 2009]. It can be said that villages still continue to exist even when they are integrated into the city and cannot keep their borders. If viewing from 4 criteria³⁶ to define a traditional village under Le and Nguyen Dynasties, only the first criterion (agricultural and natural space) is violated whereas the remaining three still remain in the urban space. The village sustainability may be diminished if there is no communal house – a community space, thanks to which festivals and spiritual activities are preserved and therefore keep the villages' social structure [Tran Nhat Kien, 2010].

+ Morphology

The change of village morphology is shown in figure 4.25. It can be seen that the new road networks include peripheral red lines (circle zone), showing perpendicular blocks as in the city but without any pavement; they have changed the former morphology which is characterised by fishbone like shape and forming complex streets (black lines).

³⁶ Four criteria of a traditional village [Phan Huy Le, 2006]:

- 1) The space of a village consists of a residential area, agricultural land and an area of natural resources (such as a river, a mountain...);
- 2) Village residents belong to a community bound together by kinship (blood ties), distance, work, religious beliefs and cultural practices;
- 3) Each village has a Communal house to worship tutelary gods, a Temple to worship Buddha and for village traditional festivals;
- 4) Each village is led by a responsible management board, including older and knowledgeable people, a State official and a village head.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

Figure 4.26 shows more details of the process of formation of a new lane and street system. Plots are subdivided to create many new places, so the traffic network is formed with alleys.

Gradual disappearance of water surface and natural systems is seen in figure 4.27 - the case of the Trieu Khuc village, Thanh Xuan district.

Architecture, structure and landscape of traditional houses are changed in figure 4.28 - Case of farmer house and dignitary house

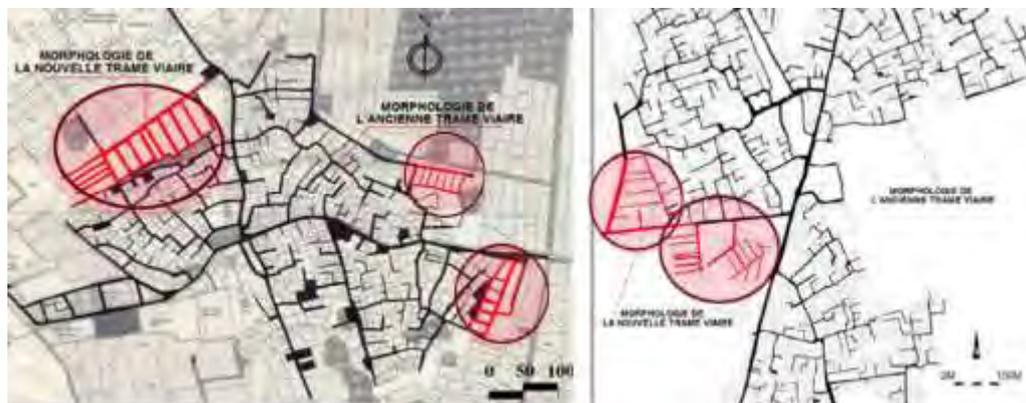


Figure 4.25. Morphological transformation of village structures during the urbanisation process [Source: Tran Nhat Kien, 2010]

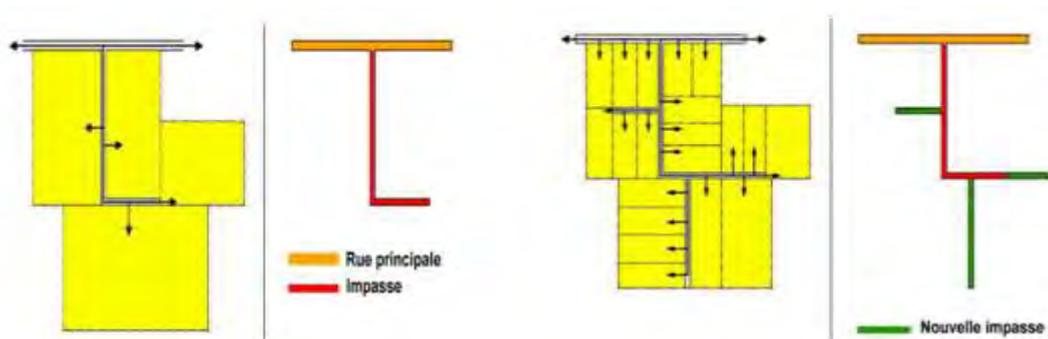


Figure 4.26. Forms of new streets corresponding to land division in urbanised villages [Source: Tran Nhat Kien, 2010]

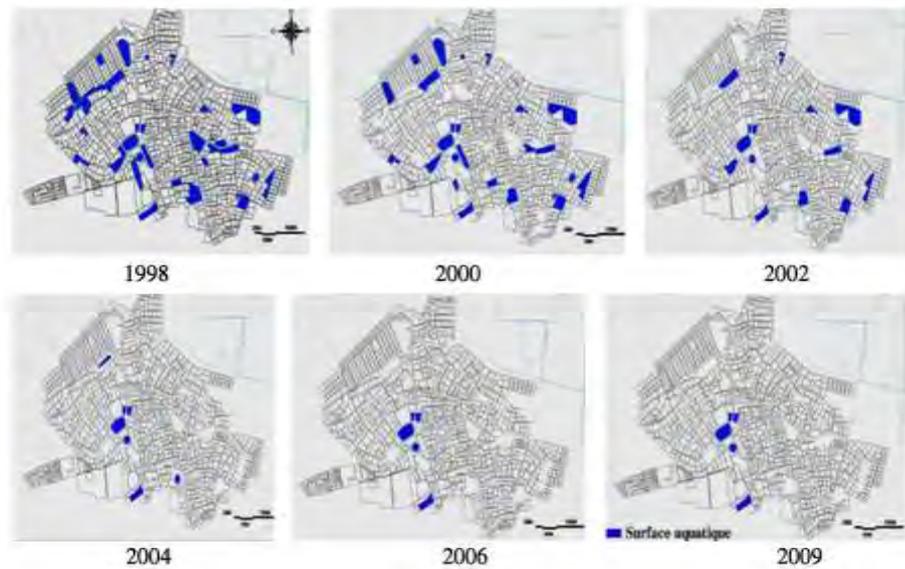


Figure 4.27. Disappearance of water space in an urbanised village
[Source: Tran Nhat Kien, 2010]



**Figure 4.28. Change of a traditional house: house of a farmer (left),
 house of a dignitary (right) [Source: Tran Nhat Kien, 2010]**

+ Space restriction of communal houses and pagodas

Narrowing space of communal houses and pagodas during urbanisation derives from many reasons (such as war, community's awareness³⁷, social-economical context) and also previous loose management at the beginning of the Renovation policy.

Many villagers also narrated about this:

“In the past, the village communal house was very large. There was a pond in front of it. When I was young, I was so tired when swimming from one side to the other. But it no longer exists” [Mr. Kim, 42 years old, who monitors the Communal house in Sai village, Tay Ho District].

“Previously, the village communal house was very wide with lots of land for farming. You could even see the highway far away while sitting inside communal House. Now ponds and yards all disappeared. Land is gradually encroached and cannot be reclaimed. The village communal house has also degraded. Therefore, there is no space to organise festivals there compared to the old days” [Mr. Cu, 80 years old, who monitors Dai communal house in Bach Mai Street, Hai Ba Trung District].

“In the past, every village had a Pagoda and a communal house which were really large with ponds and open space for farming. At that time, they were communal possessions. But when war broke out, they were monitored by the government to provide accommodation for revolutionary soldiers. The land of pagodas and communal houses was also requisitioned by cooperatives. Ravaged after wars, pagodas and communal houses were neglected when peace came back as people were more concerned about national reconstruction and more interested in household economic development. It was also easy to get land from pagodas and communal houses which many State agencies and enterprises used to provide accommodation or working areas for their workers. Local authorities did not tighten their management, so they easily sold land to residents. Until the Renovation period when accommodation demand became more urgent, many agencies that had previously got land from pagodas and Communal houses now sold land to residents, making free land gradually shrink” [Mr. Thanh, chief of Managing Board of the pagoda of Vong Thi village, Tay Ho District].

³⁷ It is the period when Chinese cultural revolution affected many countries in the region, including Vietnam. The cultural values of feudal society were underestimated by contemporary thoughts as backward, dogmatic, remnants of time when people had been oppressed. Thus, pagoda, temples and shrines were mostly eliminated.

“This pagoda was previously very large, but now it only remains this little land. All households around here have been encroaching the land of pagoda. It’s really hard to reclaim land to restore the pagoda now. Initially, they only borrowed land of pagodas but then they had children and did not know where to go. There is also no money to compensate them” [Chief of monks in Uc Nien pagoda, Tay Ho District].

“Lien Phai pagoda is newly renovated thanks to Buddhists contribution, but also because we can reclaim land taken by many families before” [A Buddhist in Lien Phai pagoda, Hai Ba Trung District].

“At first, people occupied a little space next to pagoda and communal House, then they occupied gardens and ponds, afterwards they expanded to wider space. They did it initially just by building a temporary fence, then by building temporary houses and gradually built solidified houses and finally it turned into official invasion” [Ms. Thanh, Vong Thi village, Tay ho District].

Later, when urbanisation became stronger and more rapid, many buildings that belonged to a village now lie inside urban areas. They are more vulnerable to be invaded by urban life around. In crowded places where land is precious, there are both formal and informal commercial activities. People publicly use space around heritage sites for informal commercial activities, like selling noodles, selling tea or other small goods on the pavement, etc (as that in many cases it is their only way of earning a living). These types of business come with series of other activities such as cooking, washing place, littering, parking, etc., affecting not only façades but also the spiritual calmness and sacredness of the relics. In this context, Authorities themselves understand that pushing uncompromising sanctions will disrupt people’s lives and livelihoods, and social grievances are bound to follow.

In addition, relics of spiritual beliefs may be under much development pressures in other forms. They are altered by the misuse and misappropriation of surrounding residents. According to Professor Hoang Dao Kinh, increasing the number of high-rise buildings is more harmful to the buildings than time, wars, or even human

encroachment because it affects space, scale-size and thereby changes the exact feeling about the building³⁸ (Figure 4.29).



Figure 4.29. Van Ho pagoda in urbanisation context

[Source: *phattuvietnam.net*³⁹]

Improvement or new emerging value and dynamic

In the urbanisation context, many village heritages were beyond the scope of the former village's administrative boundary to become the common heritage of the city and interesting visit points such as Phu Tay Ho pagoda, Lien Phai pagoda, Kim Lien pagoda, Phuc Khanh communal house... The festival of these village heritages also became special cultural practices of the citizens.

Sai Pagoda, along with a system of *village* heritages⁴⁰ surrounding West Lake, became *street* heritage⁴¹ as a new lakeside road was opened (on beginning 2000s). Accordingly, they are not only contributing to the city's landscape, identifying the local's identity but also are creating a very new attractive tourist destination of the city (Figure 4.30).

³⁸ “Pagodas and communal houses often have modest scales that harmonise with man so they should be perceived in a harmonious and intimate/friendly environment... Skyscrapers have made space of pagodas and communal houses more cramped, even break their spatial structure” [Hoang Dao Kinh, 2002].

³⁹ <http://www.phattuvietnam.net/blogchua.html>; October 2012.

⁴⁰ Heritages belonging to villages before urbanisation.

⁴¹ Heritages that belonged to villages are now located in urban space, adjacent to crowded main roads, directly contributing to urban activities.



Figure 4.30. Sai pagoda in the new context
[Photo: Dao Thi Nhu, 2016]

4.3.4. Other spaces

With the rapid and strong urbanisation, both in terms of outwards and upwards expansion, other areas in the inner city were also impacted.

Most of the *Khu tap the*⁴² which no longer meet the growing demand for a new modern quality accommodation have been rapidly changed, degraded by the people in parallel with the deterioration by the time. The ground floor facing the street is used for commercial activities. While many households have encroached the common yard or common space for expanding stores, others have occupied the back yard or back common space for more living space.

The urban water bodies have seriously declined. While many lakes were filled gradually, the remaining ones are not managed well to make balance between development and protection demand. Due to the advantage of landscape, most of the lake is encroached and used for wrong purposes. Thus, the lake-side road is not only a place for walking but also for pavement business. Sword Lake area in the city centre is gradually threatened by high-rise buildings whereas many future development projects with high-rise buildings near West Lake are believed to adversely affect the landscape of heritage works.

⁴² Khu tap the: see chapter 2/2.2.5.

The public heritages are mainly State-controlled and allocated to State agencies so that they are not affected much by the process of urbanisation. However, the limitation of the community's access creates the gap between these heritages and community's life and is not in favour of a public function.

4.4. Summary

Urbanisation (after 1986) in Hanoi is essentially regulated by the market economy with big issues: densification, gentrification, privatisation and commercialisation... They altogether have caused many problems to the city's heritages. Figure 4.31 depicts the effects of urbanisation on heritages: lack of connectivity in terms of form and functions in urban space; the degradation of both physical value and abstract value; the change of community awareness on heritage values.

The change of heritage values (heritage message) is reflected not only in the physical degradation of architecture, structure, materials, decoration and space but also in the declining values of accompanied elements such as urban culture, traditional crafts, cohesion community and urban space: Landmarks in urban areas (mounds, hills, water surface) are replaced; High-rise buildings in the city core lose their compatible scale; traditional morphology is even destroyed; The process of pavement encroachment is developing as people carry out all life activities on the pavement to make full use of public space, therefore changing cultural landscape; A new lifestyle of “chasing for market-value profits” results in chaotic atmosphere within heritage area around Ancient Quarter which used to be considered as a symbol of “elegance”, etc. Particularly, the loss of heritage value leads to the loss of opportunities for tourism, culture and urban identity. Livelihood opportunities for some parts of the community thereby disappear.

However, a few new positive elements appear that can be seen as complementary for heritage values in the context of urbanisation. They are new or renovated cultural sites

or landscape, becoming key points or architectural and cultural landmarks (e.g. walking street, renovated square, specific functional buildings, landscape around Red river, Ba Vi-West Lake landscape axis...). New experiences in heritages are being formed. In other words, heritages are playing new roles in the city. They support for community interaction and social connectivity through modern activities such as serving as space for cafés and cultural exhibition, art performance or walking (which replace traditional functions). New community attachment factors also turn up. For example, walking streets around Hoan Kiem Lake are now attracting a large number of people at weekends with various interesting community activities. Meanwhile, some streets in the Ancient Quarter, which flexibly become walking streets at weekends, turn out to be city's special cultural points, creating cosy and friendly atmosphere. New heritage structures, including adaptive heritage architectures, are shaped by the creative transformation of the community, contributing to the new urban lifestyle. Figure 4.32 summarises all negative and positive changes of heritage message under urbanisation.

Ultimately, these changes are caused by uncontrollable objective factors (such as time, war, political factors, etc.) but also mainly by humans who intervened on heritages with market rules to satisfy their own interests.

The following issues should be solved in the next chapters:

- Identifying community groups who impact on UAH in negative and positive ways;
- Identifying dynamics of heritage in the development context of urban space, socioeconomic-cultural space of community's life;
- Solutions to UAH's issues to conserve both tangible and associated values.

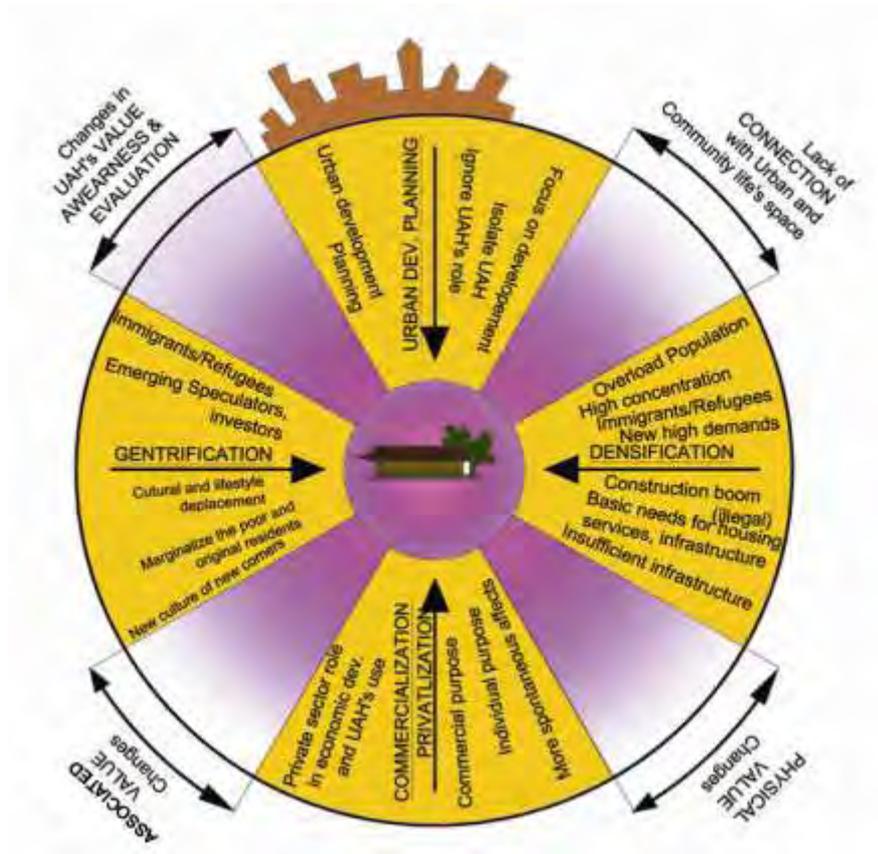


Figure 4.31. Effects of urbanisation on Urban Architectural Heritage

[Source: The author]

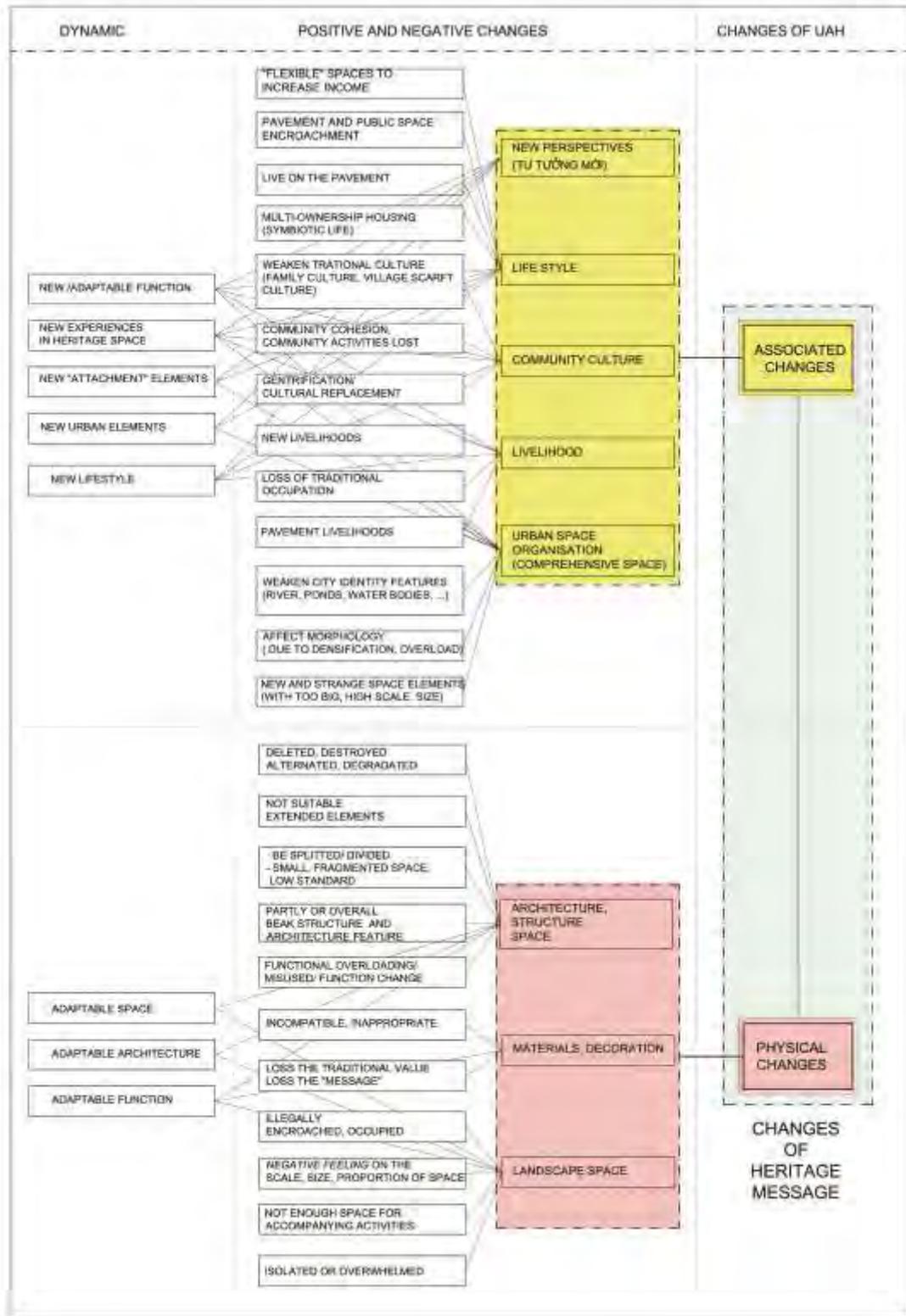


Figure 4.32. Changes of physical and associated objects of Urban Architectural Heritage under urbanisation [Source: The author]

Chapter 5: Community participation, the shaping factors and the role of community groups

A specific survey has been implemented to directly get the opinion of the community about its participation to the heritage preservation.

5.1. Field survey - methodology

5.1.1. Qualitative survey

Aims:

- Learn the community's awareness on the heritages and factors that make it interested and motivated to participate in heritage preservation.
- Recapitulate motivating factors which serve as recommendations for quantitative survey.

Respondents: managers, professors, communities living in the areas of the monuments and those being present at the heritage sites.

Questions:

For those being present at the heritage sites:

- What do you think about the heritage's role in the urbanisation context?
- How often do you visit the heritage? Which kinds of heritage are you interested in?

Why?

- Have you ever participated in heritage protection? If yes, how?
- How do you feel about the changes of the heritage?

For local community:

- What do you think about the heritage's role in the urbanisation context?
- Are you aware of the heritages in your neighbourhood?

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- Is there any problem arising with the heritages nearby? Encroached? Occupied? Disputed? etc.,

For those who use/own/manage heritages:

- What do you think about the heritage's role in the urbanisation context?
- Has the heritage that you use/own/manage been restored or recovered or protected?

What resources did you use?

- Do you encounter any difficulty in creating the heritage resources?
- Do communities often visit the heritage? What are their purposes?
- Are there any activities around the heritage to attract the community?

For administrative authorities:

- What do you think about the heritage's role in the urbanisation context?
- What characterises your locality concerning heritage? Are people willing to participate in heritage preservation? Which way do they participate, by individuals or organisations?
- Does the authority's management make it difficult or convenient for people to participate in preservation of valuable heritages?

For key people in the heritage area:

- What do you think about the heritage's role in the urbanisation context?
- Are there any heritages in your area? How many are they?
- How do you think about your community? Are people always inclined to participate in heritage preservation? Do they meet any difficulties?
- What are outstanding features of your community? Do they affect the heritages and community involvement in heritage preservation?
- How do people participate?

For experts:

- What do you think about the heritage's role in the urbanisation context?
- Which are the problems in heritage preservation?

- According to your opinion, which are the problems to be solved in heritage preservation today?

5.1.2. Quantitative survey

Aims:

- To learn and verify some conclusions of the qualitative survey.
- To supplement some factors affecting community's awareness and their motivations.
- Testify and quantify some elements of community motivation in areas with different urbanised features (The Ancient Quarter and one urbanised village near West Lake (Vong Thi village)).

Survey subjects (heritages samples):

- The selected heritage sites must be accessible to other types of heritage and other urban functions, located in the typical urbanised areas of the city. This will help:
 - + Surveyors to access to diverse communities, even restricted to a certain group, thus making the results more universal.
 - + Respondents to find it easier and more convenient to assess heritage values in the context of urban development, and in their community life.

If conducting a survey for each single heritage or in some isolated/separated heritage sites, we will have access to a certain group of audiences. It would decrease the representativeness of the community, and more importantly, the survey context would be isolated from the context of urban development and community's living space, which is likely to influence respondents' objective and general assessment in the urbanisation context.

Therefore, selected sites include the heritages-landscape around Sword Lake and West Lake, two typical areas for city urbanisation. Whereas Sword Lake is located in the core of the historical urban area affected by the long-term urbanisation, West Lake is situated in the new urban development area and is subject to a strong urbanisation

process recently. These two areas have numerous heritages and are well connected to different types of heritages and urban functions. Nearby Hoan Kiem Lake, there are the Turtle Tower (Tháp Rùa), Ba Kieu Pagoda, Hoa Phong Tower (Tháp Hòa Phong), Ngoc Son Temple, Ancient Quarter, Old Quarter and other urban functions such as flower gardens, squares, communal spaces, shopping centres, administrative centres. Also, it is a popular venue for holding new, creative and attractive community activities. West Lake is bordered by various religious heritages of immense popularity such as Tran Quoc Pagoda, Tao Sach Pagoda, Sai Pagoda, Thien Nien Pagoda, Van Nien Pagoda, Tran Vu Temple, Quang Ba Pagoda, Phu Tay Ho (West Lake Temple)... Around West Lake, there are many functional facilities like restaurants, hotels, cruises, entertainment areas where contemporary community activities and events take place (mainly related to cultural events and art) (Figure 5.1).

- Choosing heritages possessing typical characteristics like the Ancient Quarter and one urbanised village near West Lake has some advantages.

+ It is useful to discover more detailed and specific traits affecting community participation;

+ They are the two outstanding urbanised areas of the city.

Some features of the selected areas:

Vong Thi Village: a site belonging to the heritage landscape of West Lake, selected to verify information related to the typical regional traits, the heritages and the context.

The Ancient Quarter: a unique heritage site to be considered as the city symbol, is a real oriental space with longstanding development, playing a very significant role in the city. However, the Ancient Quarter is also home to the most complex issues of preservation and development, especially between people (contemporary desire) and heritages (expression of the past and the old-fashioned values that need to be protected). Only those who live in the Ancient Quarter can really feel and face all the difficulties that cannot be resolved separately. Thus, conducting a survey among people living in valuable houses is necessary to identify the community's participation in this heritage area.

Thus, Sword Lake and West Lake are subject to a survey on all public respondents, while in the Ancient Quarter and in Vong Thi Village dissimilarities must be verified in terms of area urbanisation, population composition, socio-economical context which influences the interaction between people and heritage.

Steps of survey process is presented in Figure 5.2.



Figure 5.1. Survey areas in Sword Lake, West Lake and community's activities

Respondents:

General public (for survey to find general information on Sword Lake and West Lake): includes those who appear at the study sites.

Local community (for survey to verify the community motivation to participate in two local neighbourhood of the Ancient Quarter and Vong Thi Village near West Lake):

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

includes families living in the valuable tube houses in the Ancient Quarter and those live near the village relics, respectively.

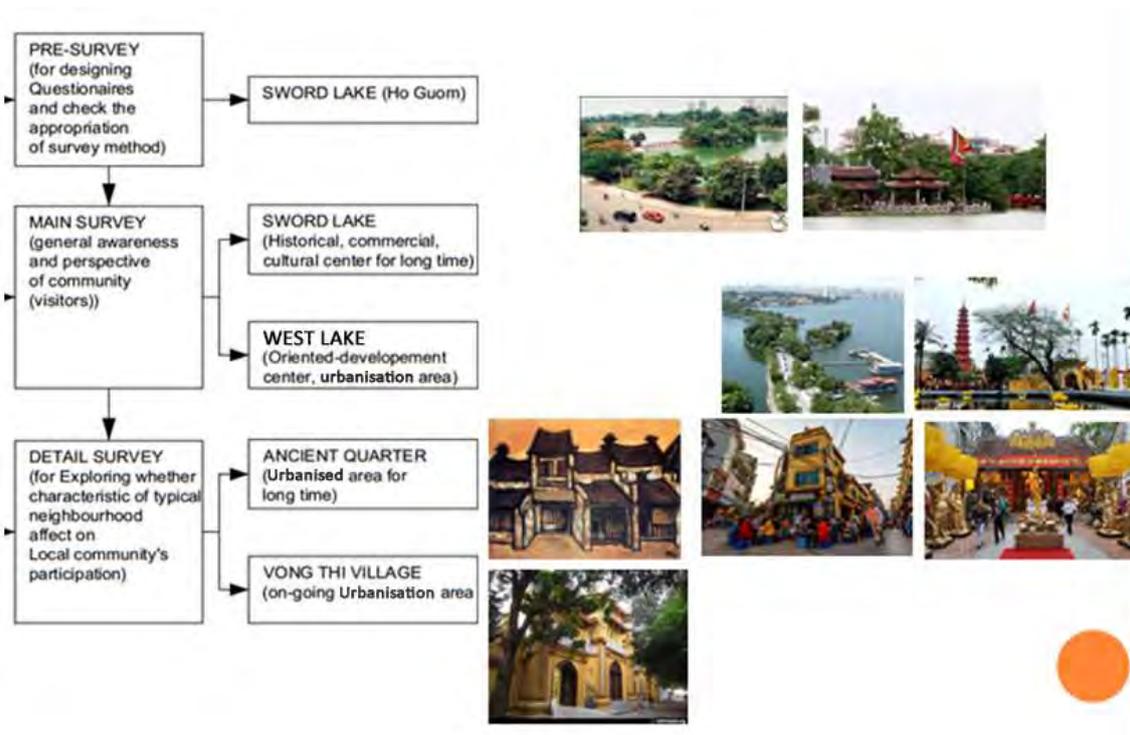


Figure 5.2. Steps of survey process

Ways of object selection:

Appendix 5.1: Ways of object selection for survey (Methodology)

Appendix 5.2: List of valuable tube house

Survey questions:

Appendix 5.3: Questionnaire

Survey results:

Main survey:

Total respondents (visitors) surveyed in two areas of West Lake and Sword Lake): 170

Detail survey:

Total number of surveyed households in the Ancient Quarter: 30-34

Total number of surveyed households in the urbanised village: 30

5.2. Shaping factors on community's participation (survey results)

5.2.1. Shaping factors for different types of Urban Architectural Heritage (Results of qualitative survey)

a) *For religious buildings (communal houses, pagodas, temples) in urbanised village and inner city.*

Stemming from religious and cultural traditions, the Vietnamese in general and Hanoians in particular always devote considerable attention to spiritual relics. Their attention is expressed in their mentally and physically voluntary support which comes from their “good will” towards the village, tradition and culture of community. Nevertheless, urbanisation process has gradually sapped the village's autonomy, blurring village boundaries in the urban space, easing the process of cultural assimilation between villages. Residents' interest for the heritage buildings of religious beliefs then expend beyond the administrative village boundary. Especially after Renewal period, people started to pay attention to communal houses and especially pagodas in other places rather than in their neighbourhood. They may contribute very little to communal houses and pagodas nearby, but donate a lot to those types of buildings elsewhere. Therefore, communal houses and pagodas enjoy opportunities to be protected, restored, and preserved by the whole community in general.

“Vong Thi Pagoda in my area has been restructured several times with money offered not only by the villagers but also by the pilgrims (*khách thập phương*) from elsewhere. Both residents and those who left the village contribute to restore communal houses. People going to work abroad also send money back” [Mr Thanh, head of management board of Vong Thi Pagoda, West Lake].

Despite voluntary participation, people in general express their “good will” by supporting money rather than showing their viewpoints, except in a few cases. When it comes to the restoration of a communal house, the villagers will have more special concern about time, cost, plans, management board and those responsible for the

restoration. They consider it as shared responsibility, their rights as well as obligations. Participation in that case is synonymous with the pride of their own roles in society. However, the final decision for a restoration plan is generally made by village seniors who are elected to be members of the preservation and management board as they have gained much knowledge and trust from the villagers.

When it comes to pagodas, normally people think it is an extremely sacred religious space where they should just obey and honour. There is no room for any discretion, children cannot play there as freely as at communal houses. Festivals being held there should also be solemn and respectful. Not the same as in communal houses, public including villagers tend to attribute to the pagoda managing board to making the decision of preservation work. People are willing to contribute by money and labour following pagodas' mobilisation with the spirit of "giving merits from good will", "people should build pagodas, paint statues and cast bells" (*Xây chùa tô tượng đúc chuông, trong ba thứ ấy thập phương nên làm*). Religious beliefs of the community for a supreme being worshiped in the temple also turn into their absolute respect for the chief. That is why most people do not want to interfere in that matter.

Furthermore, due to objective reasons such as war, social change, unsustainability of building materials or spiritual viewpoints, people normally accept the change as a rule of transformation cycle. New alternative details are acceptable if they help the facility to become more durable and more "monumental" (*hoành tráng*)¹. However, any intervention that is too rough or does not fit traditional signs may be faced with community protest.

"Previously, when we collected money for restoration or protection of pagodas and communal houses, people more or less donated mentally and physically depending on their living conditions. They asked about plans for renovations but rarely showed opinions on a decision which had been made by an elected

¹ "Monumental" (obtrusive) when compared to the old situation, is associated with bombastic and magnifying wealth, showing off community prosperity, focusing more on outside appearance.

board. But recently, people started to pay more attention to the renovation and restoration plan. Of course, they expressed more interest in the plans of communal houses rather than on plans of pagodas as they are normally assumed to be decided by the Pagoda under the supervision of the Buddhist Association. For example, in our village, when suggested to restore village three gates, people struggled to maintain the previous ones but then agreed with the plans after listening to explanations on the new renovation plan. They made up their mind to set up different village gates to suit a new architecture and landscape scale of communal house” [Mr Thanh, head of Heritage board at Vong Thi Pagoda, West Lake].

“Our village pagoda has just been restored with money taken from donation of visitors and villagers. We just contributed to the fund while the pagoda managing board who knows what to do and how to do it took responsibility for the plans. This fact is taken for granted by both public and villagers. We only intervene if any serious problem arises. For example, we raised money for Trich Sai pagoda long ago, but it has not finished its preservation for a long time. Therefore, we reported to the ward authority who came to the site to investigate. Then our village pagoda has been restored as scheduled” [Ms Van, Trich Sai village, West Lake].

The pagoda managing board does not want community to interfere while dealing with preservation or restoration even though the pagoda belongs to the community and they just take care of the pagoda on behalf of people. In fact, preservation plans of almost all pagodas in Hanoi are considered to be approved by pagodas’ managing board (normally by pagoda chief).

“The pagoda here has been much degraded. We even have to cover Three Jewels area² with canvas to prevent rainwater from leaking down. There are few people to pay visit here as they come to larger pagodas like Tao Sach, Van Nien, Thien Nien. Nowadays, A village pagoda³ cannot even attract the villagers. The Pagoda managing board welcomes anyone or any company to invest to restore and embellish worshipping places. However, the Pagoda managing board would rather let the pagoda degrade than be directed or forced by anyone to do something, even to promote culture and tourism. This sacred place cannot lose its formality by tourism business” [Chief monk at Uc Nien Pagoda, West Lake].

“This pagoda is restored thanks to Buddhists' donation instead of any State budget. I even had to borrow many people to renovate it. Fortunately, a lot of Buddhists show their good-will by lending the monk land possession certificates, bank mortgages and savings. We ourselves think of preservation plan and hire people to design. To be honest we visited many places, took photos of beautiful pagodas for designers to see and follow. We made all decisions, just to prevent pagoda degradation, so Buddhists in general do not object and are glad to have a spacious and clean pagoda” [Monk at Van Ho Pagoda, Hai Ba Trung District].

Voluntary contributions from the community on one hand have funded the heritages, especially unrated ones, to repair and restore and to avoid being degraded. However, the “voluntariness” normally goes with the “complaisance” of providing resources or “taking advantage” of the social resources. It causes inadequacies in heritage

² The ideals at the heart of Buddhism are collectively known as the “Three Jewels”, or the “Three Treasures”. They are the Buddha, the Dhamma (or teachings) and the Sangha (community of monks/nuns). Since they are central to the Buddhists, regardless of which sect they belong to, they are highly valued and revered as the cornerstone of Buddhism. So, they are metaphorically termed “jewels” or “gems”. Worship area for Three Jewels is the most sacred, spiritual and important area in the pagoda.

³ The monk mentioned “Village pagodas” here in the sense of the disadvantage and uncompetitive position of the autonomous village institutions with the poor, undynamic villagers (in comparison with “Street pagodas” which are located on the busy streets - like in the Ancient Quarter - so that they have more attractive advantages with community's attention.

management and preservation. Some heritages in good condition are still “demolished” to be restored. Many relics cannot retain their antique look and original unique architecture. Currently, a variety of relics in Hanoi have similar shape, losing regional cultural specificities and aesthetic art of different historical periods. Lien Phai Pagoda shows the complaisance in restoration when the original gate was replaced by another one⁴ (Figure 5.3).



Kim Lien Pagoda



Lien Phai Pagoda
(old)



Lien Phai Pagoda
(restored in 2013)

Figure 5.3. Comparison between three gates at Kim Lien Pagoda and Lien Phai Pagoda before and after restoration [Source: vanhien.vn⁵]

Community participation in preserving relics is also uneven. Some heritages attract lots of visitors while some are so limitedly known that even villagers do not notice the degradation of heritages located in their living area. Attractive pagodas and communal houses include those which are well-known as “sacred” or “bringing luck”⁶ or famous for their position, landscape or related anecdotes... Some people say the reason for their frequent visit to a heritage comes from the “sense of compatibility”, which makes them feel peace in mind while being there. Moreover, their prayers are likely to be achieved, or they feel much trust in there. For those with strong spiritual beliefs, they

⁴ The gate of Lien Phai Pagoda was restored and renewed in 2013 with the same architectural style as Kim Lien Pagoda gate. Kim Lien Pagoda has a unique gate which looks like royal as the pagoda was built to worship Buddha and Princess Tu Hoa who taught people at the West Lake to grow mulberries and sericulture. Meanwhile Lien Phai Pagoda was built in the Post-Le dynasty with different roles and meaning.

⁵ <http://vanhien.vn/news/Chua-Lien-Phai-34297>; July 2014; <http://thegioihinhanh.com/chua-kim-lien-o-dau-ha-noi-8-1930.html>; April 2015.

⁶ Being sacred, or bringing luck refers to people beliefs in the heritage. They have faith that this heritage can bring them wealth, luck and benefits in their life.

choose pagodas or communal houses which are compatible with their *birth date* or *their destiny* to gain “inter-promoting” (*trông sinh*) and avoid “inter-restraining” (*trông khắc*). Many are so cautious that they search the chief monk's horoscope to see whether it is compatible with theirs. Meanwhile, some others follow the crowd by flocking into any “good” pagoda or communal house where wealthy people and those with high social status choose to follow... Being “good” is understood in different ways, depending on the various people. Some may refer it to a sacred place, some consider it as a place to make wishes come true easily, others simply think it gives a sense of calmness, relaxation and peacefulness.

“I used to go to the pagoda and communal house in my village, but now my friends invite me to go elsewhere. We primarily base on our faith when hearing about any sacred pagoda. Sometimes my friends introduce a new pagoda to me. A pagoda may be sacred to one person but not to another. I am *compatible* with a pagoda in Bach Mai area so I often visit there. My grandson is consecrated there⁷” [Ms. Thanh, Vong Thi, West Lake].

“We went to the pagoda because of sincerity. I donate some small money every time I go to the pagoda and feel much relieved and peaceful when getting home” [Ms. Mai, Van Ho].

Most people participate in protecting the heritage via their individual contributions and supports⁸. To some extent, it can be said that the involvement of local people is relatively fragmented, restricted. There is hardly any organisation with clearly identified activities on heritage preservation.

⁷ Consecrating (*bán khoán*): The act of “selling” a child into a pagoda with the hope that he/she will be more obedient and easy to raise. The child lives at home with his/her parents as usual. Procedure for consecrating is quite simple: the family prepare a ceremony at a pagoda, then bring their child or they themselves go to the pagoda on the fifteenth day (15th) of each lunar month to pay tribute to pagoda's saints. Monks may practice the rituals for them. When wanting to stop consecrating, they send offerings to “ransom” their child.

⁸ There are also several organisations and associations established to create frequent support for the heritage. But most of them set up committee with about a dozen people to support annual activities like cleaning, cooking to support pagoda activities, or praying.

b) For encroached religious buildings in old sectors (city core).

Due to historical conditions, Hanoi central area (Ancient Quarter, Old Quarter) is home to many homeless evacuees. This led to an overload for accommodation and forced them to encroach and occupy religious relics to stay.

Recently, thanks to government's mobilisation as well as reasonable compensation policy, some households agree to give encroached relics back and move to a new place.

“Actually, no one wanted to infringe on spiritual buildings, but they were so miserable that they had nowhere to live. They temporarily stayed there and gradually encroached the land. Therefore, when being mobilised by the government and receiving reasonable compensation they are willing to move” [Mr Phuong, member of the Ancient Quarter management board].

“As defined in the Vietnamese tradition, nobody wants to encroach communal houses, temples, pagodas and shrines which are regarded as such sacred worshipping places that any intrusion would result in bad consequences. It is the retribution not only in your own life but also your offspring⁹. But there is nowhere to live so people always pray for saints to understand their dilemma. People living there hardly have any stable job and must depend on streets to do business. It is hard for them to move. They resort to staying there despite illegality. They do not know where to go, how to go without money and how to make a livelihood” [shared Ms. Hong about pitiable living conditions of those who encroach relics in Ancient Quarter and Old Quarter].

“We had no intention to trespass on relics but my former factory assigned me here. I have been living here for many decades, my children grew up and have their own children. My first two sons went out to live while my other two sons' families live here with me. A total of more than a dozen people had to live

⁹ Retribution: you will be punished in the future if doing something bad and offending the gods.

crampedly. After the pagoda's board and heritage board had come many times to persuade, we agreed to move but they should partly support us. We lose nothing when living here, except feeling burdened in our hearts. But if we leave, we cannot afford accommodation for the whole three families” [Mr Manh, West Lake].

A lot of residents are willing to give back¹⁰ the relics and move to another residence, but it is uneasy. Moving to another place is accompanied with a series of problems related to policies of compensation and support of housing, employment, income, cultural issues and heritage cultural values. Residents (especially the unemployed and those without stable jobs) are concerned about the new place which may have good qualities but may not be convenient for earning a living.

c) For typical characteristic areas

The typical heritage area includes the Ancient Quarter, the Old Quarter and the landscape combined with architectural heritage areas like Sword Lake and West Lake.

Community in the typical heritage area is characterized by two groups: Traditional/old residents (people who live right in the area, directly use and exploit the heritage) and beneficiaries (newcomers after 1954) who either live outside the heritage site and do not have a direct relationship to the heritage nearby. The latter, who just use and enjoy the heritage, visit it because of being attracted or special emotional feeling or senses.

In fact, the community involvement into heritage preservation in these areas is natural, accidental or intentional (usually for reasons of livelihood). Many people are aware of the heritage value and do not have the heart to follow the modern trend to change it. Others want to cooperate with the government and agree to move in order to return an

¹⁰ There are several households residing illegally inside the heritage buildings (or without official land use right certificates (as the consequence of limited policies of land and housing management after the Liberation and Renovation period - Chapter 4). However, it is difficult to request them to move out of heritage buildings.

intact heritage... A lot of investors spend much money to purchase valuable housing relics (especially villas in the Old Quarter) from households to restore their original expression. Then they can sell to get benefit or use for business purposes i.e. luxury restaurants, hotels, or showrooms of cultural handicrafts like handmade products, embroidery.

Citizens also cause adverse effects on the area landscape. Near West Lake landscape, people awareness to protect the space is so limited that they litter around the lake, encroach sidewalks for dining tables or parking, garage..., causing cluttered space. Meanwhile, Sword Lake landscape is threatened by more and more high-rise buildings in the protection area level 1, level 2. This has created a “virtual or psychological feeling” on urban space that Sword Lake is being “shrunk” and becoming “more and more cramped” like a narrow pond instead of a lake.

d) For valuable housing (tube houses and French-style villas)

Valuable housing relics lie in two core areas which endure the highest pressure during the city development process. Participation of people who use and “possess” heritages in these areas, therefore, cannot be separated from living pressures and development needs of modern society.

