

**History and Heritage in Hoi An, Vietnam: Options for Sustainable Cultural
Heritage Tourism for a UNESCO World Heritage Site.**

Inaugural-Dissertation

zu

Erlangung des Doktorgrades
der Philosophie des Fachbereichs Sprache, Literatur, Kultur
der Justus-Liebig-Universität Gießen

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04/22/2024

Originality Declaration

I hereby declare that this dissertation is my own work, completed under the scientific supervision of PD. Dr. Detlef Briesen and Prof. Dr Helmut Breitmeier.

Data originating from other published or unpublished sources have been all accurately cited or quoted in accordance with academic standards. The process of collecting, analysing data and preparing the draft of the dissertation has strictly followed the principles of good scientific practice stated in the Statute of Justus Liebig University Giessen.

Giessen, 22 April 2024

Dam Thi Phuong Thuy

Abstract

This thesis is concerned with the historical and cultural potential of Hoi An ancient town in Vietnam. It is one of the main factors in developing the current alternative forms of tourism in Hoi An, especially, sustainable cultural heritage tourism. There are many reasons for choosing this mentioned in chapters 4 and 5. This viewpoint is also suggested by Ismagilova et al., (2015), who emphasized historical heritage become an important resource for tourism development. Specifically, among the community capitals, historical and cultural heritage, and knowledge-experience of the local community are the most important assets that are explored as a way to recover the economy, society, and culture of Hoi An and develop this region toward tourism sustainability.

To achieve a more complete picture, this work determined what and how aspects of historical and cultural heritage will be portrayed and used in tourism growth; identifying the perspectives of relevant stakeholders concerning the effects of tourism, their involvement, collaboration and support as well as the challenges of sustainable cultural heritage tourism development in Hoi An, Vietnam. This thesis employed semi-structured interviews with key stakeholders and observation methods combined with secondary data sources, which provide a wealth of meaningful data and create in-depth insights.

Globally, the concept of sustainable development is not a novel topic. However, in Vietnam, this concept has not been used to link to cultural heritage tourism development. The situation in which residents are frequently excluded from tourism development plans and their voices are not heard in tourism activities is widespread in developing countries like Vietnam. This study, therefore, investigates stakeholders' perspectives on participation in sustainable heritage tourism activities in Hoi An.

Also, this study used the qualitative content analysis method to analyse respondents' responses. The results showed that most of the interviewees perceived Hoi An has rich cultural, natural and historical resources. Hoi An has focused on specific historical and cultural assets to become tourism products for tourists.

Respondents clearly realized tourism has impacted themselves and their family members. It also brought benefits to the local Hoi An community with various emphases. For example, tourism has a significant contribution to local economic growth, provides employment opportunities for people, raises awareness of cultural and historical assets and increases environmental awareness (see more details in Table 6.2). In addition, they indicated that tourism caused negative effects on destination communities such as air and noise pollution; increased cost of living and commodity prices, traffic congestion, commercialization of traditional culture and local cultural changes, etc. Their perceptions demonstrated main points such as at the on-site management level, there is an unequal distribution of economic benefits from tourism activities as a result of 'political inequality' (Huy, 2021). Moreover, the focus of support for the development of tourism from local stakeholders is mainly oriented towards economic advantages rather than socio-cultural benefits. These factors affected the participation of local communities in tourism development.

The findings showed that the involvement of relevant stakeholders in the activities of tourism in Hoi An, Vietnam took a top-down approach without much structural support for local involvement; the voices of relevant stakeholders are often not heard in the process of decision-making and tourism strategy due to the political system and socio-cultural constraints, which hamper application of bottom-up participation approach in tourism development.

The results show that different degrees of local people's engagement in tourism practice thereby affecting their perception of sustainable heritage tourism on the development of the host community. To some extent, residents' involvement in the Vietnamese context in general and Hoi An, in particular, is more procedural than substantive. The results also indicated that collaboration between stakeholder groups in the development of tourism is currently very limited, even among local authorities. Thus, it is difficult to build trust and share a joint vision among relevant stakeholders. These factors

also have significantly influenced the development of sustainable cultural tourism in Hoi An. There are many causes for this problem as discussed in section 6.3.

The results suggest that Hoi An has the potential to achieve several interconnected Sustainable Development Goals via tourism development, such as tourism offers great opportunities to promote local historical and cultural assets to the world as well as preserves these resources (SDG11), etc (see more in detail in section 6.1 and 8.2).

The thesis suggests sustainable indicators of heritage tourism development for Hoi An based on the perspectives of relevant stakeholders (see Table 7.1). It is also underpinned by a conceptual framework (chapter 2) that includes three key dimensions of tourism sustainability: economic, social-cultural, and environmental aspects. Bringing together all related indicators that are more particular and oriented to the lives and aspirations of local people, the framework aim is to employ historical and cultural assets as sustainable tourism products and conceptualise cultural heritage tourism as a tool for Hoi An toward sustainable development from a local community perspective.

The important contribution of this thesis is to develop sustainable cultural heritage tourism for a specific destination, highlighting the importance of local historical and cultural resources. It emphasizes the need to understand the local community's perspective on this form of tourism and uses qualitative content analysis in a heritage tourism context. The local community is at the heart of any destination and the key to obtaining more sustainable tourism development. The holistic view of the local community on this phenomenon is beneficial for local governments, destination managers and policymakers to develop policies and strategies for tourism and enhance community involvement in sustainable tourism development.

This study contributes to increasing the awareness of relevant stakeholders about the sustainable tourism development concept, cultural heritage tourism and potential historical assets to support the strategy for Hoi An to develop tourism. Namely, this thesis is to link history, tourism and, the knowledge of cultural heritage tourism to sustainable development;

to show how stakeholder theory and collaboration theory are employed at a particular heritage tourism destination.

Last but not least, the study suggests that more attention should be paid to the socio-psychological of the local community in order to meet their needs, interests and aspirations as well as raise awareness of the concept of sustainable cultural heritage tourism among related stakeholders. A participatory approach should be implemented step-by-step according to the existing aspects of the local community, allowing the sustainable cultural heritage tourism project to succeed in practice.

Acknowledgements

To complete this dissertation, first and foremost, I would like to express my gratitude to PD. Dr. Detlef Briesen for his endless guidance, help and encouragement during my study at Justus Liebig University Giessen. I would also like to extend my appreciation to Prof. Dr. Helmut Breitmeier for his extensive suggestions and revisions. I would also like to express my special gratitude to Prof. Dr. Regina Bendix who gave me valuable feedback and academic support.

Secondly, my sincere thanks also go to Dalat University and the Ministry of Education and Training of Vietnam for comprehensive support, especially financial grants for my PhD program.

I am also indebted to many scholars, whose research outcomes have been cited in my dissertation, without their quiet assistance, my research could never be finished. Particular thanks to my friends and colleagues for their all motivation and support throughout my study in Giessen.

Last but not least, I would like to express appreciation to my family for all of their solid support during the entire time of my studying in Germany.

Abbreviations

UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO/WTO	United Nations World Tourism Organization/ World Tourism Organization
WHSs	World Heritage Sites
SDGS	Sustainable Development Goals
CHT	Cultural Heritage Tourism
ICH	Intangible Cultural Heritage
IPCC	International Panel of Climate Change
TBL	Triple Bottom Line
VICAS	Vietnam Institute of Culture and Arts Studies
SCHT	Sustainable Cultural Heritage Tourism Development
EAHTR	European Association of Historic Towns and Regions/ Heritage Europe
IUCN	International Union for Conservation of Nature
HACMMP	Hoi An Cultural Heritage Reservation Management Center

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Chapter 1: Introduction

1.1. Scope and Purpose

This section is underpinned by a conceptual framework¹ that encompasses seven community capitals (natural, cultural, human, social, political, financial and built ones). The framework helped raise awareness of the importance of historical and cultural heritage to form of heritage tourism development in Hoi An and assist local communities to enhance dimensions of sustainability like the economy, society, culture, and the environment. Also, tourism development in the area contributed to the growth of cultural and natural capital (G. Butler, Szili, & Tripura, 2023).

The findings reaffirm Ismagilova et al., (2015) assertion that the success of tourism development depends not only on facilities but also relies on the unique features of historical and cultural heritage. The research emphasized the importance of preserving and promoting the cultural and historical values of the Hoi An people to serve Vietnam's tourism industry in general and Hoi An tourism in particular. Indeed, these authors have shown there are four



¹

Source: Adapted from Flora (2011) Mobilizing Community Capitals to Support Biodiversity.

reasons why the historical and cultural resources of the region are one of the key factors of tourism development².

In line with the works of scholars (Light, 2017; Pan et al., 2018), who acknowledged that historical and cultural assets are increasingly developed towards sustainable tourism, which helps to heighten awareness of the need for more cultural and historical resource preservation in a specific area.

The concept of sustainable tourism has emerged and become prevalent in the late 1980s with more initiatives that are required to ensure that negative impacts generated by tourism development will be reduced. To date, the knowledge of the sustainability of tourism development has gradually increased; this field has established potential ways to encourage improved outcomes. As a result, sustainable tourism has more innovative approaches to maximize benefits such the long-term economic growth and positive socio-cultural impacts for tourist destinations (Budeanu, Miller, Moscardo, & Ooi, 2016). Hence, the tourism sector was mentioned first and foremost to establish definitions and principles of sustainable development as well as in the strategies and action plans of the topic. It is to recognize that the term sustainable tourism has been firmly established in both tourism policies and strategies, notably the concepts of sustainability and tourism have an inter-relationship (Budeanu et al., 2016; M. C. Hall, ed, 2010). In this context, sustainable development has become a paramount topic of academic tourism (Bramwell & Lane, 2015). There has been

² 1. This is considered a critical resource for attracting tourists because the desire to learn about the new cultural heritage and history of outside communities is one of the strongest incentives for them to travel.

2. Cultural and historical heritage is apparently recognized as an important resource of modern cities. This resource, once effectively exploited, can generate profits and have a significant impact on the economic development of local communities.

3. It has an important role in contributing to narrowing seasonal fluctuations and evenly distributing tourist flows over a territorial space.

4. Last but not least, cultural and historical heritage is often effectively exploited by local authorities to create a distinctive image of a destination; thereby contributing to shaping its own brand in the field of tourism).

a rapid rise in the acceptance of a broad view that embraces cultural, social, economic, environmental, and political dimensions of sustainable tourism development (Bramwell, Higham, Lane, & Miller, 2017).

As far as I know, so far, there have several international conferences on sustainable tourism held in many parts of the world. For example, the Paris Agreement opened for ratification on Earth Day 2016 and was signed by more than 170 countries ultimately³. One of the prime aims of this Agreement is to deal with climate change and global warming as Scott (2011) and Gössling, Scott, Hall, Ceron, & Dubois (2012) viewed as the issues in sustainable tourism development. The UNWTO International Network of Sustainable Tourism Observatories (INSTO) offer already established and held its annual meetings, such as it took place on the 22-23 of October 2018. The Global INSTO Meeting aimed at bringing together destinations and tourism stakeholders the opportunities to exchange experiences, share lessons learned, etc. They have committed to regularly monitoring the impacts of tourism at the local level to further strengthen sustainable tourism development⁴.

Moreover, the problems of sustainable tourism were critically examined and reflected in the journals that score strongly, for example, the Journal of Sustainable Tourism, Journal of Tourism Management Perspectives, and so on. In Vietnam, in recent years, there have been several international symposia organized in Ha Noi, Hue, Hoi An, Ha Long, etc. These workshops include topics concerning the promotion of sustainable tourism in a broad context, such as 'Critical issues for Sustainable Tourism development in South East Asia'; 'Nexus of Migration and Tourism Creating Social Sustainability'; and 'World Heritage and Sustainable Development in the Contemporary Context'. Regarding Hoi An, this cultural complex has an old town that is inscribed by UNESCO as a World Heritage site making it

³ See at https://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=XXVII-7-d&chapter=27&clang=_en (Retrieved 20.02.2023).

⁴ See at <http://insto.unwto.org/event/2018-global-insto-meeting/> (Retrieved 18.01.2023).

a crucial tourism and cultural heritage center. For this reason, Hoi An has been receiving attention from international and Vietnamese scholars (for more details, see 1.3).

It is broadly acknowledged that cultural heritage resources were worthy of tourism development as well as being cohesive communities with each other. Assets of a specific destination can be seen as a major motivation for tourism activity, particularly for cultural heritage tourism (Pan et al., 2018). In reality, this tourism form has become a powerful force for the promoting Hoi An economy (see Figure 4.2). This parallels the number of tourists that have sharply increased in this region. Tourism development is also likely to be associated with adverse social-cultural, and environmental effects of tourism on the residents. Hence, questions concerning issues have arisen such as how stakeholder, especially the local community perceives the impacts (economic, socio-cultural, environmental ones) of the tourism industry in Hoi An, Vietnam; the manner the local governments managed cultural heritage assets and how they used historical and cultural heritage to develop tourism; what tourism model development would be suitable for the local resources. These questions have not been, however, addressed yet by tourism researchers. In addition, researchers have hardly debated the potential challenges to participatory cultural heritage tourism development approached by local stakeholder groups. Multiple published papers have also viewed tourism development as a potential path for positive changes, a particular direction for cultural heritage protection through the ideas of sustainable tourism. The promotion of this form will be the most effective way to protect the cultural heritage of a community (Bramwell et al., 2017; Budeanu et al., 2016; Light, 2017).

The rationales mentioned above led me to the idea of suggesting a sustainable cultural heritage tourism model for Hoi An destination based on the findings of the field research in this city as well as analysis of related documents. This work aims to identify the crucial and necessary factors that are suitable for sustainable cultural heritage tourism in Hoi An. The scope of this dissertation, therefore, encompasses: examining case study contexts such as historical, and cultural-social ones related to Hoi An cultural heritage resources; providing

a cursory overview of cultural heritage assets; investigating limitations to community involvement in the implementation of sustainable cultural heritage tourism. My research also attempts to interpret the findings, which are derived from the case study evidence (including the stakeholders' perspectives, observations, field notes, etc). These results were then cross-referenced with those identified in the literature to explore the similarities and differences that existed across. From these considerations, it allowed the identification of practical solutions, and methods of improving local community participation. In particular, relevant stakeholder groups can be more effectively engaged in the implementation of sustainable development of cultural heritage tourism in Hoi An.

1.2. Research Questions

This thesis aims at the following goals:

- To describe the potential of historic resources and cultural heritage assets of the Hoi An community.
- To provide a theoretical basis for sustainable tourism, cultural heritage tourism, stakeholder, collaboration, comprehending the significance of sustainable cultural heritage tourism, diverse stakeholders' participation and collaboration in tourism planning.
- To determine the perceptions of relevant stakeholders of tourism impacts (including economy, society, culture and environment) on the host communities in Hoi An, Vietnam.
- To investigate and examine perspectives and the current level of community participation in and stakeholder collaboration in tourism activities as well as their support for tourism development in Hoi An, Vietnam.
- To identify the elements, which motivate or hamper community participation in and stakeholder collaboration in the sustainable development of cultural heritage tourism in Hoi An, Vietnam.

- To develop a model that includes appropriate essential elements for the context of Hoi An tourism development, making this city a sustainable cultural heritage destination.

In order to accomplish the above-mentioned aims, the thesis author attempts to answer the following research questions:

1. How is the cultural heritage of Hoi An portrayed and used to develop sustainable heritage tourism?
2. What are the perceptions of stakeholders concerning tourism impacts?
3. What elements facilitate or hamper stakeholders' engagement in tourism development and achievement of several Sustainable Development Goals in Hoi An?
4. What is the existing level of stakeholder collaboration and community participation in tourism activities in Hoi An?
5. What elements are suitable for developing sustainable cultural heritage tourism in Hoi An?

1.3. Background of the Study

In (2020), Huy et al. argued that the concept of collaboration has not been utilized to evaluate stakeholder collaboration in tourism activities in Vietnam, which is recognised as one of the major factors of sustainable tourism development. Furthermore, some authors (e.g.V. D. Truong, Hall, & Garry, 2014) suggested that the voice of poor residents has been somewhat neglected in the process of decision-making and tourism development plans in many places in Vietnam. While local residents should be at the heart of tourist destinations and the process of tourism strategy to achieve the goals of tourism sustainability. This point is important for many tourism forms, heritage tourism is not an exception

Some academic papers have also analyzed surrounding issues of tourism development in Hoi An (as examined in the following paragraphs), but very few studies focused on using historical heritage and cultural values as a means for sustainable heritage tourism.

It is important to develop the arguments here indicating there are some limitations in the previous studies such as there is inadequate information and knowledge about the concept of sustainable tourism; the negative and positive impacts of tourism on the local community are not fully explored; the current cultural heritage resources and the development of tourism in Hoi An remain unclear; the reasons why the implementation of sustainable development of tourism in practices has been still poor. Therefore, there is a critical need to examine tourism's impacts on community development as well as the opportunities and challenges for sustainable heritage tourism development within Hoi An context from the perspective of local residents. This study contributes to the tourism literature on the subject by using the aforementioned concepts in sustainable cultural heritage tourism in the context of Hoi An City, Vietnam.