Most of the houses that are “protected” or “keep original architecture and structure” belong to “owners” who cannot afford to restore due to regulations of legacy law¹¹. A majority of residents here migrated to Hanoi from rural areas after Liberation. They had no home, no property (often lost in the war), no jobs and poor backgrounds. They cannot afford to renovate the degraded space. In addition, housing multi-ownership causes certain difficulties for families living in the same house to restore their separate living space. One family is unable to knock down their wall which also belongs to another family. Due to shared common walkways and open space, one family’s

¹¹ Valuable works are managed under legacy law, but there have been no specific guidelines to implement the law.

enlargement may deprive light and air of another family. They even feel vibrations and must endure noise while a neighbour makes adjustments, drills holes or simply nails. Furthermore, situations of long-term or temporary living, ownership or renting also affects public's acting on the heritage. Generally, people do not restore a rented State house to which they are not really attached. Some other objective factors include: the heterogeneity of social space or residential component (which led to disagreements in restoration), inconsistent income and heterogeneous status between different households.

Few "best preserved" houses belong to those who have lived in the area/neighbourhood for ages and maintain the traditional family culture. They consider houses not only as shelters, but also as "places" of countless memories (on the elderly, childhood, and preaching of how to "retain the land of ancestry which should never be sold". This is the case of the only one garden house surviving in the Ancient Quarter located at 6 Dinh Liet. Residents here still try to keep an intact house below the green trees.

Mr Te, its owner, said "about 10 years ago, there were many garden houses in this Ancient Quarter, but now mine is the only one. It neither means the decrease of the original residents (although this is a fact), nor their intention of not protecting their houses. They suffer from too much life pressure. Those with good living conditions are able to keep their homes while others are reluctant to enlarge, repair, even sell partially or the whole house to make their livelihood. Such is life, people sometimes have to give way to the needs of livelihood when standing between ideology and pressured reality."

Thus, houses under "partial or complete transformation" do not necessarily mean they get little attention of the community. In an objective perspective, this change is one of the community's reactions to transformation of socioeconomic context in powerful and speedy urbanisation. In order to earn their living, people are forced to do many things involuntarily: expanding the space, dividing the space, making the most of public

spaces (alley, open space), changing house functions. They could not resist the temptation of investment or huge economic benefits by dividing space heritage, building with higher floors, expanding space and using it for purposes that are even contrary to the conservation objectives. Occasionally, private or State ownership/lease also affects their psychology on heritage protection [Labbé, 2004].

However, people intervention on housing relics is not always negative. To a certain extent, the crowdedness with symbiotic lifestyles (in space for living, for making livelihood or for cultural practices) in the Ancient Quarter has created a lively urban atmosphere, an area with a dynamic, distinctive and somewhat unique lifestyle.

“It is the unique vibrancy, the combination of wholesale, retail trade, handicraft and the pavement as a living and working space in the Ancient Quarter that seems to fascinate people from all over the world as well as those from Vietnam itself. However, life in public space is generally a result of limited space inside the tube houses. In this case, the so-called vibrancy is a mere result of poverty. Nevertheless, in the preservation of the Ancient Quarter should be ensured a maximum participation of local residents in order to give them a share in the determination of their way of life” [Waibel, 2004]

e) For valuable public buildings

Among public heritage buildings in Hanoi, some works go deep into people’s minds such as Long Bien Bridge, Quan Chuong Gate, Hanoi Opera House... These buildings often get the attention of the whole community not only just because they are symbols of cultural history but also thanks to their openness and accessibility. Located inside residential areas, they interact directly with people’s daily life. Other facilities like museums, theatres, or offices... are often kept far from people who cannot visit them without buying tickets or service. There is also a little space for “free access”, making it difficult to create a “habit” of community activities in heritage sites. People find it hard to feel close and familiar with the heritage. Furthermore, these public works are

usually owned by the State, or a State company that has “framed” management. Therefore, people commonly leave this kind of heritages for government to resolve.

“Anyone living in Hanoi knows Quan Chuong Gate which is next to the Ancient Quarter. Though there is no space for entertainment or gathering there, it is well-known owing to its location in a community's living space” [Ms Mai, a Hanoian].

“To be honest, I rarely visit museums. As for valuable public buildings, no one can approach them without any related business. Meanwhile, people in other countries come to museums to have fun as there are seats and open space for people to entertain” [Mr Tien, a tourist].

People mainly participate in the preservation of the heritages which are close and intimate to them. They feel the heritage value and find easy to detect changes so as to accept or deny. Quan Chuong Gate is a typical case when the majority of people express their disagreement with this last Gate of the city being renovated for a new look. They want to keep the “ancient” value as it has always existed. Long Bien Bridge raised much debate about the best way to preserve it with many projects exhibited for people to give comments. Although a formal preservation plan has not been decided yet, this cautious attitude can be seen as a practical contribution causing major impact on the city's big decision related to this bridge.

5.2.2. Urban Architectural Heritage values, community's issues, local characteristic factors (Results of quantitative survey)

a) Role of heritages in the urbanisation context

Question 1

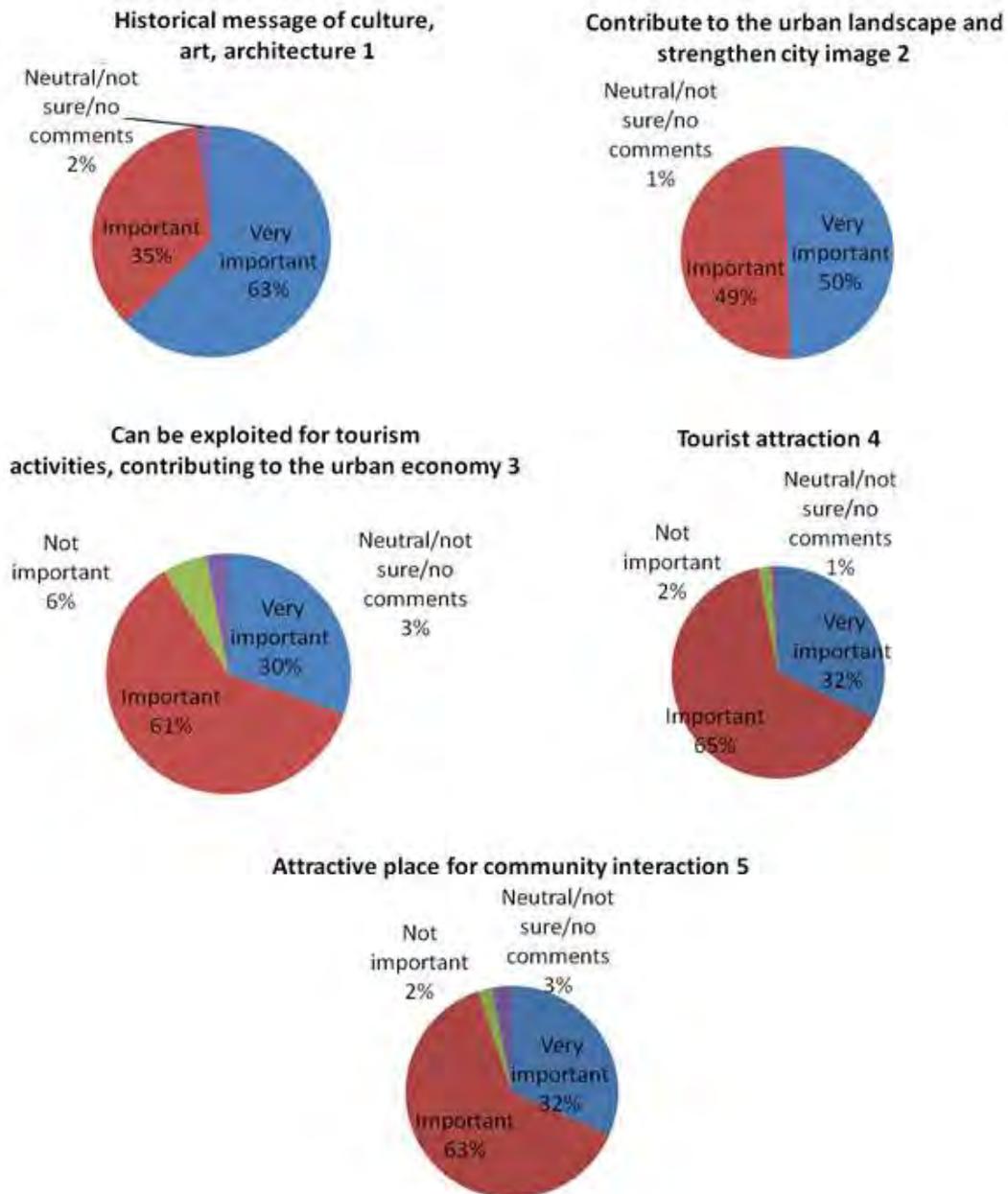


Figure 5.4. Role of heritages in the urbanisation context (Q1)

[Source: Survey of the author, 2014]

Figure 5.4 shows the community survey's results about the heritages' roles in the urbanisation context. There were five roles which were given to the communities for interviewing and they were asked to assess these roles in accordance with the level of *no opinion, not important, important* and *very important*.

Respondents mostly chose “*very important*” or “*important*” (up to 80-90%) for all given roles. Few respondents stated “*neutral/not sure/no comments*”.

There is a high percentage of respondents who appreciate the “*very important*” role of heritage in the transmission of historical, cultural, architectural messages (1)-63%. It is followed by the role of contributing towards the urban landscape and strengthen city image (2)-50%. Remaining roles are similarly perceived: being a community place (5)-32%; tourist attraction (4)-32%; and being able to be exploited for tourism and service activities, contributing to the urban economy (3)-30%.

There are only three roles considered as “*unimportant*” with a rather low percentage, including the roles of 3, 4 and 5. Of which, the role 3 is deemed as the most unimportant one with a proportion of 6%. Although the community appreciates the role of contributing to tourist appeal, they seem to concern to exploitation for economic reasons that may adversely affect the heritage value.

b) The awareness of communities on heritages

Question 2

Q.2a. Which UAHs do you often visit and how many times if any?

Q.2b. With whom do you go to the heritage?

Q.2c. What are the aims of your visit?

Q.2d. Which elements of heritage are you most interested by?

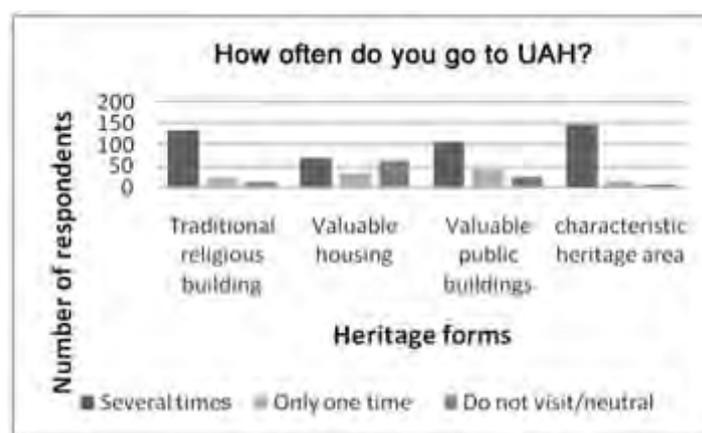


Figure 5.5: How often do you go to UAH? (Q2a)

[Source: Survey of the author, 2014]

Figure 5.5 expresses the community's interest in different heritage' categories according to the frequency level: "several times" (often), "only one times" and "never" (Q2a). The most visited has been characteristic heritage areas, followed by religious buildings, public buildings and valuable housing. The results are consistent with the characteristics of the heritage, its accessibility to the community or the tradition/habit of people¹². In addition,

¹² Heritage areas (usually located in old sectors of the city) are places where people can easily access to various kinds of heritages, and obtain satisfactory feeling such as cultural enjoyment and spiritual experience, social contact and connection with other functional spaces of the city anytime, anywhere. Meanwhile, although there are many spiritual heritages in the city, they have restricted services and open time (on 1st and 15th day every month or on festivals). Rarely are heritages regarded as "open access" such as Quan De temple (28 Hang Buom) with many interesting community activities open daily for everybody. It was restored to be the Ancient Quarter information centre and offers a wide range of public activities such as art exhibitions (including private exhibitions), traditional songs performances, cultural introduction sessions, community's experiences on traditional culture). Public heritage buildings are normally managed by the State and used for different aims such as office, museum, and school... It therefore, prevents "free" or "open" access of community. In other words, as these kinds of buildings do not have open space for public activities, the public's interest is also limited. Valuable houses, despite being a heritage of the community, are being "occupied" or "used" by individuals so they also have limited public access. Notwithstanding, they have been changed to business purposes as they normally require entry fees.

the survey also demonstrates that a lot of people paid only for one visit to public heritage buildings (managed by the State and having primarily an administrative function) and houses (managed by individuals). Meanwhile, they often have visited religious buildings.

Who do you usually go with?

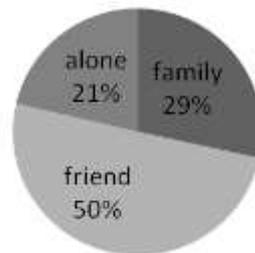


Figure 5.6. Who do you usually go with? (Q2b)

[Source: Survey of the author, 2014]

Figure 5.6 shows with whom the respondents access to the heritages (Q2b). The results reveals that half of the interviewees went to the heritage with friends while nearly one third went with their families. It shows an emerging fact about the heritage's capability to meet the needs of the community. To conclude, people visit the heritage not only to satisfy their cultural and spiritual demands but also to consolidate their social capital (social interaction).



Figure 5.7: What are the aims of your visit? (Q2c)

[Source: Survey of the author, 2014]

Figure 5.7 describes the community's 8 purposes to visit the heritages (Q2c). The majority of people visit the heritages mainly in order to enjoy and participate in

spiritual activities, which could be grouped as activities to raise understanding of the heritages or activities of spiritual habits. Other aims are related to satisfying personal needs through social interaction (i.e. joining events) and rediscovered personal feelings (i.e. social life, relax/ nostalgia/ peace feeling). Other aims account for low proportions. Also it is noted that there is increasing number of visits for life experience and community's interaction. It seems that these new functions connect community to history and cultural values. Thereby, *sense of attachment*, *sense of responsible*, *sense of pride* are gradually built between people and heritages.

Relationship between gender and visits for spiritual reasons as referred from Q.2c. Females (particularly elder) generally visit heritages for spiritual reasons more than males. It is compatible with their characters and roles in families and society. Women in Hanoi play important roles in “keeping harmony” inside families. In other words, men are assumed to be strong and breadwinners whereas women are considered to be weaker, more vulnerable and they need to be protected. Therefore, they mentally tend to “take refuge” in a supernatural being, and always pray for good things for their families and themselves. Traditionally, Vietnamese women are more attached to pagodas and communal houses than men who usually perform harder or more dangerous tasks to protect families, villages and country.



Figure 5.8. Aims of visit to heritages around Sword Lake and West Lake

[Source: Survey of the author, 2014]

Figure 5.8 describes the people's purposes about their access to the two heritage sites surveyed at Sword Lake and West Lake. There are seven reasons given to ask people. These two areas are particular with both landscape and heritage, opened and connected to different urban functions, thus they entice people due to other reasons. People often come here primarily for sightseeing, relaxation and doing exercise. In this case, cultural points, heritage hub, and community interaction may be among the reasons while other aims account for small proportions.

Interestingly, being "heritage hubs" is not the most important reason, which took only 6% of respondents' selection even though West Lake and Sword Lake are heritage centres surrounded by other heritages and attractive functional urban areas. Despite their accessibility to other attractive places, they have limited connections to other functional points in the urban (i.e. no connection of infrastructure, transportation, parking, and information).

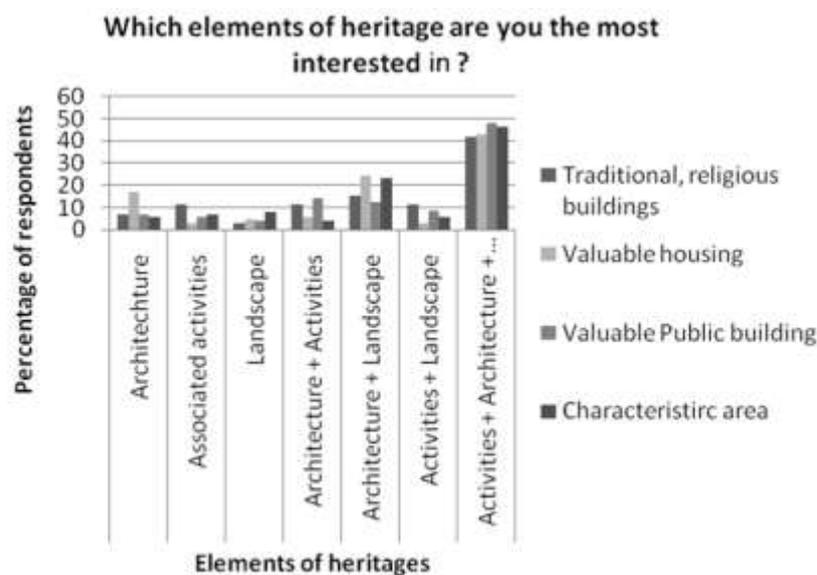


Figure 5.9. Which elements of heritage are you most interested in? (Q.2d)

[Source: Survey of the author, 2014]

Figure 5.9 shows the respondents' evaluation on factors which they considered when arriving to heritages (Q2d). There are seven types of factors, including single (1,2,3), combined (4, 5, 6) and comprehensive (7).

When people were asked to select only one dominant factor, they showed especial interest in *accompanied activities* of religious building. Meanwhile, people paid more attention to *architecture value* of valuable housing and public buildings and *landscape value* of characteristic heritage areas.

When asked to select two elements, they paid more attention to those combined with architectural aspects. Large percentages of respondents selected *architecture and activities* for highly-valuable public buildings, while *landscape and architecture* were preferred for three remaining heritages. It should be noted that respondents were concerned about *architectural and landscape* factors of religious buildings, the percentage of people paid attention to their *architecture and activities* is not much lower. In another way, it seems that there was a similar attention level in landscape and activities when they are combined to architectural one.

Nevertheless, people pay particular attention to heritages' comprehensive values (activities, architecture and landscape) when they visited any heritage. For all types of heritages, their interest on comprehensive elements is far more dominant than on any single or separated factors.

Question 3

The evaluation of the community about heritage

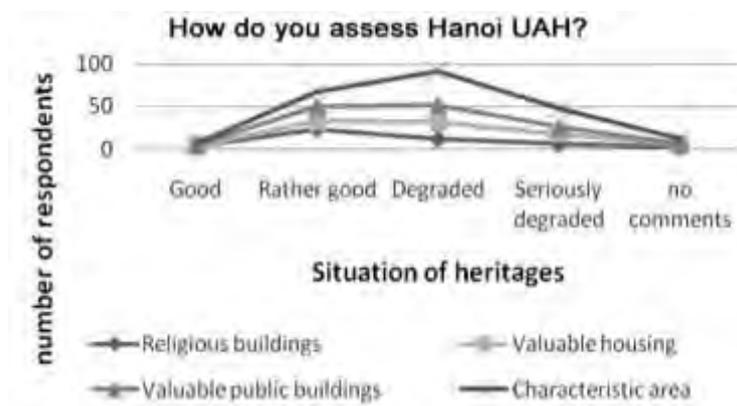


Figure 5.10. How do you assess Hanoi Urban Architectural Heritage? (Q.3)

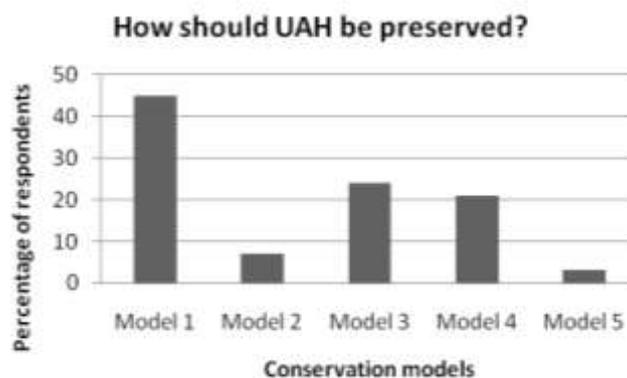
[Source: Survey of the author, 2014]

Figure 5.10 informs the community's evaluation results for the heritage categories' status according to the level of "good", "rather good", "degraded", "seriously degraded" and "no comments". Heritages of characteristic area and religious buildings receive a clear assessment of their current situation. The former was thought to be degraded whereas the latter was believed to be in a better condition.

There are negligible differences between public buildings and valuable houses assessed as being rather good or degraded. More people reckoned public buildings as degraded than those who said "rather good". Valuable houses were evaluated a little better. This may be due to several reasons: Respondents may not have clear assessment criteria for these situations. Their "feeling on heritage situation" also is affected by the fact that more and more housings are improved and promoted (for different purposes of tourism, business) while public buildings are less and less attractive to the community as they are not used as open-access properties¹³ or they are lacking a "free" public access space.

c) *The community's viewpoints on heritage preservation*

Question 4



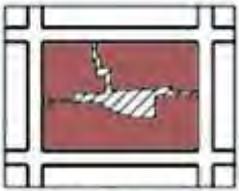
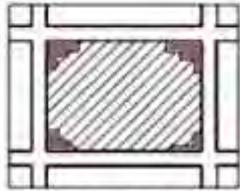
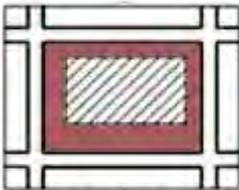
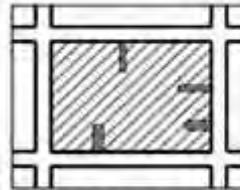
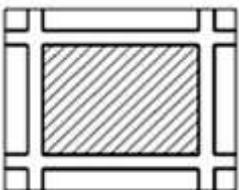
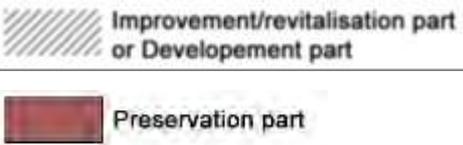
Figures 5.11. What are your viewpoints on heritage preservation?

How should Urban Architectural heritages be preserved? (Q.4a)

[Source: Survey of the author, 2014]

¹³ Free-for-all or freely available to any user.

Table 5.1: Explanation of preservation models in the question 4a and 4b

Model	Illustration	Model	Illustration
<p>Model 1</p> <p>Keep status-quo for outside part, focus on reviving/improving the core part of the block;</p>	 <p>Model 1</p>	<p>Model 2</p> <p>Only conserve 4 corners of the block, allowing the rest part to be changed and developed;</p>	 <p>Model 2</p>
<p>Model 3</p> <p>Keep and conserve outside part, allowing inside part improved;</p>	 <p>Model 3</p>	<p>Model 4</p> <p>Only conserve truly valuable heritages, allowing the rest part changed and developed;</p>	 <p>Model 4</p>
<p>Model 5</p> <p>Allowing the whole block changed and developed as its value is much degraded.</p>	 <p>Model 5</p>		

Both models 1 and 3 focus upon retaining status-quo as much as possible for the heritage's appearances (i.e. visible elements) and allowing improvement to smaller or larger size inside. Model 4 deals with only separate heritages which have a really outstanding value but no connections (buffer space) with the surrounding buildings/environment. Model 2 and 5 put interest in the different levels of developmental needs of the neighbourhood where heritages are existing. However, model 2 shows that the development size would only be permitted in a designed area in an imposed way. In other words, it does not depend on actual conditions of the heritage or the neighbourhood. Meanwhile, model 5 accepts changes and development of the entire area as it is not necessary to retain eroded heritages to meet the requirement of social and urban development.

Figure 5.11 shows the community's opinions on selected heritage preservation plans. These four models were based on the popular heritage preservation scenarios being utilised recently. It should be noted that the respondents were asked about heritage preservation in the neighbourhood that has been described as a block. It reveals that 45% of respondents prefer keeping status quo as much as possible with only minimal improvement/changes inside (model 1). There are very different opinions between model 2, 3 and model 4. More people support model 3 (adaptable change outside, allowing improvement inside). Model 2 (preserving only four corners of the block) is somewhat imposing¹⁴, so it is not as highly appreciated as model 4 (preserving only valuable heritages). Few respondents (only about 3%) chose to replace or develop new changes for the whole block.

Figure 5.12 shows the community's opinions about the preservation's model to match the Ancient Quarter's case. The responses are in favour of solutions to model 1, 3 and 4. There is no one agreeing with the model 5 which has the first priority for development demands without paying attention to heritage's elements. Model 2 is deemed as the most unappropriated solution to the Ancient Quarter.

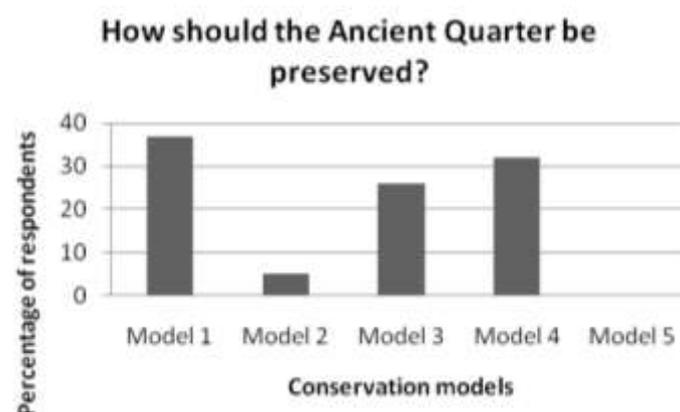


Figure 5.12. How should the Ancient Quarter be preserved? (Q4b)

[Source: Survey of the author, 2014]

¹⁴ “Imposing” approach means that it is not based on the actual situation, characteristics of heritages and the heritage area: for example, heritages are in fact located in different places in the block but the “preservation” plan only focusses to four corners of the block.

Comparing the views towards heritage preservation in general and in the Ancient Quarter in particular (as in figure 5.11 and 5.12), there is a consensus and high appreciation of the respondents towards three models of 1, 3 and 4. However, in the case of Ancient Quarter, the community seems to have a similar assessment on the appropriateness of these three models (i.e. model 1 with 37% of respondents selected, model 4 with 32% and model 3 with 26%). That reveals that it is possible to consider various solutions to preserve flexibly in order to match the complexity of heritage's forms and to balance preservation tasks and developmental needs of this area.

d) Community's ability to participate and their participation forms

Question 5, 6

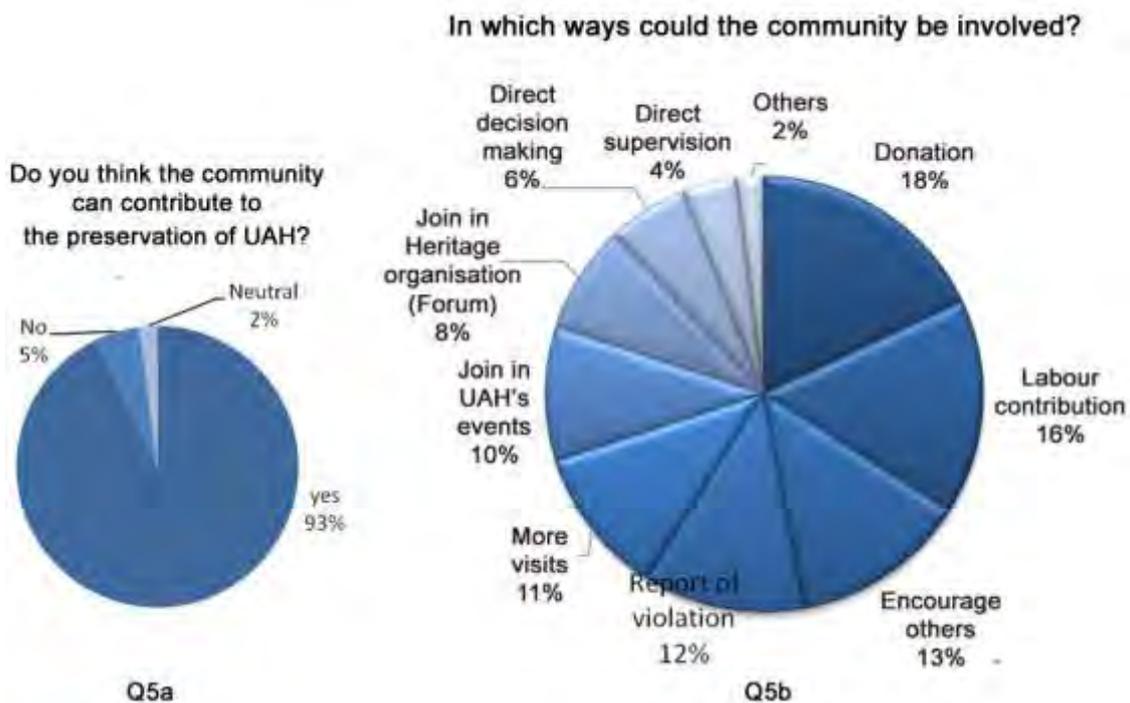


Figure 5.13. Do you think the community can contribute to the preservation of UAH? (Q5a) and if yes, in which ways can the community be involved? (Q5b)

[Source: Survey of the author, 2014]

Figure 5.13 describes the community's participation availability and the forms to participate in heritage preservation (Interviewees are required to decide what form(s) community may prefer to participate basing on their own understanding). Ten forms

were proposed. Most interviewees affirmed that as much as 93% of the community would participate in heritage preservation (Q5a). Donating and labour contribution were two appealing types of participation (accounting for 34% totally). This is a habitual and traditional participation which is relatively free, easy to be done and does not require a lot of responsibility. People donate mainly to satisfy their spiritual needs rather than to care about whether heritages are preserved appropriately or not, or how preservation works. There are some ways that require activeness, skills. interaction are assumed to hinder community participation (this situation is also presented in the limiting factors to the community's involvement - question 7, figure 5.16). Accordingly, direct supervision, direct decision making, and joining the heritage forum were least chosen (4%, 6% and 8% respectively).

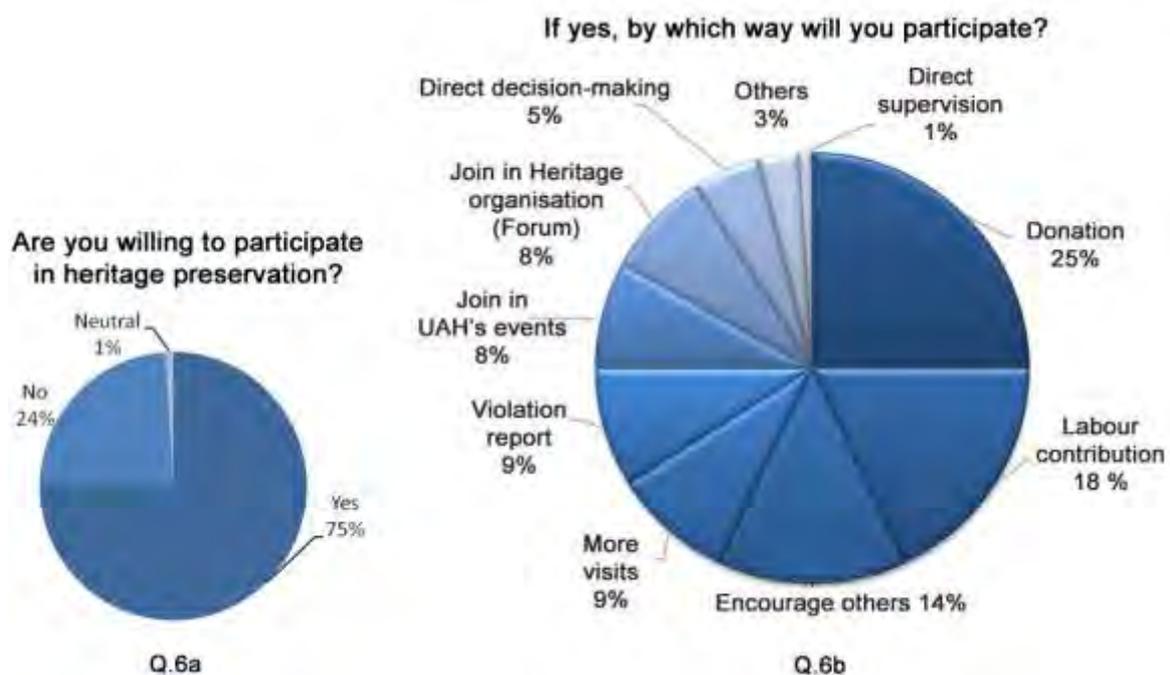


Figure 5.14. a) Are you willing to participate in heritage preservation? (Q.6a)
b) If yes, by which way will you participate? (Q.6b)

[Source: Survey of the author, 2014]

Figure 5.14 illustrates the opinions of the asked people about their participation ability and the forms that they were willing to participate in heritage preservation (The respondents were asked to take their own abilities, awareness and attention on heritages into consideration to decide what form(s) they prefer to participate in). The

results indicate that tendencies of participation of those surveyed did not differ much from results about the believed community's ability to engage. However, people selecting habitual or traditional participation liked donating and labour contribution (43%) more than other ways that required activeness and skills (only 1% chose direct supervision, 5% chose decision making).

e) Motivational factors in the community's participation

Question 6

Q6.c. What motivates your participation?

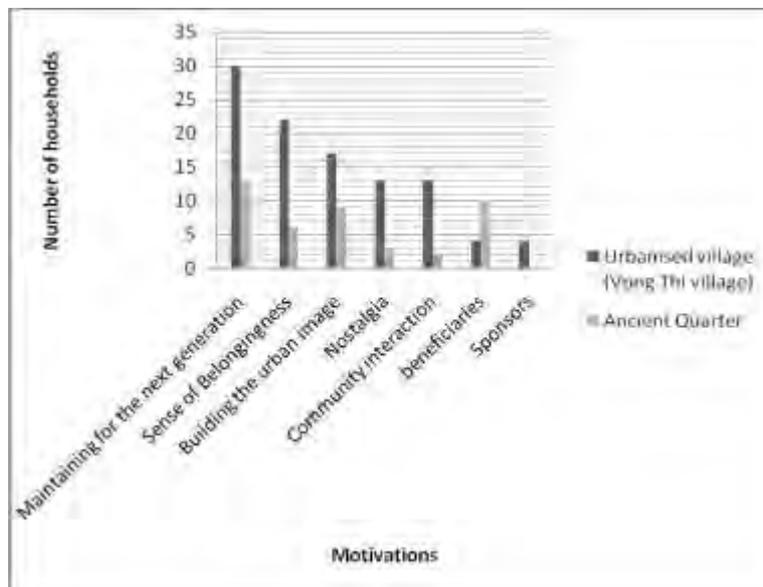


Figure 5.15. Motivation to participate in heritage preservation in the Ancient Quarter and the urbanised village VongThi (Q6c)

[Source: Survey of the author, 2014]

Figure 5.15 describes the survey results of the local communities in the two areas which are characterised by different urbanisation, the Ancient Quarter and the West lakeside village Vong Thi, about their motivation when they participated in the area's heritage preservation. Seven motivations were given to ask (the motivations were selected from the affecting factors to the community's participation in the qualitative survey). The results show that: *"maintaining for the next generation"* is the most

influential factor when it comes to participation decision. This kind of motivation is good for the whole society.

For the Ancient Quarter: "*Being beneficiaries*" was the second significant motivation after "*maintaining for the next generation*". Notably, "*sponsors*" and "*community interaction*" account for a small proportion. It reflects two issues in the Ancient Quarter: 1. This area has now quite loose community relations (social attachment) even though it was really attached together in the past among wards. Therefore, it shows a low community participation here. 2. Residents find it difficult to self-sponsor their heritages, partly due to the high cost for heritage preservation in the city core (including the preservation cost of physical-expression value; the cost to compensate for the sacrifice of development rights, opportunities of livelihood, income generation, real estate speculation; the compensational cost for the sacrifices of poor accommodation quality). It is the consequence of multi-ownership and limited professional skills of local people.

For the village: a "*sense of belonging*" played a very important role in promoting the community participation; it is related to "*community interaction*" and "*nostalgia*". This shows that communities in urbanised villages still retain a very solid relationship which may affect decisions and motivations of individuals in the area. Also, intimate emotions and feelings of local people about the heritages drive up community involvement in heritage protection.

In fact, the elders of a village, who have close attachment to the heritages, play the vital role in preservation. Meanwhile, young people born after 1986 and especially after 1996 (i.e. 10 years after Renovation/Doi Moi) grew up in a period of rapid urbanisation. They do not really have such cohesion. The role of these young people has not been promoted yet so far. Nevertheless, there are few of them coming from traditional families and have highly conventional ideology. Importance of *sense of attachment* in preservation is undeniable. Once the *sense of attachment* disappears without any recovery plan, the motivation for people interest in heritage will decline.

f) *The limiting factors to the community's participation*

Question 7:

Q7. What factors do you think can restrict community involvement (select multiple options)?

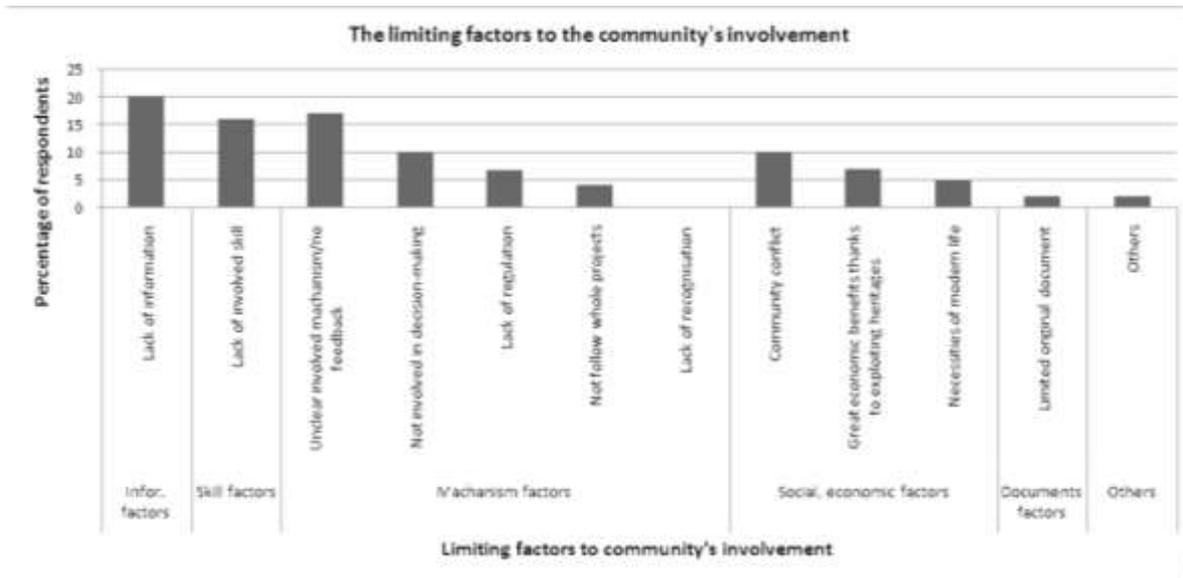


Figure 5.16. The limiting factors to the community's involvement (Q7)

[Source: Survey of the author, 2014]

Figure 5.16 describes the community's assessment of twelve limiting factors to the community's involvement. These factors are selected based on the above qualitative survey results. They can be put into six categories, namely (1) information factors, (2) skill factors, (3) mechanism factors, (4) socioeconomic factors, (5) documental factors and (6) other factors. It is noted that *documental factors* focus on original documents which help to collate. In addition, they are a basis for evaluating the methods, effectiveness and results of preservation. While *information factors* put concentration on providing information for the community regardless of whether community has to be informed and consulted about heritage preservation projects or not. *Skill factors* are necessary skills involving heritage preservation such as teamwork skills, skills of providing, receiving and dealing with information, assessment and analysis skills. They are very much related to individual knowledge and skill. *Community conflict* mentions a featured part of the community in the neighbourhood.

Community conflicts may be raised from lack of cohesion, lack of sharing between community members, lack of sense of attachment or sense of belonging, which results from immigration and urbanisation. Having said that once a conflict occurs, it is difficult for community to get a consensus in the overall decision of the neighbourhood. Actually, in the Ancient Quarter, the community has frequently conflicts and the members, therefore, get influenced every now and then.

Overall, the most restricted factors relate to “*information*” [lack of information (20%)]; “*participation skills*” [lack of involved skill (16%)]; “*participatory mechanisms*” [especially unclear involved mechanism/no feedback (18%), not involved in decision making (10%), lack of regulation (6%)], “*socio-economic factors*” [community conflict (10%), economic benefits from exploiting heritages (7%), necessity of modern life (5%)]. Some other factors on original document, mechanism (not follow the whole project, lack of recognition) and other factors do not affect community participation much. Thus, the lack of information, lack of related coordination mechanisms and lack of skills are the most serious problems affecting the public participation in heritage preservation. Socio-economic factors influence significantly community involvement, especially in areas subject to the pressure of competition and development such as the Old Quarter or the Ancient Quarter:

“We are living in difficult conditions. My son is about to get married, we do not know where they can live. If anyone would like to buy this room at good price, we will sell it to find a new home. Otherwise we have to think how to expand the space. Honestly, living in the Ancient Quarter is so miserable. It is impossible to keep the old space owing to the pressure of life and livelihood. Most houses in the Ancient Quarter have been transformed. I do not even realise how the original Ancient Quarter was” [Mr Hanh, Ancient Quarter].

g) The community's knowledge on heritage at the residential place and characteristics of the neighbourhood affect the community's involvement

Question 8

Q8. Question about knowledge at respondents' residence

a: Are there any UAHs in your neighbourhood? b: Which kinds of UAHs? c: Do you often visit them? d: On which occasion do you often visit? e: Is there any related organisation on UAH preservation? f: Are there any community movement on local heritage preservation? g: Are there any cultural conflicts¹⁵ in your neighbourhood? h: Have you ever participated in a preservation project?

Figure 5.17 synthesises the community's general assessments of the relationship between the residential area, the heritages and the heritage preservation. The charts above reflect situation of heritages, number of visits and community's preservation activities in the residential areas of the interviewees. This information helps us visualise the situation and connections between local community and cultural heritages in their neighbourhood. It is useful to consider the basis of the answers and to explore the role of a specific community. The results show that:

- Generally, 88% of the people know heritages in their neighbourhood (figure 5.17 a).
- Nearly two thirds of the respondents say in their area dominant heritages are spiritual buildings. Only 6% inform that there are public valuable buildings nearby. It shows that a small percentage of people are attached to public heritages, in contrast to their good attachment to religious and housing heritages (figure 5.17b).
- People express interest in heritages near their living areas (more than half of respondents often go to heritages, nearly 40% visit them occasionally). Only 10% never visit any heritage nearby (figure 5.17 c).

¹⁵ Cultural conflict could be the result of the development, urbanisation and immigration process, causing the disturbance of the community in the neighbourhood and in shared houses. It may be due to the differences in culture, lifestyle, life purpose, generations, sense of attachment among members. Disagreement may restrict community's cohesion, community's interaction, community's communication and then community's engagement in the decision-making process for collective purpose. In the Ancient Quarter, for instance, community conflicts usually occur in shared houses especially highly valuable ones that are mainly due to multiple-ownership. In consequence, there are negative impacts on the housing improvement and overall conservation.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- Visits primarily fall on holidays (47%), when people have free time (29%) or on their special days (24%) (figure 5.17d).

- Half of the respondents confirm there is an available heritage preservation body in their neighbourhood, but surprisingly they cannot name or describe it. Only few (mainly living in the Ancient Quarter and villages) provide incomplete information about the body. A proportion of 35% of the respondents said there was no body, whereas 15% was not sure about whether or not there is any heritage preservation body in the region. This result suggests that people seem to feel the existence of a heritage protection organisation in their living area but do not know its names and activities. It seems there is not much interaction between heritage preservation bodies and local communities in modern areas today (figure 5.17e).

- When asked if there is any movement of community participation in heritage preservation where they are living, almost 49% of the people answered yes but could not identify what the activities actually are. More than half of them said no or was uncertain (figure 5.17f).

- More than half of the people believe that there is no community conflict of culture or lifestyle causing tense disputes affecting cohesive relationship and cooperation between the community members, affecting consensus in heritage protection in the locality. But a similar number of respondents was unsure/affirm there is conflict. This may result from urban lifestyle, in which community members do not share information as frequently as in traditional communities (like villages before) (figure 5.17g).

In summary, the above results show a loose relationship between community members in the city's modern areas, a consequence of urbanisation and urban lifestyle. It reduces the ability to share information and people consensus in heritage preservation.

Most of the respondents said they had never participated in heritage preservation in their living area (over 60%). 40% said yes but did not provide information about how they had participated. "Donating" and "persuading others" are two main forms chosen for their way of participation (figure 5.17h).

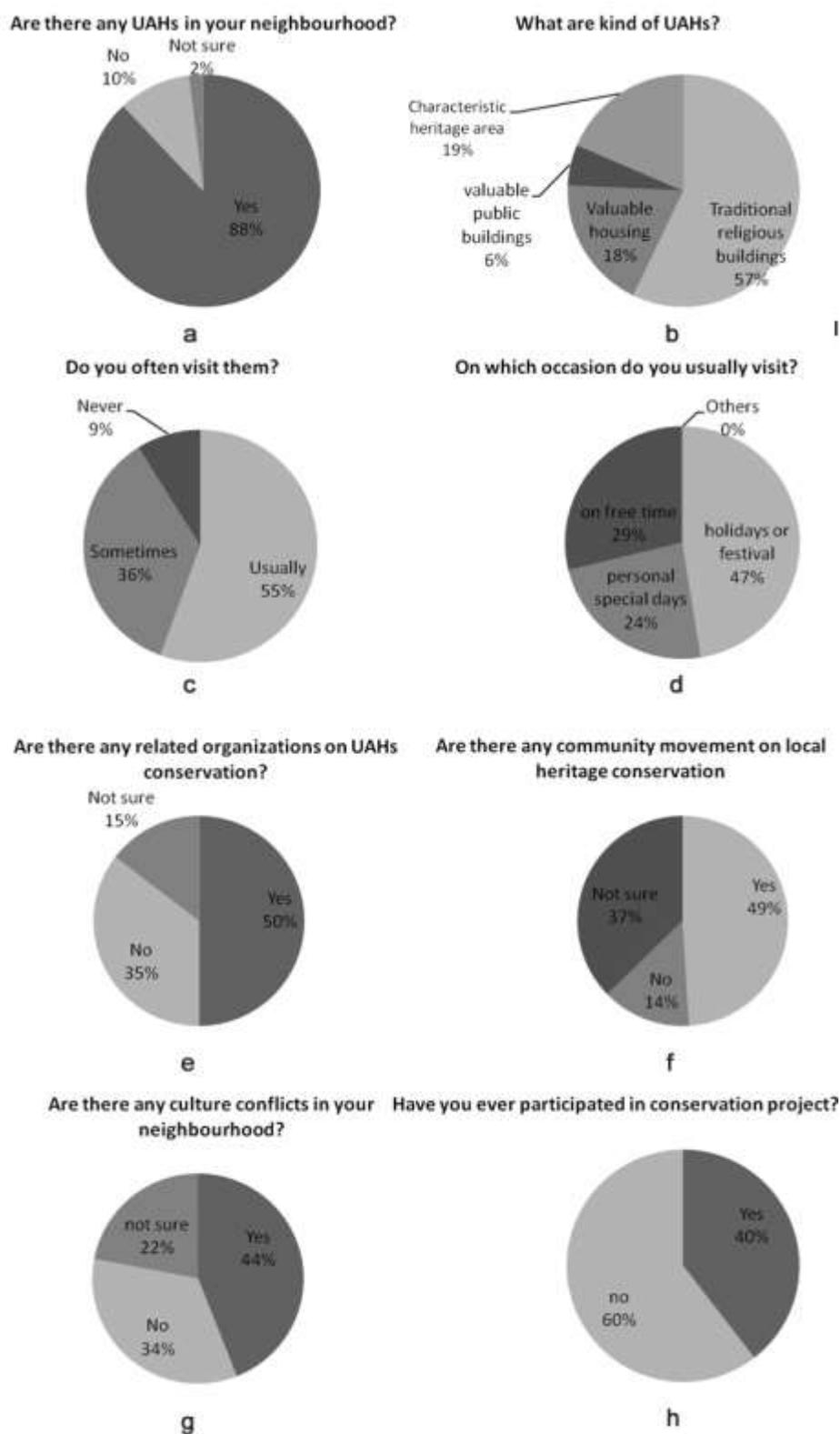


Figure 5.17. Community’s knowledge related to UAH in their area/neighbourhood (Q8)

[Source: Survey of the author, 2014]

5.2.3. Synthesis and assessment of the impact on the shaping factors for the different types of Urban Architectural Heritage

a) Factors influencing the community's engagement

The quantitative and qualitative survey results show that many factors influence how a community will shape its participation on heritage preservation. Shaping factors are illustrated in the table below.

Table 5.2: Factors influencing the community's engagement

[Source: Author]

Sign	Group/ Category	Influential factors	Explanations
1	Tradition/ Community cohesion/ Characteristics and spirit of the place)	Sense of attachment	That is a strong consciousness about the <i>feelings of belonging</i> . This feeling is created thanks to a durable relationship with the place where one was born or bred. Also, this formed the congruence of the place for newer residents (in-migrants - new residents) as “ <i>elective belonging</i> ”. Through the experiences, everyday interaction, social relationship and memory ¹⁶ attached to the area and heritage, a sense of attachment will more grow up and strengthen. In other ways, each individual feels articulately about their self-perception in the community: their existence, role, social inclusion, influence, engagement and also their benefits of this involvement
2		Sense of community ¹⁷ (Community cohesion, social	The consciousness arises from the attachment to the community in inhabited areas. Community share sense of togetherness and cohesiveness. It can be derived from sense of attachment or as a result of this

¹⁶ Degnen draws attention to social memory as more than just intentional commemorative practice, but as something “part and parcel” of everyday interaction, helping individuals place themselves in the “webs of relations” between people and places in the community [Degnen, 2005].

¹⁷ Sense of community is a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members needs will be met through their commitment to be together [McMillan, 1976].

		cohesion)	sense. The more this consciousness becomes strong, the more it will inspire and form a sense of responsibility, sense of pride in being a member community and dedication to the community.
3		Local characteristics and spirit of the place (Sense of place)	The features of the area are dominated by cultural factors, economy, society, environment, human, strengths, weaknesses and potentials in the area. When the place is recognised with meaning and value by the community, that place will create a <i>sense of place</i> ¹⁸ for them.
4		Characteristics of community	The community's characteristics are shaped by the customs and habits, lifestyle and mindset, then the community becomes sustainable in many aspects and has a profound effect on individual members. Indigenous communities are highly focused on protecting and regaining or reconnecting to the heritage of their localities, families, clans and ensuring that heritage is living
5		Traditional culture, Cultural prejudice	The thinking of certain problems which are deeply ingrained in society, communities and are very difficult to lose and to be changed. It may affect the mind and actions of individuals in the community.
6	Interaction/ Connection	Nostalgia	The affection/emotion for the memories of the past (because these memories can be attached to the memorable period in the life and for the society).

¹⁸ Places are experienced and lived. Places are not bounded areas, but connected movements in networks of social relations and understandings [Ward, 2003]. Buttimer (1980) argues that place is something that must be experienced rather than described. The point of view of Tuan (1977) is that place is a space endowed with meaning and value. Indeed, he regards space and place as mutually defined terms: "what begins as undifferentiated space becomes a place when we get to know it better and endow it with value". Casey (1996) agrees that place must be experienced: "there is no knowing or sensing a place except by being in that place, and to be in a place is to be in a position to perceive it". Escobar (2001) emphasises this dichotomy between place as a conceptualization of identity, our mental image or "category of thought" about a locality; and place as a physical entity, "a constructed reality".

It is stated that sense of place arises from a multi-dimensional experience including, views, sounds, scents, textures, tastes, movement, individual impression, etc. [White, 1999]. Stubbs (2004) proposes sense of place as a social indicator of historic sustainability and construction of new place attachment. It is clearly recognised that people enjoy living in historic places because there is often greater community cohesion [English Heritage, 2005]. On the other hand, the everyday experience of the people of the place may contain negative feelings of toleration or frustration [Lynch, 1972].

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

7		Experiences	The experiences bind heritage with communities to help communities understand, interact with the heritage values, then the special emotions with the heritage will arise. In order to attract community's attention and bring positive results, spatial organisation and activities schemes at heritage sites should be consistent with the heritage's characteristics and type. Recently, the experiences may include: participating in the festivals, organising events in the heritage area, etc.
8		Individual belief	The Individual belief is often influenced by the cultural-economy and social context or traditional, social prejudices or their perception. Belief is also the motivation for each person to take action.
9		Time of residences	Time of residences helps individuals to understand the values of neighbourhood, heritage and community. This is one of the factors to create the conditions for an emerging sense of attachment, the sense of place or the sense of community.
10		Interaction	That is the opportunity for the community to "connect" heritage through the ability to experience, to enjoy, to feel, to observe and to understand more heritage. Today, the ability of interaction is strengthened if more and more increasing connections are created (in terms of spacial organisation, transportation, infrastructure, service and urban functional connection).
11	Value/Benefit	Physical value of UAH	Including the value of culture, art, architecture and aesthetics of heritages.
12		Intangible value of UAH	Including cultural practices, festivals, social and cultural factors which are associated or accompanied with heritages.
13		Adaptable meaning	Heritages are perceived under adaptable values in terms of architecture, urban, economy, society, culture and spiritual values. This depends on the view of individual or value-making scheme of the local authority.

14		Individual benefit to meet development demands	Home-occupiers can profit more benefits related to real estate, convenient location and cultural-historical value of the heritage. Many are more likely to be tempted by commercial benefits, extra income generating, livelihood and employment opportunities so that they are in favour to transfer/sell and explore valuable housings rather than pay attention to heritage preservation.
15		Social benefit (in terms of cultural society)	Many people want to reserve the heritage for their social point which will help: arrest the decline in the cultural value; add to the human dignity of residents; help maintain links with the past; improve living conditions by upgrading the urban environment and by creating employment; support the revival of tradition, have an opportunity to explore/educate cultural value and create/take advantage of green space, open space, communication space for community's connection...
16		Community's contemporary needs	That is: - The demand of the quality of living spaces to meet contemporary standards and contemporary tastes such as modern, comfort, adaptable space etc. - The demand of social status expression
17	Policy/ Mechanism	Information	Information on heritage such as: values, situation, problems, plans, accessibility, access fees, potential exploration, forum heritages, public information, information on expenditure and achievements...
18		Mechanism (collaboration)	Heritage legislation, cooperation mechanisms, communication mechanisms, enforcement mechanisms, financing assistance schemes or tax incentives (subsidy mechanisms), assistance mechanisms (for example: the degree of assistance offered as compensation for the disadvantages to the owners due to such retractions on their rights), restrictions on the rights of owner-users, detailed action plans.

b) The affecting problems to the community involvement for different types of Urban Architectural Heritage

Table 5.3. The affecting problems to the community involvement for different types of Urban Architectural Heritage [Source: Author]

Heritage's relationship with community	Forms of the community's participation	Motivation factors	Restriction factors
1. Temples/ Pagodas			
<ul style="list-style-type: none"> - Are traditional institutions which close to the community's spiritual and social life. - Related to cultural tradition, social prejudices and personal biases. - Are places of community interaction in different size and level. - Heritage messages: are interpreted in both physical objects, traditional heritage cultural space. - Are managed and controlled by a group of representative(s) on behalf of local community. 	<p>Communities shape their own agendas/activities, based on their interests, aspirations and needs, cultural tradition. Some main forms as below:</p> <ul style="list-style-type: none"> - Donation [finance, clothes, books, small change¹⁹]. - Labour contribution [being dedicated volunteers, providing information, persuading others, supervising, contributing labour, making-decision...]. - Organising and maintaining the role of relevant groups such as "eighty-, ninety-group" - [<i>Hội cứu bát, cứu cứu</i>], heritage management board [at communal level]. 	<ul style="list-style-type: none"> - The Group of Tradition/ Community cohesion/ Characteristics and spirit of place [Factors 1, 2, 3, 4, 5]. - The Group of Interaction [factors 6, 7, 8, 9, 10]. <p>(Figure 5.18a)</p>	<ul style="list-style-type: none"> - Urban development - Losing of community's cohesion - Limited management
Characteristics of the engagement:			
Volunteer + Responsibility + Honours (For heritages in charge of the community which still keep the strong cohesion such as urbanised villages).			
Volunteer but no commitment to preservation (That is the traditional way with a small donation at the end of the visit. It is mostly for heritages which is not much valuable, not much be close to the community's spiritual needs and do not raise the sense of attachment, sense of place).			

¹⁹ Visitors only use a small change to donate to pagodas/temples as they believe that money offered will bring the benefactors good luck.

2. Heritage houses			
Tube houses and Villas			
<p>Tube houses</p> <ul style="list-style-type: none"> - Initially, tube houses are spaces of residential, commercial and handicraft activities. - Owned formerly by one household²⁰, now by multi-ownership²¹. - Today, tube houses are not just places for residence and traditional trade, but also “a place” associated with high values of “quality of position” and real estate prices, along with opportunities for investment, speculation, livelihoods with super profits. 	<ul style="list-style-type: none"> + Improvement [For the purpose of business/ livelihood or to express the owner's social status → motivation based on heritage dynamic] + No intervention [Because lack of economic conditions, documentary problems, the limitations of legacy law...] + Changes and degradation [To meet the needs of the modern life]. <p>Local community’s engagement to house improvement is dominated by practical burden.</p>	<ul style="list-style-type: none"> - Group of Benefit/Value (Factors 11,12, 13, 14, 15, 16) - Group of Policy/ Mechanism (factors 17, 18) <p>(Figure 5.18b)</p>	<p>- Ditto</p>
<p>Villas</p> <ul style="list-style-type: none"> - Initially, villas serve as residential area supporting to class separation²², belong to one owner. - Today, privately-owned villas are used by multi-ownership²³, dominated largely by commercial and official functions. -Villa are attracting many large investors, to exploit new adaptive functions for increasing profits. 			
<p>Community’s engagement is dominated by following factors:</p>			
<p>Chances of investment and benefit generating [urban dynamics]</p>			
<p>Social status building [status-symbol of success and individual tastes]</p>			
<p>Modern life’s needs</p>			

²⁰ One family or expanded family (several generations share the same dwelling).

²¹ By many households, by both original/old resident refugees, homeless, new investors.

²² In favour of the French.

²³ By the State, by private ownership, mixed ownership and work-unit ownership.

3. The public value heritage			
<ul style="list-style-type: none"> - They are often former public works of the French in Colonial period. - Often is managed by the State such as museums, State offices - In good condition [normally]. - No public access [no public function, no free for community]. 	<ul style="list-style-type: none"> - Community's attitude: "Preservation is the task of the Government or the State". - Mostly focus on buildings having/keeping more interaction with community's life. 	Dominated by the Group of Interaction [Factors 6,7,8,9,10] (Figure 5.18c)	- Ditto
Characteristics of the participants:			
"It's Government's responsibility"			
Volunteers [Focus on valuable heritages and having more interaction with the community ²⁴]			
4. Characteristic Heritage Area (Ancient Quarter, French Quarter)			
<ul style="list-style-type: none"> - Ancient Quarter is characterised by oriental morphology and active symbiotic lifestyle... (); While Old Quarter is dominated by beautiful architecture representing the French colonial period, with well-equipped infrastructure and planned area. - Both areas are very attractive areas of culture, history, and investment... 	<ul style="list-style-type: none"> - Community's participation through providing and using tourism and associated services. - Preservation actions should pay attention to gentrification issues. 	Dominated by the Group of Benefit/value [factors 11,12, 13,14,15,16] (Figure 5.18b)	- Ditto
Community's engagement is dominated by the following factors:			
Urban dynamics			
Social status building/expressing			

²⁴ Ex.: Heritage has been put on public display, open to the public, transferred to public ownership...

5. Urbanised village			
- The imprints of traditional culture and life. - Many village heritages have become the cultural icon of the City.		- The Group of Tradition... - The Group of Interaction (Figure 5.18a)	- Ditto
Characteristics of the engagement:			
Volunteer + Responsibility + Honours [sense of attachment, sense of community, sense of place]			
Volunteer [attachment with spiritual needs, spirit]			
Volunteer [sense of city's identity and social purpose]			

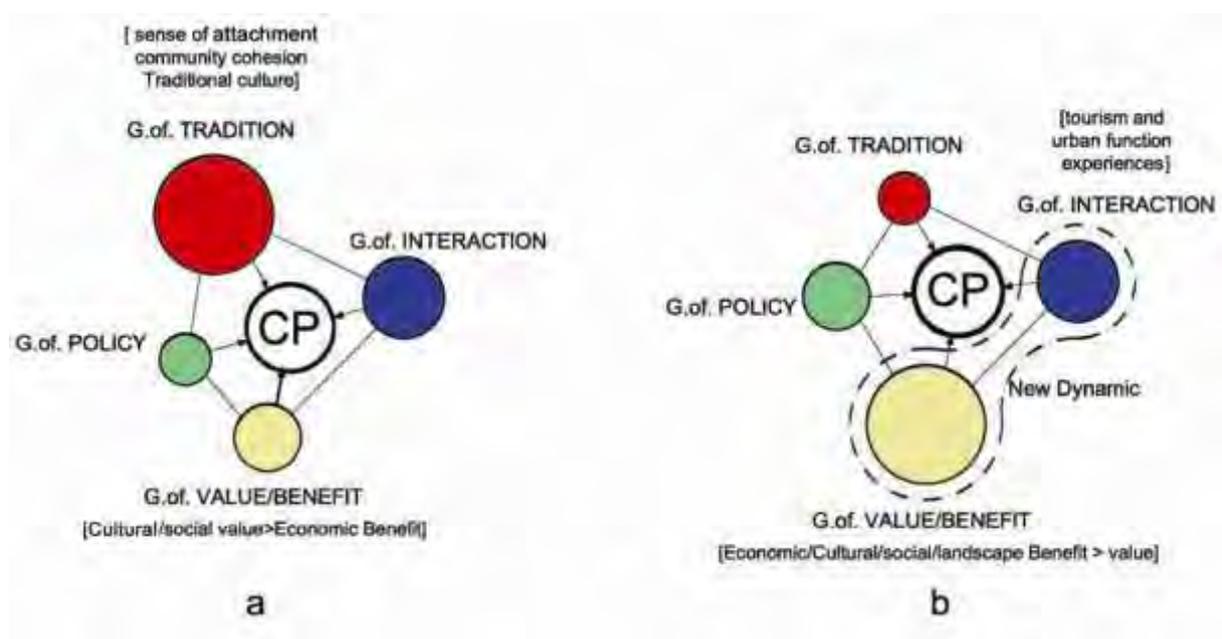
c) Different dominances of shaping factors groups on different kinds of Urban Architectural Heritage

Shaping factors of the community's participation can be categorised into four main groups, which are: Group of Traditional factors [representatives for all things related to tradition in aspect of time, place and spirit such as traditional culture, cultural prejudice, sense of place-making, sense of attachment, sense of belonging, community's cohesion and traditional characters of the target area]; Group of Interaction [representatives of connection between community and heritages, experiences...]; Group of Benefit/Value [representatives of profit-making issues; it can be social benefits or individual benefits on cultural, social or commercial aspect]; Group of Policy/Mechanism [representatives of collaborative mechanism, reinforcement mechanism, assistance mechanism and also information dissemination]. One noted feature of this classification is that there is still a certain overlap among groups rather than a clearly defined boundary. Sometimes, one group may reflect the factors belonging to other ones. For example, experience factor in the Group of Interaction is a cause of the factor of sense of attachment or sense of community reflecting in the Group of Traditional factors.

It is noted that each group has different influences on different types of heritages. For religious heritages, community's participation is mostly dominated by the Group of

Traditional factors, then followed, by the Group of Interaction as the results that this kind of heritages is the closest to community's life, in particularly spiritual and emotional lives. Finally, the Group of Benefit/Value and Group of Policy factors do not much impact on community's engagement decisions (Figure 5.18a).

The influence of these factor groups on valuable housings and typical heritage areas is shown in the Figure 5.18b. As can be seen for these properties, Group of Benefits/Value has the most impacts on community's engagement while the Group of Tradition has the least influence in generating these properties and these areas are gradually losing their traditional attachments in the urbanisation context such as community's relationship and cohesions, sense of belonging as the results of emerging new comers with new social relationship and culture... It is also observed that the Groups of Interaction and Group of Benefit/Value are dynamic items of heritage improvement, revitalisation or preservation.



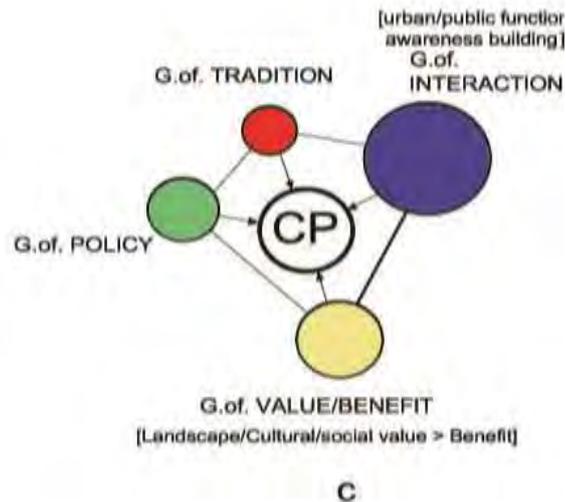


Figure 5.18: Different dominances of four shaping factors groups on different kinds of heritages:

- a) For religious buildings and urbanised village;
- b) For valuable housings and typical heritage areas; c) For valuable public buildings

[Source: Author]

In Figure 5.18c, the factors attracting community's attention on valuable public buildings belongs to the Group of Interaction. It means that the properties close to community's living space will play an important role in spatial organisation and contribute to public functions in the urban life to motivate community's involvement because of sense of belonging and sense of making-places. Similarly, to valuable housings and typical heritage areas [normally referred to Old sectors], Group of Tradition has the least impact community's engagement for this kind of heritages.

5.3. The different roles of community groups in Urban Architectural Heritage preservation

5.3.1. Group of Investment Community

According to Hoang Huu Phe (2002), the evolution of housing perception in Hanoi can roughly be divided into four periods responding to four characteristics of housing function, that is: housing as shelter, housing as a means to generate income, an asset for financial security, housing as an object of speculation and housing as a status-

symbol. The decision to improve would be reached differently by people with different positions on the social status ladder and different social-cultural background. These differences lead to different motivations: while one group, under the influence of the recent past, sees income generation [in the form of trading place] as the main purpose in any housing action, the others are prepared to explore the new speculative opportunities or new ways to express the ability of personalisation in the residential environment. The distinction between these groups can easily be blurred or, rather, they make up a continuum with identifiable parts. Hoang Huu Phe (2002) considered a community's motivation of investment in home improvement in Hanoi²⁵ and find that three main types can be identified as follows:

+ *The aspiring improvers (serendipitous investors²⁶)*

People in this group are traditional home-owners, or housing tenures who decide to improve their heritage properties because of the external impact. Serendipitously, they realise benefits such as income increase, livelihood opportunities from exploring their properties and accompanied real estate value. Also, they may get the “attached-wagon” effect of the accidental investments. In general, this group of investors is strongly influenced by the past perception and experience of housing, and would prefer to see their houses used as a means of generating income [Hoang Huu Phe, 2002].

People of this group are easy to be motivated by real benefits, particularly the income increase chances, which go along with heritage preservation activities. They are also being prone to lead by trend-setters and become the resonance community group in heritage preservation [see 5.3.7/ the Group of Resonance Community]. To encourage them, the preservation strategies should focus on balancing among preservation task, community's expectation benefit and promote related successful cases.

²⁵ Home improvement is understood as any action that increases the value of the property, and as such it includes repair, enhancement, and new construction [Hoang Huu Phe, 2002].

²⁶ Haila (1991) uses this word to refer to those who acquire a property with no intention of speculation but can enjoy the increase in value when the property is sold. The serendipitous character is reflected in the accidental nature of profit. This role is played by owner-occupiers.

+ *The improvers turned self-made property dealers*

These are the successful owner-occupiers who were able to benefit from the value of their property very early in the market reform through selling or renting mostly to foreigners. They become property dealers in a self-taught fashion, by using capital generated from rent paid-in-advance to finance improvements in anticipation of more income of this type. This group includes business people [many of them are traditional home-owners] who actually switched capital from other businesses [not necessarily production, and including illegal ones]. Home improvements for them are purely commercial activities; therefore, they are very sensitive to the market. For this group, houses are mostly perceived as objects of speculation [Hoang Huu Phe, 2002].

In the Old Sector, the high real estate values and the business' benefits make this area become a convenient place where investors [who are the property dealers or the businessmen] want to invest. With the sensitivity to the market and economic potential, these investors have been eyeing the villas, the heritage houses especially in beautiful and convenient locations. They bought-out the degraded heritage houses²⁷ which are being divided between the different owners [multi-ownership] then restored and improved to response demands of the market producing benefits. In many cases, investors can focus on heritage preservation to serve high-end markets; preservation is also an excuse to search for profit purposes. The preserved and exploited heritage houses are also dynamic for the other investors and the community in general.

+ *The improver-consumerists*²⁸

These investors are well-educated and wealthy; they want to improve their housing to express their value, social status and aspirations as the house is considered as a symbol

²⁷ However, they faced many difficulties to unite the villas: the unification is impossible if all the home-owners do not agree, the compensation for each owner is different from the others; multi-ownership usually comes without official paperwork so there are many difficulties in purchase. Many villas are listed in the preservation category of the authorities which should not be bought back (although in fact the villas perhaps have changed a lot and the villas unification is an advantage rather than to let them continue gradually worsening because of different division in use).

²⁸ "Improvers-consumerists" is derived from the term "consumerists" used by Bell (1968) and quoted by Knox (1995:297). These are mostly well-educated and high-income people for whom improvements are required mainly to match their social status and aspirations.

of success. They are interested to find the heritage's adaptations suitable to the new context. Their housing improvement solutions are mostly automatically well suited to high market value and quickly become good examples to be followed and applied even though they do not intend to sell their houses but exceptional cases. For these people, housing is an object to present the home-owner's personalisation and tastes... They are trend-setters in tastes and life-styles due to their cosmopolitan outlook and experience. "In the society which Confucianism still viewed as important, people's desire to look up the images about human dignity and attitude from the neighbourhood where they live is understandable. The habits of conspicuous consumption as an expression of social status, which was suppressed for quite a long time during the egalitarian period, have returned and are flourishing. All this happened under the cultural leadership of the newly formed urban elite, consisting mostly of the new rich, the businessmen and the professional class" [Hoang Huu Phe, 2002].

"The advent of *Doi Moi* from 1986 onward has brought with it a flourishing private sector whose contribution to GNP was increasing at a very high pace, achieving the 60% mark by 1993. A number of successful entrepreneurs have started to invest large sums of money into their houses. To enjoy the newly found respectability in an environment no longer dominated by the desire to mix, house owners begin to improve their houses in order to differ, and thus houses have become a *symbol of success*. The willingness to buy houses not only for consumption but as status-symbols have changed considerably not only the pricing mechanism but the perception of desirability of specific sites... This perception is among the well-to-do businessmen, officials and successful intellectuals and artists. Some of the owners are still staying in impressive properties built during the French era by their successful parents or grandparents, and these properties are located largely in the Ancient Quarter and the French Quarter. Although housing perception has undergone a dramatic change in recent years, some old attitudes seem to have remained" [Hoang Huu Phe, 2002].

Increasingly, there is an emerging role of this group in terms of heritage preservation solution orientation and also of contributing to pure preservation lessons.

5.3.2. Group of Local Community

Local communities can be classified into two groups: 1) *The sub-group of traditional community*: those who live a long-time in the area, have an intimate relationship with each others, have a certain impact on area communities and also have been influenced. In other words, they have a strong sense of attachment, sense of belonging as well as a sense of place where they live. 2) *The sub-group of immigrants*: those who share the same place with local communities but without enduring, have not been attached to the area and the local community due to lack of the long-term connection and sharing in terms of culture, lifestyle and customs, etc. They are often newcomers or immigrants who are seeking opportunities at destination place. They may become the members of the traditional community after living for a long time and having a strong commitment to be close to the neighbourhood.

These former sub-group's engagement in heritage preservation is normally characterised by volunteers, responsibilities and even honours as the results of the sense of attachment, the sense of place spirit and the sense of community. However, in the competitive areas (Old sectors), heritages, particularly housing, are perceived as a powerful means of income generation, so that community's decision is dominated by practical benefits (ex: property dealings).

The later sub-group in the Old Sector of the city [especially in the Ancient Quarter] is complicated, including the immigrants [who have professional careers for working or seeking other opportunities in cities] besides the homeless and the refugees [who are jobless, no work skills and returned to the city after the war, after 1954]. Most of them live in the houses, the pagodas, the religious heritages and the public heritages. These later people are easy-going [about the culture, the lifestyle in comparison with the characteristics of *Hanoians* who considered having deep cultural activities, work style, polite behaviour...]. They have contributed to the rapid changes of the heritage houses because they were willing to sacrifice their comfort to live in over-crowded houses in order to take commercial advantages and conveniences inherent in their location. They are also involved in changing the look of the lifestyle and behaviour of *Hanoians* [the

factors are related to the cultural space of the area's heritage]. They give the impression of unrestraint, arbitrable, piddling, self-interest, but also casual, rurality, honest, flexible [Nguyễn Thừa Hỷ, 2015]. In this case, the communities' consolidation is important to build urban culture, to strengthen *social capital*²⁹ for the communities and to raise awareness of the urban architectural heritage step by step to become motivated for preserving heritage in the community.

5.3.3. Group of Arts Community

The artists/artisans and their creative activities certainly influence the UAH of Hanoi. Initially, the artisans/artists are those who created, discovered, explored and transmitted life's messages into heritage. Today, in the Ancient Quarter, these artistic activities remained in some streets such as Hang Trong [with the Hang Trong traditional paintings], Hang Dao [with the portrait paintings]. Contemporary art activities have also appeared in many galleries, or the art studios combined with business purposes in Hang Gai Street and Hang Trong Street... The artists with their activities have attended the street art projects in the pedestrian street in Old Quarter which make this heritage area become attractive. They are highly appreciated when it plays the role of reviving the intangible and tangible value of the heritage [by contributing to practical contemporary culture in the heritage space; the Zone 9³⁰ of Hanoi was an evidence]. However, it should be noted that the false artistic activities such as plagiarism can affect the value of heritage space.

In fact, the arts and the heritage spaces always support each other. Artists love to show off their works in the heritage spaces as an opportunity to bring their works closer to

²⁹ The commonalities of most definitions of social capital are that they focus on social relations that have productive benefits. Social capital is about the value of social networks, bonding similar people and bridging between diverse people, with norms of reciprocity [Dekker, Uslaner, 2001].

³⁰ Zone 9 is located on No. 9 Tran Thanh Tong Street, Hoan Kiem District, in an area of 11,227 m². It was abandoned since 2007 and turned into a place for social evils and garbage. In 2013, the manager company modified the area for rent. Hence, Zone 9 became a unique cultural place for the community. In Zone 9, there were art performance spaces, cafés and bars. This cultural centre was closed in early 2014 after the fire caused six deaths on November the 19th.

[<http://vietnamnet.vn/vn/kinh-doanh/238404/dat-vang-zone-9-hien-nay-ra-sao.html>; Dec. 2013, <http://healthplus.vn/zone-9-to-hop-nghe-thuat-duong-dai-va-su-bat-nhip-cua-mot-the-he-d7458.html>; Dec. 2013].

the masses in a space of cultural depth. The heritage promoting programmes should be combined with the artistic activities to reach great effectiveness in heritage preservation. Currently, projects such as “street art”, “community art” are activities which attract attention from people living around heritage area. It can be said that the art has linked the community with heritage by an interesting approach: discovery and experience.

5.3.4. Group of Tourism Community (Visitors)

In 2013, the visitors to the Ancient Quarter reached of 935,000 foreigners; in 2014, the numbers reached of 864,000 foreign visitors³¹ (in comparison with the number of tourists in Hoan Kiem District with average 828,000 foreign visitors per year)³². Apart from foreign tourists, there are also domestic tourists and regular visitors who often use and access to heritage.

Generally, this group contributes directly to heritage through donation or entrance fee. In addition, they also contribute indirectly to heritage through the use of accompanying services. Ngoc Son Temple, located in the centre of the Sword Lake area, is recognized as an interesting place which receives major contributions from the tourists [Mr. Phuong, The Ancient Quarter Heritage Management Board]. Today, through the media and social networks, this group is helping to promote local tourism and the heritage sites as really valuable and worthy destinations.

The barriers to this group are the lack of heritage information as well as supporting information [such as transport infrastructure and accompanying services]. The dense heritage system in Hanoi, currently, is just disjointed and there is little connection and synergy³³.

³¹ This number may include those who took a tourist visa and even those who came for work.

³² <http://www.vietnamtourism.com/index.php/news/items/14578>; June 2015.

³³ <http://hanoimoi.com.vn/Tin-tuc/Du-lich/742852/lam-gi-de-phan-trien-du-lich-pho-co-ha-noi>; Feb. 2015.

5.3.5. Group of Experts/ Professors

The role of the experts/professors for UAH preservation is undeniable. Their expertise activities help to raise the awareness for other experts and managers as well as general public about the heritage values and consulting orientations, methods to protect heritage.

However, the established expert group, these are normally formed based on tasks of heritage management often operate under the assigned functions and tasks. Their contribution on heritage are inefficient because of their unrealistic research, proposals, or difficulties to implement or insufficient funds, not enough financial institutions... Meanwhile, the independent expert group may be closer to the heritage's actual situation, but their solutions are only considered as suggestions, not to be necessarily implemented by the Government as well as heritage owners.

To strengthen this group, it is necessary to have a transparently connecting mechanism between community-experts-authorities/managers.

5.3.6. Group of Managers/ Administrative Managers/ Relevant Agencies

This group plays an important role in setting up the rules, regulations as well as managing and controlling its implementation. However, these managers show many limitations of expertise, awareness, knowledge and skills. Their forms of heritage management are top-down with little updated information. They also should be supported by a connecting mechanism between community-experts-authorities/managers.

5.3.7. Some notes about community groups

Group of Local Civil Community:

In the local community groups, the associations and the social civil organisations can also play a role in the heritage preservation involvement. These civil groups [including: Women Association, Elderly Association, Youth Association, Veterans

Association and residential group] were established on the basis that their members are elected and approved by the local authority, their activities are mainly based on a voluntary basis and only get a very little remuneration.

Nowadays, there is no recognition and formal role for these civil groups in terms of planning and development, even though they are willing and have the knowledge of history and present situation. The civil group could have important roles in planning and reconstruction areas [Haidep, 2005].

In fact, this group has certain roles. In elderly group, the older people are often retired and have special attention to heritage because they have a long time to attach and experience with heritage. On Hang Buom Street, there are many old and retired people who are proud of the traditions and cultural heritage as well as their neighbourhood reality, so they are also the core group for the management and the rehabilitation of this area [Haidep, 2005]. At the same time, in the urbanised traditional villages, the elderly group retains a special role even to decide the heritage preservation plans.

Group of Resonance Community:

The terminology, “Resonance Community”, is to refer to the response of community on preservation activities which stimulate them to follow. In other words, this response is a result of “attached-wagon effect”. When a certain community group initiates and succeeds in exploiting and enhancing heritage’s value, it will then become a good example for many people to follow and learn. The resonance community group can be lured/led and “tempted” by “trend-setters” and improver-consumerists or the property dealers.

The more community’s resonances, the more opportunities for heritage preservation to be implemented. And this means that more social resources are raised for preservation activities.

For example, the case of Ta Hien Street for pedestrians has created a positive effect and became a good example dealing with preservation task and demands of development. After the success of this project, many nearby residents [which become so-called resonance community] also express their aspiration to contribute and participate in street embellishment projects [Source: Survey of the author, 2014].

Conflict of community groups:

The community groups may have a conflict of interest in the heritage issues: The group of investment which is in favour of modern life generally sees heritage as a problem whereas the tourism sector would often (but not always) see heritage as an opportunity. The benefits of the group of property dealers may be a cause of the moving out of the poor.

Each group of community also has their own positive and negative effects on heritage. For example, on one hand, Group of investment (developers) contribute to urban development dynamic thanks to their investment in heritage exploration. On the other hand, if this group is not any controlled by local authority's management instruments, their exploration can result in uncontrolled land speculation. Heritage buildings are demolished and replaced to provide new and modern architecture and infrastructure. Heritages may become over-gentrified, distorting or misrepresenting their heritage values, inevitably resulting in the loss of the significance of the place.

These conflicts are an inevitable process of urban development. The conflicts should be minimised, balanced, or must be, sometimes, traded-off or alternated by a clear development and preservation scheme. Well-articulated principles, win-win approaches and ground rules seem effective mechanisms to solve these conflicts.

5.3.8. Summary about the roles of community groups

- The group of investment plays a very important role in the heritage preservation because this group starts up or raises the trends and stimulates the movement of heritage revitalisation in the new context (Figure 5.19).

- The group of the local community is formed by those whose direct influences shape heritage improvement or not. They can decide to invest or respond to the heritage preservation movement depending on their situation and ability (Figure 5.19). Normally, things, motivating their interest, are beneficial in the aspects of society [ranks in social status], of economy [livelihood, income increasing and employment opportunities] and of individuals [spirit, emotion, individual demands etc.,]. It is noted that the more their social capital [sense of community, a sense of attachment, sense of place] is increased, the closer their engagement to socio-cultural benefits rather than to individual-economy benefits is.

This group will be activated through initiatives and practical supports which deal with the community's interests in the social life [including physical or mental life], to introduce and promote broadly successful preservation cases with the community's contemporary life.

- The group of artists and artisans has a certain influence on the heritage preservation. They contribute to the image of the improvement of heritages and adjacent areas thanks to recalling or creating the sense of the spirit of the place [normally, art activities attract community as they create exceptional emotion, experiences and raise/shape/revive/remind people's spiritual value. Therefore, they raise a sense of the spirit of the place where heritages are located and the value of heritage is increased (Figure 5.19)].

- There are not just people who enjoy the interesting experience with heritage in the Group of visitors, but they also evaluate, recognise and broadly promote heritage value. They contribute to heritage preservation directly or indirectly. They pay the entrance fees, donations and use associated/emerging accompanied services then they contribute to direct funds or help to create employment, livelihood to local community who invest in turn to the heritage (Figure 5.19). They should be encouraged through supporting schemes/programmes such as information support, transportation connection, theme tours, heritage walks which ensure convenient schedule to highly effective enjoyment and experience of the heritage.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- The group of management [authorities] plays an important orientation, support and control role of heritage preservation (Figure 5.19). However, this group needs to further strengthen knowledge about heritage as well as keep the close relationship with the target heritage area to help receive and collect updated information from grassroots community.

- The professional group (multidisciplinary) are those who help to assess/explore/refine the value of heritage as well as to propose potentials (Figure 5.19). A network of experts, managers and communities need to be established to enhance the supporting role of this group.

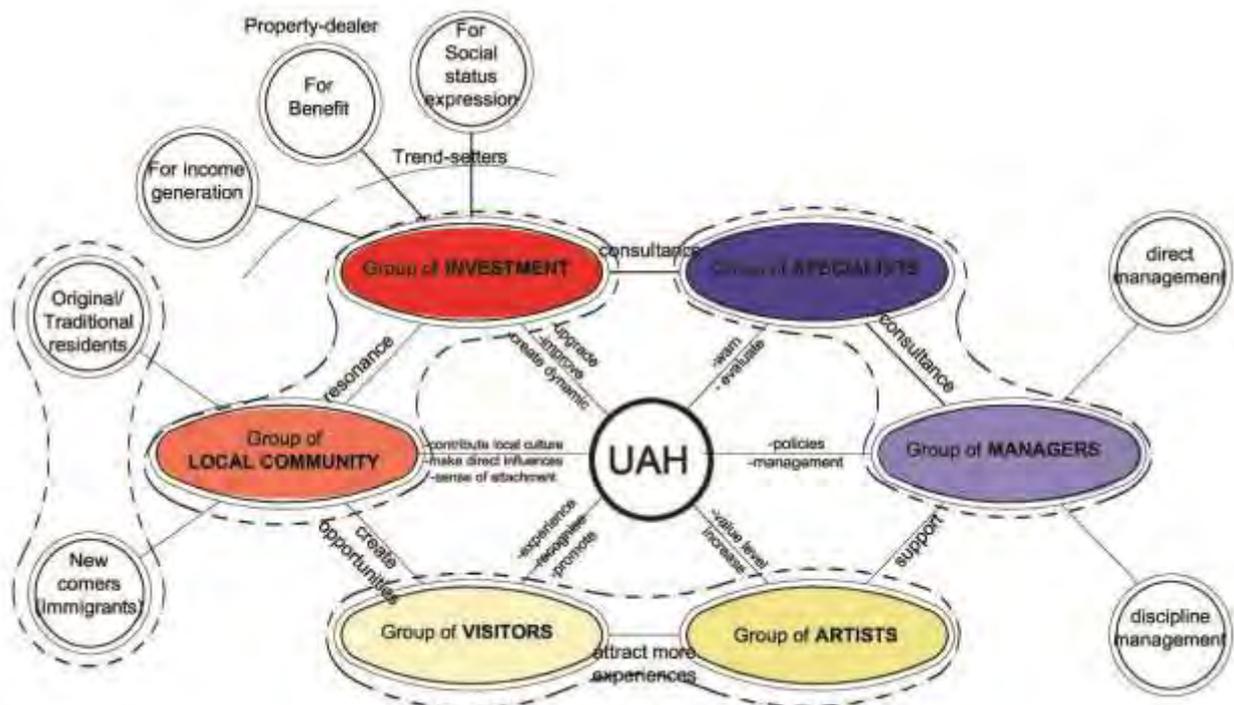


Figure 5.19. Relationship between community groups and Urban Architectural heritage

[Source: Author]

The above community groups can be also classified in to three main big groups, that are: Group of investment and local residents - responsible for making trends of heritage exploration based on development-preservation balancing (trendsetters) and

for direct interaction on heritage; Group of managers and specialists - responsible for heritage supporting in terms of management, policy-making, assistant mechanism as well as specialist and anticipated assessments; Group of visitors and artists/artisans - responsible for using, promoting heritage and strengthening heritage value up to a higher level (Figure 5.19).

It can be seen that these three large groups refer to different impact levels of different heritage preservation tasks. For the task of heritage improving, in particularly, to prevent a degraded status, the Group of investment and local residents play the most important role (represented in Figure 5.20a). While maintaining the heritage in the best condition (depends on current conditions), the key group must be managers and specialists. In other ways that demand depends on the mode of management, mechanism and in-depth study conducted by experts and academics (Figure 5.20b). And in order to enhance/upgrade the value of the level of the works, the firstly involved groups are the visitors and artists/artisans (Figure 5.20c).

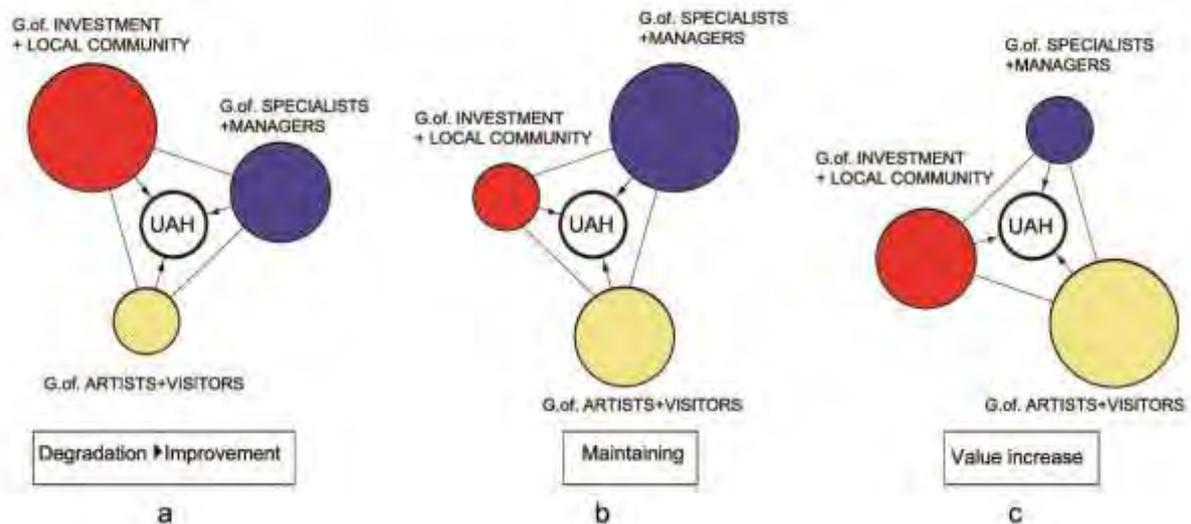


Figure 5.20. Different roles of community groups for UAH under the preservation tasks (a) (b) (c) [Source: Author]

5.4. Summary

- The vast majority of the community generally participates voluntarily in preserving religious buildings. As for housing heritages, their participation is more limited due to the dominance of market factors. However, it can be said that, the aim of community engagement in the present context is not absolutely related to the desire to protect physical objects of the building (architecture, structure, materials etc.). It seems that this is a way for them to express themselves, their positions, roles and responsibilities in the society, or to satisfy their own spiritual or living needs... Thereby, the community attention to the heritage preservation is not the same as that of the administrators. While managers pay much attention to preserve the physical value of heritage and “freeze” it, the community generally focuses more on practical values, attached “living” significance of the buildings and continuous experience of the value under different angles.