In common with some forms of tourism, it is usual to talk about heritage tourism as well, which has come to be considered as one of the fastest-growing components within the global phenomenon of tourism (Huh & Uysal, 2004; Poria, Butler, & Airey, 2004; D. J. Timothy & Boyd, 2003). It is inevitable that there have many researchers focused on the issues of cultural heritage tourism such as economic dimension (Madden & Shipley, 2012); socio-cultural issues, educational value (Graham, 2002); environment and preservation (Campos-Soria, Núñez-Carrasco, & García-Pozo, 2021; Garrod & Fyall, 2001; Ghanem & Saad, 2015; Landorf, 2009; Srivastava, 2020); consumer behaviour (Alazaizeh, Jamaliah, Mgonja, & Ababneh, 2019; S. A. Cohen, Prayag, & Moital, 2014; Decrop, 2010; Gössling, Scott, et al., 2012; T. Hansen, 2005; Kozak, 2002; Maoz, 2007; P. L. Pearce & Lee, 2005); authenticity (E. Cohen, 1988; L. Lu, Chi, & Liu, 2015; MacCannell, 1973; McIntosh & Prentice, 1999; E. Park, Choi, & Lee, 2019); demand and supply sides (H. Y. Park, 2013; D. Timothy, 2011) and so on.

As discussed in earlier literature, the tourism industry has positive and adverse effects on the local community namely the economic, social-cultural and environmental aspects (Archer, Cooper, & Ruhanen, 2012; G. Butler, Szili, & Huang, 2022). Tourism plays a crucial role in enhancing the well-being of local people in many rural areas in developing

countries, generates additional income and employment opportunities, promotes local culture, and protects the environment (Honey, 2009). But tourism also leads to adverse effects on the community in various areas, ranging from serious impacts on cultural heritage resources to further disruption of the environment and society, to harmful economic effects, while cultural heritage tourism is not excluded (Deery, Jago, & Fredline, 2012; Dolnicar, 2020; Ghanem & Saad, 2015; Girard & Nijkamp, 2009; D.-W. Ko & Stewart, 2002; Látková & Vogt, 2012; Nasser, 2003; Rasoolimanesh & Jaafar, 2017; M. K. Smith, 2009). Thus, it is necessary to consider what way may be appropriate to develop a cultural heritage tourism form that minimizes detrimental impacts on the community while maximizing the real benefits of cultural heritage. In agreement with previous studies (Bramwell et al., 2017; Bramwell & Lane, 2012; Landorf, 2009; J. Lu & Nepal, 2009), who asserted that sustainable development is pertinent to the cultural heritage tourism sector⁵. This model is more innovative ways for the sake of any destination to achieve those goals, in addition to '*the established approaches of regulation and development control*'. It will be beneficial for many destination communities to enhance the positive impacts and minimize the negative consequences of tourism. Interestingly, all aspects of our daily lives have also been growing a trend toward sustainability (M. K. Smith, 2009) or sustainable development in all areas of our scholarly work (Budeanu et al., 2016).

Past studies have focused on a range of variables involved in sustainable tourism in general, and heritage tourism development in particular. To begin, the focus and outcomes of several research studies, such as (Andereck, Valentine, Knopf, & Vogt, 2005; Buckley, 2012; R. W. Butler, 1999; Deery et al., 2012; Elkington, 2013; Fyall & Garrod, 1998; Gössling, 2002; S. McCool, Butler, Buckley, Weaver, & Wheeler, 2013; Tosun, 2002) have suggested solutions concerning environmental, economic, social and cultural sustainability. Similarly, several scholars emphasized crucial components of these aspects, for example,

⁵ In addition, Jha-Thakur et al. (2021) also noted that sustainability plays a significant role in offering cultural heritage tourism at a tourism destination. Because its foundation helps in attracting more tourists and preserving the historic and cultural values of the host community.

the active involvement of diverse stakeholders (Aas, Ladkin, & Fletcher, 2005; Hampton, 2005; Ho* & McKercher, 2004; Waligo, Clarke, & Hawkins, 2013); an effective planning and long-term management approach (Choi & Murray, 2010; Hughes & Carlsen, 2010). Furthermore, in terms of literature, sustainable principles are preferred by some authors including (Bramwell & Lane, 1993; Chhabra, 2010; Choi & Sirakaya, 2006; Mowforth & Munt, 2003; Sharpley, 2000).

In addition, many researchers yielded the critique of the sustainable heritage tourism concept⁶, encompassing (Buckley, 2012; R. W. Butler, 1999; Casagrandi & Rinaldi, 2002; C Michael Hall, Gossling, & Scott, 2015; Higgins-Desbiolles, 2010; Z. Liu, 2003; S. McCool et al., 2013; Mowforth & Munt, 2003), WTO. Importantly, an increase in academic publications on cultural heritage tourism is identifying significant factors or groups of indicators⁷ in the achievement of sustainable tourism, ranging from focusing on the literature as Loulanski emanates a representative set of 15 elements (Loulanski & Loulanski, 2011, p.10), and others (Agyeiwaah, McKercher, & Suntikul, 2017; Cottrell, Vaske, & Roemer, 2013; Durovic & Loverentjev, 2014; Miller, 2001; Ngamsomsuke, Hwang, & Huang, 2011; Roberts & Tribe, 2008) who draw on case study data to provide practical ideas and frameworks for sustainable heritage tourism development, for example, in Indonesia (Cole, 2006a), Taiwan (T. H. Lee & Hsieh, 2016), Thailand (Sangchumnon &

⁶ For example, Crespi-Vallbona and Smith (2020) have explained that the aims of sustainable tourism consider the current and future environmental, economic and socio-cultural effects of tourism while addressing the needs of all stakeholders (i.g. visitors, host communities), the environment and the tourism industry. It is clear that sustainable tourism will be defined in different ways in different contexts and various countries, as discussed in more detail later in section 2.4.1.

⁷ Research on sustainable tourism indicators is a relatively new issue, but an increasing number of tourism scholars are now supporting the need for indicators for sustainable tourism. Even, the term 'sustainable tourism' is meaningless without indicators (Mowforth & Munt, 2003). Additionally, sustainable tourism indicators are a crucial factor in monitoring/ observing the impacts of tourism (Tanguay, Rajaonson, & Therrien, 2013). As defined by WTO (2004, p.8), "Indicators are measures of the existence or severity of current issues, signals of upcoming situations or problems, measures of risk and the potential need for action, and means to identify and measure the results of our actions", see more at section 2.4.2.

Kozak, 2018), Germany (Cottrell et al., 2013), Poland (Kapera, 2018). Furthermore, some scholars (Ghanem & Saad, 2015; D. J. Timothy & Nyaupane, 2009a; Tosun, 2000) indicated the lack of proactive legislation, less community participation in the process of collaborative development in third-world countries.

It is necessary to note here that these aspects continue to be examined in the realm of sustainable cultural heritage tourism frequently. Also, there has been recent interest in discussions of climate change, food and water security, poverty alleviation, inequality, political instability, the evolution of social media offered more models of relationship, etc., (Budeanu, 2013; Scott, 2011; Weaver, 2011). Of course, the breadth of obstacles would rise by uncertain futures. The researchers looked into the above issues in the multiple relationships to the sustainable tourism field. These problems are now seen as significant challenges that many government authorities or tourism planners face when promoting a community destination towards the sustainability of tourism. More importantly, to handle the difficulties in cultural heritage tourism development at the core of sustainable research and practice, plenty of sustainability principles, policies and planning were adopted (Dodds, 2007). Above all, there are complex layers added to items of previous sustainable tourism research and practice.

Furthermore, there has been an increase in the activity of many international organizations and governments like Heritage Europe (European Historic Towns and Regions Association- EAHTR), the International Union for Conservation of Nature (IUCN), the World Heritage and Sustainable Tourism Programme, the Paris Agreement, and the World Tourism Organization (UNWTO). One of the aims of these organizations often focused highly on the nexus between cultural heritage tourism and sustainability. For instance, the UNWTO proposed the principles of sustainable tourism⁸, which emphasize the importance

⁸ The principles of sustainability involve the economic, sociocultural, and environmental dimensions of tourism development. To ensure long-term sustainability, a proper balance must be struck between the three aforementioned aspects. To achieve these goals, sustainable tourism development should follow the following principles:

of implementing sustainable development in order for social-cultural, environmental, and economic values of the destination community (see more at Basiago, 1998; Durovic & Loverentjev, 2014)⁹.

Additionally, the United Nations generated the Sustainable Development Goals (SDGs)¹⁰, notably the 17 SDGs wherein stated that the calls for a balanced development of environmental, social, and economic pillars run from 2015 to 2030 (cited in Bramwell et al., 2017), and operated far more conferences on Sustainable Development. This also has led to a small number of studies relatively often related to the SDGs¹¹.

- Optimal utilization of environmental-natural assets is a main factor in tourism development, retaining vital ecological processes, and contributing to the conservation of natural heritage and biodiversity.

- Honoring the destination communities' socio-cultural authenticity, preserving their built and living cultural heritage, as well as their traditional values, and contributing to understanding and tolerance among cultures.

- Ensuring that long-term, viable economic activities that bring socio-economic benefits to all stakeholders are distributed equitably, including long-term employment and income-generating opportunities and social services to local communities as well as helping to reduce poverty (See more at <https://www.unwto.org/sustainable-development>, Retrieved 19.03.23).

⁹ The principles of sustainable tourism have been endorsed and applied in many research areas. It is seen as the best way forward for fields including economic, social, and environmental ones (Dodds & Butler, 2009). The recent research (Sangchumrong & Kozak, 2018), also advocated the approach according to this three-pillar. Importantly, the sustainable tourism model has been further elaborated with the supplement of the cultural area that becomes the fourth main dimension. In the cultural heritage tourism studies, Loulanski and Loulanski (2011) have adopted 15 broad criteria representing all four dimensions of sustainable tourism (namely economy, society, culture, and environment), whilst Jha-Thakur et al. (2021) based on a literature review to suggest the four broad pillars of sustainability (environmental responsibility, economic viability, cultural heritage, and social equity). They are also criteria used for analysing sustainable tourism principles within cultural heritage tourism.

¹⁰ 17 Sustainable Development Goals have been created to attain a more prosperous and sustainable future for everyone, see more at <https://www.un.org/sustainabledevelopment/sustainable-development-goals/>, accessed March 12, 2023.

¹¹ As noted above, the sustainability of tourism development is a main focus of tourism policymakers, organisations, tourism destinations and tourism researchers. In 2017 is also the "official UN International Year of Sustainable Tourism for Development". In this regard, the lead UN agency of the World Tourism Organization saw sustainable development as one of the crucial heading on its website. The UN 2030 Agenda for Sustainable Development has set a series of

In conclusion, research on the sustainable development of cultural heritage tourism is substantial and ongoing. With limited space, this section does not mention all the research, which have been published over time. It is clear that the above studies will not cover the whole issues of the topic in practice, and real challenges in sustainable tourism implementation; others may have emerged in this field as well. As in terms of sustainability practice, there is a limitation in finding solutions, such as how to make trade-off cultural heritage resources in practice; how tourism activities would be governed towards sustainable tourism; and how multi-stakeholders can be more effectively involved in the process of implementing sustainable tourism. Also, there are some studies, namely (Aas et al., 2005; Hampton, 2005; Hughes & Carlsen, 2010), based on five strategic objectives developed by UNESCO¹²). Furthermore, little attention has been paid to the issue of community-based tourism development as well as tourism has both positive and negative influences on tourist destinations in developing countries through the perception of

sustainable development (17 SDGs had 160 associated targets), which include all areas of sustainable development. In reviewing the SDGs, Hall et al.'s (2019) study and Rasoolimanesh et al.'s (2020) study have emphasized that SDGs aim to 'end poverty, protect the planet and ensure prosperity for all'. Furthermore, the SDGs are (regarded as) a framework for the development of sustainable tourism. Notably, the 17 SDGs connect with sustainable tourism indicators, as analyzed in section 6.2. It plays a crucial role in aiding destinations to implement or achieve the SDGs. In addition, tourism has contributed directly or indirectly to several goals of the 17 SDGs, for example in the pursuit of target 8 (inclusive and sustainable economic growth), target 12 and target 14 (see more in section 6.1). In order to encourage this development, the agenda has monitored and controlled the natural resource use, encouraging protection efforts, and generating job opportunities for local communities. And it also promotes local culture and products and so forth.

¹² As presented in Albert (2012) the future development of World Heritage builds on five objectives. First, she highlights community involvement, which is a means to resolve issues like conflicts regarding interests and responsibilities among different stakeholders, building effective strategies and development policies, etc. Next, Credibility is the second word 'C' she mentioned to strengthen the World Heritage List's credibility (Centre, 2005). The third is conservation to ensure the effectiveness of the preservation of cultural and natural World Heritage Sites. Communication is the fourth 'C' to raise awareness of the public, participation as well as support for WHSs. Finally, she presented Capacity building, its meaning and aim have been noted in WHC, 2005a (Centre, 2005) which focused on promoting growth and implementing the effectiveness of capacity building measures.

residents. Similarly, in Viet Nam such Hoi An, albeit evidence shows a rising interest in cultural heritage-based tourism, it is very rare to see tourism studies that adopt a participatory community approach to sustainable tourism and focus on the local stakeholder's perspective.

Many consider that a full practical application of sustainable tourism indicators depends on many more factors involved. Indeed, each case study context has diverse characteristics like sociocultural, historical, economic and political structure. Hence what worked or adopted in either one region or one destination may be inappropriate for the other, even though differing from another (Bramwell & Lane, 2013; Buckley, 2012; Ghanem & Saad, 2015; Sharpley, 2000). We must take into consideration individual approaches, and a viable model for sustainable tourism based on empirical examination. Equally, sustainable development in the context of cultural heritage tourism seems intractable; it is '*a never-ending journey*' (Waligo et al., 2013).

Hoi An, Viet Nam was designated as a World Heritage Site in 1999 with outstanding cultural heritage values. In comparison to many other World Heritage Sites, this ancient town is small but it contributes heavily to tourism growth not only in Viet Nam but also in parts of the world. For example, in 2019 Hoi An greeted nearly 6 million visitors. Therefore, the tourism infrastructure is being expanded with increasing numbers of restaurants, hotels, villas, and homestays. In parallel with bringing more benefits to a local community, tourism caused disruptions of environmental, and social-cultural issues. Hoi An itself has become a subject of research. To date, some studies have been conducted to investigate the issues regarding the tourism sector at Hoi An. The tendency in the following papers paid either little or no attention to methods, while to capture and analyze the complexities of real-world situations, the researcher should adopt effective methodologies (Budeanu et al., 2016). Furthermore, past studies have focused on issues too narrow that an absence of practical issues such as how a specific paradigm works in the context of Hoi An, what limitations to the local community involved in tourism form, etc. From 1999 to 2003, UNESCO carried out the project from around the Asia-Pacific region including Hoi An ancient town, namely

'Heritage Management and Tourism: *Models for Cooperation among Stakeholders*'. Afterwards, in 2008 UNESCO published a book in which this organization created a framework for heritage preservation likewise tourism management, notably developing an idea to generate external funding for the revitalization of its historic sites at Hoi An. From experiences of participating in this project, Brooks (2008) examined tourism at Hoi An has taken full advantage of the World Heritage inscription to foster it as a popular tourist attraction in Vietnam and suggested the Hoi An passport system¹³. The author also indicated the need to access grants from external bodies and income redistribution.

Ha (2006) traced the antecedents of the development of Hoi An as a tourist destination and depicted a manner in wherein tourism development could promote sustainable management of cultural heritage in Hoi An ancient town. Soon later, James (2010) described the sustainable economics of the heritage tourism sector and adopted the ideas of cultural preservation and authenticity in Hoi An. Nonetheless, discussions of both Ha and Jame did not concentrate on sustainable tourism practices and did not adopt a practical approach. In particular, there are far suggestions based on the author's perspectives rather than the results derived from empirical data.

Other researchers concentrate on the component of cultural heritage resources, for instance, the study of Di Giovine (2009). In his work, Giovine sets out the reasons for Hoi An to boost from a sleepy Vietnamese town into a popular destination. The author also suggests a theoretical revitalization paradigm to recycle the culture, through lantern festival examination in Hoi An, as stated that '*the invention of a new festival celebrating an imagined heritage*.'

Little research has addressed tourism products to attract tourists, such as the examination of related local food in Hoi An conducted by Avieli (Avieli, 2009, 2012, 2013).

¹³ This means that this system will let visitors know about more places within the township. The 'Passport' provided a common entry ticket system for many of the historic buildings and museums throughout the town. Visitors to any of these attractions would buy a single ticket that gave access to all of the places that were open for inspection (Brooks, 2008, p.352).

Regarding local dishes, Avieli's (2013) study is a good example of '*invented culinary heritage*' and encounters the demand of international tourists. Another study by Trinh, Ryan, and Cave (2014), interviewed souvenir retailers across Hoi An ancient town and found that selling souvenirs is a bridge to help people feel authentic about Hoi An's culture. Driven from the point of view of informants, the paper suggested that tourists as potential 'prosumers' who generate their own authentic experience.

In a recent study, which employed a survey of locals in Hoi An, Vietnam Adongo, Choe, and Han (2017) investigated the impacts of tourism and benefits generated by the tourism sector in this region. Adongo et al. (2017) identified these issues from the perception of residents as well as to understand community attachment and resident's support for tourism development. Besides marked contributions, this study has some limitations, as the detrimental economic impact and positive effects on the environment in the field of tourism were not investigated. Also, data were collected by quantitative research that has led to a narrow understanding of sensitive problems entailed of the Hoi An's community.

Additionally, the work of H. T. Bui, Jones, Weaver, and Le (2020) explored the Ancient town's adaptive cycles in the historical context (international trading port) and the contemporary context (international tourism). Then the authors examine the destination community resilience during spatial and cultural changes and identify characteristics of tourism systems. However, the article only briefly introduced the community's adaptation to changes in the livelihood of the residents. For example, several local carpenters in Kim Bong Carpentry Village have transformed wood furniture production (tables and chairs, cabinets, beds), the construction of houses, palaces, temples, and ship-building to the production of local souvenirs. This point is based on the research findings of H. Bui (2013). The authors have viewed the commodification issue of intangible culture based on the study of Di Giovine (2009), in which Hoi An residents have 'invented traditions' such as the Lantern Festival. The homestay sector in Hoi An also evolved from a small scale to a large one (e.g., wooden houses included one or two rooms for rent with local design features and gardens to another type of tourist villa with different design features). Furthermore, the

original functions of craft village production have changed from providing daily-life products to offering tourism consumption. However, the fact that the production of craft villages is to provide a small part of products for local lives and offer tourist experiences (visiting, making small crafts). The majority of souvenirs are sold in Hoi An imported from outside regions. This viewpoint will be analyzed in more detail in section 6.2. Another limitation is that a full survey of residents (i.e., local craftsmen, traditional performers, farmers in craft villages, etc.) has not been conducted yet to gain a better understanding of issues in the current practice of conservation and community adaptation, which merely today existed in some craft local villages.

In another recent study, Hoang, Brown, and Kim (2020) focused on the place attachment of the local community in Hoi An ancient Town - a World Cultural Heritage Site. The findings of this study, which derived from structured interviews (38 respondents) and a questionnaire survey (405 residents), indicated that residents' place attachment to the World Heritage site encompassed three interrelated aspects place effect, location identity, and place dependence. The feelings of happiness and honour, a sense of pride in heritage and culture, many locals prefer living in Hoi An city over other cities, etc. were key themes of the dimensions above. In reality, the qualitative and quantitative data were collected in 2013 -2014, and almost all of those interviewed (92%) were involved in tourist-serving businesses. Findings of the characteristics of Hoi An residents such as the hospitable character of local residents or friendly welcoming people and quiet streets that compared to now have changed. In addition, it does not include thus the views of all local residents such as artists, artisans, farmers, and so forth who are directly or indirectly related to local tourism products. It seems clear that it is not sufficient to implement a viable sustainable tourism model. In brief, these points will be further discussed in the thesis (section 6.2.).

Trinh, Ryan, and Bui (2020) examined the development of agritourism at two communes (Cam Thanh and Cam Ha), which are located not too far from the World Heritage Site of Hoi An. This means that tourists can easily access various tourism activities in these villages. It also provides opportunities for these villages to the development of

agritourism form. Based on the perspective of 27 informants who have run their farm tourism businesses, the article describes the agricultural tourism products in these villages (e.g., involving flowers, herb or vegetable gardens, coconut and farmland, crop husbandry skills and knowledge, arable farming with various animals such as water buffalo have been used in farming to help farmers in heavy tasks like pulling the ploughs). Farm householders have changed to adapt to the present context of tourism development in Hoi An in ways that use their own resources; and then staging or constructing them to attract tourists and to create additional income. This is an effective approach to move towards the sustainability of tourism. Data from my study show that the livelihood of local residents in these villages is mainly based on growing vegetables and herbs, wet rice cultivation, fishing in the river, and providing these products for the daily life of locals, etc. Importantly, the majority of farmers in these communes have less opportunity to contact tourists.

Some other academic studies have analyzed tourism development in some areas of Hoi An (Ngo & Creutz, 2022; Pham Hong, Ngo, & Pham, 2021), relatively little research has focused on sustainable heritage tourism, different stakeholders perspectives and local community involvement in tourism activities.

The tourism literature indicates that in order to achieve sustainable tourism development, there is a need for the support and participation of stakeholders in all steps of tourism planning at a specific destination (Byrd, Bosley, & Dronberger, 2009). In addition, Choi and Murray (2010) suggested that local authorities should entail local community and relevant stakeholders during the tourism planning process. However, in Vietnam, the theory of stakeholder involvement and collaboration has not yet been utilized thus far to evaluate how they are in cultural heritage tourism.

By employing the above concepts in the development of sustainable cultural heritage tourism in the Vietnamese context, my study adds to the tourism literature on this topic. Accordingly, this research examines the case study of Hoi An in Quang Nam Province, Vietnam to explore the related issues of sustainable cultural heritage development, as described in the paragraphs above. It will be also beneficial to carry out a study on a model

of sustainable cultural heritage tourism in which qualitative methods will be applied. The factors of this model will be employed in the case study of Hoi An and have been identified from interviews with various stakeholders and field notes. Moreover, based on the interview results with relevant stakeholders regarding sustainable tourism development issues are very important. Each group may hold a different role in tourism development in the destination and different views.

The outcomes of this work can assist tourism planners in having significant insights into sustainable tourism development and will also be applied to other heritage sites in Vietnam and possibly beyond. The purpose of the thesis is to enrich the existing knowledge as well as limited knowledge on local community involvement and stakeholder collaboration in tourism activities, particularly sustainable cultural heritage tourism for Hoi An within the dramatic tourism growth context. This work is also aimed to fill the gaps left by earlier research on tourism development in Hoi An.

To exploit the potential of Hoi An more effectively, greater attention should be suggested to a viable model of sustainable cultural heritage tourism for this area and the socio-psychological of the local community. The adoption of sustainability principles for tourism development is viewed as a resolution for the obstacles to the Hoi An and long-term economic growth together with a balanced use of its cultural heritage assets and its conservation.

1.4. Structure of the Thesis

In addition to a brief abstract, this dissertation includes eight chapters that convey the main contents such as definitions and issues related to sustainable cultural heritage tourism as well as an in-depth analysis of the data sources concerning the historical and cultural resources. My work also covers current tourism developments and potential sustainable cultural heritage tourism in Hoi An.

The first chapter foremost identifies the scope and purpose of the work and examines the research background and problems, which underlie the theoretical framework. It then

continues to design research questions and outline topics covered in the interviews based on a series of hypotheses derived from the literature.

Chapter 2 focuses on the general concepts in the field of history, heritage, cultural heritage, cultural heritage products, sustainable tourism, and the relationship between these areas. This chapter discusses in detail several aspects of sustainable cultural heritage tourism such as the principles of sustainable tourism development, indicators of sustainability in heritage tourism, community involvement and so on.

The overall methodological approach to the study is the core of Chapter 3. The next portions are a discussion of the rationales that are given for the choice of the research framework, an outline of methods of data collection and analysis, and ethical considerations of the study.

Chapter 4 will provide the history and development of Hoi An in the seventeenth and eighteenth centuries associated with the wide range of cultural heritage resources of the Hoi An today. It also discusses a close connection between history and cultural heritage tourism in Hoi An. Related to this, chapter 5 begins with a discussion about historic resources and cultural heritage properties in the context of sustainable heritage tourism development, and considers support services used in the cultural heritage system. The chapter also explains why these are the main resources to attract tourists and how these perform in the sustainable cultural heritage model.

Chapter 6 presents the examinations of data. It portrays the voices of relevant stakeholders in Hoi An which are stakeholders' perceptions of the negative and positive impacts of cultural heritage on economic, physical, environmental, and socio-cultural dimensions. A discussion of the findings that are cross-referenced with secondary data, will also be addressed.

A sustainable cultural heritage tourism model will be provided in Chapter 7. The chapter, first, identifies significant elements of sustainability in heritage tourism. Further using Hoi An as a case study gives an understanding of its practical application.

Additionally, factors of the model are categorized into three dimensions of economic, environmental, and social and cultural sustainability.

Chapter 8 will conclude this work by summarizing the key findings, an evaluation of the results, as well as, looks at the interconnections between the sources of data. It, last but not least, points out the research limitations and has recommendations for future research. In this way, the current study offers some crucial issues that are sparingly documented in the literature, such as investigating difficulties in the development of cultural heritage towards sustainable tourism; identifying factors that contribute to minimizing the harmful impacts; suggesting improvements to the cultural heritage management in order to benefit outcomes.

Chapter 2: Theoretical Framework

2.1. Introduction

The present chapter examines the theoretical background of the research problem as well as connects the research with the concerns of the larger research community (Silverman, 2013, p.647)¹⁴. As a starting point for the discussion, the first section of the chapter explores the topic of history including the definition of history and the relationship between history and heritage. An overview of aforesaid issues is applied to explain why the historical background of Hoi An ancient town and its vicinity are essential in the process of cultural heritage tourism development, and, how is Hoi An's history reflected in the array of types of cultural heritage assets. The following section presents the background and relationship of tourism with cultural heritage, especially emphasising the need to develop this type of tourism in the current context of Hoi An. In this research, the author examines cultural heritage as a source for the socio-economic development of Hoi An. More importantly, these resources are an essential factor in the development of tourism sustainability. Lessons from previous theories of sustainable tourism development suggest that sustainable tourism development will diminish the detrimental impacts of mass tourism on the cultural society and environment whilst maximizing the benefits for any destinations (L. He, Zha, & Loo, 2019; Yu, Chancellor, & Cole, 2011). In the sense of this view, my research aims to develop a sustainable cultural heritage tourism model in Hoi An, which mitigates the negative environmental and local socio-cultural influences of tourism as well as minimizes tourist activities on heritage sites. Meanwhile, sustainable tourism also generates benefits for the local community and preserves local cultural heritage. In order to help readers get more accessible, the subsequent section will provide an overview of the

¹⁴ Silverman stated Literature review '*... serves as an opportunity to set the stage for what you do in subsequent sections or chapters*' (Silverman, 2013, p.638). Therefore, this chapter serves various perspectives for this study via what the study can be reviewed. Because there is more literature review, the need for integration and organization of the literature into a series of related topics connected with '*a piece of research has as much to do with the issue of generalizability*' (Silverman, 2013, p.636).

key terms for sustainable development and sustainable cultural heritage tourism development.

The study agrees that it will be impossible to predict what is important in advance issues or related concepts that will emerge from the collected data (Corbin, Strauss, & Strauss, 2014). Hence, this work will also discuss a further concept to explore the emergent themes.

The chapter presented the importance of historical and cultural heritage for tourism development by approaching the cultural heritage tourism model. It also stressed the crucial role of collaboration and involvement of related stakeholders to achieve the goals of sustainable heritage tourism. Noting this importance, the review calls for more empirical evidence on the use of historical and cultural assets for tourism activities, and the impacts of sustainable cultural heritage tourism development in terms of developing countries.

This chapter has explored the multifaceted characteristics of cultural heritage tourism in terms of its definition, and its product; the linkages between this form and sustainable development.

2.2. Understanding Heritage through History

This section developed here to briefly present the concept of history and heritage and then explore interrelated elements of history and heritage.

2.2.1. From History to Heritage

It is assured that an in-depth understanding of the historical concept is necessary for exploring the values of heritage. According to Park (2013), history and heritage are often interrelated and interchangeable in certain contexts. In other words, both the terms '*history*' and '*heritage*' have inextricably been linked, and they are a contemporary interpretation of a version of the past. Clarifying the concept of history is not an easy task. Collingwood (1994) has advocated that every present has a past, and is in a relationship with its past. For example, when visiting a specific destination, tourists would have opportunities to directly

interact with locals in which such residents will interpret or tell the stories and events¹⁵ connected with historical context of their community, what actually happened or has not existed, and what local residents still remember so far or forgot (Harvey, 2001). In line with this view, another historian discovers both the past and what has been forgotten and '*pieces together things never pieced together before*' (Beard, 1934, p.16). Through the cultural heritage tourism paradigm, history and especially objects of historical value are used as a bridge genuinely connecting the community to the past. For instance, Porter and Salazar suggest that '*the temporal links between the subject and the past are based on community connections*' (Porter & Salazar, 2005, p.3). In short, cultural heritage tourism is established for the sake of a community because it may commemorate and retain local historical values, which will engage tourists and help the locals promote their own position in society. Cultural and historical heritage, thus, contributes to sustainable tourism development.

Several scholars work on the field of history who have presented the concept of history (Beard, 1934; E. Carr, 1961; A. Clark, Berger, Hughes-Warrington, & Macintyre, 2018; Jenkins, 2005; Keith, 1991; White, 2005), many of which, for example, Benedetto Croce (cited in Beard 1934, p.219) considered history as '*contemporary thought about the past, 'all history is contemporary history*'. In line with light, Carr said that we can see the past and obtain our understanding of the past through the eyes of the present (E. H. Carr, 1961). These definitions clearly convey a concise idea that the present-day will select an inheritance from an imagined past for current use and then they decide what should be handed on to future generations as well as showing history as an inextricable connection with the present-day society (Tunbridge & Ashworth, 1996). Also, Croce (1933, as cited by Beard, 1934, p.230) adopted history as '*the story of the human mind*'. Nonetheless, the argument about the definition of history has arisen. To begin with, Beard (1934) noted that

¹⁵ In this point, the findings from my study in section 5.2 also indicate that some villages at Hoi An (including Tra Que, Cam Thanh communes) provide tourism activities that entail telling visitors the story of local history or and family history, sharing cooking methods or together cooking via cookery classes, etc. This encourages product and service development that benefits both tourists and residents, and fosters sustainable tourism.

the notion of '*history as thought*', that recorded fragments of the past. These values are into specific knowledge¹⁶ to pass on present and future generations through the ruin, relics, monuments, documents, and symbols¹⁷. It is important to recognize that history is a biased and only a partial and framed interpretation of the past. Since, in order to write about the past, the historian has selected and arranged facts to fit with a scheme in his mind¹⁸.

The term history is used to think about the past actuality, guided and delimited by history as record and knowledge, which is confirmed by criticism and the assistance of the scientific method; it consists of all possible precision as well as all the bewildering issues that are inherent in the nature of thought and the thinker's relationship to the thing under consideration (Beard, 1934, p.219). This concept shows that the nature and legitimacy of history will be under constant debate. Regarding the question of what history is, White notes that it is primarily a narrative presentation; however, its content includes what is imagined. The author also gave one of the reasons for the invention is because in the process of the construction of historical narratives, historians¹⁹ have combined what they for certain know or find parts with the ultimate unknown (see Jenkins, 2005; White, 2005). These facts occurred at particular moments and places and seemed to be a fundamental idea for historians in history writing (A. Clark et al., 2018).

Continuing to use the term of '*philosophy of history*', however, Collingwood (1994) has explained it in different to previous studies. The philosophy of history is concerns not

¹⁶ Carr (1961) also notes that we can know the truth of the past through a detailed knowledge of what happened- subject knowledge in history.

¹⁷ Because history as a record embraces the monuments, documents, and symbols which provide such knowledge as we have or can find respecting past actuality (Beard, 1934).

¹⁸ From this view, Carr (1961) emphasizes the role of historians in picking out a main historical fact among other things and history cannot be written unless the historian can achieve some kind of contact with those he is studying.

¹⁹ In the steps of historical record, White argues that in order to write a manuscript, what historians must first do is organize the available information gathered from historical sources into a chronicle. The next step is to turn it into a story about the issue, the period that they (the historians) want to present (Jenkins, 2005, p.148).

only concerned with the past, nor is it just the historian's thinking about the past... but two things in their mutual relationship (Collingwood, 1994, p.2). This idea is reflected in perceiving history as '*series of past events*' which is conducted according to the inquiry way by historian, and the condition of specific events that have no longer existed. Hence history is '*the re-enactment of past though in the historian's own mind*' (Collingwood, 1994, p.215). The connected point is that the author suggests historians those who should have two qualifying criteria; first, that is undergone in the '*kind of thought*' required, and second, that is a superficial experience of thinking gained through ordinary educational channels²⁰. Furthermore, according to Collingwood, to get answers to important questions related to the nature of history (what is history, how did it happen?), the function and the role of history such as (what is history used for?) (ibid, p.7), it will be important to scrutinize what is explained as history; and perhaps these questions would be responded in diverse ways by different people. Hence, he also noted that the importance of values in the interpretation depends heavily on the historian's ability, available materials and, even, socio-political stance. Also, each reader can perceive history in different ways. Thus, audiences should be inspired to address more critical questions resembling Geyl's way to evaluate which version of history is more trustworthy (1955).

In summary, what we can note from the standpoint of some authors about history as previously discussed is that the opportunity for readers to approach historical truth depends mainly on the skills of historians as well as their experiences, unique agenda, and so on. History is the occurrences of the past since historians would use various media including books, articles, documentaries, and so forth to bring the past back again. Accordingly, '*past, present and future are linked together in the endless chain of history*' (E. H. Carr, 1961, p.179), and through these coherent relations, history will be achieved meaning and objectivity. History also is cited as an ongoing dialogue between historians and documents

²⁰ Oakeshott (1933) also stands near to Collingwood perspective; he suggests that history is the experience of historian. And only historians write historical records.

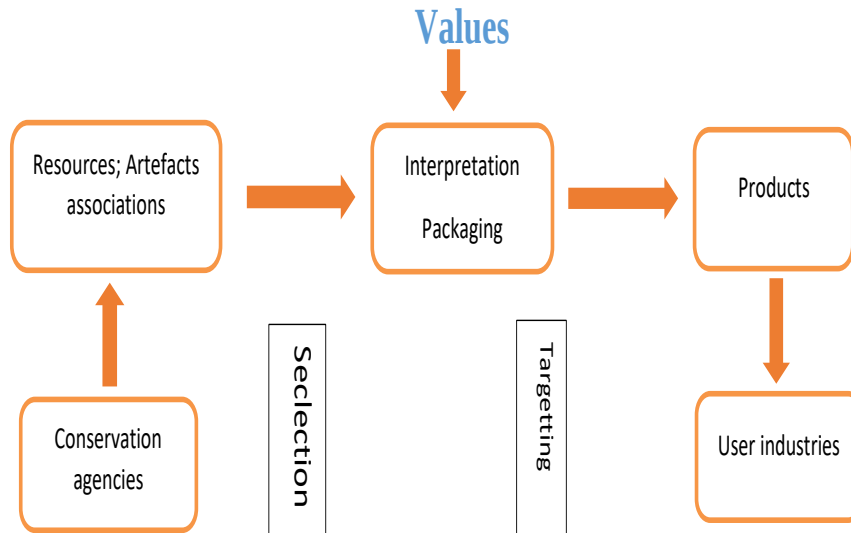
about what happened in the past and ‘*an essentially interpretive discipline*’ (A. Clark et al., 2018).