- Community participation is influenced by a number of factors which can be categorised into four main groups: (i) Tradition and community cohesion (referring to the social characteristics of the buildings), (ii) Interaction/connection and experience (referring to the subjectivity of respondents and the heritage's position in urban spatial and functional organisation), (iii) Value and benefit of heritage to individuals and community (referring to the relationship between heritage, market and actual context), (iv) Information and mechanism (referring to management and information dissemination). For each type of heritage, the influence of these groups on community engagement is different. For example, for a spiritual and religious heritage, the tradition-community cohesion group has the strongest dominance. However, for the group of housing heritage, especially in the city core, the value and benefit group always has a significant influence on the decision of local community's involvement. Figure 5.21 summarises the groups of shaping factors and compares them to the factors making up the heritage message. The figure shows that the community is strongly affected by factors attached to the *associated value* of the heritage. This proves that attached supports are necessary to attract community attention.

- The community does not pay the same attention to different types of heritages, each of which has a different appeal for certain community groups. Therefore, it should be based on type of heritage, need and characteristics of the target community groups to assess and define the appropriate involvement level as well as reasonable schemes to attract social resources.

- Field survey reveals that the people have always paid much attention to works which carry the message of the past and have practical living value for the contemporary community. However, their level of interest reflects not only their perception about the heritage, but also the relationship among heritage-community-urban environment surrounding the heritage. Hence, the assessment of public involvement should be considered in the specific context, with the specific community groups and the value of the heritage in the life. In some cases, the value of the heritage is identified in large scale (for example in national or regional scale, even World scale) whose preservation requirement may exceed the contribution capacity of the local community, but it is equally accessible to other community groups (outsiders). There is also a case where the small level of community involvement could bring more effectiveness than full participation from the beginning to the end of the preservation process.

At least, the understanding of the role of community groups for different types of UAHs and about UAHs' value for different community groups in their specific context is essential to reach success in the task of heritage preservation.

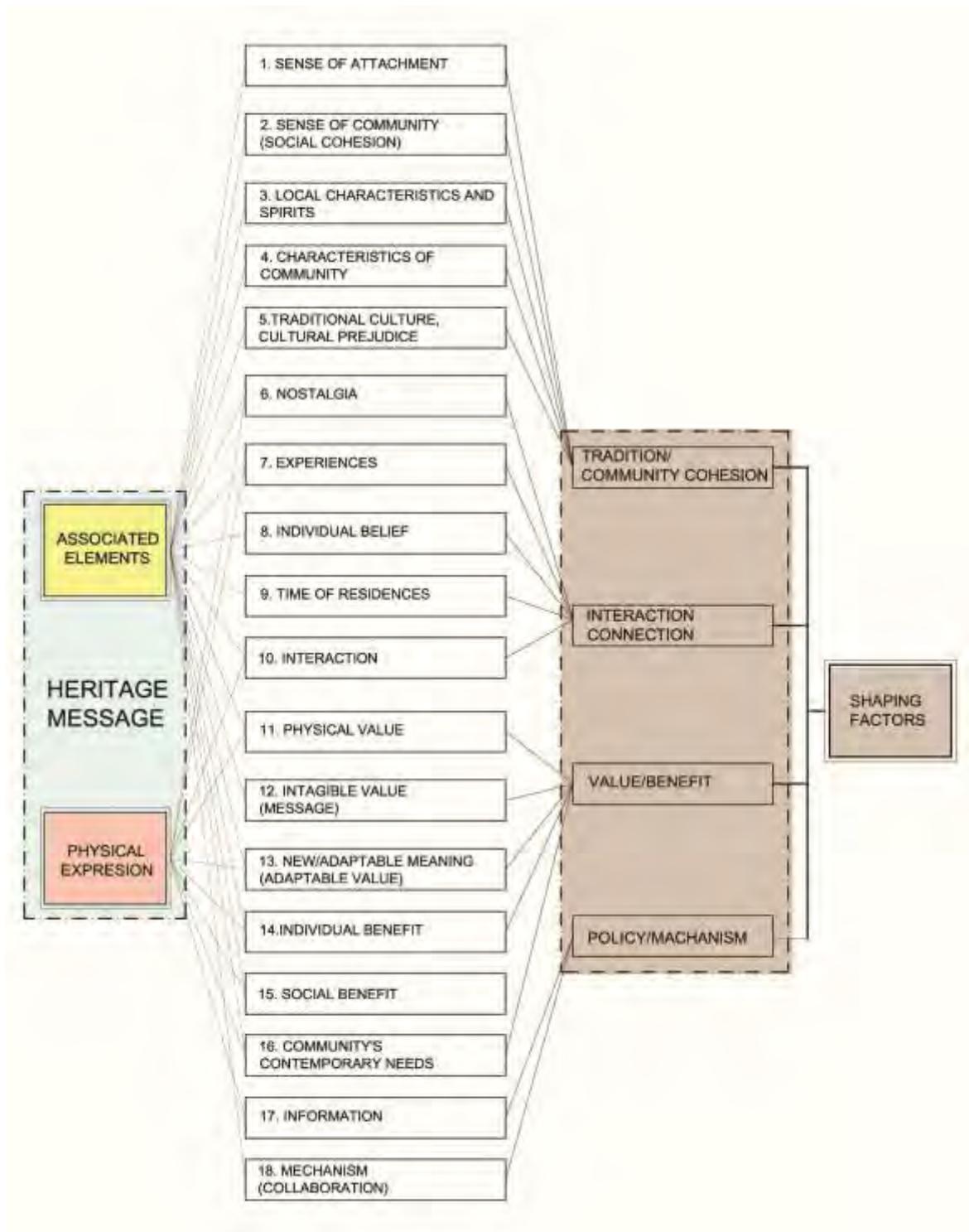


Figure 5.21. Summary of the groups of shaping factors and comparison with the factors making up the heritage message

[Source: Author]

Chapter 6. Suggested conservation directions

6.1. Principles of heritage preservation

- Heritage preservation during the urbanisation process should focus on creating a balance between conservation requirements and development needs. Conserved heritages must be able to adapt, harmonise and connect with cultural socio-economic space and landscape-architecture space of urban area. Conservation should go hand in hand with culture, livelihood, inheritance and connection (Figure 6.1).

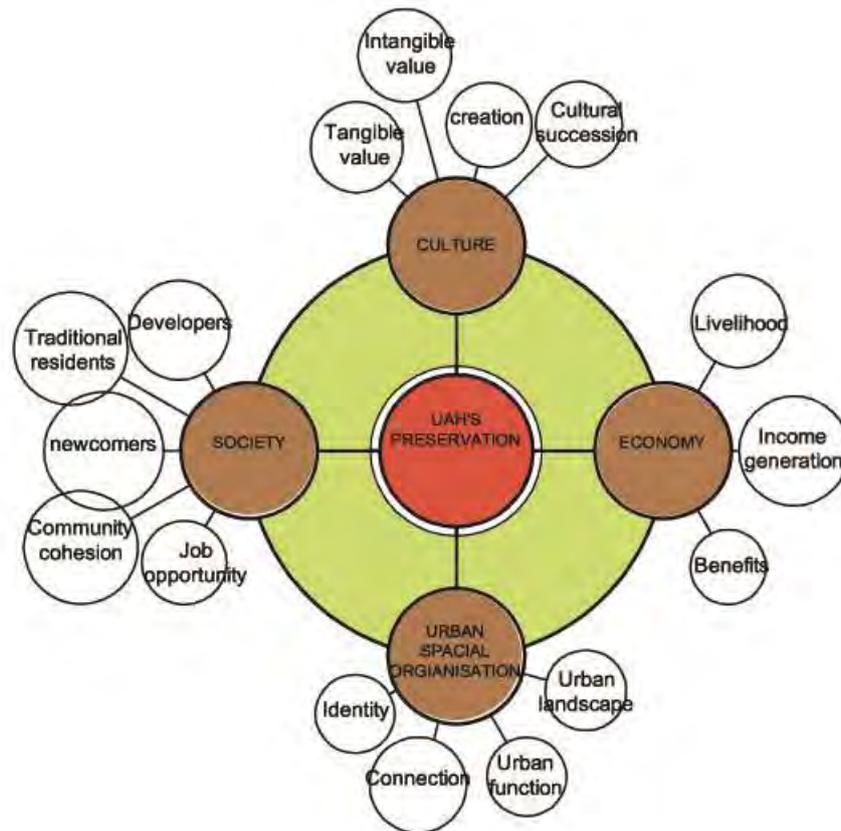


Figure 6.1. Principles of balancing factors in heritage preservation during urbanisation process [Source: the author]

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- It is urgent to generate the collaboration among communities to conserve heritages and to avoid potential conflicts. This shows the requirement of creating a preferential environment to facilitate links and interaction between these groups.

- In terms of heritage preservation, the different communities have different needs and roles which need to be encouraged by conversation policies. *Groups of investors* play an important part in shaping, creating trends and stimulating conservation needs, responsibilities, willingness of other groups, particularly *local community groups*. Therefore, encouraging and creating favourable conditions for the investors in an appropriate way would create comprehensive effects on the community, especially on local residents. Meanwhile, *groups of artists* have a big impact in improving the heritage's image and values. Local residents are directly affected and also have their own influence on heritages in terms of socio-cultural perspective, so they also should be promoted.

6.2. Heritage–Interaction–Community space (HIC space)

6.2.1. Definition, significance, aims

Definition

Heritage–Interaction–Community space (HIC space) or also interaction space refers to the space associated with the heritage, aimed at protecting and connecting it with urban development space. It spreads around the heritage with different scope (narrow or wide in terms of space¹), different type (permanent, temporary in terms of time), and different organisation (continuous, uninterrupted, combined) for different time use and various programs of exploitation. HIC space can have full functions to complete overall space of the architecture-landscape by being an open green space or a transitional space between the cultural-historical values and other new values in

¹ In terms of space, HIC may be organised into different shapes which may be grid, angular, curvilinear, radial concentric, axial, organic.

modern urban area. It is also a space for cultural activities, community exchanges, community communication, tourism development, etc. These functions help to connect the heritage with the urban development context, the regeneration of heritage and the investment attraction.

Significance

- Completing overall layout of the architecture works.
- Protecting the heritage and connecting it with other functional spaces in urban area and urban community life. It also serves as a buffer zone for gradual transition of heritage values into urban development space. Oriented interactions between the Heritage-Community-Urban space take place here.
- Addressing requirements of conservation and development (connection). *Conservation* means protection and increasing the heritage values, raising public awareness. *Development (connection)* refers to exploiting the heritage for tourism, contributing to urban functions, creating environment to attract investment, offering livelihood for local residents, setting new values of heritage in the urban space.

Aims

- To preserve the heritage, facilitate it to adapt and integrate into the context of urban development and community living space;
- To add/integrate more appropriate functions to the heritage; strengthen, revive and develop its inherent/available functions in urban space to positively contribute to communities;
- To raise people's awareness on the heritage (its original values, new values, its integration and its role);
- To increase value of heritage including those in need of restoration and surrounding ones;
- To bring owners and local community more economic benefits in a sustainable manner;
- To restore and revitalise values of the heritage, heritage areas and surrounding urban areas;

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

- To generate the developmental momentum for the neighbourhood/area, particularly for such specific areas as the Ancient Quarter, Old Quarter, urbanised villages.

6.2.2. Distinguishing between preservation model via Heritage–Interaction–Community space and traditional models

Distinguishing between Heritage–Interaction–Community space (HIC space) and protection area

Protection area: Based on the value of heritage, a protection zone is defined by a radius of the circle drawn around a monument (primarily based on geometric criteria). Buildings near that monument and belong to this zone are treated as accompanied elements². This protected sector is divided into 3 levels (level 1, 2, 3) [Law of Heritage, Vietnamese construction standards]. In this area, it is necessary to follow some regulations on height, setback, architectural forms, shape, etc. The heritage value of space, architecture and landscape should be focused. However, these values are often violated because of conflicts with the demands of modern living communities (Figure 6.2a).

HIC space: Its scope depends on characteristics of the heritage, the neighbourhood/area, local community, potential value of the heritage and of the surrounding area. It solves many aspects of architecture, livelihoods, awareness, investment attraction, adding direct value to the heritage (Figure 6.2b).

² It should be noted that these *accompanied elements* in this control area are only those that statistically relate to the heritage in terms of architecture and architectural shape. They could be not (or they could not contain) elements that support heritage message [as associated elements support to heritage message may be some urban elements such as water bodies, hills in far distance, or “expanding” or “shrinking” heritage cultural spaces in different size depends on local culture, or spiritual supportings].

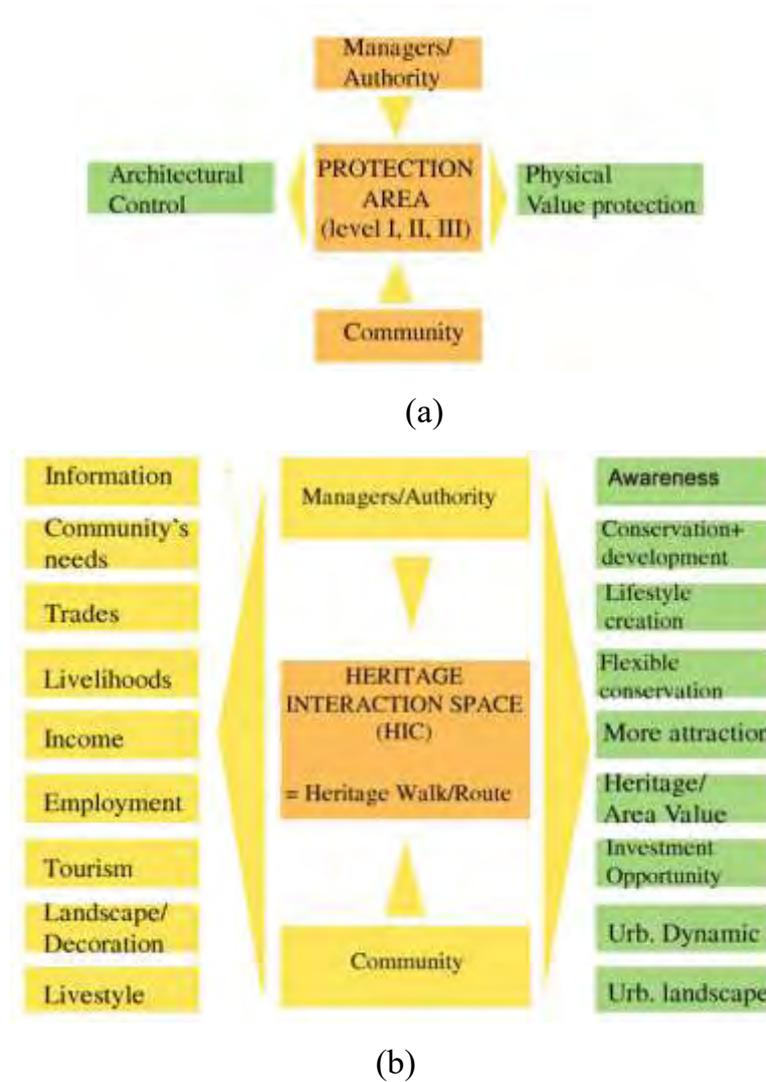


Figure 6.2. Comparison between *Protection area* (a) and *HIC space* (b)

[Source: The author]

Distinguishing between preservation model via Heritage–Interaction–Community space and other models

Figure 6.3 compares models of heritage preservation often applied in Hanoi (on the left) with suggested model via HIC space (on the right). Whereby, popular models in Hanoi usually concentrate on: (i) single task focusing on the fixed, static physical objects (“protection area” is employed to control architecture and spatial shape of the surrounding buildings); (ii) urban embellishment in heritage area without a long-term vision. With these two separate methods, the heritage is “museumised” or “isolated”, or keep *static connection* to surrounding environment without *living expression on themselves*. This shortcoming makes the heritage to be easily-degraded, isolated, and it

doesn't receive the attention of the community, or is not capable of attracting social resources. Sometimes, heritage is considered as a barrier for urban development.

The HIC model maintains *heritage message* thanks to its *fixed, static physical objects* as well as *flexible, dynamic associated elements* (living relationship with surroundings). The model combines both objectives of protection and connection between the heritage with its ever-changing surrounding environment. There are three possibilities:

(i) When the "connection" with the surrounding environment is more focused (*connection > preservation*), the heritage would have more chances to be recognised, accepted, concerned and then be protected. "Connections" (via infrastructural, functional, cultural facility or so on) are the bases to attract investment resources to improve and sustainably protect the heritage. In the best scenario, "connections" will support *self-contained heritage preservation* [At present, heritages are not arranged/planned/managed to actively link to the community's life and urban space, except for special heritage cases exploited for tourism purpose. Unfortunately, most heritage pieces are "passively involved" to community life through spontaneous occupation of local community with the goal of livelihood, not for heritage preservation.]

(ii) When the heritage preservation is more focused (*preservation > connection*), heritage will contribute to respect the city's image [Normally, it is a case of high value heritages, located in well-facilitated places so that they can contribute to city's identity. However, it should be noted that not all heritages have this available supporting condition, so that concentrating much on physical object preservation without any connection can degrade the legacy in silence, as time goes by.]

(iii) When these two tasks are implemented harmoniously and in a balanced way (*preservation = connection*), the heritage message will be protected and connect most durability with the urban environment. This both contributes to the urban look, urban function and appeals social resource investment.

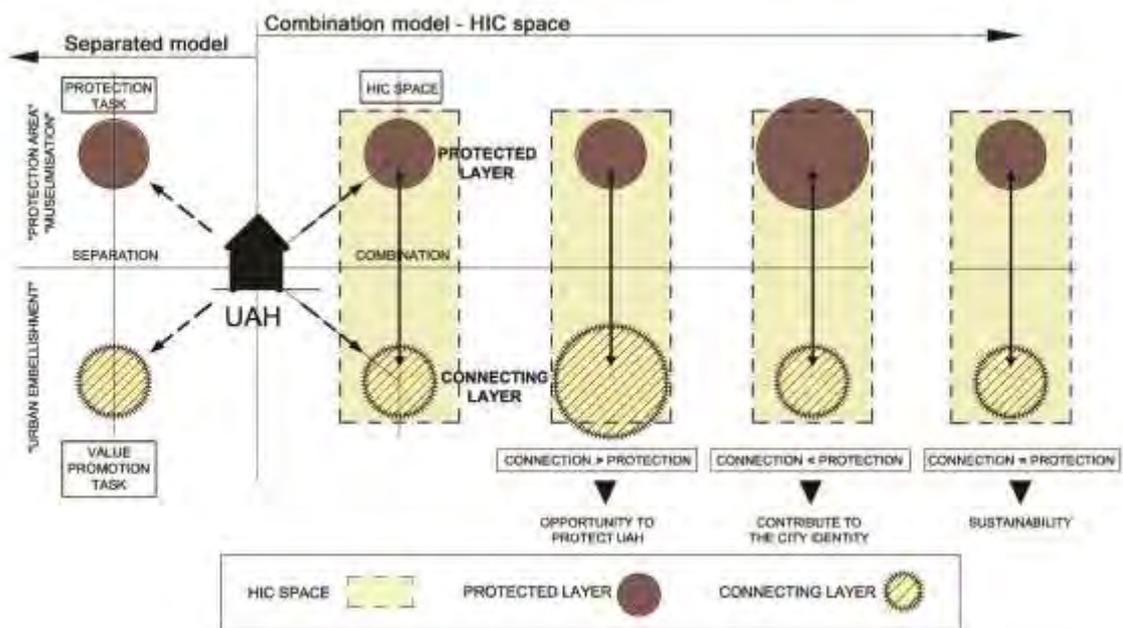


Figure 6.3. Comparison of heritage preservation model via HIC space (right) and traditional models (left) [Source: The author]

6.2.3. Organisation of Heritage–Interaction–Community space

Shaping factors on scope of Heritage–Interaction–Community space (HIC space)

Identifying scope of HIC space depends on many factors: value of the heritage, characteristic of space-architecture-landscape in the neighbourhood/area, socio-cultural characteristics, neighbourhood/area economic development context, neighbourhood/area potential development, ability to attract investment and tourism, and programmes to develop the heritage, etc. (Figure 6.4).

Scope of HIC space sometimes does not depend, is not limited and affected by protection area level 1, 2 and 3. It may be located inside or outside, or covers a part or the whole part of protection area (Figure 6.13).

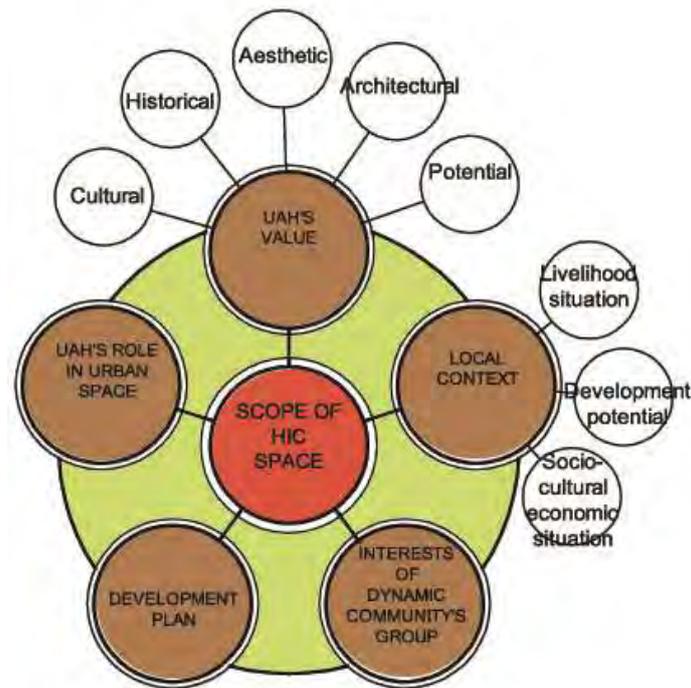


Figure 6.4. Factors affecting the scope of HIC space

[Source: The author]

Layers of Heritage–Interaction–Community space (HIC space)

Protected layer and connecting layer:

There is no clear boundary between these two layers, though protective layer usually coincides with the heritage site, possibly including exterior parts such as surrounding gardens and ponds. Connective layer, meanwhile, is regularly located outside the heritage site as an expanded part of the heritage. It may include the front sidewalks, surrounding lanes, or even extend to become routes and link to other points of urban functions (such as extend to an adjacent heritage, a landmark of a nearby urban, a contemporary cultural centre, a green space, open space, space for community activities).

In certain cases, depending on the requirements of protection and heritage purposes, the two layers may be separated or juxtaposed, or interpenetrated. To put it in another way, one layer can be converted into another and there is no well-defined space

between them (see Fig 6.5). Within protected space, there may still be factors of contemporary values (connection factors). Within connecting space, there are values that need to be protected to honour overall heritage values such as architecture, shape, colour, material, etc. (protection factors).

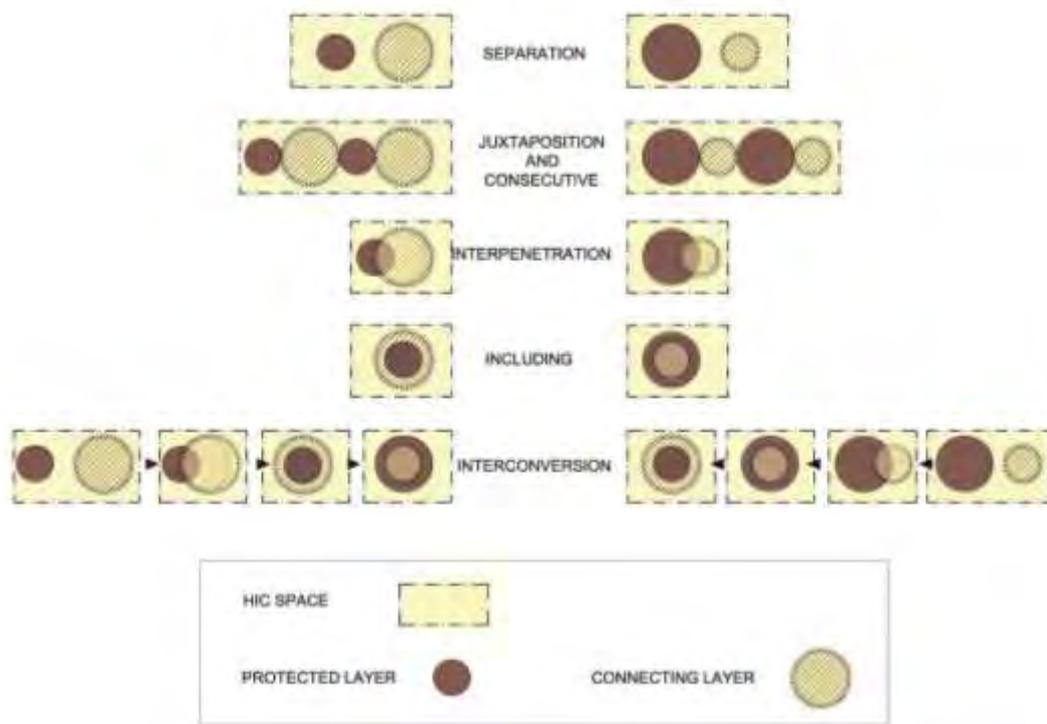


Figure 6.5. Protected layer and connecting layer in HIC space in different cases [Source: The author]

Figure 6.6 illustrates protected layer and connecting layer in valuable houses, religious heritages and heritage complex. In the case of housing (case A), the protected space may be the entire house (architectural structure and interior) (a) or part of the housing (b), or just the exterior outside (c), or the partially-extended interior space (d). Its connecting layer can be the exterior in front of the house (a), an extended interior to the outside (b), the rear open space at the back, and part of interior (c), open space at the back (d).

Similarly, case B describes the two layers of a separate heritage, C reflects those of a religious heritage and D demonstrates successive layers of a complex including both houses and religious building.

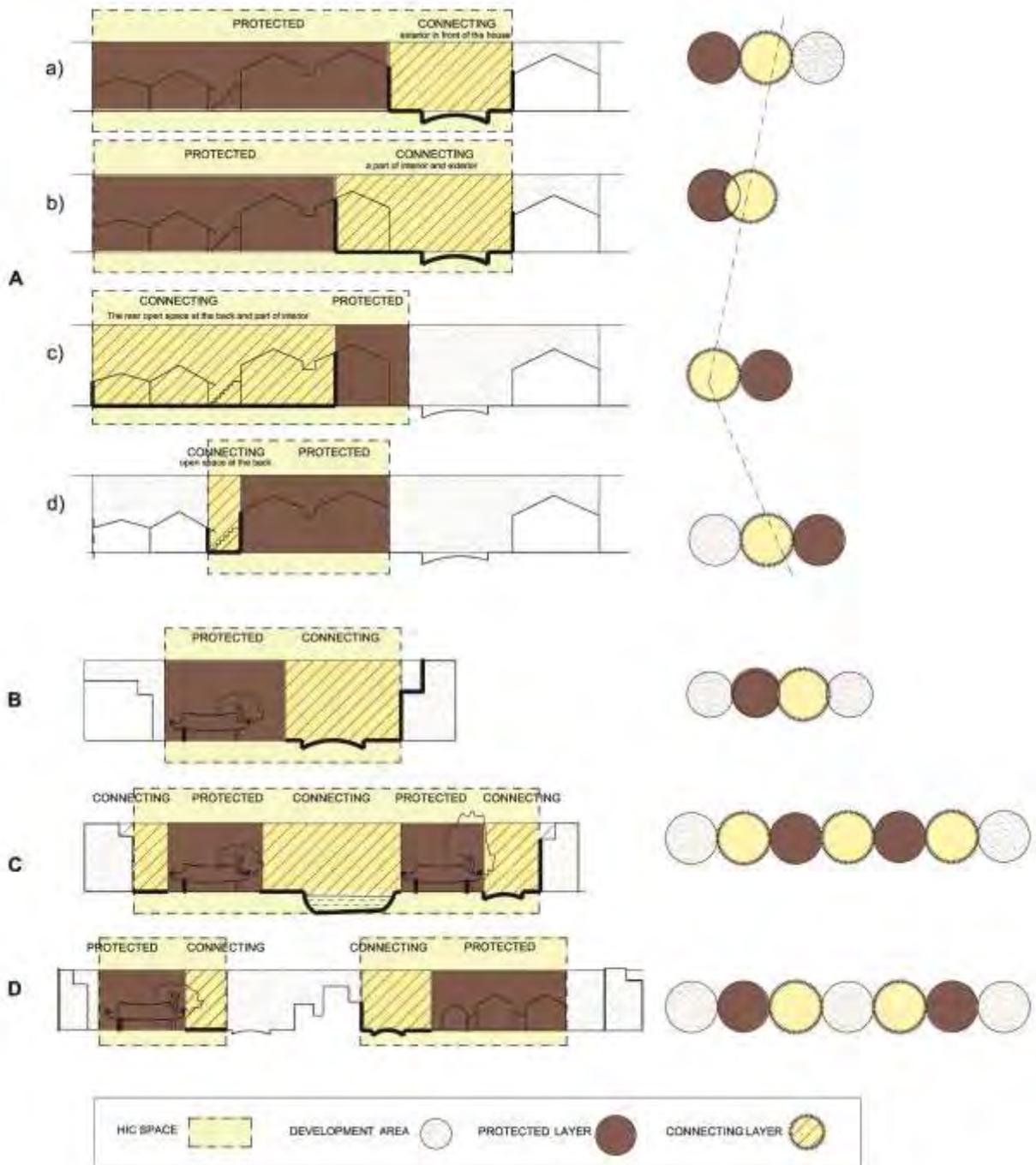


Figure 6.6. Illustration of protected layer and connecting layer in HIC space in different cases [Source: The author]

Criteria of protected layer:

- + Authenticity: Heritages should be protected to remain original and authentic. If their original values have eroded, authentic values of heritages' different historical periods should be respected. In other words, the status quo should be kept if it is impossible to restore their original form.
- + Minimum interference: All interference, alteration and transformation must be limited.

Criteria of connecting layer:

- + Spirit of place: HIC space is supposed to create special imprints and unforgettable emotions for those who experience it. These imprints should be carefully studied and oriented to create a brand for interactive spaces.
- + Accessibility: All communities can access to this space through connection tools such as advertisements, information connection or convenient transportation.
- + Connection: HIC space needs to connect with other urban functions to support community accessibility and to reaffirm functions of heritage in urban space. The connection is also an incentive to encourage investment and tourism to revive the heritage and its space. This can be facilitated by planning of transportation, communication network, heritage routes for travellers (Heritage walk), infrastructure, or services.

[*Heritage walk*: It is a heritage touring route where people witness a variety of factors that help them develop deeper feeling about heritage values. Heritage walk will therefore connect to supporting sites like a heritage-related culinary restaurant, a craft store inside the heritage, a family with extensive knowledge about heritage telling unique stories about heritage, a community space where cultural practices associated with heritage take place. Heritage walk even links to other heritages of the same category to increase the perception of experience for visitors. The tour

may also reach emerging contemporary heritage sites of the city to create strong impression on urban cultural succession.]

+ Attached services and infrastructure: Information box, toilets, rubbish bins, café, restaurant, shop, exhibition, parking lot...

+ Activities of interaction and experience: Activities should create a soul for HIC space, not only giving an impression on the community but also stimulating his desire to discover and experience. Some suggested activities are described in Figure 6.7. [Be noted that the suggested activities should be planned and organised in line with the time and the space around the heritage and exploit or promote purposes of heritage.]

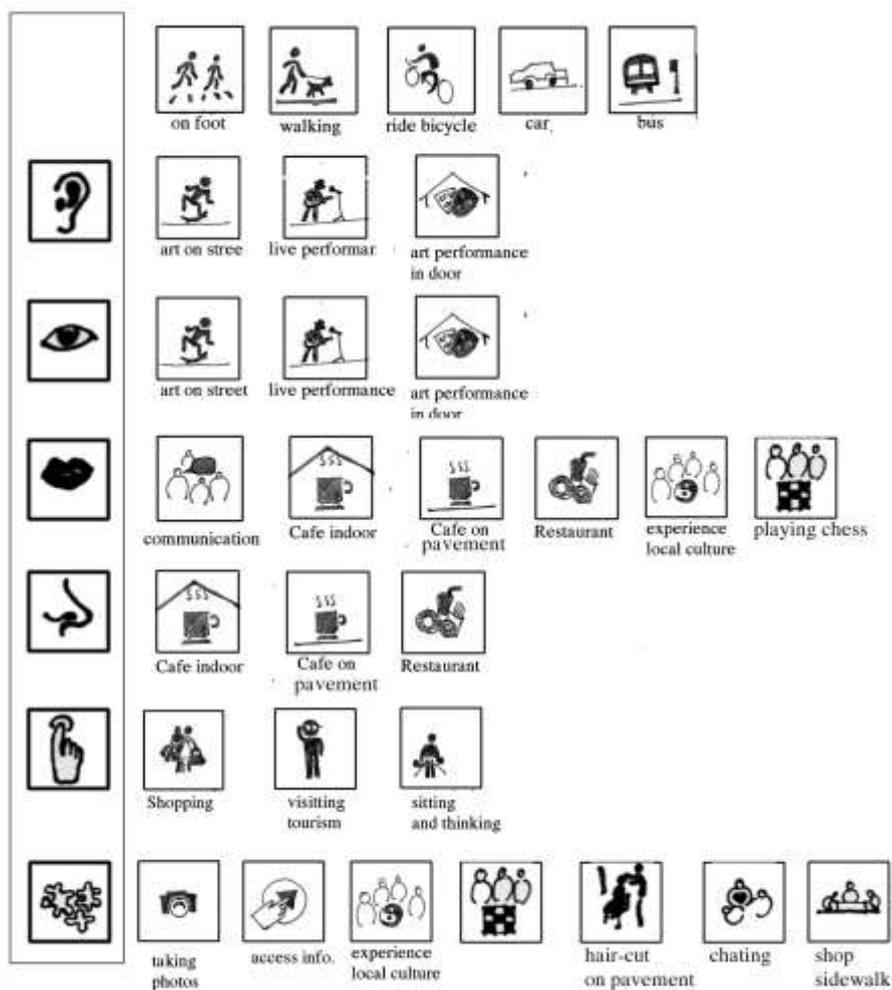


Figure 6.7. Sense-related activities in HIC space

[Source: The author]

HIC space in characterised heritage areas: Ancient Quarter/ Old Quarter/ Urbanised village (Figure 6.8)

HIC space in the Ancient Quarter

+ For valuable tube houses: HIC space covers the street in front of the house and interior section (whole/or part of the front room). [For tube houses whose values have been impaired: HIC space is mainly the main street outside, limited by the architectural façade between two sides]

HIC space in the Old Quarter

+ For villas with valuable furniture: HIC space is the interior
 + For villas with both valuable interiors and landscapes: HIC space covers the villa and its surrounding scene (interior + exterior)
 + For heritages with valuable landscapes, HIC space contains exterior space + streets/ gardens)

HIC space in urbanised villages

+ For religious heritages: HIC space may be interior + exterior/surrounding space/partial heritage space and surrounding space
 + For valuable village landscape: HIC space covers green space (lakes, ponds, vegetation, canals, etc.)

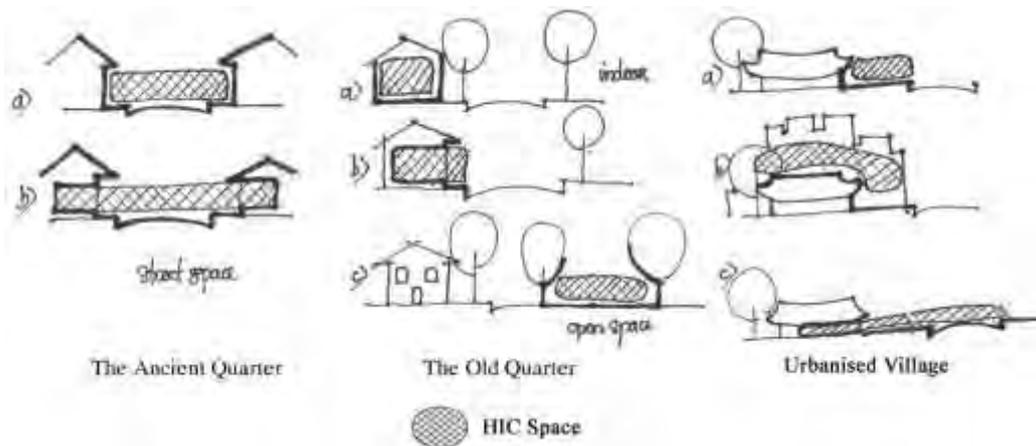


Figure 6.8. HIC space in characteristic heritage areas [Source: The author]

6.2.4. Forms and organisational structure of Heritage–Interaction–Community space

Forms

In aspect of space:

Fixed space: HIC space is shaped by fixed and clear sphere. During certain periods, HIC space will become a motivating factor to help protect the heritage and to develop the surrounding area (Figure 6.9a).

Interrupted space: HIC space which does not embody adjoining space, separated by residential houses or traffic, etc. Gaps are connected by changing means of transportation (tourists have to walk, then go by car to pass an urban facility before entering the next parts of HIC space). Series of cultural events and activities can also serve as connectors (as depicted in Figure 6.9b).

This form is often more appropriate to heritages which have restricted architectural space (i.e. being surrounded by houses or urban activities). In that case, heritages' HIC space may be "relocated" to another more convenient location. At this new location, the heritage values continue to be honoured through events, cultural practices and residents' experience, etc.

Virtual space: Interactive space is developed based on virtual interaction that means there is no physical space embodying clear boundaries. The interaction between interactive space and community's living space and urban space is archived by cultural practices, spiritual activities, connective and interactive means such as songs, images, sounds, folks, stories, videos, films, etc. reminding community's feeling, experiences, interests. This kind of HIC is appropriate for heritages without favoured conditions (e.g. physical space, funding, etc.). For example, on the Day of Heritage, virtual HIC space could be established through carrying out the same theme cultural events at different heritages and cultural hubs (as illustrated in Figure 6.9c).

In terms of time frame:

Continuous time (fixed or permanent time): HIC space is a continuous range without any interruption in terms of time.

Fixed and continuous characters of HIC spaces are complete ones normally associated with the aim of protecting and exploiting the heritage within a long-term plan.

Temporary/Regular time (interrupted time): For some heritages, which have little characteristics related to neighbourhood/area culture and socio-economy, their HIC space should be organised at the appropriate time rather than all the time. For example, HIC space only appears on the occasion of promotion events or festivals. Accordingly, housing, public buildings, offices located within this temporary space will participate in HIC space. It is rather hard to obey regulations on architecture, etc. at the moment, but it is possible to encourage community participation in order to make the area cleaner and more aesthetic. It is regularly known as the function of urban architectural embellishment [*chỉnh trang đô thị*]. Urban decoration is proved to be more valuable in this case. HIC space is organised periodically: annually, monthly, quarterly or every weekend.

In terms of organisation:

- *Fixed/continuous organisation:* HIC space has fixed physical space and is organised continuously.

- *Interrupted organisation:* HIC space may have fixed or interrupted physical space but it is organised interruptedly.

- *Combination organisation:* It is possible to combine all the above forms to create efficiency for HIC space.

These forms are described in figures 6.9 and 6.10.

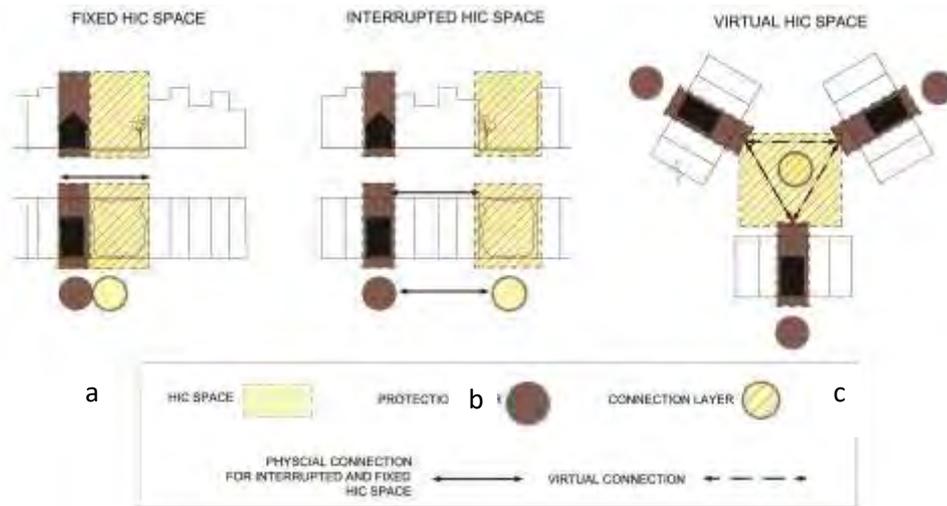


Figure 6.9. Illustration of three forms of HIC space

[Source: The author]



Figure 6.10. Forms of HIC space (diagram)

[Source: The author]

Function

In order to connect to urban space and community living space, HIC space should serve different functions. It may become a common space where the community meets, shares and participates in group activities together to build community cohesion. It may become a green space or an urban open space which satisfies the city's green requirement. It may be a cultural space where cultural activities, cultural experiences and artistic activities take place regularly.

Figure 6.11 shows different functions of HIC space. As such, it is possible to HIC contribute to urban space as a linkage line (e.g. urban axis, landscape axis, heritage walking path, etc.), or as an area (e.g. open space, square space, green space, community space, etc.), or a node/landmark/cultural hub or a combined function space.

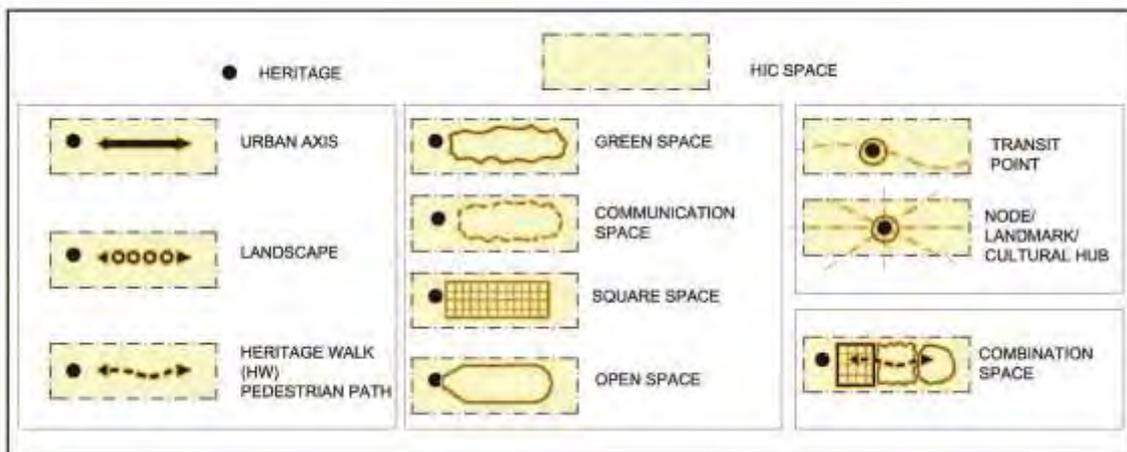


Figure 6.11. Functions of HIC space [Source: The author]

Figure 6.12 illustrates a HIC space organised as a community space and urban open space.



Figure 6.12. Illustration on the community space function of the HIC space

6.2.5. Some typical models of Heritage–Interaction–Community space

Model 1: Flexible Heritage–Interaction–Community space for single heritage (“Shrink and expand” feature of interaction space)

HIC space may *shrink or expand* like a living organism in order to meet changes in urban living space. To show this characteristic of HIC space, a heritage case is illustrated as below.

Heritage’s situation:

- (1) That is a heritage in Hanoi city centre.
- (2) Has high value in history, culture, art and architecture.
- (3) It no longer remains the original condition. However, its intangible value is so dominant thanks to the practice of cultural festivals during a certain time of the year.
- (4) The heritage’s surrounding area is used for activities like taxi parking, street food, goods store, etc.) which affects the heritage’s face and community’s feeling.
- (5) The heritage is at risk of being “isolated” with decreasing value due to encroachment activities.

HIC space organisation:

Based on actual situation, HIC space can be organised flexibly at different times of the day and depending on events taking place during the year. Accordingly, there are some ways as follows (Figure 6.13):

+ Normally, the heritage's HIC space limitedly covers interior and exterior area (administrative boundary of heritage) where only small groups or individuals can access via quiet activities like chess playing or chatting. It inspires the feeling of a cultural and tranquil space in contrast to a noisy urban heart where urban activities take place as usual with busy traffic passing by (Figure 6.13/a).

+ From 6 am-8 am, 6 pm-9 pm, HIC space will be widened to the sidewalk to provide the community with informal services. This is to be in accordance with neighbourhood/area socio-cultural conditions [e.g. local tradition lifestyle...] and to facilitate livelihood of surrounding communities who are mainly dependent on street trading activities and retailing.