Apart from this, Keith (1991, p.12) stated that historians are trying to present us with objective past whose accounts ‘*are accurate and even true*’. Additionally, history is as the manner in which group and individual can interact; history shapes group identities, political legitimacy and informs (G. Ashworth, 1994). Also, some researchers focus on the relics buildings and artefacts of history as a product (G. Ashworth, 1994; Gentry, 2013; Jackson, 2008; Wedgwood, 2009), which is utilized ‘*to fulfill a number of major modern functions*’ (G. Ashworth, 1994, p.13).

For the present work, the study has supported Ashworth’s viewpoint (1994; see figure 2.1) illustrated that cultural heritage tourism exploits the resources provided by history. Through a process of commodification, history becomes the resource for economic development²¹ (G. Ashworth, 1994, p.15). This point began to lay a foundation for this research exploring the complicated nature of heritage and the relationship between history and heritage.

Figure 2. 1. Elements of the heritage sector

²¹ Light (1987) further described both the terms ‘history’ and ‘heritage’ makes a selective utilization of the past for current aims and the transform it through interpretation.



(source: G. Ashworth, 1994, p.16).

2.2.2. Relations between Heritage and History

Before embarking on discussing issues related to cultural heritage tourism, the author would like to discuss the relationship between history and heritage. A number of researchers have taken this as the starting point for a detailed discussion of the linkage between history and heritage, especially within the context of cultural heritage tourism development. Many of those, for example, as noted earlier, Park (2013) has viewed history and heritage are generally understood to be interrelated and interchangeable in specific contexts. Furthermore, Cassia (1999, p.247) has suggested the similar, overlapping social bases of history and heritage, and their dialectical relationship. According to him, history can be seen as a means of giving us knowledge of the past, and heritage can be seen as a mechanism of consuming knowledge about that history. This consumption of knowledge is done through the meaning of conservation. Therefore, it is possible that history and heritage have a close relationship with each other. The terms ‘history’ and ‘heritage’ should, thus, be understood as an essential creation and expenditure of historical knowledge. Also, this idea is related to the point that history provides the foundation on which heritage is perceived and developed. Another essential point is that history is a vital component to establish *‘heritage’s own version of legacy and tradition, be it personal, local or national’*. Perhaps it is clear that history has constantly been deconstructed and reconstructed to become heritage

within various uses and purposes, all for the sake of attracting tourists (Logan & Kockel, 2015; H. Y. Park, 2013).

Some writers (including Halewood and Hannam, 2001; Strauss and Lord, 2001, as cited in Poria et al., 2003) have emphasized the role of history featured that is part of the experience to link to tourist motivations. Some, meanwhile, indicated that history is ‘*a popular theme for recreational travel and they make reference to activities in relation to the artifacts presented*’ (Poria, Butler, & Airey, 2003, p.240). Other researchers, for example, Smith (2009, p.81) stresses heritage relating to ‘*the past*’, and to ‘*the history*’²², particularly being a mean of enlivening history. And that is how contemporaries exploit the values of the past, including how to understand and reinterpret it. According to Tunbridge and Ashworth (1996), further adopted heritage is ultimately ‘*contemporary product shaped from history*’²³ has been used, ‘*the interpretation of the past in history*’. In addition, Schouten (1995, p.21), who defined heritage as the values from history distilled from myths, local pride, ideology, romantic ideas, and nationalism or it can be just a marketing way to transform heritage becomes a commodity. The author has identified here the idea of history as contemporary commodity purposefully created as a product to satisfy tourism consumption. Far from Schouten’s perspective, Lowenthal (1985) has claimed that history itself is a heritage and that is not ‘*bad history*’, it is just simply a celebration instead of an investigation into it the past. He argues that ‘*history explores and explains pasts grown ever more opaque over time; heritage clarifies pasts so as to infuse them with present purposes*’ (ibid, 1995 xv).

In short, there are many positive interpretations of the close relations between history and cultural heritage. It is recognized that the above-discussed perspectives have

²² Orbasil (2000, p.13) also suggests heritage is as linked to history which combines physical parts, historic association and mythical storytelling.

²³ In line with this view also see (Harvey, 2001; Loulanski, 2006).

contributed to this study²⁴. Specifically, this study advocates the understanding of the characteristics of a heritage site as is the manner to study the history of the site itself. There would have appropriate local approaches to cultural heritage and new interests in local history through the promotion of cultural heritage tourism development. In this study, the heritage sector is viewed as a stimulus for the interest in history, and the tourist and resident perceptions of the local history will be enhanced. Needless to say, heritage has its history. For the case of Hoi An, history and heritage seemed to be a valuable resource in both the past and present, the way in which they have yielded and continues to generate products for tourism development.

In addition, there is a rising recognition of the development of tourism in a destination community based on the historical characteristics of its community. Also, the elements of the heritage of localities will have a potential to promote senses of the local community identity. The local resources will be the distinctiveness it from other destinations. Furthermore, these assets not only help destinations foster the competition with others in attracting tourists, but they also increase the connection of a local with the wider world. It can be seen that the role of heritage industry and its engagement in local historical activity are significant. However, in reality, in Hoi An, a little attention has been paid to projects related to the combination of tourism activity and historical learning; the

²⁴ For more detail see section 4.2, monuments of history in Hoi An are a vehicle of reminding the current and future generations about its glorious past. Hoi An from the 9th to 17th centuries was a crucial commercial seaport, which became the place of distribution of goods and for the meeting of merchants from many countries. Many of heritage is now a symbol of crosscultural infusion and of marine trade in the past. In these centuries, Hoi An developed farming, fishing, and handicraft production. And relics from period of resistance against French colonialism also are constituted Hoi An' identity. These assets created sustainable tourism products of Hoi An to attract more than visitors and meet tourists diverse. In 1999, Hoi An was designated World Heritage Site by UNESCO. Nowadays, Hoi An takes advantage of these opportunities to develop tourism (Fuchs, 2015). As noted earlier, Hall and McArthur 1998 illustrated this by saying cultural heritage is thus formed from those factors of our past, which we now want to keep (cited in D. J. Timothy & Boyd, 2003, p. 11).

community involvement in cultural heritage tourism projects was poor (Gentry, 2013; Jackson, 2008; Wedgwood, 2009).

Hence, there is a greater need to preserve and conserve historic resources and heritage artifacts in Hoi An as well as changing in people behavior and attitude toward a positive one (cf.7.4.2). There have approaches to conduct these aims above, however, in pursuing the purposes of this study (cf. 1.2), the author would like to build the model of sustainable cultural heritage tourism (therein including joint heritage projects associated with history: club kids work for the history, school programme, etc.). Transforming history into heritage might make history to be enriched, and not just be a story, but it is the building blocks of life. It will offer people views and feelings about the Hoi An in the past and today²⁵. Given that the local community had in its artefacts, the Hoi An's long history and historic iconic buildings. In particular, in the historical imagination model, people are likely to make sense of their own time in places that are still new to them (Gentry, 2013). Thus, history would be felt to be more crucial to the community. This has an important implication for the support of local residents that leads to preservation and protection initiatives. These points of view will be looked into in the current practice in chapter 4, 5 and 6, which some interviewees also mentioned.

In order to reach the broad conceptual consensus among scholars and academics within positive perspectives of the relations between history and heritage is difficult. However, a number of scholars²⁶ have pointed out the distinction between them. According to Tunbridge and Ashworth (1996, p.6), distinguish between history and heritage is '*History is what a historian regards as worth recording and heritage is what contemporary society chooses to inherit and to pass on*'. University of York (1996) noted that history offers us an

²⁵ In this sense, Ramires, Brandao, and Sousa (2018) viewed that the specific attributes of a particular destination are important for tourists to understand the visit. When engaging with the 'past' of a place will motivate visitors in various ways, like they have great desire to learn about the history of a place, to take part in a recreational experience, and to contact with the lives of locals and local people.

²⁶ See, for instance, Timothy and Boyd, 2003; Orbasli, 2000; Ashworth, 1994; Pak, 2013.

understanding of the true stories of the past and heritage provides us with a picture, that we apparently want to see, of the past.

In conjunction with this issue, Butterfield Herbert (1965) and Lowenthal (1985) have extended some problems about the current status of exploiting historical values, as people attempt to modify or add new elements to history. As a consequence, perhaps, the past will become ‘*a foreign country*’ (Lowenthal, 1985), that is ‘*tradition of invention*’ (Kockel, 2007). Perhaps this is why heritage sometimes has been charged with what is described as ‘*a bogus history*’ (Urry, 1990, p.110).

In brief, it is important to explore the interdependent and interrelated nature of history and heritage²⁷. I am suggesting the work of Kirchenblatt-Gimblett (1998, p.7), who views that heritage will bring history back to life²⁸. Accordingly, contrary to the old appearance, heritage actually contains something new. In the strong development of cultural industries, heritage is considered as a mode of production where the main resource is the past. In this respect, through exhibitions, heritage contributes to giving new life to dying economies and also to giving dead sites a second life.

2.2.3. Definition of Heritage

From the academic point of view, many researchers have tried to define heritage by the different perspectives, as Bendix (2008, p.253) has noted that each stakeholder and researcher has their own idea about heritage and individual expectations are often not harmonised with those of the rest. Hence, there are numerous heritage concepts, many of which, as Robert Shaman Peckham discusses, carry two affiliated sets of senses. On the one hand, it is related to the tourism industry by exploiting the value of preserved historical sites as well as scenic spots, monuments, and historic buildings... On the other hand, it refers to

²⁷ Cultural heritage tourism is frequently considered as the most common tourist activity at many destinations. The subject of heritage, culture and history is the most popular issue and is empathized by all generations (Kang, Kim, Ryan, & Park, 2014).

²⁸ This view is used for chapter 5.

a set of shared values and collective memories, customs, community experiences, indigenous knowledge and so on (cited in Bendix, 2008). From this definition, I think the author has a point worth considering when viewing heritage in relation to tourism, it is assembled from the contribution of other aspects such as history, landscape, geography, philology, and culture.

In terms of definitions, heritage has been associated traditionally with which is an ‘*inheritance*’ or ‘*legacy*’ linked to the past, that we wish to pass down to the present-day and future generations (Hardy, 1988; D. J. Timothy & Boyd, 2003). Moreover, heritage is utilized for current consumption purposes. Essentially, a number of authors take those views as the starting point for serious discussion on the core of heritage. It is also important to recognize that heritage is a concept with diverse associations and meanings (Evans, 2002; Hewison, 1987).

Sharing this view, an idea was proposed by Shyllon that the term 'heritage' itself refers to inheritance and transmission (Shyllon, 2016, p.55). Ashworth has refined these further, however, noted that heritage as ‘*the significance of the past the present*’(G. J. Ashworth, 2009).

Furthermore, the definition of heritage has been provided by international organizations in which they have responsibility for protecting and managing heritage. First, heritage is defined as objects and fields of outstanding value when considered from the perspectives of history, archaeology, ethnography, anthropology, art, aesthetics, and science (UNESCO World Heritage Committee - WHC)²⁹. The second organization that I would like to mention here is the International Union for Conservation of Nature (IUCN). According to IUCN, heritage includes all monuments, cultural landscapes, intangible values associated with social traditions, and individual places of importance to the community³⁰(ICOMOS 2002). Accordingly, the Heritage Lottery Fund (HLF, cited in K. Clark & Maeer, 2008)

²⁹ Retrieved 9.6.17 from <https://whc.unesco.org/pg.cfm?cid=160>.

³⁰ Retrieved 9.6.17 from: <https://www.icomos.org/en/127-articles-en-francais/a-propos-de-licomos/mission-et-vision/136-en-ethics>.

describes heritage as something that we are inherited from the past, that people used today and want to pass on the future generation³¹. Moreover, they also classify heritage into cultural heritage (such as museums, historic buildings, and archaeological sites); and natural heritage (e.g., landscapes and biodiversity, and intangible heritage such as language). In short, as Kaminski, Benson, and Arnold (2013) adopted that the primary objective of these definitions is to highlight the potential of heritage which is passed down to consecutive generations.

Many other writers have focused on classifying heritage, though they might come from different points of view. As Prentice (1993) stated, heritage would be divided according to some types of attraction. David Herbert has, for instance, classified heritage into three broad types: '*cultural, natural and built environment*' (Herbert, 1989, p.12). Heritage has also been categorized as living cultural heritage including foods, customs, fashions, and people (Boniface & Fowler, 2002; Nuryanti, 1996; Richards, 1996b). Additionally, according to some authors³² heritage can be classified as natural heritage in associating with protected areas like national parks; industrial heritage (including elements belong to past and are affected by the growth and development of a region or place like coal mining, lumber activity, textiles, etc.); built heritage (historical cities, castles, cathedrals, and monuments); personal heritage (having value and importance of individuals or groups). In a recent study, Pan et al., (2018, p.457) developed a relatively concise definition of heritage. According to these authors, heritage includes natural heritage, tectonic heritage and cultural heritage, associated with an area or a society based on the history of that area. Certainly, there was a range of debates about the concept of heritage within the tourism literature and it is also defined in various ways. In the context of this study, heritage is referred to encompassing both tangible and intangible elements related to the past. Every factor had its own unique history, which are presented in current. In some more detailed,

³¹ Also see (H. Y. Park, 2013; Szromek, Herman, & Naramski, 2021)..

³² See, for example, Dearden and Rollins, 1993; Boyd, 1995; Butler and Boyd, 2000; Ashworth and Tunbridge, 2000; Jansen-Verbeke, 1999).

tangible includes historic public buildings and homes, monuments, artifacts, sites, and archeological ruins, and relics; and intangible consists of religion, values, customs, ceremonies, cuisine, traditions and festivals, and art –performances. The heritage resources are thus extensive and widespread.

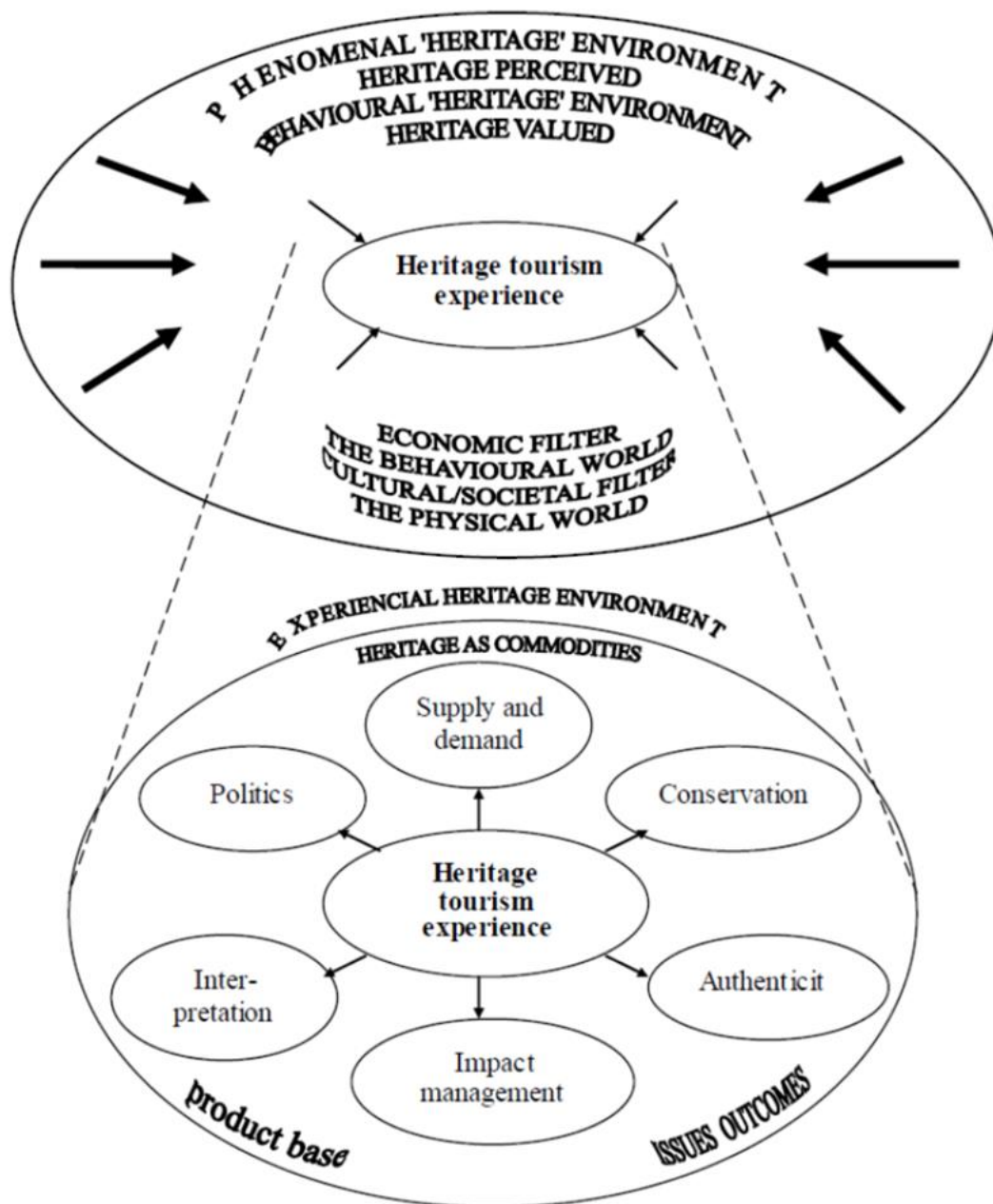
It is essential to recognize the scale of the heritage in relation to the tourism market. In line with this idea, some researchers noted that the main contents and meaning of heritage had been carefully created. Indeed, heritage will be selected, appropriated and interpreted along with the purpose of economic commodification and cultural reasons, as '*heritage is any sort of intergenerational exchange or relationship*' (Graham et al.2000 as cited by D. J. Timothy & Boyd, 2003, p.5). In this regard, heritage has become a product of the contemporary society, culture, and politics, which has been via several filters (D. J. Timothy & Boyd, 2003). Also, as stated by Harvey '*all heritage is produced completely in the present*' (Harvey, 2001, p.9). This will lead to discuss concerning the linkage between heritage and market, in which the values of heritage is used as a commodity, particularly it sold to visitor in tourism³³ (Hampton, 2005; Harvey, 2001; McIntosh & Prentice, 1999; C. J. Mitchell & Coghill, 2000; Richards, 1996b). On the negative side, values here viewed, is not so much informative and emotional experience. On the positive side, this flexibility allows people to engage re–work and relate to heritage sites and artifacts as well as deciding what they should conserve and pass down to the future generation. Flexibility also underpins heritage as cultural approaches to retain local identities in the context of globalization (Chang, 1999; Loulanski, 2006; L. Smith, 2006; Ken Taylor, 2004). I also mention Nijkamp's perspective, which stated that heritage is created by a community through the process of attaching value to certain objects, languages, lifestyles, rituals, and historical sites (Riganti & Nijkamp, 2004). Following these perspectives, we can explain why heritage is a bridge between the present and the past; a connection is '*understood in relation to our*

³³ Most researchers accept that heritage is an important resource to tourism development and to attract visitors and their expenditure. It generates thus the potential economic benefits for the host communities (Edson, 2004; Szromek et al., 2021; D. J. Timothy, 2018).

present temporal and spatial experience' (Harvey, 2001, p.9). In summary, heritage will be developed and changed over the years, space and across society. Therefore, we should understand heritage is inextricably linked to the context in which it occurs.

It is little surprise that D. J. Timothy and Boyd (2003) revealed a general model³⁴ relating the relationship between heritage and heritage tourism, which is complex.

Figure 2. 2. A model of linkage between heritage and form of heritage tourism



The model presents the existence of heritage in a phenomenal environment and behavioural environment. It is perceived that heritage has moved from a phenomenological environment to a behavioural one. Heritage has been considered as merchandise through a financial filter by which it is marketed and sold to tourists. It has shifted and the heritage industry emerged. Therefore, through filtering stages, heritage has transformed into heritage tourism.

2.3. The Core of the Cultural Heritage Tourism

In this study, cultural heritage was utilized as an essential resource for sustainable tourism development³⁵. It plays an essential role in maintaining the cultural identity of the local community (Chang, 1999; Loulanski, 2006).

Hence, this section will attempt to provide an overview of the issues related to cultural heritage, cultural tourism, heritage tourism and cultural heritage tourism.

2.3.1. Definition of Cultural Heritage Tourism

It is recognized that there are some definitions of heritage incorporating reference to aspects of culture concept. It is, thus, important to mention the notion of culture in this section. As stated by Smith (2009), the study of heritage tourism must be associated with a deep understanding of the notion of culture. The term culture has been defined from a diverse research standpoint, which is a complex and difficult concept. One of useful and comprehensive definition of culture is presented by Kroeber and Kluckhohn (1952, as cited by Baldwin, Faulkner, Hecht, & Lindsley, 2006). According to Kroeber and Kluckhohn, culture consists of patterns of behaviour assimilated and transmitted through symbols,

³⁵ This perspective will be seen in the practical context of Hoi An in chapter 5. In recent years, culture has been considering one of the increasingly significant resources to many communities. As some authors (Chhabra, 2010; McKercher & Du Cros, 2002; Okech, 2010; D. Timothy, 2011) have accepted, cultural assets are important sources for the economic development of many tourist destinations. It was also known that historical and cultural resources-based tourism in many destinations attracts millions of tourists to visit. It not only brings a significant amount of money for regions and communities but also helps to protect history, environment, and cultural heritage of the local area in the long run.

forming typical values of human communities. The core of culture is traditional values, ideas and specifically their attached values. Cultural systems are both the product of action and the moderators of subsequent action. Following this definition, the concept of culture can be classified according to two basic types of assets: material and nonmaterial. More importantly, both material and nonmaterial culture is a crucial element of cultural heritage as well as through these resources in which cultural heritage can be experienced (Turnpenny, 2004).

The variety of definitions for cultural heritage is enormous, essentially it refers to legacy or inheritance and relates to the past. Pearce defines that cultural heritage is related to some definitions of heritage mentioned below; it is ‘*something that can be inherited...is cognitively constructed, as an external expression of identity, operating in a range of ways and levels*’ (S. M. Pearce, 2000). Similarly, a much narrower definition given by the Heritage Lottery Fund³⁶ therein heritage has been examined is as an inheritance, which is one basic concept to define cultural heritage including ‘*museums, historic buildings, and archaeological sites*’.

In addition, the notion of cultural heritage is broadly described as the immense values, which are linked to human activity and are associated with “*its historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional and other special cultural significance*” (ICOMOS, 1993). In conjunction with this view, Nijkamp and Riganti (2004, p. 1) has depicted cultural heritage as a record of human accomplishments, thereby expressing the relationship between people and the world. Cultural heritage reveals the identity of the community and, to a certain extent, may indirectly contribute to social capital. A detailed definition of cultural heritage has stated in Faro convention³⁷, cultural heritage is a group of resources that people inherit from their

³⁶ HLF, cited by (K. Clark & Maeer, 2008).

³⁷ See The Framework Convention of the Council of Europe on the Value of Cultural Heritage in Society, 2005, section 1, article 2.

forefathers, which contains values of knowledge, beliefs and traditions that are continuing to be maintained and developed; is the result of interactions between people and places over time. In this sense, Folarin Shyllon continues to emphasize cultural heritage as the material and spiritual values that a social group inherits from previous generations. Cultural heritage represents the thinking and way of life of the social community to which it belongs (Shyllon, 2016 , p.56). From these definitions, it is obvious that the view of cultural heritage form is a focus on the relevance of heritage resources linked to the past; it is the interplay between individuals, groups, and life. Therefore, cultural heritage is created by humankind and *‘it’s various manifestations’* (D. Timothy, 2011).

Whilst, Pearce has analyzed the notion of cultural heritage tourism in the sense of both subjective and pragmatic perspectives, embracing *‘any and every aspect of life which individuals, in their variously scaled social groups, consider explicitly or implicitly to be a part of their self-definition’* (S. Pearce, 1998, p.3). According to Collins (1990, cited in Zeppel and Hall, 1992), who stated that cultural heritage is the accumulation of the trifles of everyday life to highly influential traditions; issues of society, religion or race that have been built up over time and by memory.

On the other hand, examining this from the perspective of socio-economic functions, cultural heritage can be considered as an ‘object’ to attract tourists who will get good experiences through visiting at museums, sites, traditional events, and festivals, or participating in education and scientific study. This means that tourists can fulfill their wishes to learn about the cultural identity of a community through tourism because basically, cultural heritage consists of a set of physical assets representing the cultural, architectural or artistic values of a society (Girard & Nijkamp, 2009). It also offers profitable opportunities for local residents in tourist destination.

To conclude, there are many authors, those who have carefully defined the term ‘cultural heritage’ therein cultural heritage seems to be expressed through a number of different formats. Although the researchers have kept the general and basic elements to define and discuss this topic, the scope of cultural heritage varies the fact for divergent

situations, which would largely depend on detailed requirements and a specific context of the local community (Ahmad, 2006). Apart from that, it should be stressed that although some points discussed earlier have important implications for this work to define cultural heritage in relation to sustainable tourism development, these studies still existed a few points of view that will limit to the present work. In this study, I view cultural heritage that are resources inherited from the past and are relevant to the current community, and these properties, to some extent, generated by themselves. The legacies have been attributed to tangible and intangible elements of culture. In this regard, physical objects are encompassing costumes, art collections, historic buildings, artefacts in museums, handicrafts, and villages; while non-physical aspects are like belief and religion, music, beliefs, art-performance, ceremonies, rituals and folklore (Shyllon, 2016; D. Timothy, 2011).

Further, the number of authors have divided cultural heritage into natural heritage and cultural heritage, which are created from '*nature's raw materials*', such as historic sites, buildings, festivals and traditions, and craftsman (Lowenthal, 2005); (UNESCO, 1972). Whilst, other researchers including (Girard & Nijkamp, 2009; Throsby, 2007; D. J. Timothy & Boyd, 2003) classify cultural heritage into three main categories: (1) *tangible immovable resources* including monuments, cultural landscapes, historic buildings, natural areas, archaeological sites; (2) *tangible portable resources*, such as documents in archives or artifacts in museums; and (3) *intangible resources* like religions, traditional cultural values, languages, rituals, religions, festivals, customs, and lifestyles,... Generally, all of these are essential components of cultural heritage that are today utilized for tourism and other purposes types.

The use of cultural heritage resource as an attractive product to visitors became popularized in some forms of tourism like ethnic tourism, indigenous tourism, cultural heritage tourism, rural tourism, agri-tourism, cultural tourism, and community-based tourism. As discussed earlier on, however, the aim of this chapter is to emphasize the use of historical and cultural heritage resources in the development of heritage tourism. This

means cultural heritage tourism forms will allow tourists to visit and consume cultural heritage elements in tourism destinations, in this case Hoi An is an example. Also, as Silberberg (1995) analyses the crucial role of cultural heritage components is a significant motivation for visitors travelling (also see McCain & Ray, 2003). In this instance, some researchers also have considered the travel motivations of tourists to a destination area as well as the need to enjoy cultural products, which are as the basis for the existence of cultural heritage tourism.

According to Silberberg, there are various definitions of cultural tourism that should cover visits by visitors from outside communities, as well as tourists motivated by an interest in historical values, science, art, or the manner of life in a particular community or area (Silberberg, 1995, p.2). Timothy has expressed cultural heritage tourism as tourists visiting and participating in living cultures and other cultural heritage elements. They are outsiders who come to the host community to seek and expose local cultural products. In addition, Timothy identified the definition from other scholars that noted cultural tourism in which people are to aim at building their cultural identity while satisfying their need to enjoy the culture by visiting and exploring heritage, performance and living culture, art, and indigenous knowledge... (D. Timothy, 2011, p.5). A general and inclusive definition of cultural tourism was given by World Tourism Organization, focusing on the travel motivations of tourists. According to this organization, cultural tourism is, first of all, human mobility activities, taking culture as the main motive such as learning and experiencing a new cultural environment; attending festivals and cultural events; visiting historical sites and natural attractions; attending folklore activities, art performances or pilgrimages³⁸.

In line with this discussion, Richards defines cultural tourism as cultural visits to places far from the tourist's residence, with the purpose of learning and having more new cultural experiences (Richards, 1996a, p.24). In general, for many goals of visitors when

³⁸ World Tourism Organization, 1985, p.131 retrieved 10.12.2017 from <https://www.e-unwto.org/toc/unwtogad/1985/1>.

being away from, for example, they are interested in achieving experiences and cultural knowledge through participating in cultural tourism activities in local resident regions. It is a place with a specific cultural attraction such as historic buildings, the performing arts and the visual arts, cultural manifestations and so forth. Hoi An, Vietnam is exemplified by this idea, during visiting, tourists may be encouraged to attend activities like joining in some types of folk art (playing musical instruments, traditional dancing, Bai Choi singing, Ba Trao singing, water puppet –Vietnamese: múa rối nước, etc), festivals; exposing local cuisine; visiting the historic heritage buildings, and so on. Specifically, the cultural heritage of this region was a combination of local factors and international elements such as Korean, Japanese, and Chinese cultures, etc. Therefore, every year there are various cultural events organized in this area, and many tourists from different countries would like to celebrate or participate in a traditional ritual ceremony that is meaningful to both them and the local population. Through these activities, visitors can, to some extent, feel and identify a part of the iconic history of Hoi An (cf.5.2)

Besides, from an experiential approach, Hall and Zeppel examined cultural tourism as an experience *‘based on being involved in and stimulated by the performing arts, visual arts, and festivals’* (C Michael Hall & Zeppel, 1990, p.54). According to Pearce, who analyses the involvement of cultural tourism with *‘the social and physical structures of the past and the present’*. In the broadest sense, it may be meant *‘everything about a place and its people’* (the construct Pearce 1988, p.114). While, a number of scholars classify cultural tourism, for example, including memories of the old days with an emphasis on rural culture and hand-crafted items by farmers (Smith, 1989). In contrast to Smith’s typology, Graburn (1989) defines cultural tourism *‘its emphasis on the great tradition’ and divides this category into the two main fields of historical tourism and ethnic tourism’*. Finally, cultural tourism has also been described as encompassing types of historical sites, festivals, traditional crafts, museums, fairs and performing arts, and other heritage sites that tourists visit for the purpose of satisfying their need for new cultural experiences (Tighe, 1986, p.2).

Generally, the term ‘cultural tourism’ has a variety of meanings and features; it can be defined in broad or in narrow terms depended on the researcher’s perspective. The terms ‘heritage tourism’ along with ‘cultural tourism’ have been widely used in both scholarly writing and the industry as being two separate concepts but relating to each other or overlapping³⁹ (D. Timothy, 2011). In line with this view, Richards assigned heritage tourism within a broader realm of cultural tourism where ‘*cultural tourists are highly selective in their consumption of heritage resources*’ (Richards, 1996a, p.262). According to Altunel and Erkurt (2015) cultural tourism and heritage tourism deal with the most prosperous segment of the tourism industry, in which destinations are particularly interested in using local cultural heritage values to attract tourists.

In recent years, with the rapid growth of heritage tourism form in the tourism industry, increasing attention has been paid to the core of heritage tourism from individual researchers and general discourse. This has led to an expanding range of concepts and definitions (Balcar & Pearce, 1996). Firstly, from the holistic perspective, Timothy and Boyd (2003) have focused on resource’s destination to define heritage tourism which includes ‘*natural, cultural and historic attractions such as national and provincial parks, nature reserves, museums, galleries, cultural festivals and special celebrations*’. Two years earlier, Poria, Butler, and Airey (2001, p.1048) provides the definition of heritage tourism as is a type of tourism, therein both motivation and expectation play the main role for visiting a area, which based on the historic attributes of the site⁴⁰ according to the perceptions of tourists about their own heritage. Also, the USA's National Trust for Historic Preservation provides the definition of heritage tourism from a practitioner's viewpoint, noting that heritage tourism is as ‘*travelling to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present. It includes*

³⁹ Richards (2014) further views the terms ‘cultural tourism’ and ‘heritage tourism’ are often used interchangeably.

⁴⁰ This is a view popular in the literature (Peleggi, 1996; Seale, 1996).

cultural, historic and natural resources'⁴¹. On the one hand, this suggests that when visiting a community, tourists would like to seek out heritage experiences and study stories through cultural heritage products, which is one of the significant motivations for them. On the other hand, nonetheless, Garrod and Fyall (2001) argue that Poria's definition is too much emphasis on relying on the perception of tourists, it is less interested in the role of the supply of the cultural heritage product. It seems to me that, this view would be contrasted with the aims of this study, which perceive the scope of cultural heritage tourism and the effects of this model development, the solutions to mitigate the negative pressure of the tourism industry on the Hoi An are driven from the perspective of the local community.

A number of scholars would agree that cultural heritage tourism is one type of particular interest and grows faster than all other paradigms of tourism. Also, heritage tourism is analyzed with a focus on the review of cultural and historical assets and other components to promote this model. Authors have adopted heritage tourism as a broader field of speciality travel (McCain & Ray, 2003; Nuryanti, 1996; Pan et al., 2018; Prentice, 1993; D. J. Timothy & Nyaupane, 2009a). I am supporting the scope of heritage tourism that has broadened to encompass intangible and tangible elements of culture; the development of heritage tourism largely relies on the use of both the physical artifacts and non-physical aspects; these factors are closely tied to the legacy and are passed down from one generation to the other. These points have been received agreement from several scholars, for example, according to Timothy and Nyaupane, heritage tourism includes existing folk cultures and lifestyles; intangible heritage, including language, music, food, dance, religion, art and traditional festivals; physical cultural remains, including monuments, historic buildings, castles, museums, and archaeological sites (D. J. Timothy & Nyaupane, 2009a, p.3). This definition is related to the idea that heritage tourism makes associating with an inheritance, the past, nostalgia⁴²: a view common among researchers. In

⁴¹ Retrieved 12.10.2018 from: <https://culturalheritagetourism.org/what-is-heritage-tourism/>.