During that period, local community is allowed to do trading or providing some types of service on the sidewalk near the heritage. This does not mean to encourage the encroachment, but to control the situation of trading on the sidewalk which is still going on as a means of livelihood and relates to local tradition lifestyle. For part of community, it is indispensable for their living and sometimes this type of business services (selling water, fresh flowers or incense at the gate of temple/pagoda) has been so attached to the heritage. The remaining time, this HIC space should be returned to maintain the heritage's honouring pure values without any misappropriation or encroachment of the sidewalks (Figure 6.13/b).

+ When there is a cultural event (e.g. festival), the heritage's HIC space is expanded to the entire roadway and streets (if there are processions or festivals involving crowded community participation.). It enables to fulfil all of the heritage's cultural activities in the most authentic atmosphere [like it used to be in the past]. In this HIC space, authorities arrange convenient service points, restrict certain means of transport, encourage walking and decorate the city to create honourable and unified values for the heritage (Figure 6.13/c).

+ If there is an outstanding cultural event, or if it is mentioned in the neighbourhood/area's plans of developing and exploiting heritages, HIC space can be extended to other areas to connect it with other function points of the city (e.g, flower gardens, open spaces, squares, another heritage site, emerging contemporary heritage, etc.). This is aimed at creating compelling experiences, facilitate and attract the community, create new values for heritage and attract investment into the neighbourhood/area. With this objective, people should pay attention to arrange a lot of service points, parking space, information booths and series of attractive activities, etc. A variety of activities may be applied such as drinking coffee (indoors and outdoors), shopping, walking, chatting, sight-seeing, meditating, enjoying street art, experiencing culture, taking photographs, assessing cultural information, etc. (Figure 6.13/d).

+ In certain cases, there is no condition to organise a specific physical space for community cultural activities. As such, the interaction between heritage, community and urban space could still be made through a "virtual space". That is felt/touched/experienced thanks to the effects of sound, lighting, audio-visual, arts performing of music, taste according to the same theme and performed at the same time at heritage sites and the "linkage cultural sites" planned (see Figure 6.13/e).

Model 2: Heritage–Interaction–Community space's development according to development strategies during different periods

Depending on neighbourhood/area features of culture and socio-economy, HIC space can be organised in different periods to effectively protect and motivate the development of the heritage area.

Figure 6.14 describes two cases of heritages whose HIC spaces are organised in 3 stages, each is done in different ways in order to protect heritage value and gradually revive the sub-areas and creating sustainable development in the neighbourhood/area. Case 1: HIC space is inside the heritage's *protection area* (figure 6.14a). Case 2: HIC space reaches beyond the heritage's *protection area* (That is possibly because of the

emergence of an attractive pole in the area as an interesting landscape axis, an outstanding value landmark, a cultural hub, a new contemporary heritage, an emerging tourist-cultural centre, or a favoured community space or a cultural-commercial complex) (figure 6.14b). For example, it is culturally and economically beneficial to be connected to a new culture centre which is a cultural magnet and attracts much investment.

Model 3: Heritage–Interaction–Community space for characterised heritage areas

In characterised heritage areas, each heritage will be identified by its own value. Normally there exists one heritage/heritage cluster with outstanding value which is considered as a core one in the area. A core HIC space therefore can be organised, usually in fixed and continuous way. Those with less dominant values are grouped into satellite HIC space, in form of either continuous route (with clusters of valuable heritages) or separated sites (with single heritage). The remaining heritages can also be considered/revived in the next phase as investing resources should be spent on potential heritages first to facilitate effective exploitation. These HIC spaces should be connected to emphasise characteristics of neighbourhood/area heritages even though they are set as temporary ones at different cultural events. Figure 6.15 illustrates HIC developmental process of a representative heritage area. This process includes following steps: a- making heritage maps; b- grouping heritage based on physical values and associated “living” values such as community’s interests, urban connection ability, potential development opportunities; c- identifying heritage groups to prepare HIC space orientation; d- organising HIC space in order to protect heritages and develop the area.

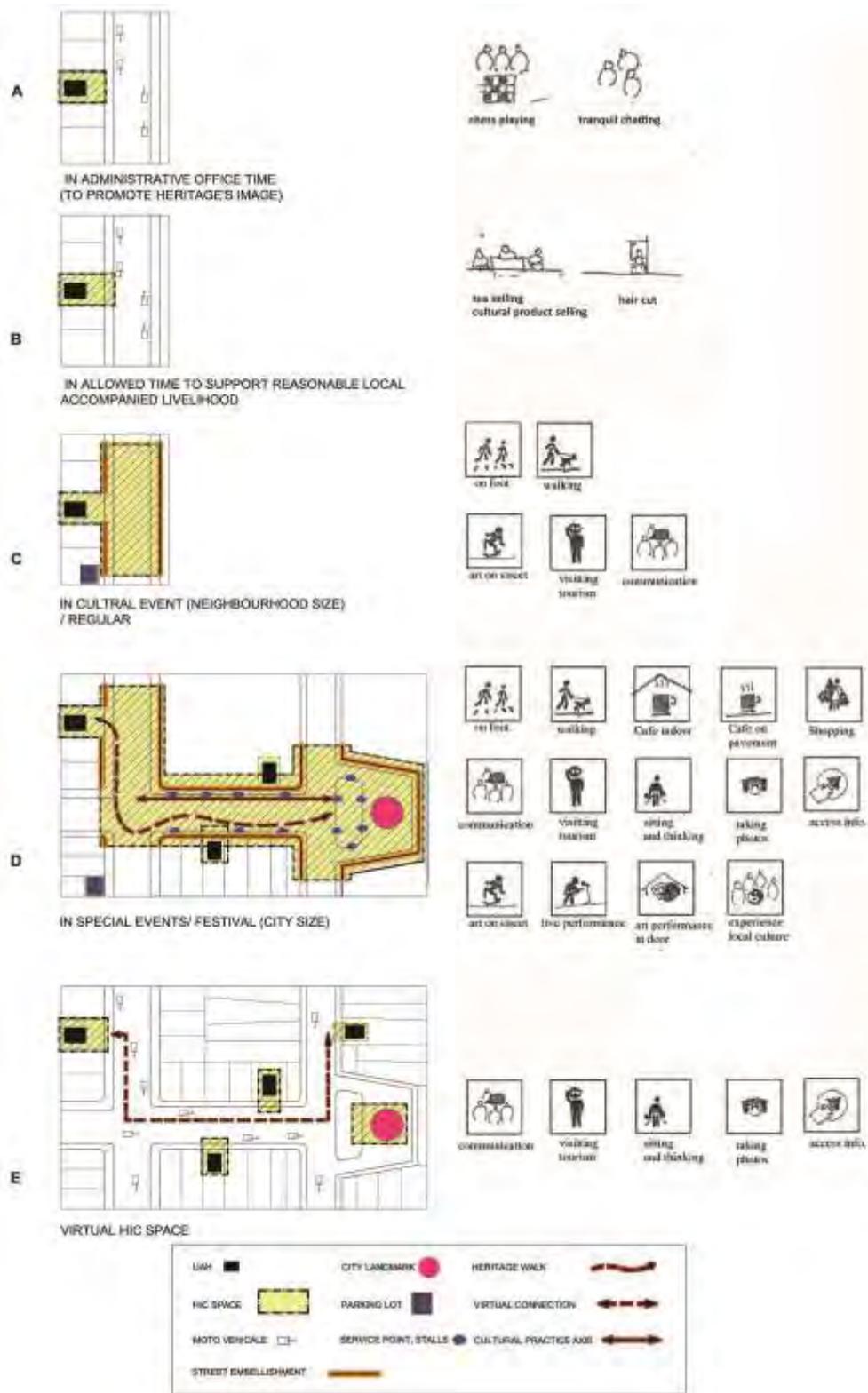


Figure 6.13. Organisations of a heritage's HIC space during different periods (Model 1) [Source: The author]

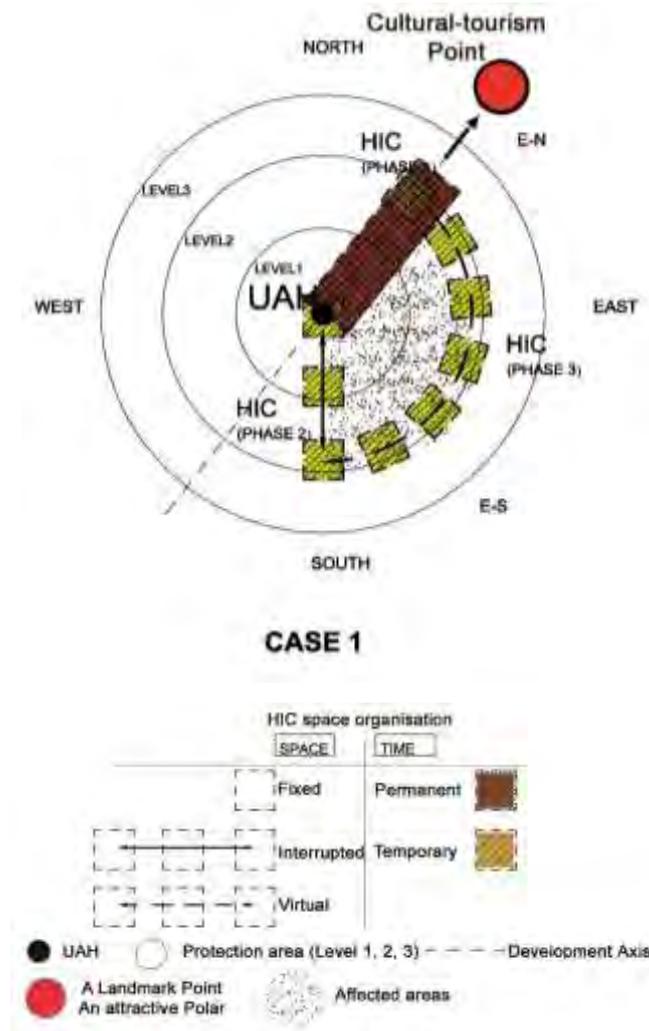


Figure 6.14a. Model of HIC space organisation according to different stages (Model 2, case 1) [Source: The author]

Stage 1: Developing HIC in the North-East in order to connect to an existing cultural tourist pole. HIC space organisation is fixed and permanent to facilitate the heritage's preservation.

Stage 2: Developing a southern HIC for a new connective opportunity as this area is emerging as a potential point of urban development. HIC in this period is organised to be interrupted and temporary, in order to gradually promote the heritage and catch up with the trend of urban development.

Stage 3: Connecting two previous HICs by the third HIC space to create an attractive general HIC space to develop the heritage area/neighbourhood. In this time, new HIC is designed in a virtual form (connected by spiritual or culture activities) and temporary organisation.

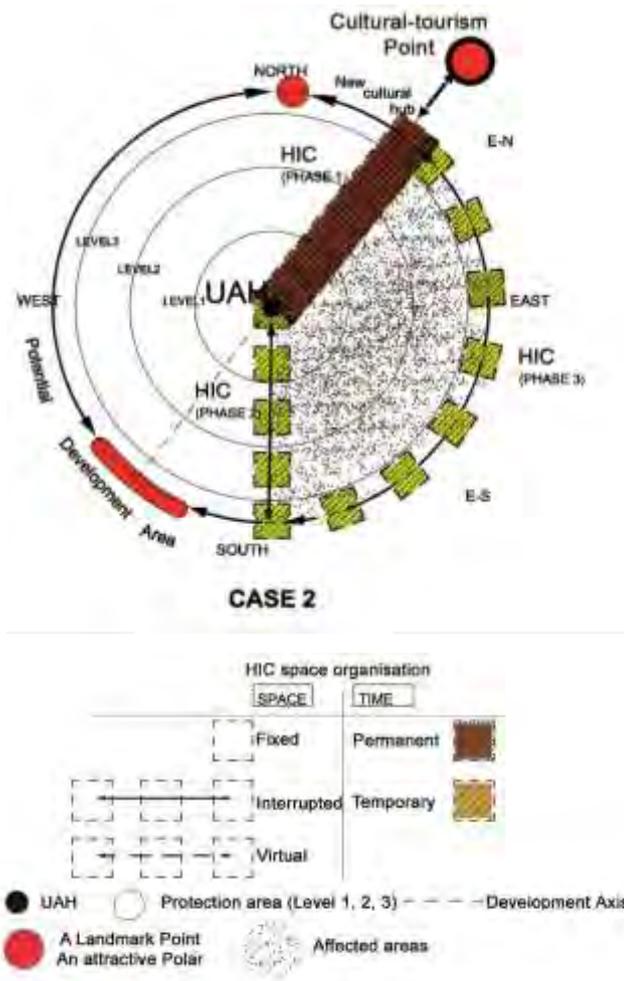


Figure 6.14b. Model of HIC space organisation according to different stages (Model 2, case 2) [Source: The author]

Phase 1: Developing HIC space in East-North direction (because of an emerging cultural-touristic attractive pole in this direction). HIC is organised as fixed, permanent space to facilitate the heritage's preservation.

Phase 2: Developing the second HIC in South direction (because of potential urban connection). HIC is organised as interrupted, contemporary space, in order to gradually promote the heritage and catch up with the trend of urban development.

Phase 3: Connecting two previous HIC spaces by the third HIC space to create an attractive general HIC space to develop the heritage area/neighbourhood. HIC's direction is shaped by a merging cultural hub on the north and a potential development area on the south. The third HIC is organised as virtual (i.e. connected by cultural spiritual activities), contemporary space.

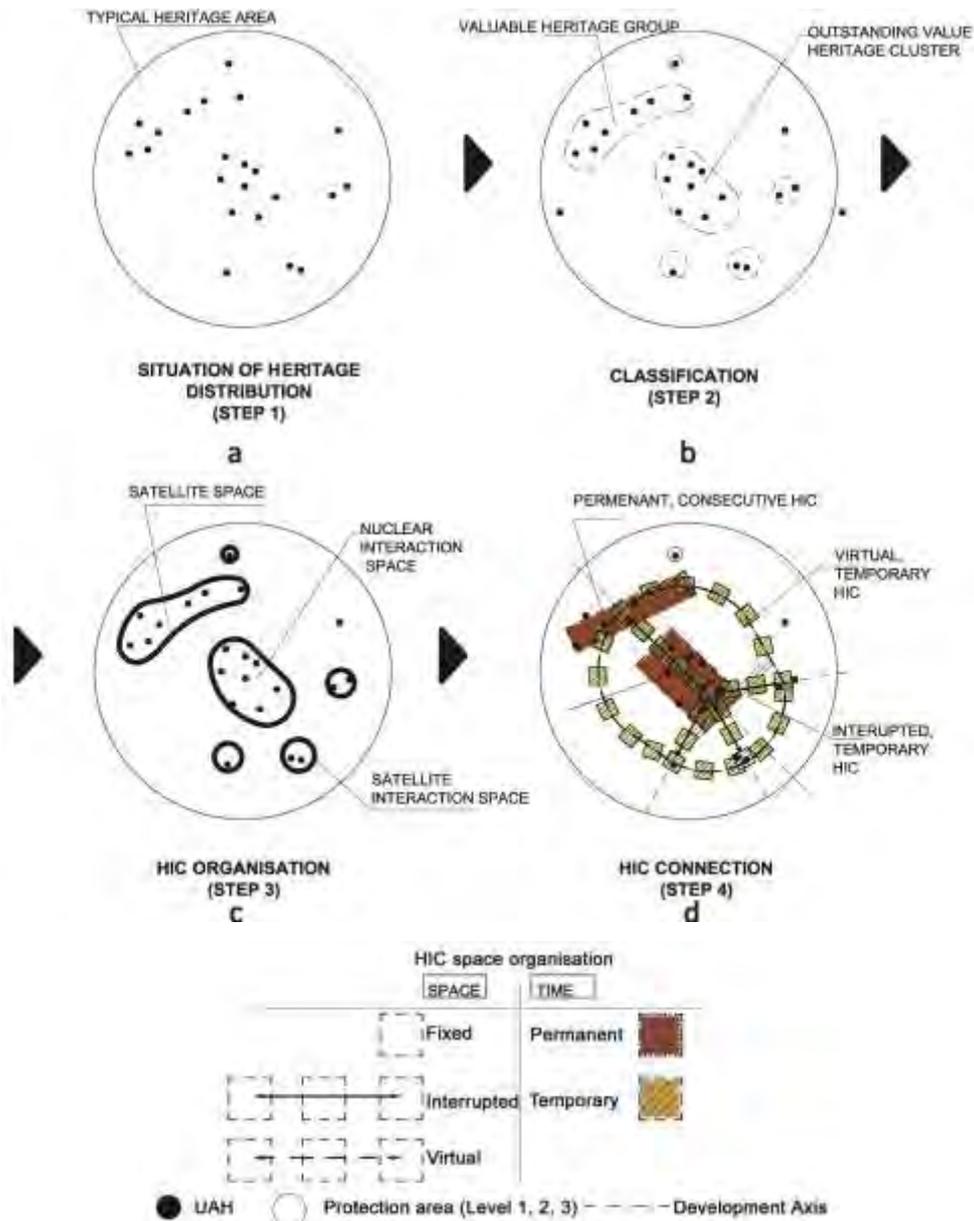


Figure 6.15. Organising HIC space

for a characteristic heritage area (Model 3) [Source: The author]

a- Situation of heritage distribution

b- Value classification of heritage, forming heritage clusters with different levels of value from normal to outstanding, identifying (cluster of) core heritages and (cluster of) satellite heritages

c- Identifying ways of HIC space organisation for separated heritages, or for clusters of heritages

d- Plans to connect HIC spaces in different periods to improve heritage efficiency

6.2.6. Suggestion of an example

West Lake heritage site

West Lake is a famous touristic city spot around which there are many religious valuable heritages or remnants/vestiges of former trade villages (Figure 6.16/a). However, travellers getting to Westlake usually just focus on some typical heritages such as Tran Quoc Pagoda, Tran Vu temple, Tay Ho pagoda. While these well-known heritages receive great interest, the remaining ones stay “hidden” in “urbanised villages” unused and unknown. Some are still alien to many indigenous people within their areas. Some have deteriorated and are isolated from urban life as a result of urbanisation process.

Suggestions for organising HIC space in this area:

Completing the Heritage Walk around West Lake, creating a continuous walking street which serves as a fixed and continuous HIC space connecting lakeside heritages.

Except for walking street, the traffic can still flow as normal. A design of lawns or seats in the image of waves lapping at West Lake shoreline to tell stories of faraway time will create uniqueness for this space (figure 6.16c, 6.17). If receiving fewer resources, HIC space can only be fixed in each cluster of heritages (figure 6.16b).

To increase the attractiveness, temporary HIC space can be organised basing on cultural events, festivals or other community activities. Figure 6.16/d describes three groups of 1, 2 and 3, in which case 2 is a large-scale temporary HIC space gathering most of heritages in the neighbourhood/area, whereas groups 1 and 3 cover smaller heritage clusters.

To boost different experience for tourists and communities, we can also set up some interrupted HIC space at different time during the day or periodically by month, quarter or year. Figure 6.16/e illustrates three types of interrupted HIC space: the sound of the temple bell ringing out from 10-11 a.m. (group 2), the sound of prayers

from temple between 3-5 p.m. (group 3), and thematic experience activities for community at various heritage sites such as playing chess or cultural practice (group 4). These spaces could be linked to other interesting areas of the city via green tram routes to complete a cycle exploring the city heritages (Heritage Walk).

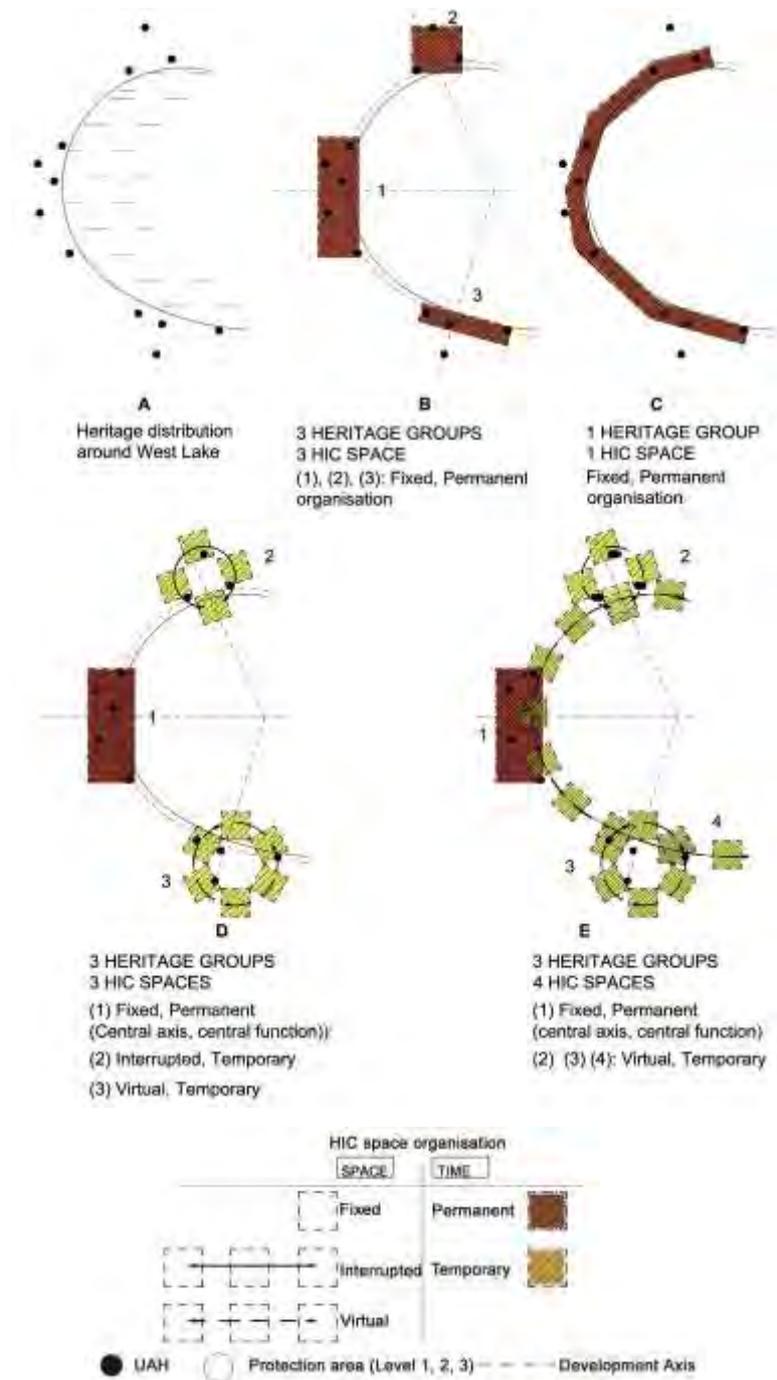


Figure 6.16. Some suggestions for HIC space around West Lake
[Source: The author]



Figure 6.17. Illustration of urban design for fixed-continuous HIC space

[Source: The author]

6.3. Urban Architectural Heritage Forum (UAH Forum)

Significance of UAH Forum

Raising awareness and mutual interaction of community groups about the heritage by disseminating, promoting, sharing and exchanging multi-dimensional information on UAH Forum

Forum operation

- It is open for all members of the community (owners, users, local residents, professionals, investors, beneficiaries, etc.) to inform and share issues of heritages and heritage preservation in the city.

The Forum Website links and connects to a lot of social networks and websites (formal/ informal) of interdisciplinary management agencies, travel companies, media, investors, so that updated information would be shared in a multidimensional, constant and simple manner, facilitating the management and community access.

- The information to be published includes: information on the heritages, successful conservation cases, heritages' new roles and functions, projects on heritage preservation, announcements calling for capital mobilization, heritage laws and regulations, administrative procedures.

- Performing the role as a “bridge” to connect between individuals, organisations, investors, developers (i.e. transferees or recipients) who are concerned about the Development Rights Programme³ [see chapter 6.4/ Motivated community group/ Transfer of Development Rights TDRs].

- The Forum works on the spirit of volunteering so it may require a network of volunteers. Initially, it needs expertise support from the State about conservation, project planning, information technology in order to promote the heritage, attract attention, raise capital from community and build up pilot models.

- The Forum can mobilise capital from public if taking advantage of connecting and disseminating information on the heritage.

Financial resources for this activity may be raised in the community through crowdfunding programmes which include launching heritage promotions, giving information on heritage roles and potentials (in forming images of the city and the neighbourhood/area, in creating livelihoods for parts of the community, in satisfying people's needs of spiritual activities, learning science and recalling memories, etc.), and advertisement...

Local community, via neighbourhood/area organisations or civil societies (if any), reports any heritage-related issues to the authorities. After receiving the information and requirements for heritage protection, the local authorities will carry out professional activities such as fieldwork, analysing, evaluating, discussing with

³ TDR was introduced in Chapter 1 in the part of “Experience in some countries in the World”.

representatives of local people to make a decision on heritage preservation solutions. Typically, the community involvement is very limited at this stage as it is normally done with representatives of communities/civil societies rather than to interact with all residents in the neighbourhood/area. Most people cannot understand the reason for the final solution, etc. They even find it hard to assess whether the information being addressed or the proposed final plan are in compliance with the targets of conserving and promoting heritage values. The local population also meets difficulties in grasping information about the implementation status of heritage preservation, its fundamental problems, its advantages and obstacles (figure 6.18, - in dotted line boundary).

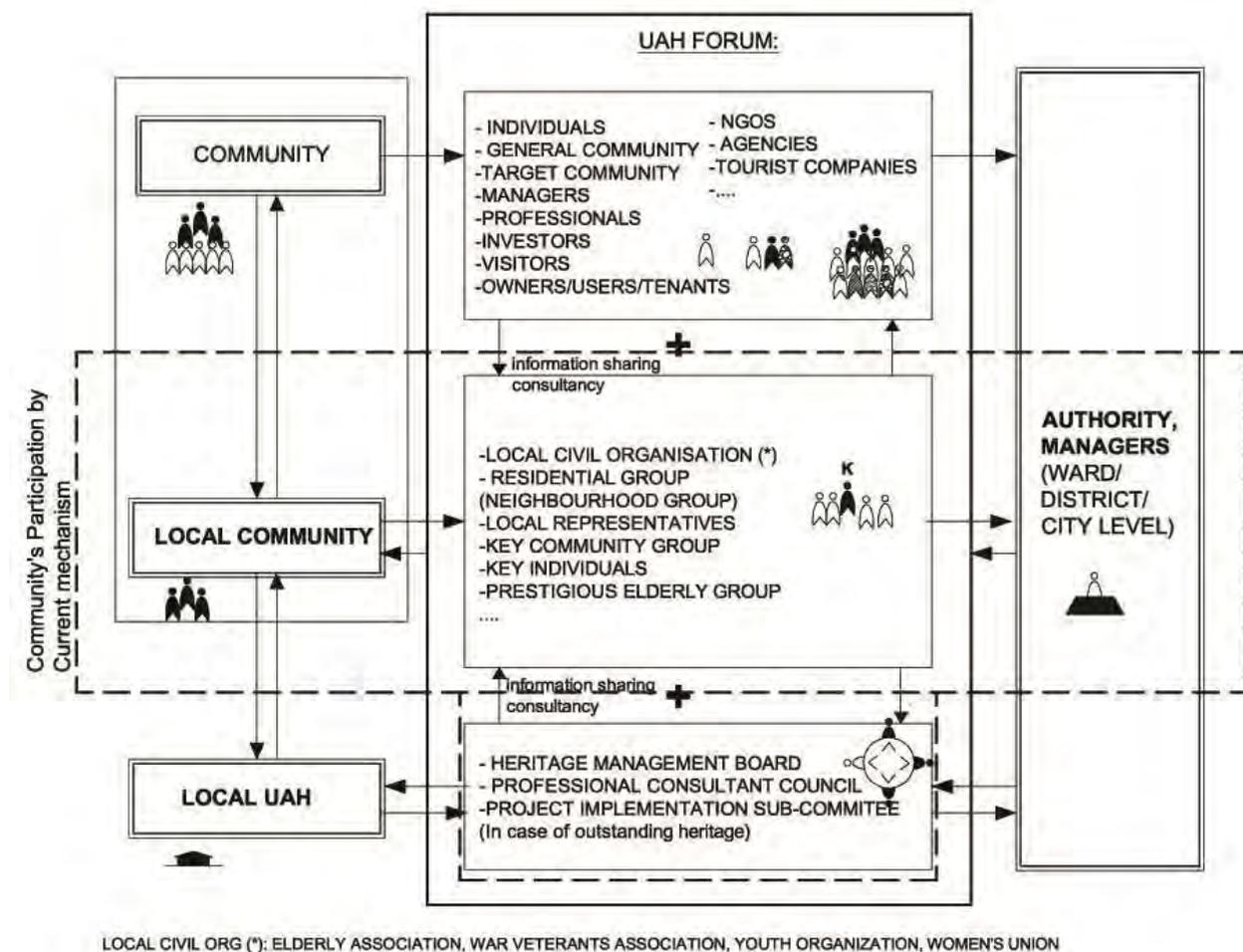


Figure 6.18. UAH Forum operation

[Source: The author]

With the UAH Forum, the local community informs the heritage management staff via representative channels like organisations or local civil societies. Local authority also gives and receives multi-dimensional information about the heritage through other channels connected to other community groups. The forum enables them to share information among members or other communities about the heritage. Any issue is afterwards transferred to local authorities/regulators who handle and then post on the Forum again as a public feedback. This creates transparency since communities' involvement in giving consultation is respected and rewarded. After receiving ideas from the community (including local residents, outsiders, visitors, experts, tourism and cultural organisations, etc.), the heritage's plans will be modified before reaching the final decision⁴, which is in turn publicised on the forum as a foundation to follow, monitor and evaluate the quality of heritage preservation. Even in the case conservation work has been completed, the community continues to share and receive relevant information (Figure 6.18).

It can be said that a heritage forum acts as an *intermediary connection* with open access to public information, ensuring multi-faceted information for the community and for management agencies to assess, track, share, publish information about heritage. Therefore, conservation work is convenient, easy and constantly updated. The forum helps local community to easier participate in the project as well as to contribute to the final decision-making, so that the conserved heritage can best adapt to actual conditions and area's socio-economic development. Forum also facilitates the community supervision by receiving feedback from the community and reporting problems to managers, etc. However, the information posted on the forum can also lead to chaos if individuals do not provide accurate information. Enhanced attention and awareness of communities about heritage is expected to contribute to addressing negative issues on the Forum to contribute to more effective conservation of heritage.

⁴ It should be noted that the Forum has not the aim to collect the community's agreement prior to the final decision-making on heritage preservation solution. The Forum just offers a convenient room to sharing multidimensional information for public access in which people simulate actively their involvement in heritage preservation.

6.4. Appropriate policies for community groups

Motivation of various community groups for their heritage must be explored to propose appropriate policies. Figure 6.19 describes different motivations for corresponding purposes and policies.

- Motivated community group

This is the group which has the highest influence and the most important contribution to the heritage restoration, including investors/developers and local residents:

Encouraging investment by:

+ The transfer of development rights (TDR⁵)

Operation mechanism:

* The TDRs programme should be integrated into and be a part of an overall comprehensive planning process (e.g. urban construction master plan and socio-economic planning).

TDR should be enacted as a part of the municipal zoning regulations as well. This means that TDR and the *sending* and *receiving areas*⁶ would be established in accordance with a comprehensive planning process. The importance of planning, and of relating the sending and receiving areas to an overall land use policy are in the best interests of the community that is the centre of the provisions of the TDR statute. The sending and receiving areas must be designated and mapped with specificity like any other type of zoning area, though they are supposed not to be coterminous with zoning areas. Instead, they may be mapped as overlays covering all or portions of existing zoning areas.

⁵ TDR was introduced in Chapter 1 in the part of "Experience in some countries in the World".

TDR programs allow landowners to sever development rights from properties that communities identified for historic buildings preservation (known as "sending area"), and sell them to purchasers who want to increase the density of development in areas that can accommodate additional growth (known as "receiving area"). Thus, not like purchase of development rights (PDR) programs that use the funding from the grants or tax revenues, the fund of TDR is from the developers of receiving sites who got greater development potential and therefore potential profit [Chan, Hou Jun, 2015].

⁶ "sending areas" are the areas targeted for increased conservation, and "receiving areas" are the areas targeted for increased development and the transfer systems [Chan, Hou Jun, 2015], see more Chapter 1/1.3.3.

* The authorities must be aware that there is an “approximate equivalence” between lost opportunities for such private owners in the sending area and gained opportunities in the receiving area. By way of contrast, the municipality has taken or will take reasonable action to compensate for any negative impact on the availability or potential development of such heritages originated by TDR.

* The TRD programme has to afford the reassessment, within one year or every 5 years [depends on the heritage value and the potential opportunities of community’s interest].

* Transactions support:

A development rights bank should be raised to support transferees or recipients and the development plan of municipality. The Heritage Forum can be a good mean to provide information of property purchases, acquires and/or retains, etc. At the same time, it has the capability to connect the interested community to a development rights bank. This involves the establishment by the municipality of a “bank” or “account” that acquires and retains development rights when they are sought to be transferred by owners in the sending area.

* Incentives for both the transferor and the transferee would stimulate a greater degree of community's involvement in TDRs program. In the characterised context of Hanoi, incentives that may have positive effects are: social incentives (opportunities of employment, health care, education, etc.), economic incentives (tax breaks, financial support for business development of traditional products, etc.), infrastructure incentives (parking lot in the city core, etc.).

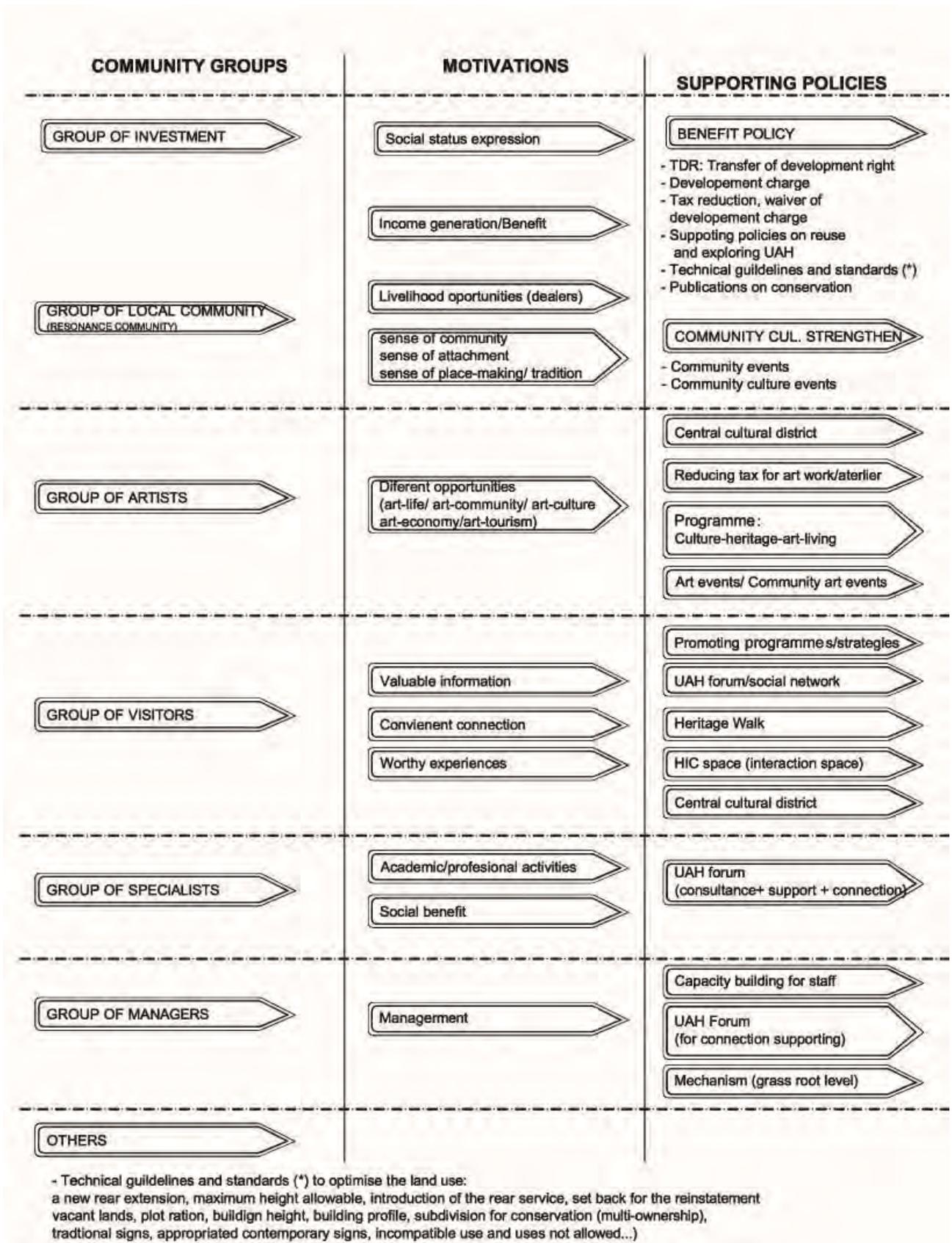


Figure 6.19. Relationships of community groups, motivations and policies

[Source: The author]

+ Exemption or reduction of tax (land, business, etc.): This is a kind of initiatives supporting the owner-occupiers/manager to save an amount of money for regular maintenance and restoration of the monuments.

+ Other practical incentives: parking in the centre, using public services (education, health, culture), opportunities to develop competitiveness and professional training, opportunities to promote business products, access to tourists.

+ Some supporting policies: regulations of heritage procurement (from multi-owned to single-owned property), price and preferential procurement, relocating plans, heritage preservation plans, comprehensive economic development plans.

Encouraging local community by:

+ Effective organisation of HIC space at the heritage site in order to strengthen the motivation and attract investment;

+ Creating favourable conditions for investors and facilitating information dissemination to make a momentum igniting the involvement of local community groups;

+ Raising community awareness via artistic and cultural events, heritage promotions;

+ Holding contests to encourage creative ideas on heritage preservation;

+ Supporting with constitutions: relocating people from heritage sites in combination with providing them stable jobs and raising their life quality, encouraging residents to participate in Heritage walk by turning their own house into an attractive tourist destination, forming “common-interest community groups”;

+ Establishing and strengthening the sense of community at characterised heritage areas through group activities, cultural events and suitable HIC space;

+ Simplifying the process of information access by stamps marked on the heritage (Figure 6.20, 6.21).

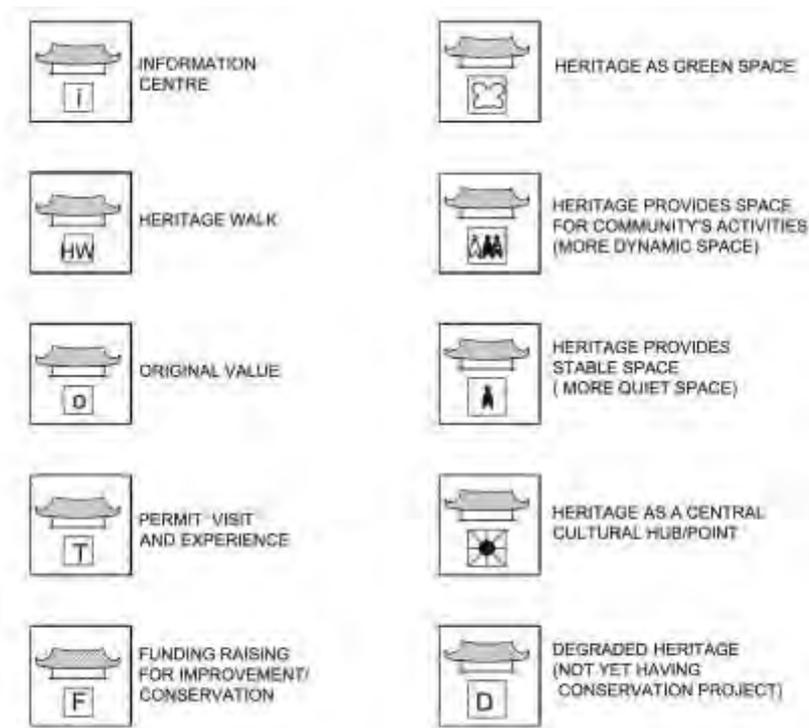


Figure 6.20. Some stamps for community to be informed about the heritage

[Source: The author]

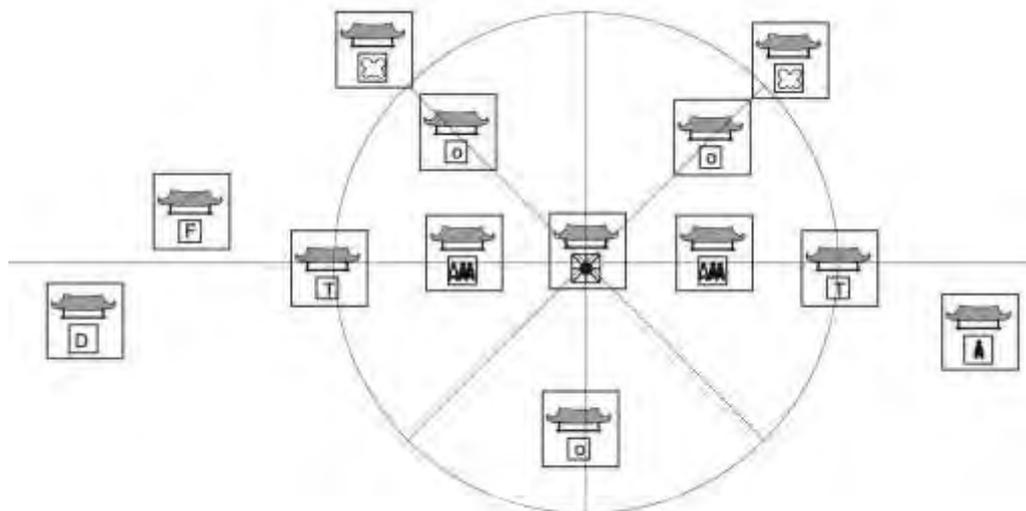


Figure 6.21. Example of stamps marked on the heritage on the heritage map

[Source: The author]

- *Tourists*

- + Organising heritage HIC space to enhance tourism appeal;
- + Launching Heritage walk tours with many activities to experience heritage;

- + Promoting heritages on different media to connect tourist groups;
- + Tourists Honours programme: giving gifts, holding contests, awarding certificates of heritage contribution, information on the cultural heritage programmes, etc.

- *Artists*

- + Reducing Taxes/ Preferential tax for art workshops, art exhibitions, art activities in the heritage sites;
- + Combining Tourism and Arts in Heritage walk;
- + Organising many cultural events;
- + Promoting artistic activities and artisans in heritage area;
- + Organising HIC space for art activities.

- *Experts*

- + Connecting with the community and regulators on Heritage Forum;
- + Strengthening non-profit professional activities to raise community awareness.

- *Managers*

- + Launching training programmes to build up capacity for heritage management staff;
- + Connecting Heritage-Community-Managers on Heritage Forum.

Conclusion

Hanoi, the main cultural and political centre of Vietnam, with an ups and downs history of over 1000 years, possesses a diverse and abundant treasure of Urban Architectural Heritage (UAH). In the context of urbanisation nowadays, this treasure is in need of preservation in order to ensure a sustainable development.

Through time, the heritage messages are being dimmed due to the decrease in the value of physical elements, the loss and change of associated elements such as local cultural context, community characteristics, urban landscape elements, relationships, and the awareness of people.

Via detailed studies on the urban architectural characteristics of Hanoi, relationships among heritage sections, UAH objects with the living environment of the community through different stages of establishment and development, the thesis has contributed to a general and logical view on the value of UAH in Hanoi. The thesis clarifies the value of “heritage message” which is expressed in both physical, as well as abstract sides. These two means of expression are inseparable, and together they add-on to each other to respect the heritage value.

The urbanisation process that is happening in Hanoi has greatly affected the socio-economical-cultural environment and the urban spatial organisation of the city. The over-rapid development, almost uncontrollable, in the initial stage has put pressure in the control of urban elements, urban culture, urban environment, and the development and awareness of the community. The context of urbanisation has caused changes to UAH of the city. Under the effect of the market economy, via four factors being densification, commercialisation and privatisation, gentrification, and unbalanced investment on heritage management, heritage message has been transformed in both

physical and abstract forms, both in positive and negative ways. However, the change also creates new signs in the exploitation, utilisation, and preservation of heritages.