⁴² See Balcar and Pearce (1996), who viewed that heritage tourism offers visitors nostalgia for the past and distinct cultural heritages.

light of the supporting nostalgia concept, heritage tourism is defined '*based on nostalgia for the past and the desire to experience diverse cultural landscapes and forms*' (Zeppel & Hall, 1991). It seems to me that, this is a narrow definition to my study. Furthermore, McCain and Ray stated that heritage tourism relates to a legacy which we are handed on from past generations. This means that tourists will be interested in all that is related to the past such as lifestyle, art, architecture, science, and landscape... existing in a community (McCain & Ray, 2003, p.1). Yale also proposes an approach he calls 'inheritance', that heritage tourism is tourism that focuses on what we have inherited from our ancestors, including artwork, historic buildings, landscape appearance that can be found in a particular community or area (Yale, 1991). In the same vein, Prentice focuses on consumers those who seek a potential advantage through the beneficial feelings of consuming cultural and historic heritage products that are passed down from generation to generation. Suggesting that basically, it can be said that in tourism, the term 'heritage' means not only in relation to natural history, landscapes, historic buildings, artefacts, and cultural traditions but also other things passed down through the generations, things that can be described for promotion as tourism products (Prentice, 1993, p.5). Timothy argues that cultural heritage tourism includes heritage made by people, from ancient artefacts to modern art and culture, and also encompasses lifestyles (D. Timothy, 2011, p.6). Nuryanti also emphasizes that heritage tourism is characterized by two seemingly opposite characteristics, uniqueness and universality. Each destination has unique attributes that we call identity; on the other hand, its meaning and importance can be understood, reinterpreted, reproduced, and shared by all visitors from different cultural communities has (Nuryanti, 1996, p.257).

In addition, some authors have defined heritage tourism from the practice viewpoint; they view it as a modern economic activity to help residents improving the quality of life as well as conserving cultural heritage assets (Fyall & Garrod, 1998; McKercher & Du Cros, 2002). Porter and Salazar (2005, p.3) also has described heritage tourism as is a sub-genre of the tourism business. Cultural heritage tourism has in recent decades become a global economic activity. The results that the field achieved in each locality has sparked a deep

interest in it, leading to lively discussions about its definition, organization, operation, and sustainability. Heritage tourism also has shown '*itself to be a most productive window in understanding modernity*' (ibid).

In a recent trend, global travelers those who seek out a way to communicate with or trace back to the traditional social values of the past, among forms of tourism, cultural heritage tourism are demanded those visitors' requirement. Cultural heritage tourism, in fact, offers opportunities to portray and produce or reproduce the past in the present, for inheritance and socio-cultural assets are used as so to attract visitors⁴³ (Nuryanti, 1996). Therefore, cultural heritage tourism has linked to past, present, and future that has potential to enrich appreciation of the past. With a few notable from some researchers that have preferred to concentrate on major aspects of cultural heritage tourism, including culture (an element of the 'personal' is attached to the visit), an element of learning or education, and practical conservation (Garrod & Fyall, 2001). Other writers argue the essence of the definition of cultural heritage tourism is focused on tourists visiting what could be called with the term '*heritage places*'. For example, Kaminski has encouraged the definition of cultural heritage tourism to include the meaning of traveling to experience stories that are happening, thereby visualizing the connection between the present and the past (Kaminski

⁴³ Also visiting historical sites, cultural heritage tourism has provided a chance to encounter with history, culture and traditions for visitors. Engaging with these factors of a place, it will fulfill the tourist demand for learning more about the history, for contacting with real heritage, and for experiencing traditions, local customs and culture of a particular destination. In this sense, this form is considered an effective educational tool for both local residents and tourists, as well as is a significant element of the motive and engagement of communities in the promotion and preservation of local heritage culture. Some regions (i.e., UK, South Korean) are exemplified in this idea. Cultural heritage tourism is a main motivation for travelling to a place, such as in United Kingdom, the history, heritage and culture are a primary motivation in attracting international tourists visiting this region. Meanwhile, heritage tourism is one of the most popular tourism activities. Another example is approximately 20% of visitors visiting Europe also stated cultural heritage as a travel motivation and these assets also are major element of heading to the attraction for 60% of European tourists (Ramires et al., 2018; Remoaldo, Ribeiro, Vareiro, & Santos, 2014). In the case of Hoi An, the majority of interviewees also stated that culture and heritage are said to be major factor of their attraction visiting this area, which examined in more detail in chapter 6.

et al., 2013, p.6). Hall and Zeppel (1991, p.3) concluded that cultural heritage tourism is a form of visiting to prefer *‘historic sites, buildings, monuments, landscapes, is also experiential tourism, in the sense of seeking an encounter with nature or feeling part of the history of a place’*.

In a recent study, Pan et al., (2018, p.4) focusses on the three areas of cultural heritage tourism. According to Pan et al., this concept is very broadly described as including living cultures (education, festivals, rites, religion, legends, behaviors, costumes, habits, culinary culture, and so on); immovable historic monuments (buildings, gardens, parks, archaeological sites and facilities); mobile historic monuments (including sculptures, paintings, artwork, agricultural tools, handicrafts, industrial machines...).

As discussed in the previous paragraph, it can be recognized some major points. Firstly, the pivotal concept in cultural heritage tourism definitions generally covers some factors such as cultural heritage tourism has used cultural heritage assets that refer to inheritance and are evidence of the past to become tourism product. Secondly, in this study, cultural heritage tourism is taken to mean involvement in the traveling to or visiting cultural heritage sites or communities, which are identified to consists of both physical and non-physical resources. These assets are rich in a unique style; especially they have a long history and their relevance today. Moreover, they are also representative of local people's way of life (Kaminski et al., 2013; Sangchumnon & Kozak, 2018; D. Timothy, 2011)⁴⁴. Cultural heritage tourism products, however, become a contemporary product that is selected and constructed to meet the demands and needs of the present users. Finally, in the context of Hoi An, the development of cultural heritage tourism form is based on resources of the local community. These resources are identified based on a set of regulations issued by the Ministry of Culture, Sports and Tourism of Vietnam; UNESCO, Hoi An center for Monument Management and Preservation. And, according to the Law on cultural heritage

⁴⁴ Retrieved 15.07.2021 from: <https://savingplaces.org/stories/preservation-glossary-todays-word-heritage-tourism> (the USA's national trust for historic preservation 2013).

of Viet Nam (28/2001/QH10), cultural heritage includes both tangible and intangible cultural heritage elements which are spiritual, material, valuable, historical, cultural, scientific passed on from the generations to others. The content of this legislation, thus, emphasizes the need to preserve cultural, historical, cognitive and educational values. In particular, both tangible and intangible cultural significances make Hoi An unique, delightful and capable to become the pride of residents and an internationally attractive tourist destination. Besides, it is recognized that the development of cultural heritage tourism form is suitable for Hoi An's condition⁴⁵. This form enables not only the government to manage cultural heritage but also the economic development in the form of basic sustainability by using cultural heritage assets of Hoi An.

Hoi An is rich in tangible and intangible resources that were constituted during the history and development of Hoi An. In line with Pan's et al. (2018) earlier point about the elements of cultural heritage resources, the cultural heritage resources of Hoi An can be illustrated by the below table:

*Table 2. 1. Categories of cultural heritage*⁴⁶

Categories	Resources
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⁴⁵ The reasons for this pointview are fully explained in chapter 7. Also, as some authors (Jha-Thakur et al., 2021; Szromek et al., 2021) have pointed out, sustainability is important for the development or delivery of cultural heritage tourism and cultural tourism and vice versa. Cultural heritage moves toward sustainable tourism is a necessary measure for the preservation of culture, historic offerings, heritage, etc of the local community. It minimizes the degradation of these assets and will be kept them in the most authentic form possible.

⁴⁶ In the literature, some tourism scholars (Dragouni, 2017; Ismagilova et al., 2015; Jha-Thakur et al., 2021; Ramya & Senthil, 2016) presented cultural heritage assets included both tangible (e.g., monuments, archaeological remains, artefacts, buildings, sites etc.) and intangible ones (e.g., traditions, social practices, rituals, crafts, religious ceremonies, music, dance, oral traditions, etc.).

Tangible cultural heritage	Archaeological sites (Chăm/Champa water wells), ruins and architectural relics, historic and religious buildings (old village buildings, communal houses, pagodas, assembly meeting halls, shrines-temples, family chapels), ancient bridge traditional factories for weaving hand-made fabrics, residential and community houses, Tombs.
Intangible cultural heritage	Festivals and events, living customs, beliefs and religion, rituals, cuisine, performing arts, game-entertainment, traditional crafts, and traditional life-style, education, costumes.

In summary, the recognition of cultural heritage assets is a crucial resource that cannot simply be replaced. It also plays an important role in providing employment and recreation opportunities, and in generating economic and social benefits⁴⁷. More important, cultural heritage tourism is viewed as an important potential means for poverty alleviation, community renewal, and community economic development⁴⁸. In addition, cultural heritage

⁴⁷ For example, in the Russia tourism market, a group of researchers (Ismagilova et al., 2015) have investigated culture and history as important factors in tourism development for this region. Objects of cultural heritage and historical factors are used to boost the appeal of many Russian regions and to enhance their economic development and promote cultural-socio ones. It also leads to improved infrastructures and the development of service facilities. Based on this, it indicates there is a link between historical and cultural heritage and socio-cultural, and economic development.

⁴⁸ Retrieved 12.10.2019 from: <http://www2.unwto.org/content/cultural-heritage>, UNWTO, 2005.

In support of a study by Ramires et al. (2018) revealed each tourism destination will have its own historical and cultural heritage products. In addition, many of these elements in many places are acknowledged the outstanding universal values by UNESCO, which also are designated as UNESCO World Heritage Sites (Tucker & Carnegie, 2014). In this sense, some authors argue that there are benefits of WHS designation regarding tourism, for example, it is as ‘a catalyst’ for tourism development (H. Kim, Oh, Lee, & Lee, 2018) and a curial element for local economic development. Also, it is a considerable opportunity to heighten the international and internal image or tourism attractiveness of heritage destinations as well as to increase tourist arrivals; being beneficial for the protection and preservation of cultural

tourism is a powerful force in constructing and maintaining a national identity both individual and community. In order to bring cultural heritage tourism to success, there is a need for good care in tourism planning, sustainable development, effective management, and marketing, as well as a specific and effective approach was needed (Nuryanti, 1996).

2.3.2. Cultural Heritage Tourism Products

Many researchers have noted that there are alternative ways to understand the different components of cultural legacy as a tourism commodity. Within the context of tourism development, cultural heritage tourism seems an industry aiming at creating a sellable product industry with the purpose of producing a marketable product (Chhabra, 2010). Thus, the focus here is to view cultural heritage tourism as a product from not only a supply but also a demand perspective. In this light, heritage tourism can be classified into subtypes which closely relate to heritage attractions, as Timothy and Boyd (2003, p.20) stated the basis for heritage tourism is heritage attraction. Each of tourism attraction points plays crucial roles in the realm of supply to cultural heritage tourism and are discussed in the following paragraph (H. Y. Park, 2013; D. J. Timothy & Boyd, 2003; D. J. Timothy & Nyaupane, 2009a). It is also essential to further explain that the core of cultural heritage tourism product associated with some integral parts of cultural heritage tourism types, which encompasses religious tourism (refer to pilgrimage), living culture, historic cities and built

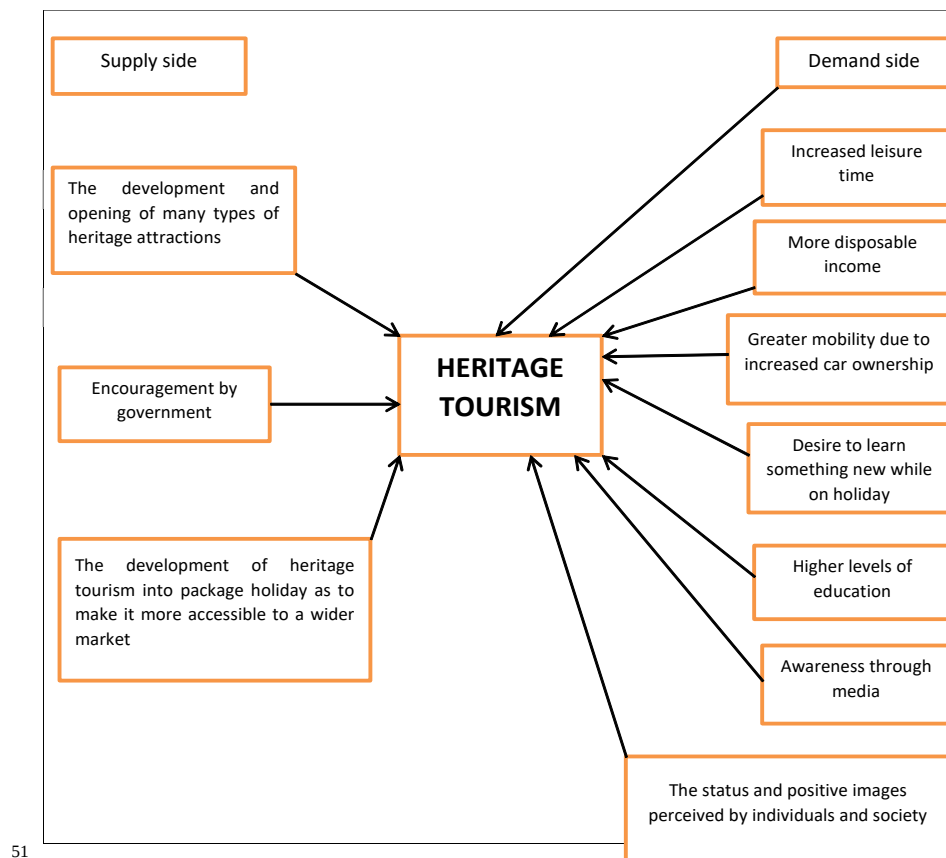
heritage (Canale, De Simone, Di Maio, & Parenti, 2019; Dans & González, 2019). As found in some case studies that relied on the result of surveyed tourists, such as in China, Yan and Morrison (2008) disclose the effect of WHS status on tourists' decision to visit a place is with a high percentage of awareness (67,1%). While in Japan, the World Heritage inscription by UNESCO has fostered tourism attractiveness and significant positive effects on local communities (Jimura, 2011). It also brings Portugal a good chance for the raising visibility and the demand for a tourism destination. Additionally, the number of tourists has been growing in many destinations such as in Porto since it was recognized as WHSs in 1996 by UNESCO; in Macao since it was included in the UNESCO list in 2005 (Ramires et al., 2018). Especially, in Hoi An, there were considerable increases in the number of tourists leading to extend hotels, restaurants, craft shops, and other businesses since its inclusion on the UNESCO list in 1996 (c.f 4.2). It is akin to the perspective of Adie and Hall (2017) and Ramires et al. (2018), this study argue that World Heritage Sites are a potential market of heritage tourism development and Hoi An, Vietnam is exemplified in this viewpoint.

heritage⁴⁹. Hence, these types all are prevalent constituents of the heritage tourism product, particularly in Hoi An ancient town. Furthermore, a wide range of cultural heritage tourism types are created from the combination of tourists' motivations⁵⁰ and relics from the past. In common with cultural heritage tourism supply, the demand side is an important segment in estimating cultural heritage tourism's effect. For the reader's convenience, this section first considers Swarbrooke's view that the development of heritage tourism clearly shows interest from both supply and demand sides⁵¹.

Figure 2. 3. Factors behind the growth of heritage tourism

⁴⁹ In light of this, D. J. Timothy (2018) further noted that pilgrimage or religious tourism is a crucial form of heritage tourism in that people travel to closely access to deity, to meet religious requirements, etc.

⁵⁰ According to Nyaupane and Thapa (2006), in terms of motivations, heritage tourists can be classified into three types: culture-concentrating, culture-observant, and culture-appreciative.



Source: (Swarbrooke, 1994)

In addition, cultural heritage tourism supply means a range of tourism resources, with both tangible and intangible aspects of the history and support services in a tourist destination (Chhabra, 2010; Chhabra, Healy, & Sills, 2003; H. Y. Park, 2013; D. J. Timothy & Boyd, 2003). As we can see from the figure that, the cultural heritage tourism form relies on various components of supply.

Without good attractions and related service aspects as well as additional elements relating to infrastructure, there would be no cultural heritage tourism. There are many types and scopes of heritage attractions within the context of the tourism industry that have been identified and revealed by a number of scholars⁵². However, this study will not provide a detailed examination of them all, but a selection of useful and common perspectives as it has been presented by Prentice (1993) and Timothy and Boyd (2003), since they cover primary elements of heritage attraction. On the one hand, Prentice has proposed a typology

⁵² Including Timothy and Boyd, 2003; Timothy, 2011.

of heritage attractions, which is related to supply characteristics, that is as heritage tourism products for tourist consumption included twenty-three categories⁵³.

Figure 2. 4. Prentice's typology of heritage attractions

Types of attractions	Description
Natural history	Including nature reserves, nature trails, aquatic life displays, rare breeds centres, wildlife parks, zoos, butterfly parks, waterfowl parks; geomorphological and geological sites, including caves, gorges, cliffs, waterfalls
Scientific attractions	Science museums, technology centres, 'hand on' science centre, 'alternative' technology centre'.
Primary product attractions	Including farms, dairies, farming museums, vineyards, fishing, mining, quarrying, water impounding reservoirs.
Craft centres and workshop (hand made products and processes)	Water and windmills, sculptors, potters, woodcarvers, hand worked metals, glass makers, silk working, lace making, handloom weaving, craft 'villages'.
Relates to manufacturing industry (concerned with the mass production of goods)	Including pottery and porcelain factories, breweries, cider factories, distilleries, economic history museums.
Transport attractions	Transport museums, tourist and preserved railways, canals, civil shipping, motor vehicles.
Socio-cultural attractions	Prehistoric and historic sites and displays, including domestic houses, social history museums, costume museums, furnishings museums, museums of childhood, toy museums, ancient ruins
Attractions associated with historic persons	Including sites and areas associated with writers and painters.
Performing arts attractions	Including theatres, street-based performing arts, performing arts workshops, circuses
Pleasure gardens	Including ornamental garden, arboreta, model villages
Theme parks	Including nostalgia parks, historic adventure park, fairytale parks for children (but excluding amusement parks, where the principle attraction are exciting rides and the like).
Galleries	Principally art galleries
Festivals and pageants	Including historic fairs, festivals 'recreating' past ages, countryside festivals of 'rural' activities
Field sports (traditional)	Including fishing, hunting, shooting, stalking
Stately and ancestral home	Including palaces, country houses, manor houses
Religious	Including cathedrals, churches, abbeys, priories, mosques, shrines, wells, springs
Military	Including castles, battlefields, military airfields, naval dockyards, prisoner of war camps, military museums
Genocide monuments	Sites associated with the extermination of the races or other mass killings of populations
Town and townscape	Principally historic townscape, groups of buildings in an urban area
Villages and hamlets	Principally 'rural' settlements, usually of pre-twentieth century architecture
Countryside and treasured landscapes	Including national parks, other countryside amenity designations; 'rural' landscapes which are not officially designated but are enjoyed by visitors
Seaside resorts	Principally seaside towns of past era and marine 'landscape'
Regions	Including pays, land, countries, or other historic or geographical areas identified as distinctive by their residents or visitors

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Source: Adapted from (Prentice, 1993, p.39)

On the other hand, Timothy and Boyd have selected several of the more prevalent and namely supply of heritage attractions such as museums (music, art, sport, local history, and so on); war sites and atrocities including relics of battlefields, memorials and cemeteries; religious sites, for example, pilgrimages and holy places; living cultures of distinct communities like traditions, crafts, rituals, agricultural practices, living habits...; cultural festivals; industrial heritage places namely factories, ports; literary sites; agricultural relics; and so on (D. J. Timothy & Boyd, 2003, p.59).

It should be noted that too more choices of segments of cultural heritage tourism products from previous studies were developed; these components can be widespread adoption for several forms of tourism. Also, because of the limitation of space, instead of developing extensive products, I adopted the works of a number of scholars to analyze. Here, popular heritage attractions that tend to be clearly incorporated and illustrated in the heritage tourism supply also refer to types of heritage tourism. More importantly, the study will develop a small set of meaningful heritage products in the field of this type for Hoi An, which is based on its own cultural heritage resources, and interpret these cultural and historic heritage in the specific context of the region (see more in chapter 5). In this way, it will help Hoi An towards achieving sustainable cultural heritage products. In response to the growth, tourists are interested in the intangible and tangible cultural heritage of local communities.

Living culture has emerged and is especially popular among tourists. Regarding the term, living culture is an essential segment of cultural heritage tourism, that forms the basis of many tourist destinations, and Hoi An ancient town is no exception. According to some scholars, living culture includes agricultural practices and culinary habits, ways of life, ceremonies and rituals, traditions, village management methods, languages, handicrafts, folk music, and other components of intangible heritage (D. Timothy, 2011), (D. J. Timothy & Nyaupane, 2009a, p.9). These are a significant part of cultural heritage tourism products in the local tourism environment to attract visitors (Cusack, 2000).

The majority of heritage festivals are community-based; they mix with other elements of the heritage tourism supply that has attracted tourists from outside the region. This is related to festivals and special events, which have covered various themes beyond that of heritage. Boyd and Timothy (2001), and Timothy and Boyd (2003) noted that after visits to the country, attending festivals is the second most important cultural and heritage activity because it is an opportunity to take advantage of the heritage supply of the country.

Religious tourism is more prevalent in forms of heritage tourism. It encourages people to arrive at the heritage places or holy sites to witness a religious ceremony or become closer to their belief and religious or performance, to participate in worship services. Holy spaces can be the sites of worship of religions such as mosques, temples, and churches, or be landmarks like rivers, forests, mountains, grottoes, and cemeteries...(D. J. Timothy & Boyd, 2003, p.30). Pilgrimage is considered a form of heritage tourism with religious motives, the destination of which is one or more sacred sites.

Similarly, historic cities and built heritage are an important part of cultural heritage tourism as well as playing a crucial role in the heritage attraction. In addition, it became popularized among domestic and international tourists. In common with other types of cultural heritage tourism, people visit these places to improve learning such as they will get new knowledge, experiences, and encounters; to satisfy curiosity and a sense of nostalgia. Also, through visiting heritage places raise the responsibility of the individual (Confer & Kerstetter, 2000).

Diaspora tourism is a way of returning to the national heritage, wherein people living in another country travel back to their own homeland with the purpose of finding their roots, making pilgrimages, to revisit or connecting with relatives (Coles & Timothy, 2004; D. J. Timothy & Nyaupane, 2009a). In this regard, several other authors also adopted the significant relevance for cultural heritage tourism to the individual and community identity of visitors (Breathnach, 2006; Poria et al., 2003; Poria, Reichel, & Biran, 2006b).

Therefore, heritage attractions are divided into other components, as a means of expressing their complexity as well as their distinctive features (D. J. Timothy & Nyaupane,

2009a, p.7). The comparison has been emerged between types of attraction, in any discussion of the production of heritage. This helps enhance the quality of product.

The support services are important aspects of heritage tourism supply. The service aspects are offered by destination region, namely accommodation, shopping facilities, and catering services. They connect visitors with heritage destinations such as information, transportation, etc (Prentice, 1993; D. J. Timothy & Boyd, 2003). These additional elements may greatly facilitate the continued existence and growth of cultural heritage tourism. The facilities have established at or in close proximity to heritage places as sources to provide the needs of tourists, and as new revenue opportunities (H. Y. Park, 2013).

Concerning heritage tourism products, in common with cultural heritage tourism supply, it is also important to talk of demand side, which will be examined in the following paragraphs. Generally the term ‘demand’ is used to mean the tourists’ needs for heritage sites and attractions (Hayes & MacLeod, 2007; D. J. Timothy & Boyd, 2003). Furthermore, relevant literature indicates that the need for heritage sites has grown rapidly in recent years; this has led to the emergence of the other perspectives. Within the specific field of cultural heritage tourism, a good example is found in the title ‘heritage as business’ in which Johnson and Thomas (cited in D. J. Timothy & Boyd, 2003 p.63, Johnson and Thomas, 1995) have viewed demand from four perspectives. First is current of demand refers to the number visitors to historic sites. The second type⁵⁴ is optional demand, meaning the potential tourists with the option of future visit. Existing needs are the third type of demand related to the existing value of the heritage site, regardless of whether these values are being exploited or are in potential form. Finally, it would be remiss not to mention the need for inheritance or the desire to pass on the cultural heritage acquired from the ancestors to future generations. Some scholars such as Timothy and Boyd (2003) and Chhabra (2010) also suggest a point of view in line with this view. Another type of demand, besides, has been

⁵⁴ Includes three categories of demand type, namely current, latent or non-use, option (D. J. Timothy & Boyd, 2003).

defined by Timothy and Boy, which is non-use (latent). This refers to the number of tourists does not visit heritage attraction, though they could.

According to Johnson and Thomas (1995), the heritage tourism need can also be analysed from the original standpoint. In it, first of all, individuals and social groups are making efforts to promote heritage attractions. The subsequent source is various government agencies. Finally, group is heritage guardians, including national trusts, civic groups, preservation societies, and the worker (also see Timothy and Boy, 2003; Chhabra, 2010).

There is a growing recognition that cultural heritage tourism form has encouraged people to encounter and appreciate various cultural heritage resources. This form helps tourists enhance a sense of cultural identity, national identity and community cohesion, expose the diverse cultures and understand different people as well. It is, thus, essential to recognize tourists visit heritage sites with different motivations, the pursuit of knowledge and personal benefits. Generally, it will focus on the characteristics of heritage tourists, namely demographics (age, gender, education, income, social status and lifestyles), geographic, origins, psychographic and other characteristics as well as heritage visitors' motivation (H. Y. Park, 2013; Poria, Reichel, & Biran, 2006a; D. J. Timothy & Boyd, 2003).

Some scholars claim that cultural heritage tourism fulfils tourists' nostalgic longings (Balcar & Pearce, 1996; Zeppel & Hall, 1991). In general, nostalgia relates to the past, which is associated with certain qualities or sad feelings about someone's individual experience of the old days (McCannell, 1976).

2.4. Sustainable Cultural Heritage Tourism

2.4.1. The Sustainable Tourism Concept

Before focusing on understanding the sustainable development of cultural heritage tourism, we need to share awareness about the concepts of cultural heritage tourism and sustainable development. This section, thus, will introduce some discussions on the scope of sustainability of cultural heritage tourism development and its broader definitions

together with main indicators of the area of sustainable tourism development, and the relevant issues of this field in the practical application.

The growth of international tourism has led positive and negative impacts on social, economic, environmental ones (Basiago, 1998; Besculides, Lee, & McCormick, 2002; Deery et al., 2012; J. C. Liu, Sheldon, & Var, 1987; Murzyn-Kupisz, 2012; Rasoolimanesh & Jaafar, 2017). These pros and cons of tourism development will be carefully considered in chapter 6 of this dissertation. As a result, resident populations began to recognize the need for reducing and preventing detrimental effects on natural resources; preserving cultural heritage assets in tourism destinations as well as generating benefits for the region. In response to these concerns, extensive study has been conducted (e.g., Dodds, 2007; L. He et al., 2019; J. Lu & Nepal, 2009; Theobald, 2005; Yu et al., 2011). The term sustainable development, in fact, has proposed in the 1970s⁵⁵ and it has become an increasingly common concept during the late 1980s⁵⁶ following some scientific publications; while the general principles of sustainability have emerged in the 1990s (Brown, Pearce, Perrings, Swanson, & Mundial, 1993)⁵⁷. To date, this notion has been still popularized and remained a popular concept in tourism research.

⁵⁵ Cf. (Chhabra, 2010p.19). Also, some authors (Rasoolimanesh & Jaafar, 2017; Whitehead, 2003) have shown that the concept of sustainability first appeared at the United Nations Conference on the Human Environment held in 1972 in Stockholm.

⁵⁶ See more in the publication of the World Commission on Environment and Development in 1987 with the following name 'Our Common Future' (Brundtland, 1987), and has received agreement several authors like (C Michael Hall, 2019; L. He et al., 2019; Z. Liu, 2003).

⁵⁷ Thus far, several studies have analyzed the principles of sustainable development referred to some aspects of tourism development, for example, it related to economic, environmental, and socio -cultural dimensions (UNWTO, 2017- accessed 2021 July 20. <https://www.unwto.org/sustainable-development>); (Nowacki, Kowalczyk-Anioł, Królikowska, Pstrocka-Rak, & Awedyk, 2018). Importantly, it is needed to maintain a balance between these pillars. While, in the work of Jha-Thakur et al. (2021), who investigated four criteria applied for sustainability principles in the context of cultural heritage tourism: including cultural heritage, social justice, environmental responsibility and economic viability.

Here, the thesis author would like to discuss the concept of sustainability and sustainable tourism in the context of tourism. A few writers including (Fyall & Garrod, 1998; Millar, 1989) stated that both the terms ‘*sustainability*’ and ‘*sustainable development*’ have related to cultural heritage sector for a long time. According to Liu, sustainability⁵⁸ is considered a state which focuses on the future generations' life with steady conditions (Z. Liu, 2003). Both Millar (1989) and Fyall & Garrod (1998) have argued that sustainable principles are generalized, not individual, to be measurable and effective in improving the environment. The definition presented in the Brundtland Report titled “*Our Common Future*” highlights the fundamental implications of sustainable development. It is the development that basically satisfies the basic needs of the present people without causing negative impacts on the development potential of future generations (World Commission⁵⁹ for Environment and Development 1987). In addition, the overall content of this report has mentioned the crucial role of conservation values and preservation of the environment in the development process; it began to pay attention to the balance between economic development and environmental protection, which is also one of the aims of the research, albeit the environmental issue was a priority (Ibid). Sustainable development is described as the exploitation of natural resources for the objectives of economic development without exceeding the carrying ability of the environment, and without harming the ability to produce goods and services in the future (Manning & Dougherty, 1995, p.30). From this definition, it has strived to bring improvement to the environment. In broad terms, the concept of sustainable development, sustainability, and sustainable tourism are semantically similar and, therefore, are often used interchangeably in the tourism literature (Chhabra,

⁵⁸ In addition, Bramwell and Lane (1993, p.2) viewed sustainability as a useful approach that minimizes the potential for stress created by complex and multi-dimensional relationships among stakeholders including the tourism sector, the environment, local communities and visitors.

⁵⁹ The Commission further described that sustainable development is not a stable state of harmony. In the development process, relevant stakeholders need to make adjustments in investment direction, management method, resource exploitation, and technology development orientation to suit the circumstances of each specific historical period.

2010; Z. Liu, 2003). However, as Chhabra (2010) noted, defining sustainability, sustainable development, and sustainable tourism development is not an easy undertaking.

In recent years, the term "sustainability" has become a popular keyword in the study of socio-economic development in general, including tourism research. Accordingly, there is a range of scholarly researchers to work on sustainable tourism development. As a theoretical basis for the analysis of sustainability in tourism development, the author of this thesis would like to cite the definition of WTO on sustainable tourism development. According to the WTO, this development is about meeting the needs of visitors as well as the host community in the present, while enhancing development opportunities for future generations. Specifically, in the tourism business, all resources must be strictly managed to meet economic, cultural and social needs while preserving cultural identity, ecological balance and biodiversity (WTO, 2001 cited in Z. Liu, 2003, p.3). Within this context, it is believed that sustainable tourism development provides viable economic opportunities, and social justice and ethically equitable. It plays a key role in the environmental balance of destination areas as well. Furthermore, Hilson and Basu (2003) noted, most tourism resources are non-renewable or limited. In line with this idea, the study recognizes that the sustainable utilization of cultural heritage assets and environmentally sensitive locations will be a necessity for the successful development of the economy and society in the long term. And, it acknowledges the essential contribution to cultural heritage tourism. Besides, there is also a need for a balance between supply and demand in the market (Z. Liu, 2003, p.5). Along this line, studies such as (Rasoolimanesh, Badarulzaman, & Jaafar, 2012; Rasoolimanesh & Jaafar, 2017), who view sustainable tourism development includes a range of processes for balancing between the economic, environmental and social benefits of tourism development, the needs of communities, and the costs of tourism development destinations. Accordingly, it could reduce the adverse effects of tourism on the environment and local communities.

A number of authors⁶⁰ have focused on the management of ecological systems and cultural resources, adopting some holistic ways to ensure that in the process of sustainable tourism development, negative impacts on the destination community are minimized.

In summary, from the viewpoints on the principles of sustainable development in tourism presented above, many definitions of sustainable tourism have been presented by organizations and individuals, and interpreted in different ways. Clearly, this concept will have different meanings for various stakeholder groups. The content of sustainable tourism development has broadened to include environmental and social-cultural issues, and economic aspect. It seems to me that the sustainable tourism development must concentrate on themes those represented the three core dimensions of environmental, economic, social and cultural sustainability. An important point about, moreover, the applying sustainability principles to cultural heritage tourism activities is that it would bring considerable benefits in relation to these three areas of sustainable tourism (e.g., J. Lu & Nepal, 2009; Mowforth & Munt, 2003; Pan et al., 2018)⁶¹. For example, the management of the entire tourism industry, the use of inherited natural, historical and socio-cultural assets and the quality of services are to attract visitors; preventing the waste of resources, reducing negative impacts of tourism, and the significant maintenance and improvement in environment, particularly in sensitive environments are very important task. These actions would sustain cultural heritage properties and economic growth over the long term for future generations. Certainly, there will be of growing debate on the importance of sustainable tourism. Among the reasons for this, notably public administrations have increased awareness of the limitations of the cultural, heritage and natural resources use, and the negative influences generated by tourism as well. In this regard, the central and local governments, and tourism administrations pay attention to the sustainability of tourism, which is more suitable for the

⁶⁰ Butler has, for example, emphasized the goal of 'sustainability' in tourism development. In particular, maintaining the community and environment in a tourism exploitation area for an indefinite period without preventing the prosperous development of other activities are main goal (R. W. Butler, 1993, p.29).

⁶¹ See more at Table 1 in the work of Jha-Thakur et al., (2021).

context of Hoi An (as examined in chapter 7). This appropriate measure reduces adverse harm to the environment, local community, society, etc. Also, sustainable development encourages close collaboration between locals and remaining stakeholders to make a better life for the community in the present and future.

2.4.2. The Dimensions of Sustainable Cultural Heritage Tourism

A number of researchers have identified different areas of sustainable tourism development such as economic, social, environmental, ecological and cultural dimensions, political power, management, social equality, cultural heritage, and technology (Agyeiwaah et al., 2017; Cottrell et al., 2013; J. Lu & Nepal, 2009). Different from the above authors, some tourism scholars focus on four aspects, considered pillars for sustainable development as environment, culture, economy, and society; or grouped into three pillars including economy, environment and ethics, and society (i.e., Mowforth & Munt, 2003; Ngamsomsuke et al., 2011; Sangchumnong & Kozak, 2018; Sardianou et al., 2016), Dredge, Cox, & Fisher, 2009⁶². The sustainable development key dimensions mentioned above are based on Elkington's Triple Bottom Line (TBL)⁶³, and then is utilized by many governments and tourism businesses (Tsolakis, Rockliffe, & Patrick, 2003). This approach was first created by Elkington and became a popular measuring instrument for the sustainability of tourism development. As stated above, this study will use economic, environmental, social and cultural dimensions of sustainable tourism to assess the sustainability in practice in Hoi An; the key indicator themes of the sustainable tourism sector are proposed here to relate to these aspects as well.