A community survey has shown different views of people on heritage message, as well as differences between the community view and the management view on the protection of city's identity. Whereby, the bases of community's recognition is diversified, variant and depend on many "mediate catalysts" such as: experience; emotional attachment to the heritage area, to the local community; social norms; traditional culture; self-emotion and self-awareness; trends of the society; significance to individuals and to the community (this element even relates to different moments and contexts of experience); etc. The above bases make that the heritage values recognised by the society are "living values", closely related to the current actual life. In other words, the community is more concerned about "hidden living messages" within the physical expressions. These "hidden messages" are expressed and interpreted partly, wholly, or gradually by the scale of the mentioned catalysts. Meanwhile, for managers, heritage values are static, usually invariant, and are determined by the physical expressions that can be seen or touched. Those are building architecture, architectural space, structural form, decorating details, materials, and colours. Values of physical objects are assessed in the views of culture, history, architecture and art. The above difference in the awareness has led to ineffectiveness of the preservation activities.

The thesis also contributes to the means to encourage the community engagement in heritage preservation, including the social, traditional, market economy elements, local characteristic factors, and elements of the government management. The criteria are classified into four groups for easy assessment and effective implement.

Among the results of the thesis, are especially the lessons from the theory of heritage value and heritage message; the awareness of the change in heritage value in urbanisation context; the roles of heritage in urban life; the roles of the people in

preserving and respecting the heritage value; the responsibilities and roles of community groups. The main following conclusions have been deduced:

- Heritage messages consist of physical expression elements, and other associated elements. Therefore, to preserve the heritage value, the values of physical objects not only need to be protected, but other associated characteristics must also be considered. They are: urban culture, community culture (sense of community), related community characteristics, associated practical cultures, characteristic urban spaces, etc. And thus, the preservation of UAH in urban districts may involve the protection of the natural landscape system of the city with rivers, mountains... and other predominant elements.

- The preservation of heritage is not only the problem of the architectural structure itself, it relates to many other aspects, which include: land-use planning, spatial development planning, environmental impact assessment, urban socio-cultural preservation, and community development.

- In the context of urbanisation and market economy, the heritage preservation also relates to the other urban development plans in general and notably neighbourhood development plans, in order to share and balance the needs of protection and development.

- Preservation in the forms of node, paths and district¹... will be efficient methods to sustainably preserve the UAH characteristics. These approaches not only focus on UAH but also on other predominant urban elements as ensembles in order to preserve “the identity base”. Whether node, paths or district preservation, there must be a key heritage to create the main attractive point, initialising a “landmark” point, being a

¹ *Preservation in the forms of node:* To focus on the most typical UAH as a landmark of the city.

Preservation in the forms of paths: Heritage pieces, with the similar characters, next to each other as linear can be preserved as ensemble/group to concentrate a heritage theme.

Preservation in the forms of districts: Many heritage pieces in the same area/neighbourhood can be preserved with other local urban elements in order to protect not only the heritage but also the relationship between heritages, local community and local context.

Urbanisation and urban architectural heritage preservation in Hanoi: The community's participation?

“dominant element” for other heritages to rely on and follow. These landmark heritage points will help to stronger identify the urban identity.

- Heritages need to be classified and ranked for being appropriately protected. There are heritages with exceptional values which need to be ranked and preserved first to create “backbone” heritages (base) for the city. Heritage preservation solutions should be consulted with community involvement. However, the specialists and local authority play an important role to explain and identify the overall vision of these base heritages in urban spatial organisation and related development plans.

- Community can be more directly involved on locally valuable heritage pieces to build a local identity, and to ensure the “organic” relationship between heritages with the living environment of the local community.

- The participation of the community must be understood in a more open and flexible way. The assessment and assignment of responsibility to the community must be compatible with the execution capability of that community, the number and value of heritage pieces. The involvement of the community is expressed via many sides: Respecting urban culture, local culture, neighbourhood culture; Participating in heritage conservation at local level according to individual ability: keeping clean, reporting violence, convincing others, following UAH forum, etc.; Contributing to adaptable initiatives; Exploiting the heritage with its proper functions; Utilising and experiencing the heritage in an adaptable way...

In the view of architectural planning, the preservation of heritage must solve two problems: *preserving and connecting*, to create an effective interactive environment between heritage and community, between heritage and urban environment organisation (establishing HIC space).

In the view of policy establishment: Depends on the values of the heritage for the surrounding environment as well as for the community, a *motivated community group*

Conclusion

should be identified. Policies must be concentrated on encouraging the motivated communities. Besides, *resonance communities* and *supporting communities* must also be determined to create a *domino effect* in heritage preservation, to maximise and utilise effectively the resources of the society.

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Appendix

Appendix

List of Appendices

<i>List of Appendices</i>	325
 <i>Appendices of Chapter 2</i>	
Appendix 2.1a. Architectural landscapes of Ancient Quarter in the past.....	327
Appendix 2.1b. Some urban architectural heritages in the Ancient Quarter.....	328
Appendix 2.1c. Religious buildings in the typical urban space of Hanoi.....	329
Appendix 2.2. Map of Ancient Quarter in urban space of Thang Long in 1873.....	330
Appendix 2.3. Map of religious buildings in Ancient Quarter.....	331
Appendix 2.4. Some photos of valuable French-style buildings.....	332
Appendix 2.5. Some photos of French-style villas.....	333
Appendix 2.6a. Cultural and Spiritual Life associated to UAH of Hanoi in the past.....	334
Appendix 2.6b. Cultural and Spiritual Life associated to UAH of Hanoi in the present.....	335
 <i>Appendices of Chapter 4</i>	
Appendix 4.1a. Villa in the urban landscape space [Thuyen Quang area].....	337
Appendix 4.1b. Villa in the urban landscape space.....	338
Appendix 4.2a. The degradation of the French-style villas.....	339
Appendix 4.2b. The degradation of the French-style villas.....	340
Appendix 4.3a. New interesting dynamic in the Ancient Quarter [The blend of cultural characteristics of the area in urban life].....	341
Appendix 4.3b. New interesting dynamic in the Ancient Quarter [New vitality in the heritage area].....	342

Appendices of Chapter 5

Appendix 5.1. Sample selection for survey (Methodology).....	343
Appendix 5.2. List of the valuable tube houses.....	346
Appendix 5.3. Questionnaire.....	349

Appendix 2.1a: Architectural landscapes of the Ancient Quarter in the past

[Source: National Library, Vietnam

<https://36hn.wordpress.com/2015/06/08/ha-noi-nhin-tu-tren-cao-khu-pho-co-khu-pho-nguong-ban-dia/>]



The Ancient Quarter in the late 19th century (view from the Cathedral)



Old roofs
(Hang Bac street, photo by Vo An Ninh, 1956)



The Ancient Quarter in the late 19th century



Hang Buom street (Photo by Vo An Ninh, 1940)



"The melody of Tile roof"

Appendix 2.1b: Some Urban Architectural Heritages in the Ancient Quarter

[Source: Photo by Dao Thi Nhu, 2016]



CoVu Temple (85 Hang Gai Street), formerly belonging to Co Vu Village.



Co Vu temple and the Old tree



Urban architectural landscape in Hang Bac Street



Quan De Temple (Hang Bac street)



Ta Hien street with restored tubehouses

Appendix 2.1c: Religious buildings in the typical urban spaces of Hanoi

[Source: Photo by Dao Thi Nhu, 2016]



Ngoc Son Temple (on the Sword Lake)



Ba Kieu temple and great banyan tree (Sword Lake)



The Huc bridge leading to Ngoc Son temple (Sword Lake)



A temple on the side of Sword Lake



Complex of Temple-Pagoda in Ba Trieu Street (in the Old Quarter)



Van Nien Pagoda (beside West Lake)



Dong Lac Communal house (Hang Dao street) In the Ancient Quarter



A communal house (Thuy Khue Street) an example of UAH in urbanised village

Appendix 2.2: Map of the Ancient Quarter in urban space of Thang Long in 1873

[Source: Hanoi's map in 1873, drawn by Phạm Đình Bách in 1902]



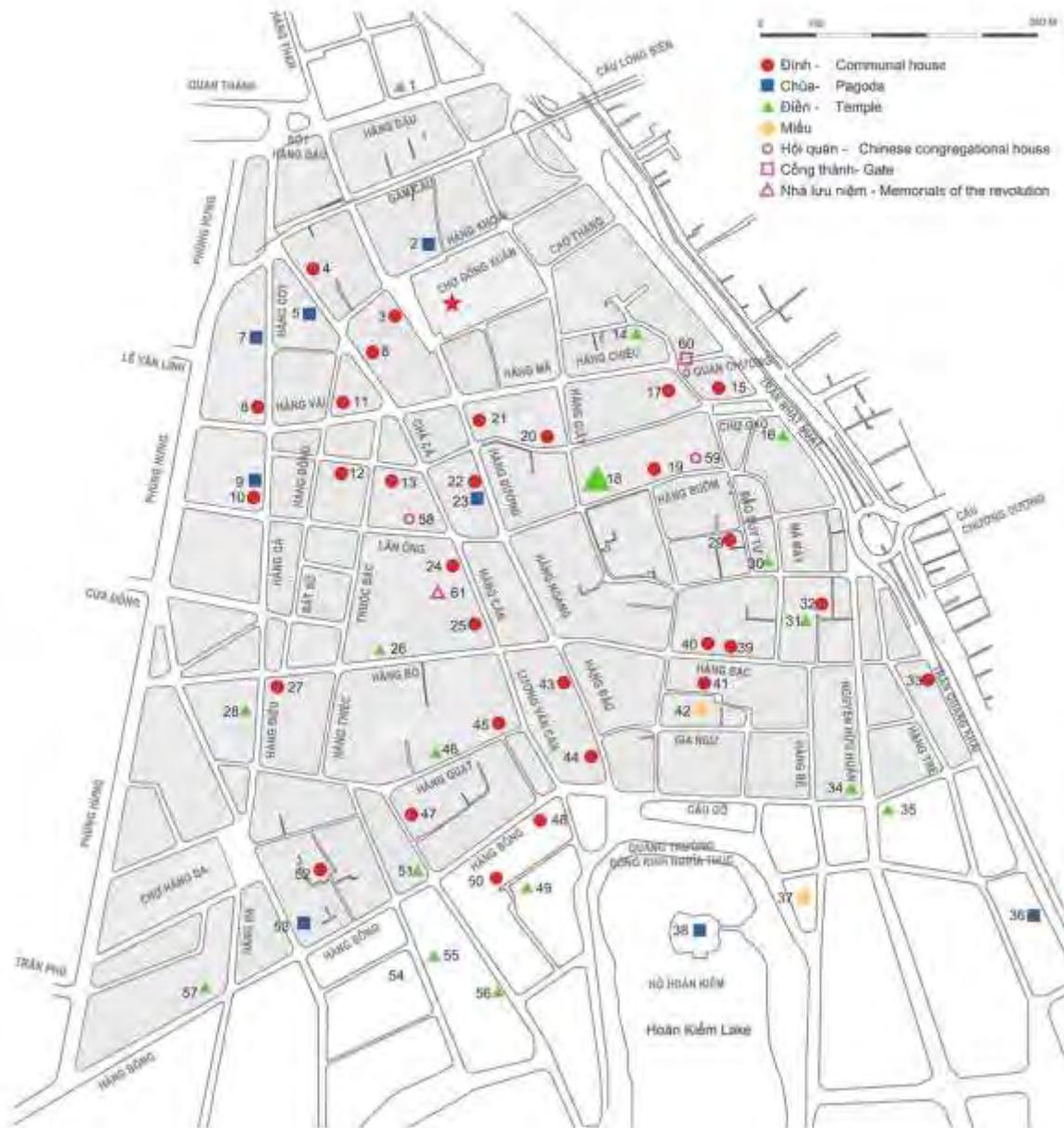
- 7- Pagode de Bao Thien dédiée à Khổng Lồ (Le tonze aux buffle dor) emplacement actuel de la cathédrale
- 8- Đình Việt Đông dédié au génie de la guerre (construit par les Chinois), rue des Volés.
- 9- Đền Họa Thần, pagode dédiée au génie protecteur des incendies.
- 10- Quang Minh Đình, lieu où on affichait les avis Royaux
- 11- Nguyen de Tho Xuong - prefecture
- 15- Poste de Hà Trung - courriers de provinces
- 21- Cung Khâm Thụy - habitations des servantes du roi Lê Thai To (rue Jules Ferry)
- 25- Quan long Tien, pagode de l'attente de la fête. Au cours d'une de ses promenades, le roi Lê Thai To rencontra une jeune fille d'une surprenante beauté qui après un court entretien disparut en sautant dans les airs. En souvenir de cette fête le roi lui fit construire cette pagode.
- 23- pagode des Carthésiens
- 29- pagode de Kung Vương (emplacement actuel des travaux publics)
- 43- Pagode de Ba Kiên (en face l'obélisque du pincou)
- 44- Pagode de Ba Méc
- 47- Đình vua Lê dédié au roi Lê Thai To (1426-1434)
- 52- Chua Thai Cam, pagode dédiée en partie au Bouddha et au génie gardien des régions Fai do uoi
- 53- Chua Cau Bông (pagode bouddhique), rue de sacis
- 58- Đình Dong Ha, dédié à trois personnes (ankinones, elles ont vécu, la Terre un autre à Trai Huai et un à Tru Lu, la 2ème à Thai Nguyen et la 3ème à Tuyên Quang.
- 63- Chua Huang Dinh (Mieu Trang Liet) dédiée en partie à Bouddha et en partie à Quan De
- 66- Đình Sâm Công, pagode dédiée à un envoyé de l'Empereur de Chine, mort au camp des chinois à Hanoi
- 72- Am Chung Sinh pagode réservée aux amis errantes
- 73- Emplacement des anciennes douanes française
- 74- Eglise catholique

0 100m



Appendix 2.3: Map of religious buildings in the Ancient Quarter

[Source: HAIDEP, 2005]



Appendix 2.4: Some photos of valuable French-style buildings

[Source: <http://kientrucdmc.com/kien-truc-ha-noi-thoi-phap-thuoc/> Date April, 2017;
http://www.rustycompass.com/blog/ernest-hebrard-s-indochina-a-tour-of-the-buildings-of-the-indochine-architect-264/#.WPcS5pCg_x4 Date April, 2017]



Opera House (Broger and Harioy)



Cua Bac Catholic Church. (E.Hébrard)



Government guesthouse
(Hôtel de la Résidence Supérieure. Arch.A. Bussy)



Museum of Vietnamese History
(École française d'Extrême-Orient, EFEO.
Arch. E.Hébrard)



The Presidential Palace (Arch.Vildieu)
(Palais du Gouvernement général de l'Indochine),



Ministry of Foreign Affairs
(Direction des Finances. Arch. E.Hébrard)



Supreme People's Court of Vietnam
(Palais de Justice)



General University Hanoi
(Université Indochinoise. Arch. E.Hébrard)

(Ernest Hébrard (1875-1933) is an architect, an archaeologist and a French urban planner. He created some of the most prominent surviving colonial buildings - and pioneered an architectural style that fused local and European elements for both aesthetic and practical purposes. Hébrard's buildings, and those of his contemporaries, became known as the Indochine style. They acknowledged local architectural traditions, and the prevailing climatic conditions of the region.)

Appendix 2.5: Some photos of French-style villas in Hanoi

[Source: <https://sites.google.com/site/batdongsansduandothihanoi/biet-thu>]



Villa at no.49 Dien Bien Phu Street



Villa on Phan Dinh Phung street



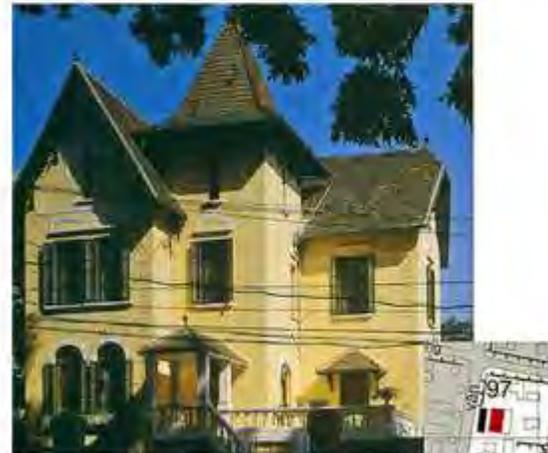
Villa on Tran Hung Dao Street



Villa at 22 Ton Dan Street



Villa on Le Hong Phong Street



Villa at 9 Chu Van An Street



Villa at West Lake



Villa at 71 Tran Hung Dao street

Appendix 2.6a: Cultural and spiritual life associated to UAH of Hanoi in the past

[Source: Internet]



source: <https://vietnamdiscovery2012.wordpress.com/2010/10/09/bo-ann-doc-dao-ve-ha-noi-xua-le-hoi-dan-gian-ha-noi-xua/>

Cultural practices in the Ancient Quarter



Festival in the Literature Temple

Source: <http://afamily.vn/doi-song/ahung-hinh-ash-khong-the-kim-long-ve-ha-noi-xua-201310010307883.chn>



Flower market at Hang Luoc Street

source: <http://www.24h.com.vn/tin-tuc-tong-ngay/cho-hoa-tet-hang-luoc-nay-va-xua-c46a606219.html>

Appendix 2.6b: Cultural and spiritual life associated to UAH of Hanoi in the present

[Source: Photo by Dao Thi Nhu, 2016]



Quan Su Pagoda in Tet Festival



Spiritual Activities



Tran Quoc Pagoda



Spiritual Activities



Community activities in the Ancient Quarter

Appendix

Appendix 4.1a: Villa in the urban landscape space [Thuyen Quang area]

[Source: Photo by Dao Thi Nhu, 2016]



Appendix 4.1b: Villas in some main streets in urban space

[Source: Photo by Dao Thi Nhu, 2016]



Appendix 4.2a: The degradation of French-style villas

[Source: Photo by Dao Thi Nhu, 2016]



Villa in Quan Su street



Villa in Quan Su street



Villa in Yet Kieu Street

Appendix 4.2b: The degradation of French-style villas

[Source: Photo by Dao Thi Nhu, 2016]



Villa in Tran Hung Dao street



Villa in Tran Hung Dao street



Villa in Tran Hung Dao street

Appendix

Appendix 4.3a: New interesting dynamics in the Ancient quarter

[Source: Internet]

<http://vov.vn/van-hoa-giai-tri/pho-co-ha-noi-tu-qua-khu-den-hien-tai-395646.vov> April 2015

<http://hanoimoi.com.vn/Tin-tuc/Van-hoa/855463/diu-dang-mei-xua-pho-co-ha-noi> November 2016

<http://hanoimoi.com.vn/Tin-tuc/Van-hoa/855462/lung-linh-sac-mau-di-san-pho-co-ha-noi> November 2016



Dao Duy Tu Street on Heritage day 23, November 2016



Traditional Fashion event on Dao Duy Tu Street on Heritage day 23, November 2016

The blend of cultural characteristics of the area in urban life

Appendix 4.3b: New interesting dynamics in the Ancient quarter

Source: <http://news.zing.vn/san-choi-dong-nat-giua-pho-co-ha-noi-post539285.html> May 2015



Dao Duy Tu Street



Dao Duy Tu Street in the project of "Thinking about the Children Play ground of the City", May 2015



Children Play ground on Dao Duy Tu Street

New vitality in the heritage area.

Appendix 5.1. Sample selection for survey (Methodology)

General public survey of the heritage landscape near Hoan Kiem Lake and West Lake

- + Divide the survey area into five smaller sections (Figure 5.1.1);
 - + In each section, a surveyor approaches and asks if people agree to answer questions. If yes, the surveyor tosses a coin to decide if that person can be chosen to answer or not. The same process will be repeated with others if getting “no” from the coin. But if yes, questions must be asked;
 - + Interviews start from six a.m. until six p.m.; every two hours a person will be interviewed in one section. Totally, around thirty (30) people may be interviewed one day in the whole area;
 - + Interviews last for two days: one weekday and one day during weekend;
- The total number of interviewees in one place for two days is around sixty (60).

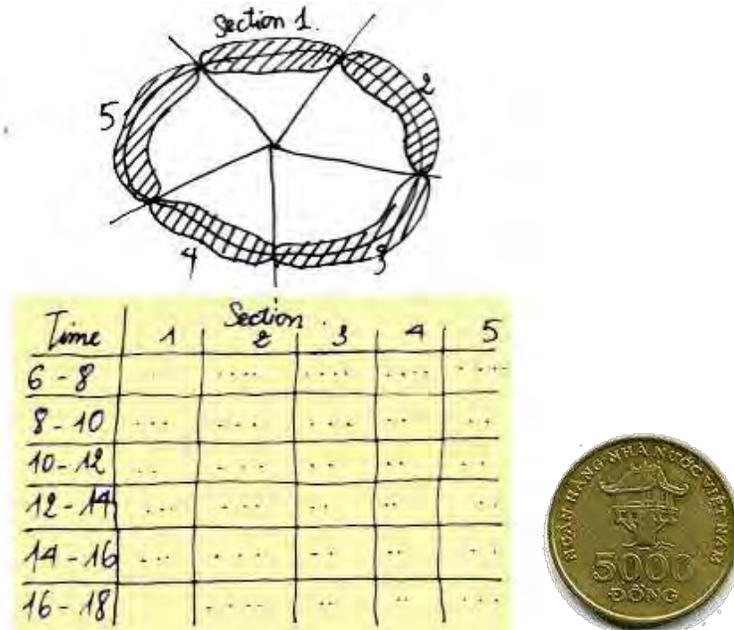


Figure 5.1.1. Survey methodology of Hoan Kiem Lake and West Lake

Household survey in the Ancient Quarter and Vong Thi Village

In the Ancient Quarter

- + Choosing randomly on computer among the list provided by the city government-Management Board of Ancient Quarter [Appendix 5.2: List of the valuable tube houses]¹;
- + Selecting households living in chosen houses for the interview. In the Ancient Quarter, many households are living together at scattered locations and on different floors of one house. A selected house is divided into three sections: front, middle, back. It is applicable to both 1st and second floor, or even third floor (if it has), but usually valuable tube houses in this area have two floors. Then the sections are numbered (six sections if the house has a second floor) (Figure 5.1.2);
- + Selecting randomly a house section of the survey. One section may include more than one household, so a coin is once again used to decide which one will participate (note: ask the household before tossing a coin to see if they are willing to participate or not).

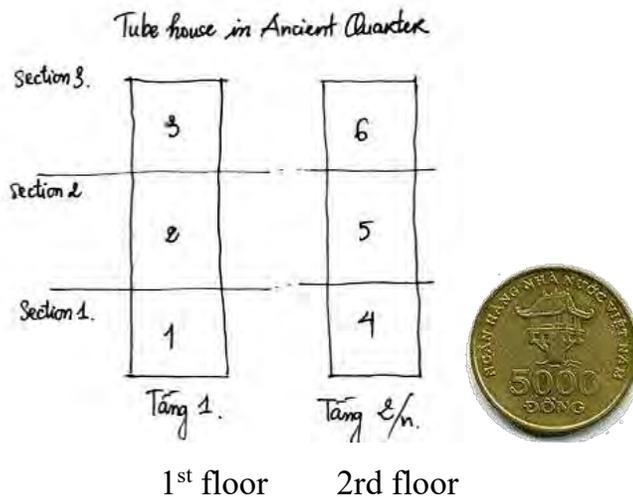


Figure 5.1.2. Methodology of selecting the surveyed households in the Ancient Quarter

¹ 10% of the valuable tube houses in the list of 123 ones provided by the Management Board of the Ancient Quarter are randomly and systematically selected to conduct surveys. The selection starts at 5th house in the list and the next ones come at the 15th, 25th, 35th rank, etc.

Finally, the selected one include the following house numbers: Hang Dao: 39.6, 90; Hang Ngang: 28-30; Hang Duong: 33.74; Cha Ca: 7; Hang Bac: 51; Hang Be: 29; Hang Ruoi: 8; Phung Hung: 75; Hang Quat: 80; Lan Ong: 55; Duong Thanh: 6; Nguyen Quang Bich: 17; Phung Hung: 135.

In Vong Thi village

+ From the heritage site, different zones are identified based on eight directions (East-West-South-North-Southeast-Southwest-Northeast-Northwest) and in a radius of 50 m, 100 m. Among the two heritages in this village, the communal house is chosen to be the core one as it attracts more attention. Thus, up to sixteen sections are defined around the heritage (Figure 5.1.3);

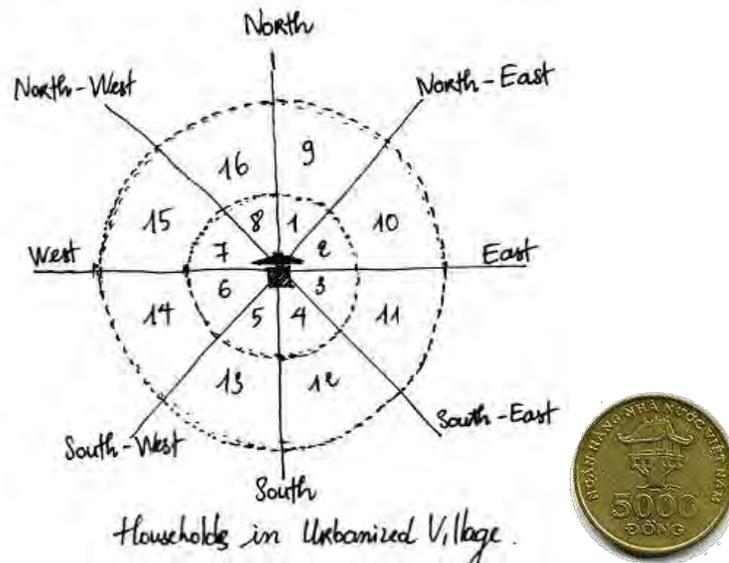


Figure 5.1.3 Methodology to select households around the heritage site in Vong Thi village

+ Selecting randomly a section from which a household is picked out for interview. Use a coin to decide which households are selected (Note: ask the household before tossing a coin to see if they are willing to participate or not);

Appendix 5.2: List of the valuable tube houses

[Source: Ancient Quarter Heritage Management Board, 2014]

Hang Dao Sub-District		
TT	Name of Street	Address of valuable tube house
1	Hàng Đào	11, 15, 17, 19, 39, 45, 49, 51, 71, 73, 79, 85, 87, 4, 6, 10, 20, 22, 36, 38, 80, 82, 84, 86, 90, 102-104
2	Hàng Ngang	1, 19, 57, 18, 20A, 20B, 22, 26, 28-30, 48, 54, 56, 58
3	Hàng Đường	13,25, 27, 29, 31, 33, 35, 41, 63, 22, 26C, 28, 38-40, 64, 66, 74, 76, 78
4	Hàng Cân	32, 34, 36, 42, 44, 46, 54
5	Chả Cá	7, 11
6	Hàng Cá	11, 27
7	Lãn Ông	21
8	Lương Văn Can	35-37
Dong Xuan Sub-District		
9	Đông Xuân	30
10	Hàng Chiếu	19, 75
11	Hàng Đậu	30
12	Hàng Giấy	13, 2
13	Trần Nhật Duật	2, 4, 6, 8, 10, 34
Hang Buom Sub-District		
14	Chợ Gạo	5, 7, 9, 11
15	Đào Duy Từ	2, 4, 6, 8, 10, 12, 14, 16, 24, 26, 28, 30
16	Hàng Buồm	20, 22, 24, 28, 50, 19, 53, 83, 99
17	Hàng Chĩnh	14
18	Hàng Giấy	22, 24

Appendix

19	Mã Mây	47, 69, 77, 81, 87
Hang Bac Sub-District		
20	Cầu Gõ	30
21	Đình Liệt	6, 12
21	Hàng Bạc	42-44, 50, 86, 114, 15, 47, 51, 97, 115, 119, 147
23	Hàng Thùng	30,34
24	Hang Bè	44, 48, 23, 29
Hang Ma Sub-District		
25	Hàng Cót	1, 12
26	Hàng Lược	18, 67
27	Hàng Mã	56, 96, 93
28	Hàng Rươi	4, 6, 8, 10, 12, 24
29	Phùng Hưng	61, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89
Hang Gai Sub-District		
30	Hàng Gai	116
31	Hàng Quạt	56, 80, 39
32	Tô Tịch	
33	Hàng Bông	28-30
Hang Bo Sub-District		
34	Bát Đàn	17
35	Hàng Bò	74, 57B, 59
36	Hàng Đồng	44
37	Hàng Vải	5
38	Lãn Ông	36, 55, 57
39	Thuốc Bắc	77
Cua Dong Sub-District		
40	Cửa Đông	12, 16, 35, 37, 39, 41, 43
41	Đường Thành	6, 14

42	Hàng Điều	10, 9
43	Nhà Hỏa	6AB
44	Nguyễn Quang Bích	18, 1, 11, 13, 15, 17, 19, 21, 23
45	Nguyễn Văn Tố	30, 32
46	Phùng Hưng	127, 129, 131, 133, 135, 139
Hàng Bông Sub-District		
47	Hàng Bông	74, 100, 110, 156
Ly Thai To Sub-District		
48	Nguyễn Hữu Huân	75A

Appendix 5.3. Questionnaire [translated from Vietnamese]

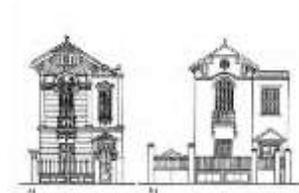
**PUBLIC OPINION ON PRESERVATION AND DEVELOPMENT
OF URBAN ARCHITECTURE HERITAGE IN HANOI**

Code:.....
Date of survey:..... Time of survey:.....
Site:.....Respondent: Male/Female
Name.....Age.....

I. Questionnaire contents

Mr./Ms., Please answer the following questions about urban architectural heritage of Hanoi.

Urban Architectural Heritage *(UAH) are valuable architectural monuments of architecture, history, aesthetic, culture (isolated ones, building groups or complex associated with urban landscapes) which create unique image and typical symbol to urban. Urban architectural heritage can be: i) *religious valuable buildings*: like pagodas, communal houses, temples, etc.; ii) or *valuable houses* such as ancient/old tube house in Ancient Quarter, French-style villas in French Colonial Quarter; or iii) *public buildings* such as museums, cultural centers ...and iv) *typical urban area* such as Ancient Quarter, French Colonial Quarter (Old Quarter)



French-style villa in the Old Quarter



Bach ma Temple



Typical tube house in Ancient Quarter



Ancient Quarter

1. Please give your comments in the below table

a. The role of UAH of Hanoi in the context of urban development and urban life?

b. Can you make assessment about the importance of these roles?

Very important: (1); Important: (2); Not important: (3), Neutral: (4)

a. The Role of UAH (Multiple choices)	b. Assessment on the role of UAH			
	(1)	(2)	(3)	(4)
a. Message of history, culture, art and architecture in the past				
b. Contributing urban landscape which respects urban image, symbol and identity				
c. Source of economic benefits through offering facilities or services for tourism activities				
d. Tourist attraction				
e. Attractive place for community				
f. Your other ideas:				

2. Please show your visits to UAH

a. Which UAH do you often visit and how many times if any?

Frequency	Religious buildings	Valuable houses	Valuable public buildings	Typical urban area (Ancient Quarter, French colonial quarter...)
Several times				
Only one time				
Do not visit/never				

b. With whom do you often go? (Multiple choice)

- Family Friends/colleagues Alone

c. What are the aims of your visit?

- Event’s participation Business Visit Spiritual activities
 Experience Social life (coffee, taking photos, shopping, join in cultural life)
 Relax/Nostalgia/Peace feeling Community interaction/communication
 Others.....

d. What do you pay more attention to when you visit UAH? (only choose one answer)

Interested factors	Communal houses, pagodas, temples...	Valuable houses	Valuable public buildings	Typical urban area
1 Architecture (Arch)				
2. Associated activities				
3. Surrounding landscape				
4. Arch + Associated activities				
5. Arch + Landscape				
6. Associated activities + Landscape				
7. Arch + Associated activities + Landscape				

e. From which means do you know UAH? (Multiple choice)

- Media Television
 Radio Internet
 Street design/advertising
 Book
 Recommendation from relatives or friends
 Event
 Tourist guide
 Other:.....

3. Can you give your comments on the general situation of UAH in Hanoi?

a. General status?

Good: (1) Rather good: (2) Degraded: (3)
 Seriously degraded: (4) Neutral/no comments: (5)

Communal houses, pagodas, temples...	Valuable houses	Valuable public buildings	Urban typical area

b. Which factors may be adversely affected on UAH? (multiple choice)

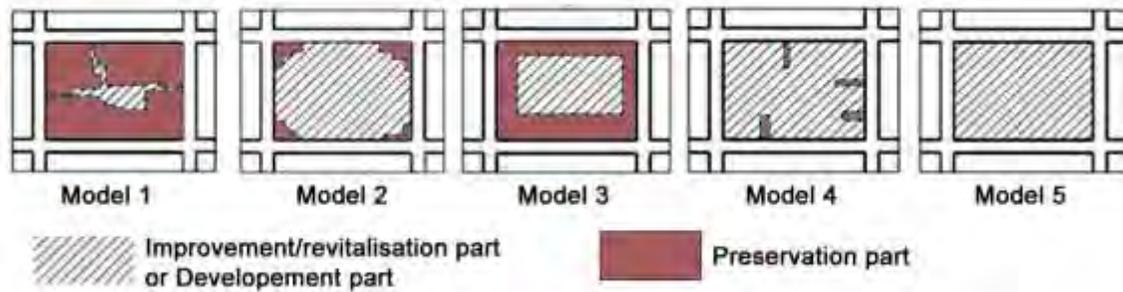
- Overload density in UAH area
- Inconsistent /heterogeneity between the surrounding residents
- Illegal construction activities in heritages' site or on heritages
- Commercial activities which base on UAH exploitation are not managed an controlled
- Limitations of management and exploitation mechanisms
- Other:.....

4. Mr., Ms., please show your comments on preservation and development of UAH in Hanoi

a Which is the appropriate way to preserve these UAH?

<i>Appropriated method of preservation (multiple choice for each kind of UAH)</i>	<i>Kind of UAH</i>			
	Religious traditional buildings	Valuable housing	Valuable public buildings	Typical urban arrea
1. Remain current situation or follow the original design of the building				
2. Acceptance of moderate changes to enable their harmonious adaptation to the modern life and meet development needs				
3. New changes to meet the developmental needs				
4. Other ideas				

b1. Which model should be applied in a block in the Ancient Quarter?



Model 1: Keep status-quo for outside part, focus on reviving the core part of the block²

Model 2: Only conserve 4 corners of the block, allowing the rest part be changed and developed.

Model 3: Keep and conserve outside part, allowing inside part improved.

Model 4: Only conserve truly valuable heritages, allowing the rest part changed and developed.

Model 5: Allowing whole block changed and developed as its value is much degraded.

4.b1. Which model is appropriate for Ancient Quarter?

- Model 1
 Model 2
 Model 3
 Model 4
 Model 5

b2. Have you got any incentives?

.....

.....

.....

5. a. According to you, the urban community can contribute to preserving UAH of the City?

- Yes
 No (continue to Q.6)
 Neutral (continue to Q.6)

² To improve the residential environment, create development opportunities for the rear as it become the front, take advantage the reminders space to form community activities space (revitalisation)

b. If Yes, The community can support by which way?

- b1*** Donating
- b2*** Labor contribution (labor support: cleaning, sweeping...)
- b3*** Direct supervisor
- b4*** Directly making decision
- b5*** Report of violation
- b6*** Participating in joining Heritage Forum
- b7*** Participating in joining events of UAH
- b8*** More visits then create “positive inspiration and attachment” on UAH
- b9*** Encouraging or convincing other residents
- b10*** Other:.....
.....

6.a Are you willing to support to preserve UAH in Hanoi?

- Yes No

If Yes:

b. Which way can you support? (Reference to question no.5 and write the answer in symbol code or give your own ideas)

- b1* *b2* *b3* *b4* *b5*
 b6 *b7* *b8* *b9* *b10*
 Others:.....
.....

c. Which is the motivation of your support?

- c1*** Being beneficiaries
- c2*** Being sponsors
- c3*** I feel a sense of attachment/sense of belonging
- c4*** Nostalgia
- c5*** Keep a place for community interaction and community communication

- c6 Maintaining for the next generation
- c7 Contributing to build a city's image and identity
- c8 Others

7. According to you, the community's participation may be limited by which of the below factors? (Multiple choice)

- a1 Lack of information
- a2 The involved mechanism is not clear/ no feedback to participants
- a3 Limited original documents for comparison
- a4 Not involved in decision-making processes of the preservation project
- a5 Lack of involved skill (not fully understanding about different forms of participation so that they can not apply, limited expertise, corruption, lack of exercise...)
- a6 Not following from the beginning to the end of the preservation project
- a7 Community groups do not reach agreement (Community conflict)
- a8 Great economic benefits thanks to exploiting heritage
- a9 Necessities of modern life (extending living space, repairing against degradation...)
- a10 Lack of regulation
- a11 Other:.....

8. Is there any heritage in your neighbourhood?

- Yes
- No (*go to Part II*)
- I do not know/not sure (*go to Part II*)

If Yes,

a. What is the kind of that (those) heritage(s)?

- Religious buildings: (.....)
- Residential housings: (.....)
- Public buildings: (.....)
- Typical heritage areas: (.....)

b. Do you usually go to visit them?

- Yes
- Sometimes/rarely
- No

c. On which occasion do you visit them?

- Festivals Individual special day At free time
 Others:.....

d. Is there any association or organisation of the State or of community working for local heritage preservation?

- Yes: *(Please show the name:.....)* No

e. Is there any movement of community's participation on local heritage preservation?

- Yes No I do not know/not sure

f. Have you ever seen any conflict or disagreement in your community in solving collective problems?

- Yes No I do not know/ not sure

e. Have you ever participated to conserve your local heritage?

- Yes No

If **Yes**, Please, show us your way of participation?

.....

II. Information of Respondents

Name:.....Sex: M/F

Occupation:Age:.....

Address:

Reason of your presence at *Sword Lake/West Lake*: (Only for respondents at Sword Lake and West Lake)

- Relax/gymnastic Sightseeing Getting information
 Cultural Hub for social life (for experience)
 Heritage Hub between other heritages (easy to connect)
 Local community interaction
 Other:.....

Thank you for your time and Have a good day!

List of acronyms

ADB	Asian Development Bank
EFEO	École Française d'Extrême-Orient [French School of Oriental Studies]
FDI	Foreign Direct Investment
GDP	Gross Domestic Product
GIS	Geographic Information System
HAIDEP	Comprehensive Urban Development Programme in Hanoi Capital City of the Socialist Republic of Vietnam
HIC space	Suggested interaction space between heritage and community in the urban development space: Heritage-Interaction-Community space
IAURIF	Institut d'aménagement et d'urbanisme de la région Île-de-France [Urban planning institute of Ile-de-France Region]
ICOMOS	International Council on Monuments and Sites
JICA	Japan International Cooperation Agency
ODA	Official Development Assistance
SWECO	Swedish Consultants
UAH	Urban Architectural Heritage
UNESCO	United Nations Educational, Scientific and Cultural Organisation

List of tables

Chapter 1

Table 1.1. Arnstein's ladder of community involvement and Wilcox's assessment.....	46
Table 1.2. Participatory forms.....	47

Chapter 4

Table 4.1. The changes of administrative boundaries of Hanoi.....	144
Table 4.2. Assessment of the local community and Hanoi's residents about the change of 10 Wards in the Ancient Quarter.....	162
Table 4.3. Level of satisfaction of the local community and Hanoi's residents about the change of 10 Wards in the Ancient Quarter.....	162
Table 4.4a. Functions of buildings before and after transformation in the Old Quarter.....	180
Table 4.4b. Changes in function (%).....	181
Table 4.5. Resident status after transformation (%).....	181

Chapter 5

Table 5.1: Explanation of preservation models in the question 4a and 4b.....	221
Table 5.2: Factors influencing the community's engagement.....	232
Table 5.3. The affecting problems to the community involvement for different types of Urban Architectural Heritage.....	236

List of figures and photos

Introduction

Figure 1. Organisation of the thesis.....	23
---	----

Chapter 1. Overview and research questions

Figure 1.1. Tube house in the Ancient Quarter.....	26
Figure 1.2. Some typical French-style villas in the Old Quarter.....	26
Figure 1.3. Relics of religion and beliefs in Hanoi urban districts.....	28
Figure 1.4. Hanoi in the process of urbanisation through 1873-2009.....	30
Figure 1.5. The population density of Hanoi by the distance to the city centre, data in 2009.....	31
Figure 1.6. Built-up density in the urban area of Hanoi in 2009.....	31
Figure 1.7. Population density data 2002.....	31
Figure 1.8. The change of tube houses in the Ancient Quarter in different periods and the degradation of French-style villas in the Old Quarter.....	33
Figure 1.9. Historical area in the ancient city, Yangzhou.....	48
Figure 1.10. Four aspects of data collection in participatory planning approach to urban conservation and regeneration in Amphawa Community.....	50
Figure 1.11. Hoi An ancient street – World Cultural Heritage and its protected map.....	53
Figure 1.12. The narrow distance between spiritual heritage space (black symbols) and residential space as the result of urbanisation in the Ancient Quarter.....	57
Figure 1.13. Basic premises of communal house, temple, pagoda with two basic parts: sacred space (red), community space (blue).....	60
Figure 1.14. Corresponding different heritage cultural space are created by community's associated activities in communal house, temple and pagoda.....	60

Chapter 2. Characteristics of urban Hanoi

Figure 2.1. Thang Long urban based on oriental perspective of fengshui for beautiful landscape and long term prosperous development and the most ancient map of Thang Long in Hong Duc period 1490.....	66
Figure 2.2. Map of Thang Long citadel in 1873.....	70
Figure 2.3. Part of relic ensemble at 18 Hoang Dieu street.....	70
Figure 2.4: Types of forming and developing tube houses in blocks in the Ancient Quarter.....	72
Figure 2.5. Traditional structure of a tube house at 87 Ma May street.....	73
Figure 2.6. Reproduced picture of the architecture of communal houses, pagodas and tube houses in the Ancient Quarter cited in 1873's map (Phạm Đình Bách, drawn in 1902).....	75
Figure 2.7. Overview of the Ancient Quarter.....	75

Figure 2.8. Painter Bui Xuan Phai and some of his paintings about Hanoi Ancient Quarter.....	76
Figure 2.9. Types of houses in Hanoi between 1890 and 1922.....	79
Figure 2.10. Map of valuable local cultural relics in the Old Quarter.....	80
Figure 2.11. Stylised map showing the shape of villages in Thang Long urban space, quoted from 1873 map.....	83
Figure 2.12. Splendid gates at Thuy Khue street.....	83
Figure 2.13. Villages in urban Hanoi.....	84
(a) Map of villages around Hanoi in 1922.....	84
(b) Villages in urban space in the period 1986-2009.....	84
Figure 2.14. Fengshui principles of good land form.....	87
Figure 2.15. Map of collective housing areas in Urban Hanoi space.....	90
Figure 2.16. Three representations of collective houses in 1960 (Kim Lien), 1970 (Giang Vo), 1980 (Thanh Xuan Bac).....	90
Figure 2.17. Kim Lien collective house.....	91
Figure 2.18. Sword Lake and West Lake.....	93
Figure 2.19: Trung Hoa Nhan Chinh new urban area.....	94
Figure 2.20. Some photos from 13 villages festival.....	96
Figure 2.21. Spiritual and entertainment activities in the Ancient Quarter.....	97
Figure 2.22: Daily activities of a middle-class family in the Ancient Quarter.....	99
Figure 2.23. Using open spaces (courtyards) in a tube house in daily life, restored house in Ma May Street.....	99
Figure 2.24. Cramped tube houses in the Ancient Quarter today.....	100
Figure 2.25. Production activities in Hang Bac street today.....	101
Figure 2.26. Elegant lifestyle still exists somewhere in modern life of today's Ancient Quarter.....	102
Figure 2.27. Ngoc Ha flower village in the past. The only flower garden left in Ngoc Ha village in the urbanisation period.....	104
Figure 2.28. Medicine market at Dai Yen village gate.....	104

Chapter 3

Figure 3.1. Categories of heritage values based on different characteristics.....	120
Figure 3.2. FengShui factors deciding heritage's location.....	124
Figure 3.3. Bach Ma temple and its heritage message.....	128
Figure 3.4. "Phai street" paintings.....	131
Figure 3.5. Exhibition "Village in the city" by artist Vuong Van Thao, 2011.....	131
Figure 3.6: A summary on heritage messages perceived by authorities and communities.....	134

Chapter 4

Figure 4.1: Map of the concession area in Hanoi in the late XIX th century.....	137
Figure 4.2. Map of urban area in the different urbanisation phases.....	143
Figure 4.3. Map of urbanisation phases.....	143

List of figures and photos

Figure 4.4. Localisation of original and changed houses.....	156
Figure 4.5. Situation of construction in the Ancient Quarter by 1999.....	157
Figure 4.6. Process of increasing density on one typical parcel.....	159
Figure 4.7. Changing process of tube houses architecture in the Ancient Quarter over some periods.....	159
Figure 4.8. Changes in terrace of tube houses.....	159
Figure 4.9. Quality of living space in the Ancient Quarter.....	161
Figure 4.10. Cultural and architectural space in Ta Hien street at different times.....	164
Figure 4.11. Cultural and architectural space on Hang Ma Street at different times.....	165
Figure 4.12. Cultural and architectural space on Hang Dao Street at different times.....	166
Figure 4.13. The change of the surrounding context of the religious heritages (physical and living space).....	169
Figure 4.14. Encroachments on some temples: An unnamed temple on Ba Trieu street, Temple VongTien and ThienTien on Hang Bong street and Temple Hoa Than on Hang Dieu street.....	170
Figure 4.15. Worshipping space is occupied in Kim Ngan Communal House, Hang Bac street.....	171
Figure 4.16: The change of cultural-architectural-landscape space of Kim Ngan Temple at different times.....	172
Figure 4.17. New community activities are held in Kim Ngan Temple.....	173
Figure 4.18. Degraded villa on Chan Cam street.....	176
Figure 4.19. Livelihood ways in the villa, Chan Cam street.....	176
Figure 4.20. More and more high-rise buildings in Old Quarter.....	178
Figure 4.21. Landscape change in the Old Quarter in 1998 and 2014.....	178
Figure 4.22. New function of French-style villas.....	179
Figure 4.23. Change of a French-style villa for new functions.....	179
Figure 4.24: Map of Vu Thach Pagoda.....	182
Figure 4.25. Morphological transformation of village structures during the urbanisation process.....	184
Figure 4.26. Forms of new streets corresponding to land division in urbanised villages.....	184
Figure 4.27. Disappearance of water space in an urbanised village.....	185
Figure 4.28. Change of a traditional house: house of a farmer, house of a dignitary.....	185
Figure 4.29. Van Ho pagoda in urbanisation context.....	188
Figure 4.30. Sai pagoda in the new context.....	189
Figure 4.31. Effects of urbanisation on Urban Architectural Heritage.....	192
Figure 4.32. Changes of physical and associated objects of Urban Architectural Heritage under urbanisation.....	193
 Chapter 5	
Figure 5.1. Survey areas in Sword Lake, West Lake and community's activities.....	199
Figure 5.2. Steps of survey process.....	200
Figure 5.3. Comparison between three gates at Kim Lien Pagoda and Lien Phai Pagoda before and after restoration.....	205

Figure 5.4. Role of heritages in the urbanisation context (Q1).....	213
Figure 5.5. How often do you go to UAH? (Q 2a).....	215
Figure 5.6. Who do you usually go with? (Q 2b).....	216
Figure 5.7: What are the aims of your visit? (Q 2c).....	216
Figure 5.8. Aims of visit to heritages around Sword Lake and West Lake.....	217
Figure 5.9. Which elements of heritage are you the most interested in? (Q.2d).....	218
Figure 5.10. How do you assess Hanoi Urban Architectural Heritage? (Q.3).....	219
Figures 5.11. What are your viewpoints on heritage preservation? How should Urban Architectural Heritage be preserved? (Q.4a).....	220
Figure 5.12. How should the Ancient Quarter be preserved? (Q4b).....	222
Figure 5.13. Do you think the community can contribute to the preservation of UAH? (Q5a) and if yes, in which ways can the community be involved? (Q5b).....	223
Figure 5.14. a) Are you willing to participate in heritage preservation? (Q.6a) b) If yes, by which way will you participate? (Q.6b).....	224
Figure 5.15. Motivation to participate in heritage preservation in the Ancient Quarter and the urbanised village Vong Thi (Q6c).....	225
Figure 5.16. The limiting factors to the community's involvement (Q7).....	227
Figure 5.17. Community's knowledge related to UAH in their area/neighbourhood (Q8)....	231
Figure 5.18. Different dominances of four shaping factors groups on different kinds of heritages: a) For religious buildings and urbanised village; b) For valuable housings or typical heritage areas; c) For valuable public buildings.....	240 241
Figure 5.19. Relationship between community groups and Urban Architectural Heritage....	252
Figure 5.20. Different roles of the community groups for Urban Architectural Heritage under the conservation tasks.....	253
Figure 5.21. Summary of the groups of shaping factors and comparison with the factors making up the heritage message.....	256

Chapter 6

Figure 6.1. Principles of balancing factors in heritage preservation during urbanisation process.....	257
Figure 6.2. Comparison between <i>Protection area</i> and <i>HIC space</i>	261
Figure 6.3. Comparison of heritage preservation model via HIC space and traditional models.....	263
Figure 6.4. Factors affecting the scope of HIC space.....	264
Figure 6.5. Protected layer and connecting layer in HIC space in different cases.....	265
Figure 6.6. Illustration of protected layer and connecting layer in HIC space in different cases.....	266
Figure 6.7. Sense-related activities in HIC space.....	268
Figure 6.8. HIC space in characteristic heritage areas.....	269
Figure 6.9. Illustration of three forms of HIC space.....	272
Figure 6.10. Forms of HIC space.....	272
Figure 6.11. Functions of HIC space.....	273
Figure 6.12. Illustration on the community space function of the HIC space.....	274

List of figures and photos

Figure 6.13. Organisations of a heritage's HIC space during different periods.....	278
Figure 6.14a. Model of HIC space organisation according to different stages (case 1).....	279
Figure 6.14b. Model of HIC space organisation according to different stages (case 2).....	280
Figure 6.15. Organising HIC space for a characteristic heritage area.....	281
Figure 6.16. Some suggestions for HIC space around West Lake.....	283
Figure 6.17. Illustration of urban design for fixed-continuous HIC space.....	284
Figure 6.18. UAH Forum operation.....	286
Figure 6.19. Relationship of community groups, motivations and policies.....	290
Figure 6.20. Some stamps for community to be informed about the heritage.....	292
Figure 6.21. Example of stamps marked on the heritage on the heritage map.....	292

Résumé étendu

Hanoi dispose d'un grand nombre de patrimoines architecturaux [UAH] de styles variés et très riches en termes d'histoire, de culture et d'esthétique. Ces patrimoines jouent un rôle important dans l'espace urbain et la vie communautaire de la ville.

Or, l'urbanisation rapide et intense a beaucoup influencé ces patrimoines et a dégradé l'identité culturelle et historique de Hanoi. Selon les statistiques de la ville, seules 15 % des villas de style français restent encore intactes ; 80 % sont des villas rénovées, morcelées pour l'utilisation civile, élargies et annexées par d'autres constructions des alentours. De 1999 à 2003, le nombre de maisons à compartiments a baissé de 1 081 à 627, dont 503 ont été rénovées ou élargies [HAIDEP, 2005]. La densité de construction dans quelques quartiers s'est accrue jusqu'à 95 %. 100 % des constructions ont porté sur la façade ou le toit ; 40 % ont été sujets à des malfaçons [Chiffres du Conseil d'administration du Quartier Ancien de 2004]. 63,1 % de la population estiment que ces maisons sont vétustes. De nombreux vestiges, temples et pagodes ont été gravement dégradés, notamment dans le Quartier Ancien, où 73 % d'entre eux ont été occupés par des habitants [To Thi Toan, 2003].

Différentes mesures ont été mises en place par les autorités de la ville mais demeurent inefficaces alors que les interventions de la communauté ont eu des effets tantôt positifs tantôt négatifs sur la préservation et la promotion des patrimoines de la ville.

Une question se pose : à l'ère de l'urbanisme, que faire pour encourager la participation de la communauté dans la préservation du patrimoine et donc tirer avantage des ressources sociales disponibles.

À travers les études sur les caractéristiques urbaines, les traits particuliers et la nature des patrimoines architecturaux hanoïens, la nature de la communauté civile de Hanoi

ainsi que les problèmes restants dans la préservation des patrimoines, cette thèse propose des hypothèses sur la préservation des patrimoines dans l'urbanisation contemporaine :

- Comme les patrimoines architecturaux transmettent non seulement le message patrimonial du passé, mais constituent aussi une partie constitutive de l'espace architectural urbain, ils ont une valeur certaine dans la vie communautaire contemporaine. Leur préservation concerne alors à la fois la "protection" et la "connexion" des patrimoines avec l'espace de vie de la communauté et l'espace de développement de la ville.
- L'intérêt de la communauté vis-à-vis des patrimoines architecturaux urbains et leurs problèmes est rattaché à la "connexion" de ces patrimoines avec la vie communautaire et l'organisation de l'espace urbain.

Pour répondre à ces problématiques, des études théoriques et pratiques ont été menées.

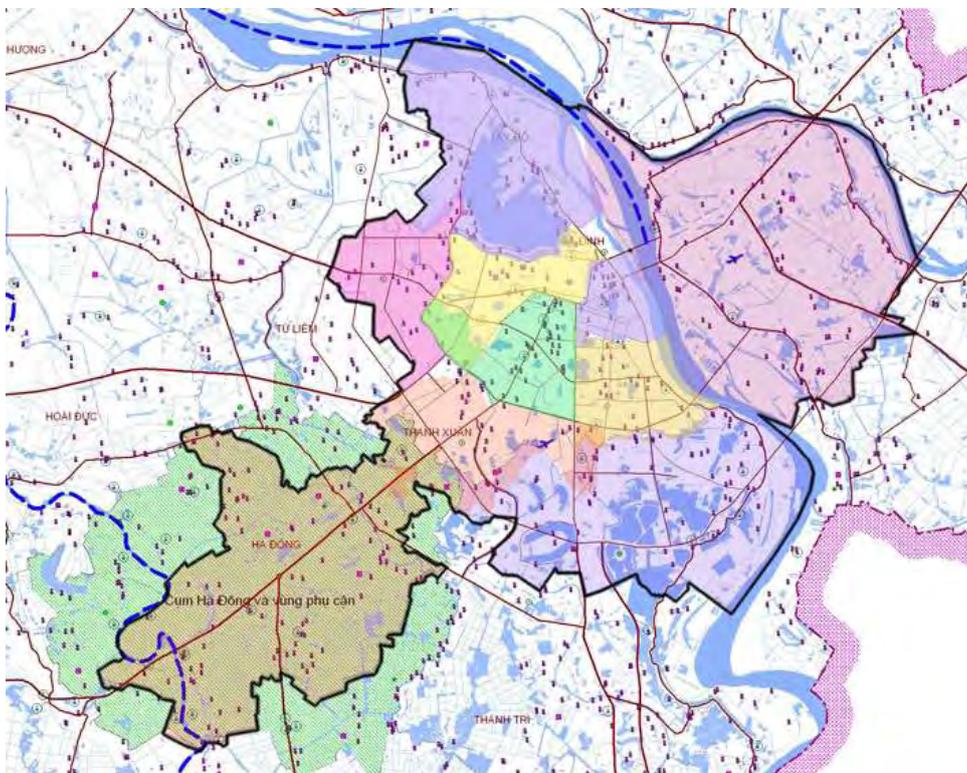


Figure 1 : État des lieux des patrimoines architecturaux à Hanoi en 2008

[Source : Vũ Chí Đồng, Vietnam Institute of Architecture, Urban and Rural Planning, 2010]

En termes de théories :

La thèse a revisité les caractéristiques urbaines de Hanoi et le lien entre les patrimoines précieux avec l'organisation de l'espace urbain et l'espace de vie de la communauté. Ce lien a servi de base pour déterminer les valeurs et les messages des patrimoines architecturaux urbains de la ville.

La thèse a aussi synthétisé les points de vue académiques vietnamiens et mondiaux sur les patrimoines, les patrimoines culturels, les patrimoines architecturaux urbains ainsi que les critères pour déterminer les valeurs patrimoniales selon la communauté. La thèse compare les opinions des gestionnaires, des scientifiques et des communautés qui utilisent, expérimentent et préservent les patrimoines. Ainsi, les critères pour définir un patrimoine varient selon les textes juridiques, les points de vue et l'utilisation de la communauté. Alors que la valeur matérielle est toujours priorisée par la loi et les recherches spécialisées, les habitants ont plus d'estime pour les valeurs qui ont un impact réel sur leur vie et qui ont une fonction déterminée dans l'organisation de l'espace architectural urbain.

La thèse se concentre aussi sur le processus de l'urbanisation de Hanoi et ses impacts sur les patrimoines. Sous l'influence de différents facteurs de l'urbanisation, à savoir la densification, la commercialisation et la privatisation, la gentrification..., les patrimoines architecturaux urbains de Hanoi ont changé à la fois positivement et négativement.

En termes de pratiques :

Des études qualitatives et quantitatives ont été menées pour examiner les valeurs et les rôles des patrimoines architecturaux urbains dans le contexte d'urbanisation actuel.

Les patrimoines étudiés ont été sélectionnés par leurs caractéristiques urbaines représentatives, par la qualité de la communauté environnante et les caractéristiques particulières de la zone (la figure 2 décrit les lieux, les objets et le processus de l'enquête de terrain).

À partir des études qualitatives qui permettent d'avoir des résultats préliminaires sur la modification des patrimoines ainsi que sur les facteurs qui influencent les comportements de la communauté vis-à-vis de leur préservation, la thèse passe aux études quantitatives pour mieux décrire les contenus concernant la perception, la motivation et le manque d'engagement de la part des communautés dans la conservation des patrimoines. De ce fait, la thèse a pu identifier les problématiques suivantes :

- La valeur des messages des patrimoines architecturaux urbains dans le contexte d'urbanisation à Hanoi ; la relation des patrimoines avec l'espace de vie et l'organisation de l'espace urbain et communautaire.
- Les problèmes restants de la préservation des patrimoines architecturaux urbains à l'heure actuelle ; la différence entre les activités de préservation menées par l'État et celles par la communauté.
- Les facteurs qui influencent l'engagement communautaire à la préservation des patrimoines.
- Les éléments qui affectent la participation des groupes communautaires.
- Les éléments qui affectent la participation des groupes communautaires vis-à-vis des différents types de patrimoines.

Ce sont de précieuses contributions qui permettent :

- d'établir les critères pour protéger les valeurs patrimoniales ;
- d'identifier les mesures pour encourager les groupes communautaires à participer à la préservation des patrimoines.

À partir des résultats ci-dessus, la thèse propose des orientations pour diminuer les changements négatifs et promouvoir de nouvelles valeurs, nouvelles tendances dans

l'exploitation des patrimoines, afin que ces derniers puissent s'adapter au développement urbain et attirer plus d'attention de la part du public.

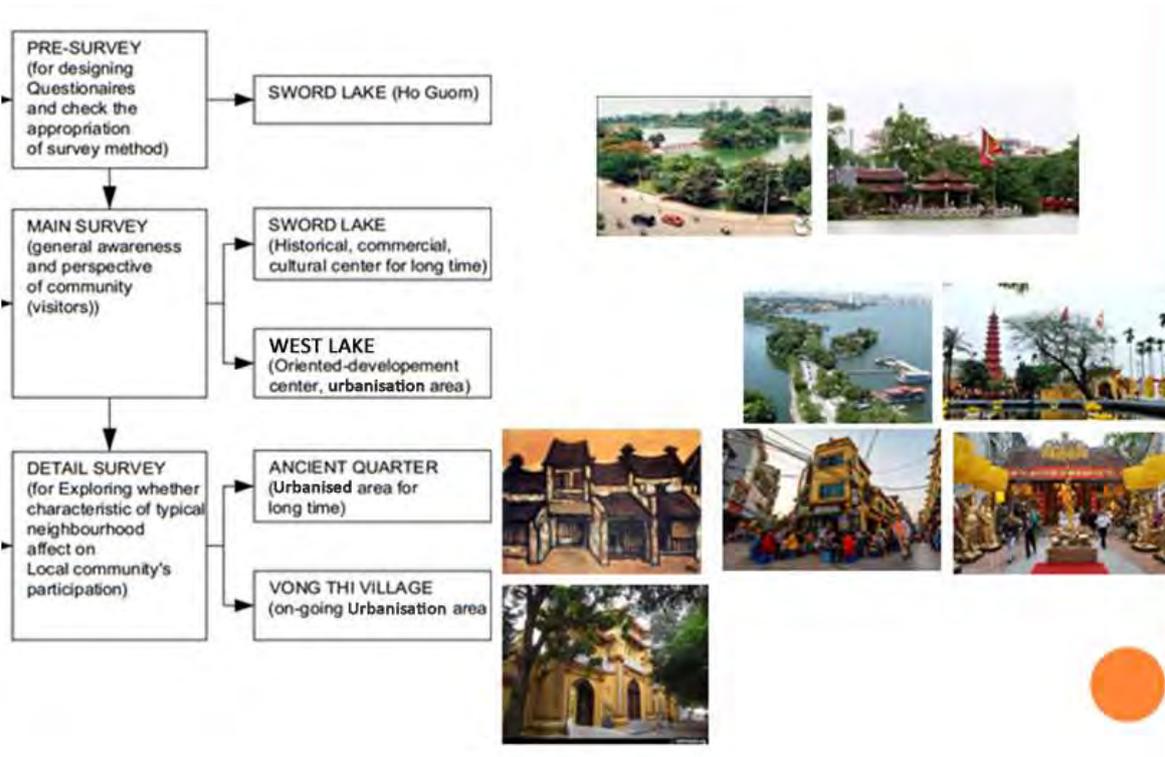


Figure 2 : Les lieux, les sujets et les étapes des études sur le terrain des patrimoines dont la communauté participe à la préservation

[Source : Auteur]

Quelques résultats de la thèse :

1. La valeur du message patrimonial :

La valeur du message patrimonial comprend :

a. La valeur matérielle et la valeur connexe - deux éléments inséparables

La valeur d'un patrimoine architectural urbain [UAH] est souvent évaluée d'un point de vue matériel, par son architecture, sa structure, ses décorations... Cette valeur peut être considérée comme statique. Or, le message que transmet un patrimoine peut tout

de même être conçu à travers les sujets intermédiaires, autrement appelés les “éléments connexes” - ceux qui n’ont pas de forme concrète, sont intangibles mais ressentis. Il s’agit des pratiques culturelles de la communauté, des activités quotidiennes liées aux patrimoines, des facteurs environnementaux, des paysages urbains, des caractéristiques culturelles, des identités locales... Ils permettent d’affirmer, d’interpréter et de valoriser les valeurs des patrimoines. Dans le cas du Viêt-nam, ces éléments connexes (ou éléments associés) constituent parfois le fondement primordial pour que la communauté examine ou reconnaisse un patrimoine (souvent religieux) et leurs impacts peuvent faire changer l’évaluation générale de la valeur du patrimoine.

Si l’élément matériel d’un monument crée une “plateforme” pour favoriser l’interprétation des éléments connexes, ces derniers font naître au contraire les besoins de créer de nouveaux “éléments matériels” et honorent davantage les éléments existants.

Une préservation qui se concentre seulement sur les éléments matériels du patrimoine n’est qu’une muséification du patrimoine. En revanche, une préservation qui prend en compte à la fois les éléments matériels et les éléments connexes d’un patrimoine est une préservation intégrale, préservation qui met en valeur la relation du patrimoine avec les paysages qui l’entourent.

b. Le message patrimonial caché dans les dimensions spatiale et temporelle

Dans la dimension spatiale : Le message d’un patrimoine ne s’exprime pas seulement dans la dimension spatiale déterminée du monument (son intérieur et extérieur), mais peut-être aussi exprimé et honoré par les espaces supplémentaires (éléments connexes). Il s’agit là de l’espace culturel patrimonial d’un monument. Cet espace peut apparaître et s’élargir lorsque les pratiques culturelles liées au patrimoine ont lieu. Pour prendre un exemple, quand il y a un festival religieux, l’espace culturel patrimonial d’un temple s’ouvre vers les autres espaces avoisinants, comme le puits, la

pagode ou la maison communale du village... En revanche, dans les activités particulières, l'espace culturel patrimonial se restreint au centre du patrimoine comme dans l'abside. Ainsi, on peut conclure que les espaces culturels animés permettent d'affirmer, consolider, maintenir et honorer le message d'un patrimoine.

Dans la dimension temporelle : le message d'un patrimoine ne s'encadre pas dans le figement du temps sur chaque patrimoine qui se traduit par l'ancienneté, l'histoire, la culture... mais se révèle, s'exprime et est honoré à différentes périodes. Par exemple, durant la saison festive, le message d'un patrimoine (dans ce cas, une pagode) est plus clair et explicite par rapport aux autres saisons de l'année.

Autrement dit, le message d'un patrimoine ne se restreint pas à un "espace" fixe. Dans le contexte et avec les caractéristiques patrimoniales du Viêt-nam, il serait inapproprié de préserver un patrimoine en le muséifiant. Muséifier un patrimoine, c'est-à-dire le figer, le séparer de ses sources de vie, nier ses messages "vivants", nier tous ses liens avec la vie urbaine et la communauté. Cela veut dire aussi que la préservation d'un patrimoine en se basant sur sa zone protégée n'est pas efficace car cette zone protégée peut être soit trop large soit trop étroite, et parfois n'a rien à voir avec les éléments qui constituent la valeur du patrimoine (éléments connexes) dans des temps et espaces différents.

c. Le message patrimonial attaché aux paysages et au contexte culturel et social qui l'entourent, ainsi qu'aux caractéristiques culturelles communautaires

Les premiers monuments de Hanoi reconnus et placés par les Français sous mesure de protection (monument historique) étaient les monuments religieux, comme les maisons communales, temples et pagodes. Ces monuments jouent un rôle important dans la vie spirituelle et tissent le lien social de la communauté. Leur valeur est évaluée premièrement par leurs paysages et leur capacité de répondre aux besoins de la vie en communauté à l'époque. Autrement dit, au tout début, la valeur d'un patrimoine ne

s'isolait pas de son paysage et du contexte culturel et social. L'accumulation culturelle au fil du temps ont ajouté d'autres valeurs (chronique, historique) au patrimoine. Mais l'urbanisation coupe le lien du patrimoine avec ses paysages. Même le contexte social culturel dans lequel est né le patrimoine change. Dans ce cas-là, le patrimoine ne garde que sa valeur historique et culturelle, et perd sa valeur d'interactivité. C'est malheureusement l'état des lieux des patrimoines de Hanoi en particulier et du Viêt-nam en général à l'ère de l'urbanisation.

Une question se pose : quand le paysage et le contexte social changent, le message du patrimoine changera-t-il aussi ? Si la réponse est positive, nous ne pourrons pas préserver « l'authenticité » du patrimoine. Le processus de conservation accepte le changement et crée les valeurs adaptatives du patrimoine. Il ne protège pas seulement la part matérielle du patrimoine, mais maintient et établit sa connexion avec le contexte social et culturel qui l'entoure et qui évolue sans cesse. Le sens de la préservation, c'est de conserver les valeurs qui changent en permanence. La préservation est un processus complexe et continu. Il faut déterminer ce qui constitue le patrimoine, comment il a été construit, comment il a été utilisé, par qui et pour qui, ce qu'il interprète... "Conserver quoi" et "Conserver comment", les réponses à ces questions ne peuvent être trouvées qu'en déterminant le contexte culturel, social, politique, économique qui est en pleine évolution.

L'évaluation de la valeur d'un patrimoine se différencie selon les autorités de la ville et la communauté

Deux acteurs principaux de la préservation des patrimoines hanoïens sont l'État et la communauté. Or ces derniers utilisent différentes méthodes de conservation.

L'État :

Les autorités ont estimé que les valeurs d'un patrimoine étaient fixes, statiques, tangibles et visibles. Elles se sont donc concentrées sur la conservation des objets concrets ayant une valeur culturelle, architecturale ou artistique. En faisant ainsi, elles

ont séparé le patrimoine de son contexte, ce qui peut faire perdre le sens et le message du patrimoine.

Ces derniers temps, apparaît une nouvelle tendance qui consiste à créer l'équilibre entre la préservation et le besoin de développement de la communauté chez certains patrimoines de petite envergure. La régénération de la zone patrimoniale est prise en considération.

La communauté :

Pour la communauté, le sens d'un patrimoine ne réside pas dans sa valeur intrinsèque ni son authenticité déterminée par la loi. La notion de patrimoine, selon elle, comprend tous les aspects la vie dans lesquels les membres de la communauté trouvent leur part. Le patrimoine est par conséquent un moyen pour représenter la valeur et la culture de la communauté. Les habitants évaluent le sens réel du patrimoine, ses valeurs immatérielles pour prendre des décisions sur les formes, les méthodes et niveaux de la préservation. Pour de nombreux monuments, leurs valeurs immatérielles, interprétées par des festivals ou des pratiques religieuses, sont les plus appréciées par la communauté. C'est aussi par ces valeurs immatérielles que la communauté connaît le patrimoine.

Les habitants n'ont pas de critères explicites pour évaluer un patrimoine. Leur décision dépend des éléments culturels et traditionnels ; du rôle du patrimoine dans leur vie. Ces éléments "connexes" constituent la valeur d'un patrimoine auprès des habitants. Mais ils sont souvent modifiés et affectés par le contexte réel.

Les gens sentent le message du patrimoine par le biais de son espace culturel dont l'envergure est changeable. Ils voient aussi ce message sous différents angles, unitaire ou général, à travers les valeurs quotidiennes du patrimoine, ou encore selon les impacts culturels, traditionnels, habituels, sentimentaux.

La figure 3 synthétise les différences dans la perception de l'État et de la communauté vis-à-vis des patrimoines architecturaux urbains de Hanoi.

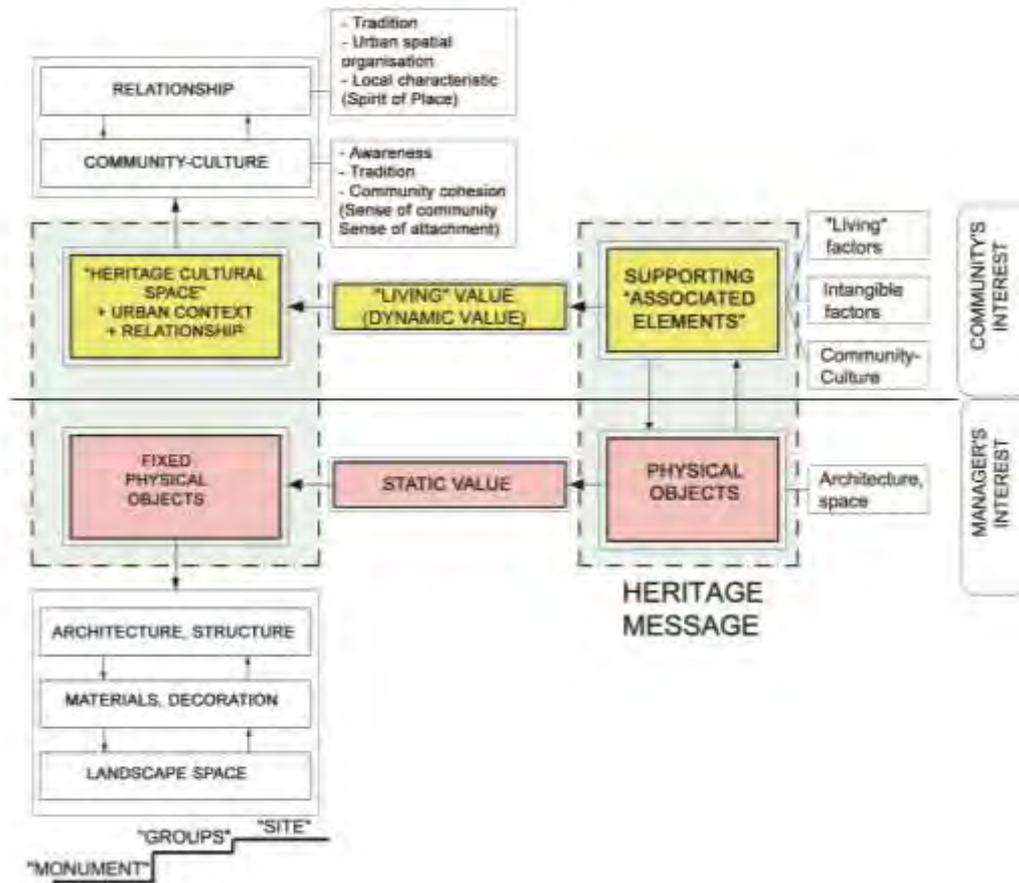


Figure 3. Les différences dans la perception de l'État et de la communauté vis-à-vis des patrimoines architecturaux urbains de Hanoi [Source : Auteur]

2. Les impacts de l'urbanisation sur le message des patrimoines architecturaux urbains

Depuis le Renouveau de 1986, Hanoi connaît une urbanisation rapide et intense qui exerce sa pression sur l'espace de vie et les infrastructures de la capitale. La croissance démographique dans le noyau de la ville est énorme (tableau 1) : en 2000, la population urbaine a atteint 1,5 millions de personnes. La densité de population était de l'ordre de 19 163 habitants au kilomètre carré. La population urbaine constitue 52,9 % de la population totale, mais elle n'occupe que 9,1 % de la superficie de Hanoi (le noyau de la ville compte 84 km² sur un total de 920 km²). En 2003, la densité de la

population dans le Quartier Ancien est de 67 000 habitants au kilomètre carré [Labbé, 2004]. Par rapport aux autres quartiers, le Quartier Ancien est le plus densément peuplé ; par exemple, dans la rue Hang Ma, 134 100 personnes vivaient sur un kilomètre carré ; ce taux était de 92 000 personnes par kilomètre carré dans la rue Hang Gai. Ces pressions ont affecté un grand nombre de patrimoines anciens au cœur de la ville.

Tableau 1. La population de la zone urbaine de Hanoi, période 1994-2007 (Unité : 1000 personnes)

[Source : Annuaire statistique de Hanoi 2000-2007]

	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007
Tout Hanoi	2.278,3	2.335,4	2.396,9	2.467,2	2.437,4	2.688,0	2.756,4	2.790,8	2.926,7	3.007,5	3.088,7	3.182,7	3.283,6	3.394,6
Zone urbaine	1.192	1.221	1.292	1.384	1.339	1.548	1.594	1.614	1.699	1.732	2.020	2.079	2.142	2.205

Les patrimoines de Hanoi sont en plein changement. Les changements négatifs sont les suivants :

- i) Les patrimoines perdent leur lien avec la communauté. Les gens s'intéressent moins aux patrimoines, négligent leur présence et leur rôle. Nombreux sont ceux qui ignorent l'existence d'un patrimoine dans leur propre quartier.
- ii) Les patrimoines perdent leurs valeurs matérielles et immatérielles. Plusieurs sont déstructurés, élargis, morcelés. Les festivals et les pratiques religieuses rattachés aux patrimoines disparaissent. Les patrimoines sont aujourd'hui moins connus du grand public et leurs valeurs matérielles se dégradent en silence.
- iii) Les patrimoines perdent leur connexion avec les paysages avoisinants et perdent ainsi leur connexion avec l'espace de développement urbain. La multiplication des immeubles de grande hauteur et le rétrécissement des surfaces disponibles semble affecter beaucoup le sentiment des citoyens sur l'espace disponible des patrimoines, de plus en plus resserrés. Plus l'espace est restreint, plus on se sent à l'étroit (même si ce sentiment est parfois virtuel).
- iv) La baisse de la valeur des éléments connexes des patrimoines tels que la culture urbaine, la disparition des villages de métiers, le remplacement des points de repère

(monticules, collines...), les constructions en hauteur qui détériorent la proportionnalité des espaces patrimoniaux, l'empiétement des piétons, la course à l'argent dans le Vieux Quartier qui a changé totalement l'image du quartier "élégant" d'autrefois. Les pertes des patrimoines rendent par conséquent le tourisme moins attractif. Hanoi en tant qu'une ville patrimoniale perd aussi son authenticité (figure 5).

v) La pensée et l'attitude de la communauté vis-à-vis les patrimoines changent : Jadis, la valeur d'un patrimoine était évaluée sur fond de culture, de préconception (influencée par le Confucianisme, le Taoïsme ou le Bouddhisme) ou par la tradition culturelle locale. Après le Renouveau, la valeur d'un patrimoine est déterminée par sa rentabilité en tant qu'un bien immobilier ou son prestige en tant qu'une sorte d'affirmation sociale...

Étant mal restaurés, plusieurs patrimoines reçoivent de nos jours un regard aberrant de la part de la communauté. Les habitants, notamment les jeunes, ne voient plus l'esthétique et l'originalité des éléments de patrimoine.

Des changements positifs apparaissent :

- i) Les patrimoines sont mieux exploités pour leurs valeurs adaptatives. Plusieurs maisons patrimoniales ont été restaurées pour devenir des espaces culturels traditionnels supérieurs ouverts aux touristes, ce qui contribue à l'amélioration de la vie des résidents et enrichit le tourisme de la ville.
- ii) Plusieurs patrimoines sont considérés comme la locomotive du développement d'une zone ou de toute la ville.
- iii) L'urbanisation, avec ses facteurs positifs, apporte aussi une valeur ajoutée aux patrimoines. Plusieurs sites culturels ou paysagers nouvellement construits ou rénovés deviennent de nouveaux points de repère architecturaux et culturels. Entre autres : les deux axes paysagers le long du fleuve Rouge, l'axe paysager Ba Vi-lac de l'Ouest, les rues piétonnes... Les patrimoines jouent désormais un nouveau rôle dans la ville. Ils favorisent l'interaction sociale en donnant l'espace à de nouvelles activités collectives comme les expositions, les prestations artistiques... Le Quartier Ancien avec ses nouvelles rues piétonnes devient maintenant un lieu d'attraction de premier rang des touristes et des Hanoïens. De nouvelles structures patrimoniales, dont les

patrimoines architecturaux adaptatifs, sont construits à partir de la transformation créative de la communauté, ce qui crée un nouveau style urbain de Hanoi (figure 5).

Les sondages et enquêtes menées auprès des habitants montrent que l'opinion publique vis-à-vis les patrimoines est en train de changer. Les gens se rendent compte des changements des patrimoines et regrettent certains d'entre eux. Ils reconnaissent aussi le nouveau rôle des patrimoines dans la ville et ce qu'ils peuvent offrir s'ils sont bien exploités.

Les changements auprès des patrimoines peuvent être récapitulés en ces points (figure 4) :

- Changement en termes de valeurs matérielles et immatérielles des patrimoines.
- Séparation des patrimoines de leur contexte et du développement urbain (ce changement est le plus dangereux puisqu'il fait perdre les valeurs des patrimoines et perturbe leur conservation).
- Changement de l'opinion publique vis-à-vis les patrimoines ; les patrimoines peuvent servir de locomotive du développement urbain une fois bien utilisés.

En conclusion, ces changements sont dus en partie aux facteurs objectifs comme le temps, les guerres, les raisons politiques... mais c'est le facteur humain qui y joue le rôle principal. L'intervention de l'homme dans les patrimoines pour satisfaire son insatiable ambition a déformé les patrimoines.

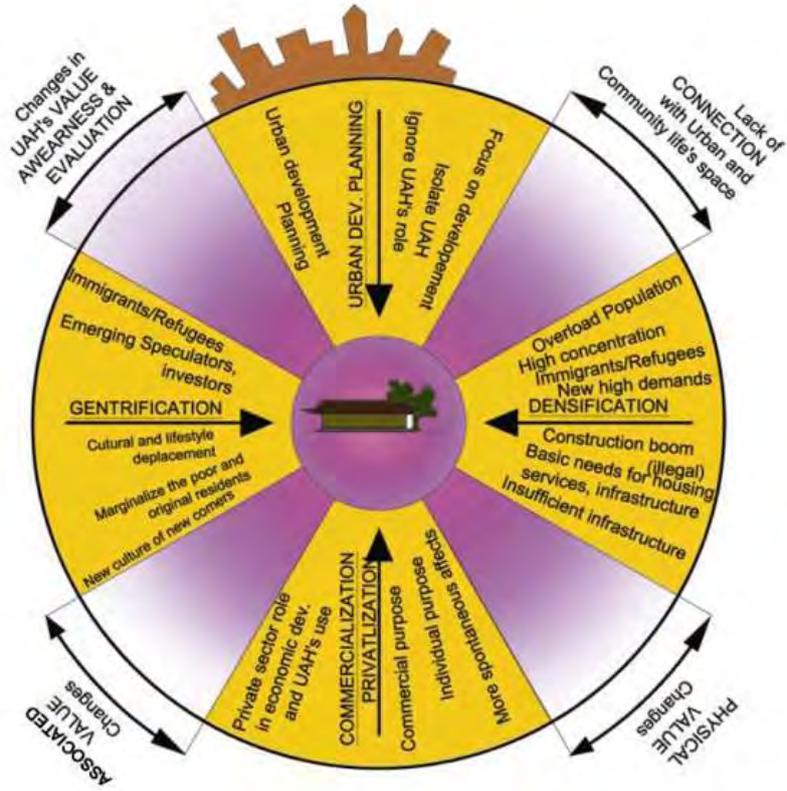


Figure 4. Effets de l'urbanisation sur le patrimoine architectural urbain

[Source : Auteur]

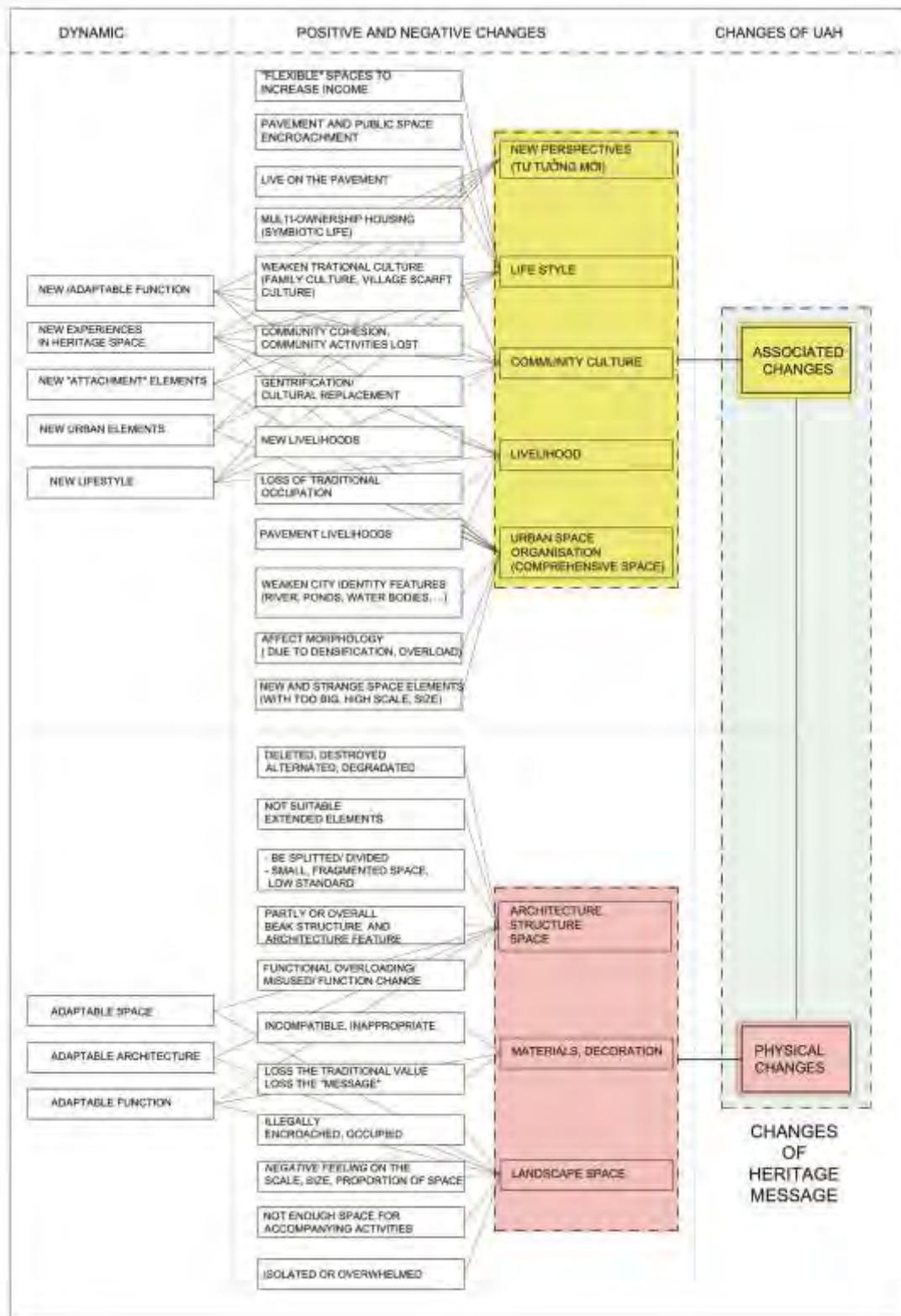


Figure 5. Changements des objets physiques et associés du message du patrimoine sous l'effet de l'urbanisation [Source : Auteur]

3. La participation de la communauté à la préservation du patrimoine architectural urbain (UAH) de Hanoi

En général, la communauté participe facilement (nombreuse et volontaire) et apporte sa part à la protection du patrimoine religieux et de conviction. À propos du patrimoine de logements, cette participation fait face à des difficultés à cause de l'intervention des facteurs du marché. Pourtant, on peut dire que l'objectif de la participation communautaire des gens dans le contexte actuel ne concerne pas uniquement la volonté de protéger l'objet physique de l'ouvrage (l'architecture, la structure de l'ouvrage), mais il s'agit aussi de leur manière d'affirmer leur propre valeur personnelle, leur position, leur rôle et leur responsabilité dans la société et la communauté, ou de satisfaire leurs besoins religieux intérieurs spirituels ou matériels... On peut conclure que la préoccupation de la communauté relative au patrimoine n'est pas celle des gestionnaires. Les gestionnaires se préoccupent davantage de la préservation de la valeur matérielle du patrimoine en le « gelant », mais la communauté s'intéresse plus à sa valeur réelle dans sa vie et évalue la valeur du patrimoine sous différents angles.

La participation de la communauté est influencée par de nombreux facteurs, mais on peut les réunir en quatre groupes principaux : (i) Le groupe 'Tradition et cohésion de la communauté' (en corrélation avec le caractère social du patrimoine), (ii) Le groupe 'Interaction et expérience' (facteurs relatifs au pressentiment subjectif de l'évaluateur et à la position du patrimoine dans l'organisation de l'espace et des fonctions de la ville), (iii) Le groupe 'Valeur et bénéfices' du patrimoine en faveur de la communauté ou de l'évaluateur (concernant les relations avec le marché et le contexte réel), (iv) Le groupe 'Information et mécanisme' (relatif à la gestion et diffusion de l'information), etc. Pour chaque sorte de patrimoine, les influences de ces groupes de facteurs sur la préoccupation et la participation de la communauté ne sont pas les mêmes. Exemple, pour les patrimoines religieux du monde intérieur, le groupe Tradition et Cohésion de la communauté joue une certaine force. Pourtant, concernant le patrimoine logement, en particulier au noyau urbain, le groupe Valeurs et Intérêts a un impact non négligeable sur la décision de conservation ou de développement de la communauté dans la zone. La figure 6 synthétise les groupes de facteurs influençant la participation

de la communauté et les confronte avec les facteurs constituant les valeurs messages des patrimoines de l'architecture urbaine. Cette figure montre que la communauté est fortement influencée par les facteurs attachés à la valeur associée du patrimoine. Ceci montre que les patrimoines ont toujours besoin des soutiens associés pour attirer l'attention de la communauté. Le rôle de ces groupes de facteurs sur la participation de la communauté (CP) aux différents patrimoines est représenté dans la figure 7.

La communauté n'a pas les mêmes préoccupations pour les différents patrimoines et pour ceux qui ont différentes attractions aux différentes communautés. C'est pourquoi, il faut se baser sur chaque type de patrimoine et les besoins, caractéristiques des groupes d'objets communautaires, pour évaluer, déterminer le degré et un plan raisonnable en vue de solliciter les ressources sociales de la communauté. La figure 8 exprime les relations des six groupes communautaires à propos des patrimoines de l'architecture urbaine. Ces groupes d'objets sont réunis en trois grands groupes principaux et leur rôle dans la préservation des patrimoines est représenté dans la figure 9. Dans celle-ci, pour pouvoir réduire la dégradation des patrimoines, le groupe 'Investissement et résidents' tient la place la plus importante. Pour maintenir l'état actuel des patrimoines sans qu'ils soient occupés ou dégradés davantage, le rôle de direction revient au groupe 'Gestionnaires et experts' avec ses outils juridiques et recherches spécialisées. Et pour renforcer la valeur des patrimoines à un niveau plus élevé, le rôle important appartient au groupe 'Visiteurs et artisans/artistes' à travers des activités d'expérimentation, de promotion et de création culturelles et artistiques relatifs aux patrimoines.

Les sondages font voir que la communauté réserve toujours sa préoccupation envers les ouvrages portant des messages du passé et ayant une valeur communautaire. Néanmoins, le degré, la sphère de leur préoccupation ne reflètent pas seulement leurs connaissances sur les patrimoines mais aussi les relations entre les patrimoines et la communauté, et le contexte du développement urbain autour des patrimoines. C'est pourquoi l'évaluation de la participation de la communauté doit être examinée dans le contexte concret de chaque groupe communautaire et à partir de la valeur des patrimoines pour la vie et la communauté. Dans certains cas, la valeur patrimoniale

dépasse de loin la capacité de participation d'un groupe communautaire mais est à la portée d'autres groupes. Il y a aussi des cas où une modeste participation apporte un meilleur effet que la participation depuis le début jusqu'à la fin de l'opération.

Ainsi, la combinaison et la compréhension du rôle des groupes communautaires concernant les patrimoines (UAH), la valeur des patrimoines par rapport aux objets de la communauté et le contexte réel se montre bien plus importante pour mener à bien les tâches de la préservation des patrimoines.

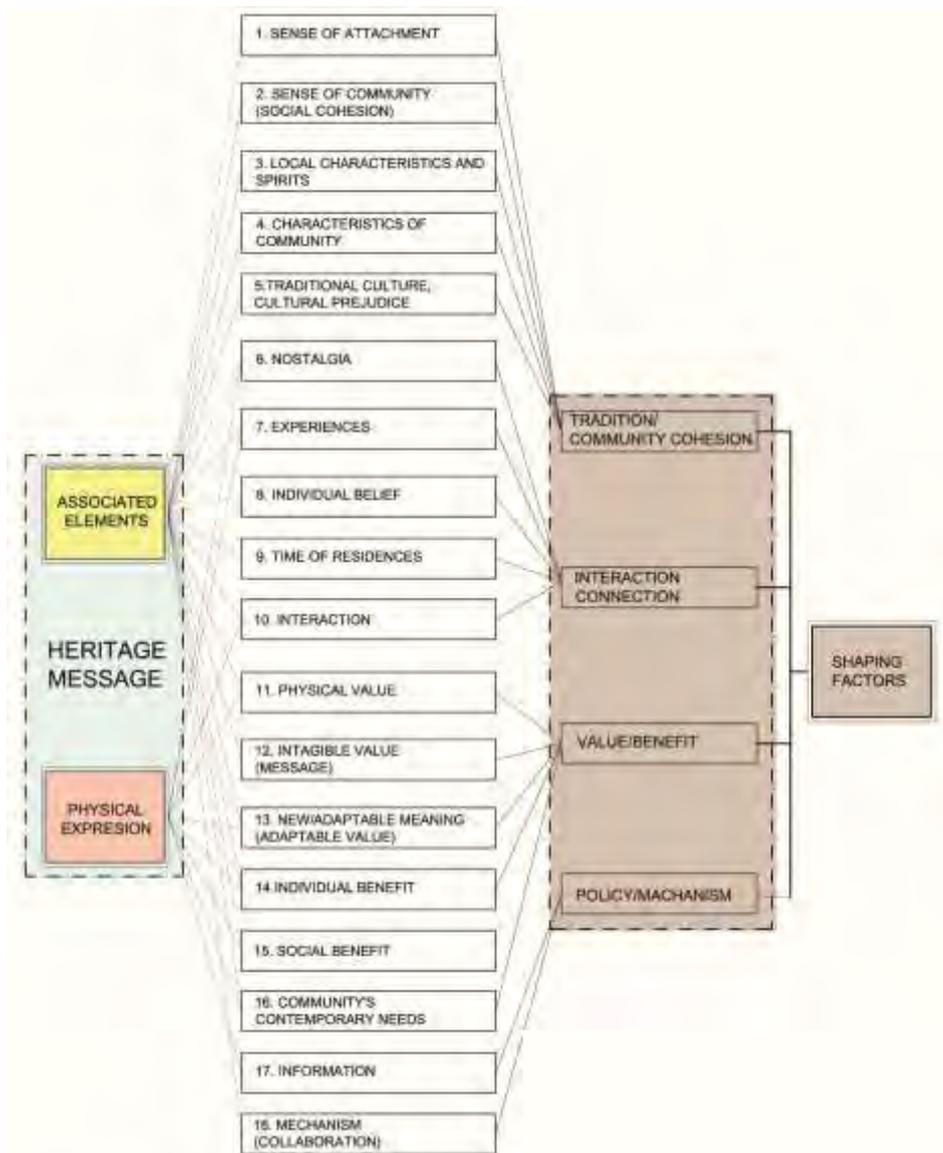


Figure 6 : Synthèse des groupes de facteurs influençant la participation de la communauté et la confrontation de ces groupes avec ceux constituant les valeurs messages des patrimoines (UAH) [Source : Auteur]

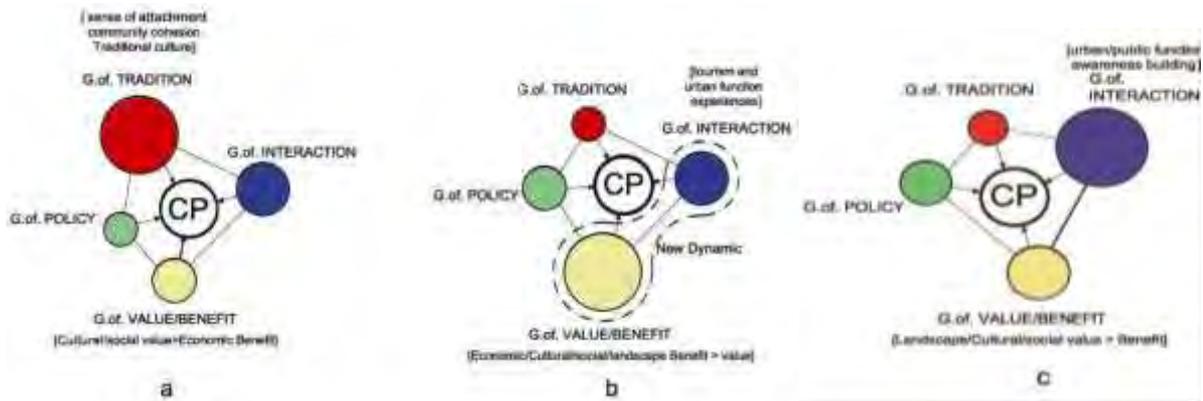


Figure 7 : Intervention des quatre groupes de facteurs influençant la participation de la communauté (CP) aux différents patrimoines (UAH)

[Source : Auteur]

- a. Patrimoines religieux et villages urbanisés
- b. Patrimoines logement de valeur et zones des patrimoines caractéristiques
- c. Ouvrages urbains de valeur

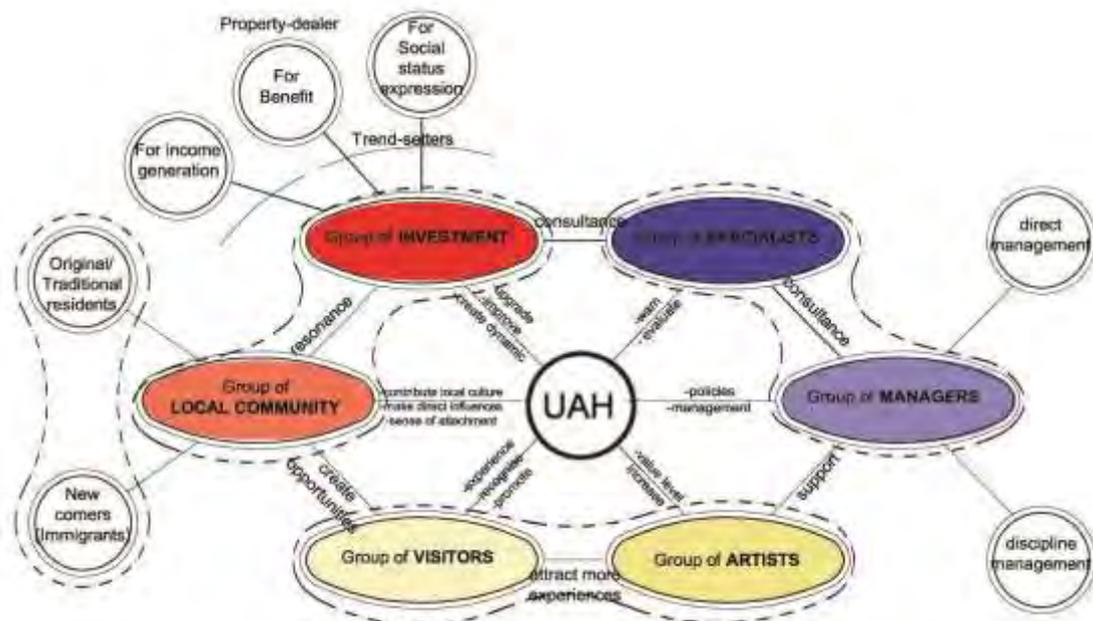


Figure 8 : Relations et rôle des groupes communautaires à propos des patrimoines architecturaux urbains (UAH)

[Source : Auteur]

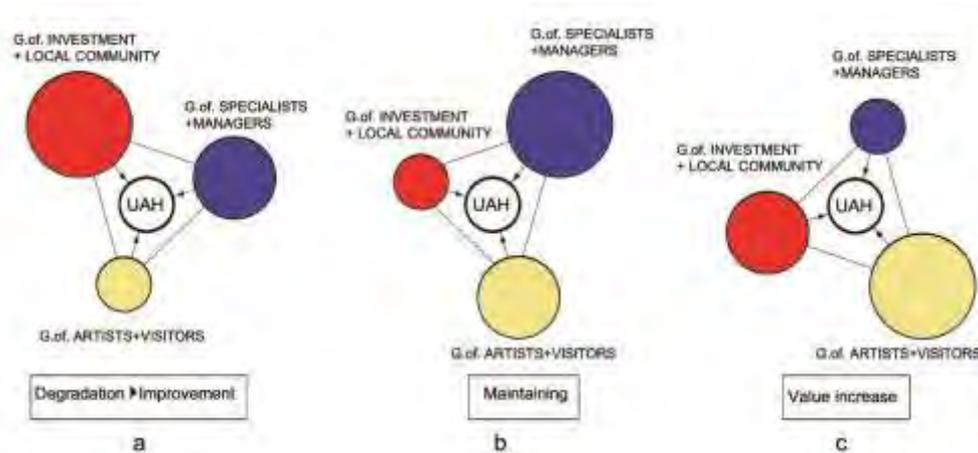


Figure 9 : Les différents rôles des groupes communautaires sur la préservation des patrimoines architecturaux urbains (UAH) (a) (b) (c) [Source : Auteur]

4. L'orientation de la préservation des patrimoines

Les résultats théoriques et pratiques ci-dessus ont prouvé l'évaluation selon laquelle les patrimoines existent toujours dans les espaces urbains avec des pénuries, des pertes en ce qui concerne la cohésion, la connexion avec le contexte du développement urbain (connexion sur l'organisation de l'espace urbain, sur les fonctions urbaines, avec les espaces d'activités de la communauté, avec les connaissances de la communauté). Les manques en capacité de connexion rendent les patrimoines isolés oubliés avec des risques d'être occupés, réquisitionnés et font qu'ils existent « irraisonnablement » à cause de la non-utilisation.

Les enquêtes sur les connaissances et le comportement de la communauté envers les patrimoines témoignent de l'importance du rôle, des fonctions des patrimoines dans la vie contemporaine. Quand les patrimoines se connectent à la vie communautaire de différentes façons, ils ont la chance de bénéficier de la préoccupation au sujet de la préservation des valeurs matérielles et immatérielles de la part de la communauté. La motivation de la communauté envers différents patrimoines n'est pas la même. Ceci montre comment le rôle des patrimoines est défini dans le contexte où la ville décide de la motivation et des limites de la communauté. Bien sûr, les facteurs comme l'information, la compétence professionnelle et les connaissances de la communauté apportent une part non négligeable.

L'orientation de la préservation des patrimoines doit revenir à la nature des valeurs des messages des patrimoines, à la réalité des besoins de la vie et au développement nécessaire de la ville, selon laquelle, la préservation des patrimoines va probablement conduire aux orientations de préservation et de gestion ci-après.

4.1. Les espaces d'interaction « Patrimoines-Interaction avec la communauté » [Heritage-Interaction-Community space (HIC)]

Les espaces d'interaction (HIC) sont les solutions pour gérer, préserver et développer les patrimoines basées sur les valeurs messages des patrimoines de l'architecture urbaine : l'inséparabilité entre les valeurs matérielles et les valeurs immatérielles, l'importance de la connexion entre les patrimoines et le contexte de l'entourage, la valeur des patrimoines qui ne réside pas seulement dans les espaces matériels fixes mais est étendue aux espaces matériels ou immatériels associés – il s'agit des espaces culturels des patrimoines.

Les espaces HIC peuvent être les espaces environnants, périphériques ou voisins des patrimoines (Espaces HIC fixes), mais également des espaces lointains ayant des limites définies (Espaces HIC interrompus) ou non (Espaces HIC virtuels). Ils peuvent être grands ou petits en fonction du plan de la préservation et de la valeur des messages des patrimoines (figure 13).

Les espaces HIC ne sont pas seulement des outils pour gérer et résoudre les problèmes concernés : (i) protection des valeurs des patrimoines dans le contexte du développement urbain ; (ii) établissement de la connexion (connexion réelle fixe, connexion intermittente ou connexion virtuelle) pour que les patrimoines puissent satisfaire et s'intégrer au contexte urbain et à la vie communautaire. De là, les HIC intensifient les occasions de développement du quartier et s'adaptent à la vie contemporaine de la communauté, renforcent les valeurs des patrimoines sur le cadre et le contexte environnants.

Les espaces HIC sont le modèle proposé sur la base des efforts de préservation des messages patrimoniaux grâce à la préservation à la fois des objets matériels (fixes et stables) et des facteurs associés (flexibles et changeables – il s'agit des relations avec l'environnement environnant, les facteurs culturels associés...). Ce modèle combine le double objectif qui consiste en la protection et la connexion des patrimoines avec l'environnement qui change sans cesse (figure 10).

(i) Quand la connexion avec le monde environnant fait l'objet des préoccupations (*Connexion > Conservation*), les patrimoines ont la chance d'être mieux connus, reconnus, considérés par les gens qui viennent les expérimenter. Donc, ces ouvrages pourront être protégés. La connexion (à la fois au point de vue matériel – connexion grâce aux espaces matériels et immatériels – connexion par les espaces immatériels, activités culturelles, soutiens immatériels) sert de base pour que les patrimoines s'intègrent à la vie/aux besoins de la communauté et sollicitent des ressources pour des investissements aux patrimoines. Dans le meilleur des cas, cette connexion aide les patrimoines à attirer les investisseurs en vue d'avoir ses propres capitaux pour satisfaire les besoins de la préservation : les patrimoines nourrissent les patrimoines, [self-contained heritage preservation]. En ce moment, les patrimoines ne sont pas l'objet des préoccupations pour se connecter à la communauté et aux espaces urbains, sauf les patrimoines spéciaux qui sont exploités pour le tourisme avec des cars de transport, des activités culturelles de connexion au service des demandes de découverte de la communauté, où il y a aussi quelques projets urbains pour créer une harmonie avec le contexte environnant. Malheureusement, la plupart des patrimoines « connectés » aux espaces urbains le sont par l'intermédiaire de l'occupation spontanée de la communauté au service de la vie des habitants et non à la préservation des patrimoines.

(ii) Quand les tâches de préserver les patrimoines sont bien considérées (*préservation > connexion*), les patrimoines contribuent à la glorification des identités des villes. Il s'agit souvent de patrimoines de valeur localisés dans des lieux bien desservis de sorte qu'ils peuvent contribuer à l'identité de la ville. Cependant, il faut noter que tous les patrimoines ne disposent pas de cette condition de soutien, de sorte que se focaliser sur la préservation physique des éléments de

patrimoine sans aucune connexion peut entraîner une dégradation du patrimoine en silence, au fil du temps.

- (iii) Quand ces deux tâches sont réalisées de façon équilibrée (*préservation = connexion*), les patrimoines sont non seulement protégés mais aussi durablement connectés à l'environnement urbain. Ce sont les patrimoines ayant une valeur particulière et une préoccupation fréquente en ce qui concerne la préservation et la connexion. Ces patrimoines à la fois apportent leur part à la physionomie urbaine et satisfont aux fonctions des espaces urbains, aux critères de l'attractivité tout en sollicitant des investissements de la société.

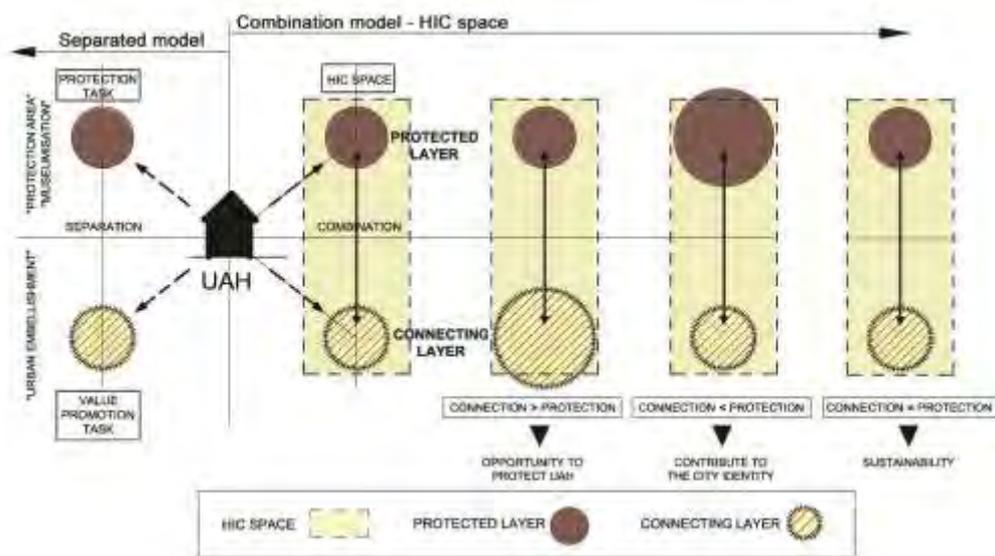


Figure 10 : Comparaison du modèle de la préservation des patrimoines (UAH) grâce aux espaces HIC (gauche) avec les modèles de préservation traditionnels (droite) [Source : Auteur]

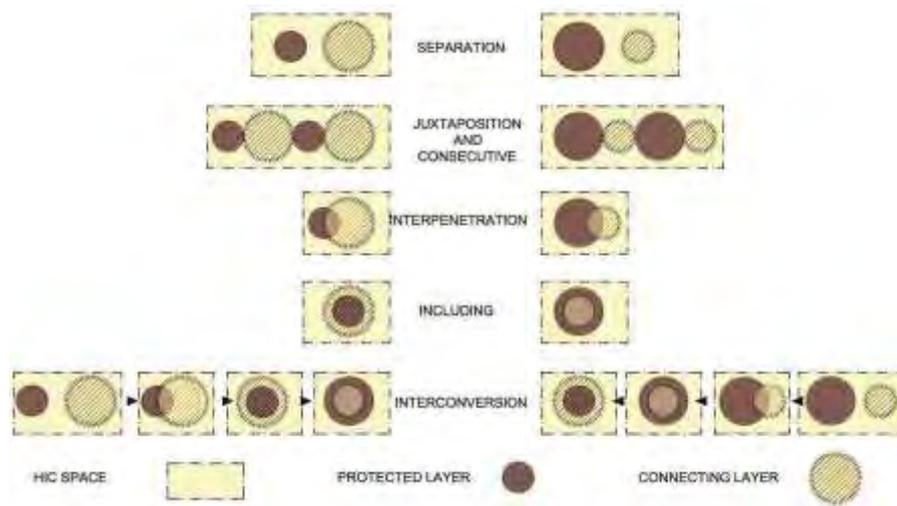


Figure 11 : Les cas de transformation de la place des couches protectrices et de la couche de connexion dans les HIC [Source : Auteur]

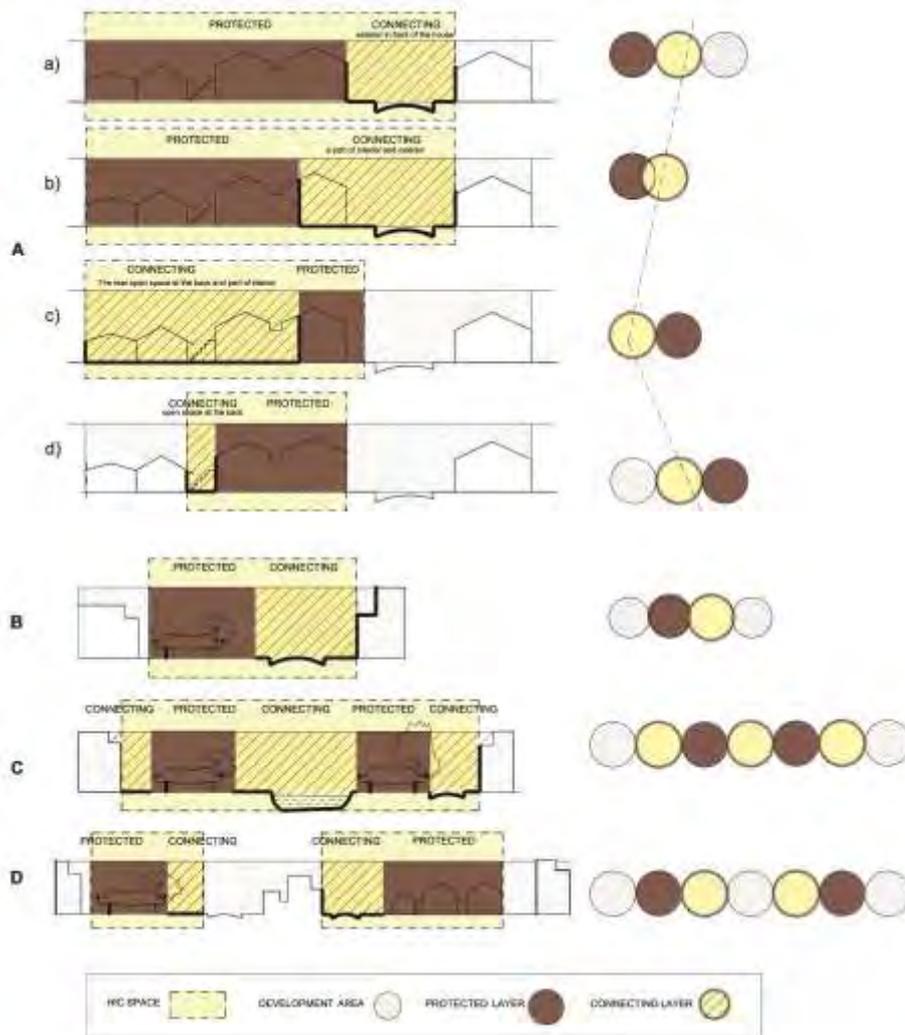


Figure 12 : Illustration de la couche préservatrice et de la couche connexion des HIC dans le cas de différents patrimoines [Source : Auteur]

La figure 11 représente les capacités de la transformation flexible des couches protectrices et de connexion dans l'organisation HIC des patrimoines.

La figure 12 illustre visiblement l'organisation HIC aux différents niveaux et places des couches protectrices et de connexion [Protected layer and connecting layer]. (A) Le cas des patrimoines maisons de valeur. (B) Le cas d'un patrimoine particulier. (C) Les patrimoines religieux. (D) le cas de l'ensemble des patrimoines composés d'habitats et d'ouvrages de conviction.

En fonction des conditions réelles de l'état des lieux des patrimoines, on organise des espaces d'interaction appropriés. La figure 13 précise les formes des espaces d'interaction HIC. Spatialement, les espaces d'interaction peuvent avoir des formes fixes (la couche de connexion et la couche protectrice sont voisines), interrompues (la couche de connexion et la couche protectrice ne sont pas voisines) et virtuelles (la couche de connexion et la couche protectrice se communiquent par l'intermédiaire d'un « espace » soutenu par les moyens sonores, la lumière et les pratiques culturelles...).

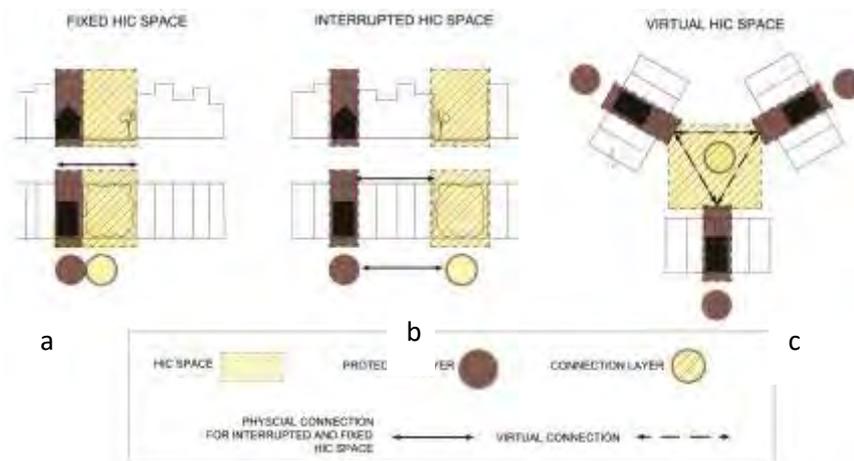


Figure 13 : Illustration sur les trois formes d'espaces HIC

[Source : Auteur]

Les espaces d'interaction doivent définir une certaine fonction dans l'organisation urbaine (exemple : espaces ouverts, espaces verts, espaces des interactions communautaires, espaces culturels – points d'attraction urbaine [landmark], axes de

paysages urbains, points touristiques aux patrimoines spécifiques). Il s'agit d'une opportunité pour que les patrimoines soient étudiés, connus et créent de nouvelles motivations pour les patrimoines eux-mêmes et la zone des patrimoines.

Certains modèles des espaces d'interaction sont proposés à partir des caractéristiques des patrimoines dans l'espace urbain et des demandes du développement communautaire dans les zones représentées dans les figures 14, 15, 16.

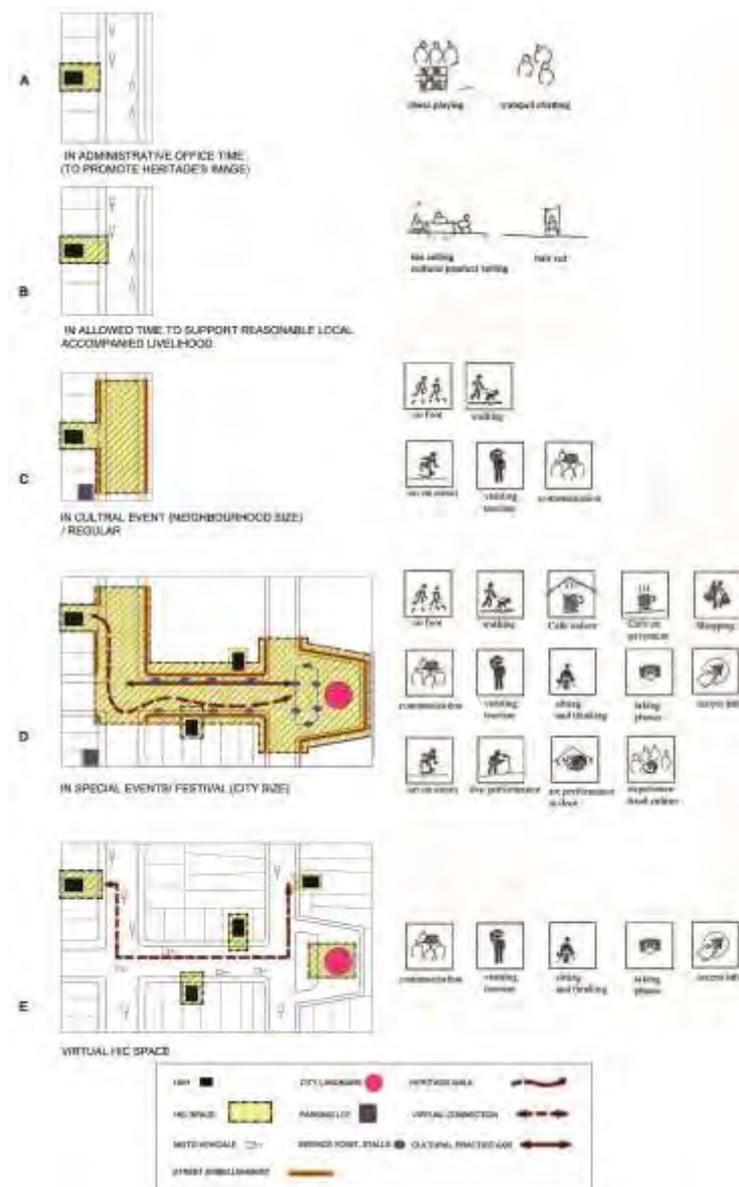


Figure 14 : Les espaces HIC flexibles d'un élément de patrimoine (caractéristiques variables des HIC à différents moments) (Modèle 1)

[Source : Auteur]

Dans la figure 14, les espaces d'interaction d'un élément de patrimoine peuvent être étendus ou réduits comme un être vivant pour s'adapter aux demandes de services de la communauté souvent en évolution aux différents moments de la journée ou aux différents événements dans l'année. Ceci soutient la capacité aux interactions actives des patrimoines avec les demandes de pratiques culturelles de la communauté locale. Les habitants peuvent toujours bénéficier de certaines exploitations des patrimoines aux moments prévus. Autrement dit, les patrimoines sont bien protégés dans leur zone de sécurité flexible tout en soutenant les demandes spirituelles ou les exigences de la vie de la communauté.

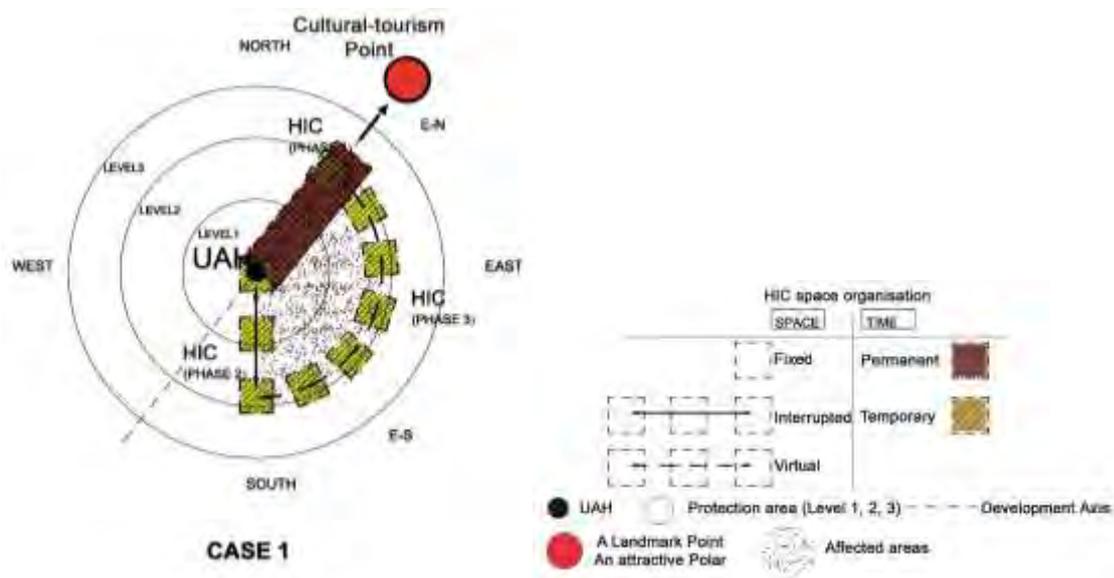


Figure 15 : Modèle de l'organisation de HIC conformément au plan du développement local (Modèle 2) [Source : Auteur]

La 1^e phase : Développement d'un espace HIC au nord-est pour la connexion aux pôles culturels existants. L'espace HIC a une organisation fixe, permanente pour favoriser la protection du patrimoine.

La phase 2 : Développement d'un autre espace HIC au sud pour saisir l'opportunité d'une nouvelle connexion en raison de l'apparition d'un nouveau potentiel pour le développement urbain. Cet espace HIC a une orientation interrompue, temporaire, en

vue de promouvoir progressivement le patrimoine et de rejoindre les tendances du développement urbain.

La phase 3 : Connexion des deux espaces HIC susdits pour la création d'un axe de HIC capable d'avoir une attraction pour développer la zone patrimoniale. Dans cette phase, l'espace HIC sera organisé sous une forme virtuelle (connecté par les activités culturelles spirituelles) et temporaire.

L'objectif est de créer un espace d'interaction suffisamment fort pour augmenter la valeur de la zone patrimoniale, de favoriser le développement de la zone environnante (exemple : accélération des chances d'emploi, des opportunités économiques, affirmation des identités locales...).

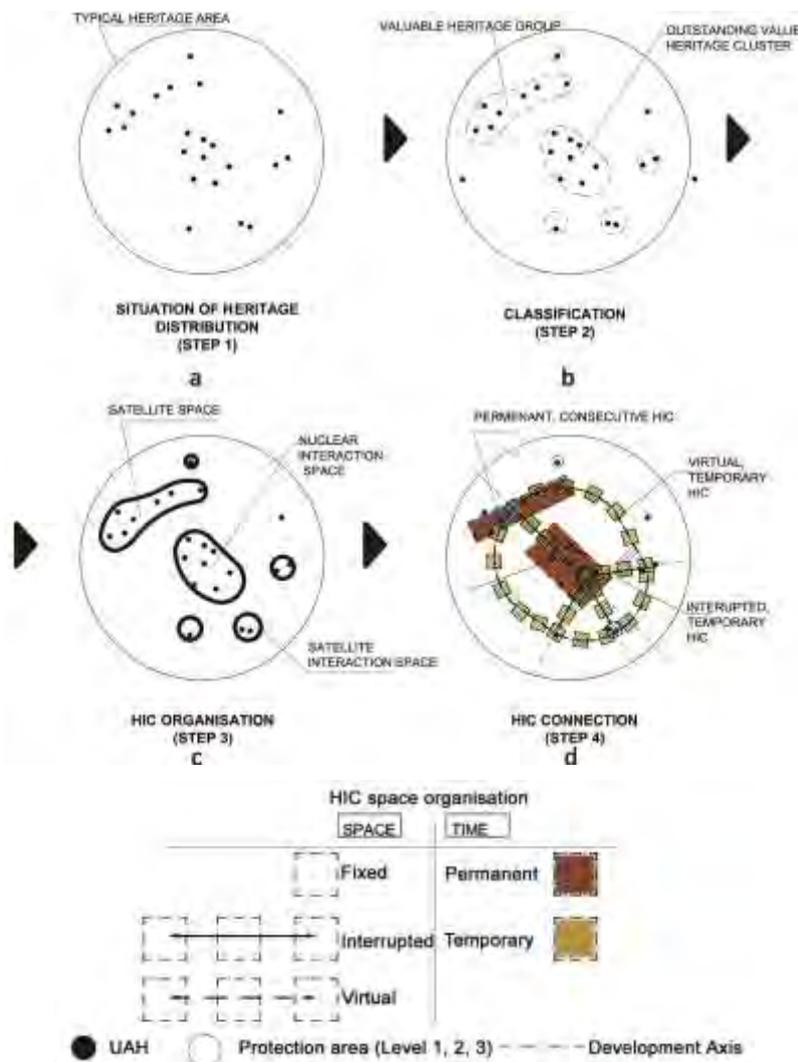


Figure 16 : Organisation des espaces HIC d'une zone de patrimoines caractéristiques en vue de la préserver et de la développer (Modèle 3)

[Source : Auteur]

Aux zones patrimoniales caractéristiques, il faut toujours un espace HIC central (en général aux points où les patrimoines ont une valeur remarquable) servant de base aux espaces HIC satellites environnants. Le processus de l'organisation des espaces HIC est réalisé comme suit : a) Détermination des éléments de patrimoine dans la zone et de leurs valeurs ; b) Classification des patrimoines et leur regroupement en fonction du niveau de valeurs différentes en vue de définir le groupe de patrimoines centraux et celui des satellites ; c) Organisation des espaces HIC centraux et des espaces HIC satellites ; d) Choix des solutions pour l'organisation, la connexion des HIC dans la zone pour l'exploitation efficace des patrimoines grâce à l'attractivité et au développement de la zone.

4.2. Le forum des patrimoines [UAH Forum]

La préoccupation de la communauté envers les patrimoines est une condition importante pour qu'ils puissent être protégés, exister et se développer. Pourtant, il reste des limites dans la connexion de la communauté aux patrimoines, aux problèmes des relations entre les patrimoines – la communauté – les gestionnaires. Ceci ne peut pas mettre à profit le rôle moteur de la communauté.

Le forum des patrimoines est un « environnement » pour connecter les communautés, partager les informations relatives aux patrimoines et fournir les informations multilatérales à tous les membres de la communauté : les habitants, les gestionnaires, les spécialistes, les investisseurs, les développeurs, les concepteurs des politiques, les architectes, les aménageurs, les agences de voyage, les communautés... (figure 17).

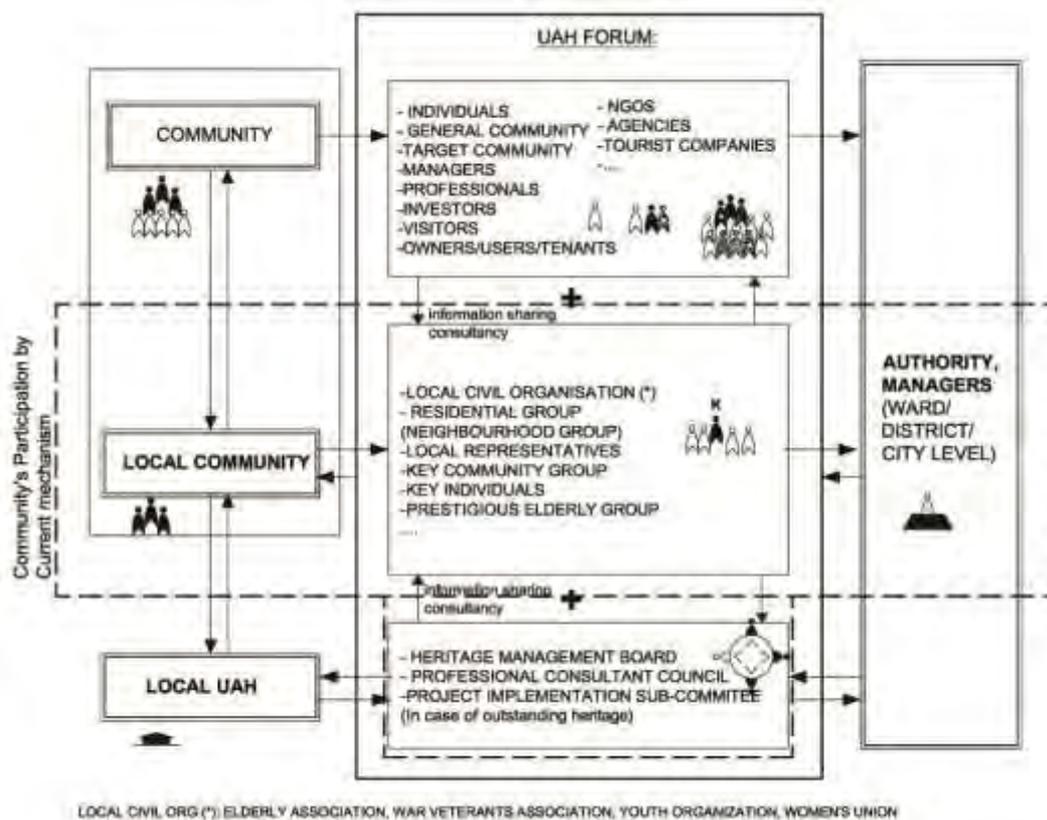


Figure 17 : Schéma de l'organisation du forum des patrimoines

[Source : Auteur]

4.3. Politiques de soutien

Des politiques de soutien sont importantes pour le renforcement et l'encouragement des membres de la communauté à participer volontairement et activement à la protection des patrimoines. Ces politiques sont basées sur les études relatives au rôle et aux préoccupations des membres de différentes communautés envers les patrimoines.

5. Conclusions de la thèse

À partir des résultats obtenus, les problèmes concernant la protection des patrimoines architecturaux urbains dans le contexte de l'urbanisation de Hanoi ont les orientations suivantes :

- Les patrimoines ont à la fois des valeurs associées matérielles et immatérielles. C'est pourquoi, en voulant préserver les valeurs des patrimoines, il faut non seulement

préserver les valeurs propres des objets mais se préoccuper également d'autres facteurs caractéristiques qui sont la culture urbaine, la culture communautaire, les caractéristiques de la communauté concernée, les valeurs des pratiques culturelles associées aux patrimoines, les espaces urbains caractéristiques, etc. Ainsi, la préservation des patrimoines architecturaux urbains dans l'intramuros pourrait aussi concerner la protection des paysages de toute la ville, comme les rivières, les collines...

- La préservation des patrimoines est donc non seulement la problématique de l'ouvrage architectural lui-même, mais également d'autres aspects tels que le plan d'occupation des sols, le plan d'occupation des espaces, l'évaluation des impacts sur l'environnement, la conservation de la culture, le développement de la communauté, le renforcement de la cohésion communautaire (sens communautaire, sens de l'attachement, sens de la propriété).

- Dans le contexte de l'urbanisation et de l'économie de marché, la préservation des patrimoines concerne aussi les plans de développement urbain en général et les plans de développement des districts et de leur voisinage, en particulier pour partager et équilibrer les demandes en protection et en développement.

- La préservation par *points, axes et districts*¹ est une solution efficace pour conserver durablement les caractéristiques des patrimoines urbains et protéger les identités de base des villes. Peu importe la méthode de préservation des patrimoines, il faut mettre en relief un élément patrimonial central (point de repère) comme attraction principale pour que les autres éléments patrimoniaux « s'y appuient » dans la conservation des identités urbaines et la mobilisation des ressources au service de la préservation.

- Les patrimoines doivent être classifiés et classés pour être protégés. Certains patrimoines ayant une valeur particulière pour la ville (dans la définition des caractéristiques urbaines servant de fondation pour renforcer la culture de la communauté) ont besoin d'être considérés, examinés, classés et préservés au préalable en vue de constituer des ouvrages de conservation de « l'armature » de la ville. Ces

¹ *La préservation par points* se concentre aux éléments de patrimoine ayant des valeurs remarquables dans la ville pour qu'ils deviennent des points focaux concernant la culture, l'identité urbaine.

La préservation des patrimoines par axe : Les patrimoines ayant les mêmes caractéristiques ou sont voisins sur un axe linéaire sont protégés en tant que groupe de patrimoines de même thématique.

La préservation des patrimoines par districts : Les patrimoines situés dans la même zone peuvent être protégés en même temps que les autres facteurs urbains. Cette manière consiste non seulement à préserver les patrimoines mais aussi leurs relations avec la communauté, l'environnement et le contexte environnant.

ouvrages doivent être largement exposés aux avis de la communauté. Pourtant, la décision des solutions de préservation doit se baser sur le long terme et la vision générale.

- Les ouvrages locaux ayant une valeur pourraient apporter à la communauté beaucoup de chances dans la participation et la décision des solutions de conservation en vue de l'établissement d'une identité propre et de l'assurance de relations « organiques » appropriées des patrimoines aux espaces de vie de la communauté.

- La participation de la communauté devrait être comprise de façon élargie et flexible. Une participation active dépend de chaque élément patrimonial, du contexte concret ainsi que des exigences et de la qualité de la préservation. La répartition des charges de la communauté doit être compatible avec sa compétence.

- La participation de la communauté peut s'étendre sur plusieurs aspects : la construction de la culture urbaine et locale ; la participation à la protection des patrimoines communs de la ville ; le maintien de la propreté ; la bonne utilisation des fonctions ; la rénovation des patrimoines satisfaisant aux exigences du contexte contemporain ; l'exploitation des patrimoines conformément aux compétences accordées ; l'utilisation et l'expérimentation en profondeur et en conscience.

- En ce qui concerne le côté professionnel de l'aménagement architectural, la préservation des patrimoines doit résoudre en même temps les deux tâches : la préservation et la connexion pour créer des espaces d'interaction efficaces entre les patrimoines et la communauté, entre les patrimoines et l'organisation des espaces urbains (établissement des espaces HIC).

- En ce qui concerne l'établissement des mécanismes, il faut se conformer aux objectifs et tâches de la préservation des patrimoines et de leur valeur dans le contexte environnant pour déterminer les objets de motivation communautaire. Les politiques doivent se concentrer pour encourager les groupes communautaires pour cette motivation. En outre, il est nécessaire aussi de déterminer des groupes communautaires réceptifs et des communautés de soutien pour créer des effets domino dans la préservation des patrimoines.