⁶² Traditionally, many past studies on sustainable tourism considered three dimensions, including economic, social, and environmental ones. Tourism sustainability was later further added one more dimension: the cultural aspect. In particular, they are the four interrelated pillars, as Nowacki et al. (2018) noted that the concept of sustainable tourism has brought 'together social, cultural, economic and political alongside environmental issues. In addition, many authors investigated sustainable indicators represented all four key sectors of tourism sustainability (Jha-Thakur et al., 2021; Loulanski & Loulanski, 2011; Schianetz & Kavanagh, 2008).

⁶³ See more at (Elkington, 1994, 2013).

In relation to the sustainable tourism indicators, some studies have been conducted (e.g., Agyeiwaah et al., 2017; Choi & Sirakaya, 2006; Durovic & Loverentjev, 2014; T. H. Lee & Hsieh, 2016; Lozano-Oyola, Blancas, González, & Caballero, 2012; Miller, 2001; Roberts & Tribe, 2008; Sangchumnong & Kozak, 2018). In connection with the benefits of the sustainability of tourism development mentioned above, findings from these works lend support for the need to determine the valuable indicators that might facilitate the objective assessment of the degree of sustainable tourism practices. Additionally, indicators help track progress towards the development of tourism sustainability in a destination community and to determine where you are now, your direction of travel, as well as the distance between you and the place you want to go (Gallopín, 1997 cited by Miller 2001, p.1). Apart from this, there also have a variety of indicators evaluated and identified. In a study edited by Agyeiwaah et al. (2017, p.4), by examining 27 studies published between 2000 and 2015, the authors have shown the frequent appearance of more than 40 indicators belonging to the four pillars of sustainable development (environment, economy, society, and culture). Another study considered a list of indicators, which emerged from the sustainable tourism process in which they have been organized into the four core dimensions of this process: environment, socio-cultural, economic and institutional ones (see more Roberts & Tribe, 2008, p.11). Especially, Sangchumnong and Kozak (2018) determined in the available literature 24 indicators of sustainability in cultural heritage tourism and grouped them into the three dimensions of economy, environment, society and ethics. These components were applied to the case of Ban Wangka Village (a well-known community tourist destination in Sangkhlaburi District, Thailand). In a similar context, Ngamsomsuke et al., (2011) considered 20 sustainable cultural heritage tourism indicators that are categorized into 4 aspects including social support, economic activities, cultural heritage site stewardship, and environmental management around the cultural heritage site. In the context of cultural

tourism, Durovic and Loverentjev (2014) developed indicators of sustainability for the social, economic, and environmental dimensions⁶⁴.

It can be recognized that scholars have developed an extensive set of indicator themes of sustainable tourism. The numbers of themes in this field will increase in the forthcoming years. Thus, there have too many choices about sustainability indicators to employ in sustainable cultural heritage tourism practices. Also, the successful indicators may vary depending on the type of tourism and community structures⁶⁵. Thus, need for this study is a focus on specific and meaningful indicators, which can implement a more sustainable cultural heritage form of tourism in the community of Hoi An. In pursuing this aim, the thesis author synthesizes indicators of sustainable tourism in cultural heritage from a variety of data sources and on the basis of Triple Bottom Line (TBL) concepts. All of the

⁶⁴ In general, there is still no consensus among scholars on a list of sustainable tourism indicators because of some reasons such as the multifarious character of sustainability tourism, along with difficulties in aggregating substantial amounts of information requested (Fernández & Rivero, 2009). In addition, as found in WTO, 2004 (Guidebook, 2004), the use of some numbers of indicators will be unrealistic in the fact, which might not integrate all crucial aspects. Also, the use of more than 100 indicators is also impractical due to it loses individual indicators. This organization indicated 12 to 24 indicators are ideal numbers. Furthermore, at Sors (2001) work, 20 to 50 indicators are quite sufficient. In accordance with some recommendations's WTO and Sors (Guidebook, 2004; Sors, 2001), Asmelash and Kumar (2019) suggested 53 indicators of tourism sustainability that can be practicable. Therefore, this raises an urgent question in tourism research, which is how many indicators are enough to evaluate sustainable tourism (Cernat & Gourdon, 2012). I agreed with the point viewed there will be in general no ideal number of sustainable indicators or it is not easy to determine the number of sustainability indicators used (Asmelash & Kumar, 2019; T. G. Ko, 2005). Because the application of sustainable tourism indicators to specific cases is varied that will distinguish from one tourist destination to another. Accordingly, the proper adjustment of indicator numbers is necessary to adapt to the specific conditions of each tourist destination. For this reason, Table 2.3 in this thesis is compiled.

⁶⁵ For example, the study of D'Lima et al.,(2018) has adopted methods such as observation, a survey with tourists, and secondary data to measure multiple indicators. These include tourist visitation numbers, tourist satisfaction levels, tourist preferences, tourist perceptions, background and specialization, and the likelihood of tourists returning. The group of authors used these indicators to evaluate sustainable wildlife tourism based on dolphins in rural India. In addition, Miller (2001) undertook two round Delphi survey to develop indicators for sustainable tourism. The results of the study indicated indicators of environmental impact assessment, customer satisfaction, financial, employment, and policy-relevant. These are used to measure the movements of tourism products at a company level or resort level.

indicator themes subsequently presented would be applied to measure the area of Hoi An, and they are cross-referenced with the results found from the field data to identify appropriate components to sustainable cultural heritage development model of tourism in this region, which will be discussed further in chapter 7. More importantly, sustainable tourism indicators represent three key dimensions as shown in table 2.2 that has connected with the Sustainable Development Goals (SDGs- see more at footnote 7, page 12)⁶⁶.

Table 2. 2. Indicators of sustainable cultural heritage tourism

The economic aspect	The socio-cultural pillars	Environmental dimension
1. Business profitability 2. Employment opportunities 3. Infrastructure 4. Service aspects 5. Income distribution 6. Tourist satisfaction	1. The involvement of local communities and residents' awareness 2. Retention of local cultural traditions and historic heritage 2.1. Maintenance of customs and traditional festivals 2.2. Protection of cultural heritage sites 2.3. Activities and events are taken to promote local cultural and historic heritage 2.4. Authenticity	1.The conservation and preservation of cultural heritage assets 2. Resource restoration 3.Management issues and assessment 3.1 Waste water treatment; Garbage disposal and control; Recycling rate 3.2 Pollution 3.3 Congestion and overcrowding

⁶⁶ For example, with regard to goal 11, Hoi An ancient town has provided environmentally sustainable transport for both residents and tourists such as bikes, walking, use public transportation, tourist 'xich lo', etc. Regarding Goal 8, this region also generated job opportunities for youth, women, and elderly people through sustainable tourism development. Also, concerning goal 12 Hoi An promotes environmentally responsible behavior among locals and tourists like selling and using sustainable products, recycling paper, plastic, glass and so on.

	3. Destination community benefits 4. Community satisfaction 5. Local regulation 6. Safety – security 7. Improved quality of life (community wellbeing)	3.4 Overall architectural character of location surroundings 3.5 Urban design 4. Environmental information and education 5. Energy consumption
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Source: Adapted from (Agyeiwaah et al., 2017; Durovic & Loverentjev, 2014; Iliopoulou-Georgoudaki, Theodoropoulos, Konstantinopoulos, & Georgoudaki, 2017; Ngamsomsuke et al., 2011; Sangchumnong & Kozak, 2018)

2.4.3 The Core of Implementing Sustainable Tourism

Many of the papers have considered relevant issues in term of developing cultural heritage towards a more sustainable tourism path. In addition to indicators of three dimensions examined the previous section, the present section presents some prominent themes of relevance within the aforementioned context to provide a theoretical framework for identifying the important factors of the implementation sustainable tourism path.

Cultural heritage management

Some authors have recognized sustainable tourism development to be directly linked to managing cultural heritage resources (Chhabra, 2010; Southall & Robinson, 2011; D. J. Timothy & Boyd, 2003). Further, cultural and historical heritage by itself will create benefits if they are managed properly (Hribar, Bole, & Pipan, 2015). And to achieve sustainability, there is a need to focus on management in a participatory approach, which is closely linked to the issue analysed in the following section. It widely used to refer to the management and maintenance of tourism resources such as environments, communities, culture, and buildings, so on.

Cultural heritage management is defined as *‘the systematic care taken to maintain the cultural values of cultural heritage assets for enjoyment of present and future generations’* (McKercher & Du Cros, 2002, p.43). This view has become a central concern in a contemporary context of sustainable tourism. Several researchers, particularly, shared the same idea; they suggest if there is effective management, it will support sustainable tourism to achieve economic well-being and the preservation of cultural heritage resources (S. Boyd, 2002; Du Cros, 2001; Wager, 1995). Fyall and Garrod have also postulated the requirements of sustainable tourism, stating *‘each generation passes on to the next a heritage asset base of at least equivalent size and quality as they themselves inherited from their forebears’* (Fyall & Garrod, 1998, p.214), (also see Chhabra, 2010).

Heritage management is a relatively new concept that has developed alongside the growth of heritage industry. A number of scholars⁶⁷ have posited that heritage management is a vital component of cultural heritage tourism development. Indeed, a good heritage management ensures the satisfaction of locals and visitors, and heritage resource preservation. As Stadel, Slupetzky, and Kremser (1996) stated, resources need to be managed in such a way that we can fulfill economic, social and aesthetic needs while maintaining cultural integrity and essential ecological processes. Heritage management is presented by Hall and Macarthur, as *‘the conscious process by which decisions concerning heritage policy and practice are made and the manner in which heritage resources are developed’* (Hall and Macarthur 1995, cited in Chhabra, 2010). Meanwhile, Orbasli (2000) focuses on the management of visitors⁶⁸ those who are very interested in historic artefacts, in heritage sites, and an improvement on visitor appreciations and experiences. In order to minimize negative impacts of tourism and maximize positive benefits of tourism, it also depends on management of tourists-environment interface in the heritage place.

⁶⁷ Timothy and Boyd, 2003; (Southall & Robinson, 2011).

⁶⁸ Visitors’ management is not only a matter of traffic or pedestrian flow management, but involves imaginative solutions to enhance the visitor experience, maintain a favorable reputation for the destination, and ensure a high-quality environment for resident to love and work in, and visitors to enjoy (Orbasli, 2000, p. 163).

An issue regarding the satisfaction of the public is important to ensure sustainable tourism development in heritage sites as well as in order to have a common platform amongst numerous stakeholders⁶⁹. In the Hoi An case, local community live in or in close proximity to cultural heritage sites. In fact, most historic buildings have been conserved because they use for residential units, shophouses, and workplaces. As a result, the public sector plays an essential role in the process of sustainability of heritage sites. They are also to be a coordinator of stakeholder activities (Chhabra, 2010). In addition, residents should be aware of the important role of responsibilities of individuals and groups in the entire community, such as in terms of protecting heritage assets from excessive damage and overuse, changing the attitudes and behaviour towards tourism a better⁷⁰.

Past studies suggested that interpretation-based heritage management will be an effective means of diminishing negative impacts from tourism on cultural and historic heritage through educating visitors (Orams, 1996). Indeed, interpretation is a vital element of the management process. It is a better way to make visitors more aware of the places, which leads to visitors' respect for and responsibility for caring for cultural heritage assets. This idea is acknowledged in some researchers' standpoint⁷¹, a particularly good example is Timothy and described interpretation is '*essentially a process of communicating or explaining to visitors the significance of the place they are visiting*' (D. J. Timothy & Boyd, 2003, p.191).

⁶⁹ Such as the management agencies, the local communities, the tourism developers and planners, etc.

⁷⁰ Many studies have emphasized the need for local residents to be involved in activities of heritage preservation. It would be better when they support the sustainable stewardship of World Cultural Heritage sites (Keen & Mahanty, 2006; Mountjoy, Seekamp, Davenport, & Whiles, 2014), (UNESCO World Heritage Committee, 2000). In addition, empirical data from my study also show that residents of Hoi An began to be involved in cultural heritage conservation activities, for example, they maintain and preserve their traditional culture, their historical houses, their traditional performing arts, etc. In this sense, most of these resources have transformed into cafes, restaurants, shops and heritage tourist attractions or are offered to tourists. The preservation of these assets for profitable functions is a widespread trend in Hoi An as well as in other contemporary heritage sites (Fauveaud & Esposito, 2021).

⁷¹ (Bramwell & Lane, 1993; Howard, 2003).

Interpretation

The concept of interpretation, more importantly, instills a desire in tourists who interact with ruins and relics of the past in a method of sustainable tourism development. Interpretation provides extra knowledge for tourists, and they also view interpretation as a useful tool to obtain knowledge (Poria, Biran, & Reichel, 2009). This will encourage them in interest and greater enjoyment. In short, some writers⁷² would accept that interpretation involves numerous aspects such as conservation, protection, access, and education. Nuryanti (1997, as cited in D. J. Timothy & Boyd, 2003, p.198) has viewed interpretation helps *‘visitors to feel something that the interpreter feels, a sense of wonder at the beauty, variety, and complexity of the historic environment’*. Moreover, Howard (2003, p. 244) defined interpretation as a *‘planned effort to create for the visitor an understanding of the history and significance of events, people, and objects’*. Many interpretation experts have also argued that if interpretive programmes are quality, the value of heritage sites will raise in the eyes of tourists. Hence, an outstanding value may lead to a greater realization of the need to preserve and protect (Chandani, Karuppannan, & Sivam, 2019). Clearly, there are numerous proposed definitions of interpretation in the tourism literature. Here, in line with Poria et al. (2009), the working definition of interpretation adopted in this thesis: it is process of transmitting information and knowledge from the interpreter (e.g. tour guides) to the visitors in an attempt to make them more aware of the places where they visit and gain knowledge, its diffusion, and its perception by the individual. Besides, interpretation help tourist destination in managing the use of natural resources and protecting the cultural heritage assets and increasing visitor enjoyment.

On the one hand, it is essential that inherited assets are carefully preserved and managed for the future generations. These main objectives suit cultural heritage tourism paradigm. Sustainable cultural heritage tourism may enhance inheritance as well as generate

⁷² (Jha-Thakur et al., 2021; Loulanski & Loulanski, 2011; Orams, 1996). More specifically, researchers have perceived the aim of interpretation is to educate tourists and enhance visitors understanding of the important role of cultural heritage conservation and protection (D. J. Timothy & Boyd, 2003).

economic well-being for the present and future generations. In this context, several authors such as Loulanski and Loulanski (2011), stressed that interpretation is a key instrument for sustainable heritage tourism management, especially important for visitor stewardship, sustainable marketing and planning for development of heritage tourism. It also protects the natural and cultural resources in the long term via enhancing positive tourists' attitudes toward preservation of these assets and managing impacts generated by tourism at heritage sites.

On the other hand, consequently, the benefits of tourism for conservation are negligible if cultural heritage assets are utilized in a situation of the depletion and degradation in the contemporary. In addition, it is clearly recognized these resources cannot be passed down to future generations, and then people will become disenfranchised from the past and unable to benefit from their rightful heritage. In order to deal with these issues, thus, sustainable development in cultural heritage tourism form might be applied in Hoi An (see more at chapter 7). Because of sustainable cultural heritage tourism is a systematic approach to the conservation and economic health of heritage site. As Logan and Kockel (2015) has emphasized *‘with good fortune and a lot of effort by other groups in community and their supporters, there may also be beneficial consequences for these groups’*. In line with this view, Coccossis (2008) also indicates sustainable tourism development is the management and protection of local heritage resources, sustainable production and consumption patterns; and managing good services which is a basis for the socio-cultural development of destination regions. Additionally, sustainable development will become an for change in heritage tourism form, as *‘a balancing process aimed to address the on-going banalization of heritage products’* (Caserta & Russo, 2002).

The fusion of sustainable measures and proactive design will reduce the pressure on resources and encourage a better appreciation of the environment for all concerned. In a study published in the *Journal of Sustainable Tourism* in 1993, Bramwell and Lane⁷³ identified five areas in which interpretation could assist in developing more sustainable

⁷³ For more in detail see (Bramwell & Lane, 1993).

cultural heritage tourism forms including visitor management, economic benefits, environmental benefits, community involvement and attitudes, and values. For Hoi An, sustainable cultural heritage tourism entails responsible tourism development, intended to generate benefits for local residents, such as increased personal income, the standard of living, employment opportunities and so forth, thereby '*reducing any deeper impact on the environment and local culture*' (Kaul & Gupta, 2009, p.13).

Community involvement

Coming back with the above-mentioned areas of sustainable tourism development, such as some definitions of this term, discussions about the relevant aspects of sustainability, namely social-cultural, economic, and environmental dimensions, it is recognized that the stakeholder concept was applied to tourism research, and it contributed to understanding the sustainable tourism concept. This led to suggestions that the term stakeholder had a close relationship with the issues of sustainable tourism, which has been advocated by Hardy and Pearson (2018).

Consequently, an increasing interest in stakeholders, there has many studies into the concept of stakeholders and their roles in the field of tourism research (Aas et al., 2005; Andereck et al., 2005; Bramwell & Sharman, 1999; Byrd, 2007; Byrd et al., 2009; Towner, 2018; Waligo et al., 2013). Moreover, the perspectives of the representative of stakeholder groups are a need for exploring realistic ways to develop the cultural heritage of Hoi An toward sustainable tourism. It is, thus, imperative to identify the stakeholders as well as relevant issues of this term for the study. At this point, this study followed the point of view of Hardy and Pearson (2018), who indicated that the need to recognize some factors entailed stakeholders, such as determining who is a stakeholder, identifying the stakeholder's power and influence, and understanding the stakeholder's needs and interests. Furthermore, due to the limited space, cursory discussions on this topic are given here. The work will also attempt to scrutinize further these elements in the context of Hoi An presented in chapter 6 and chapter 7 of this thesis.

To begin with, in the study of Freeman (1984, p.4), who has defined a stakeholder as groups or individual who has an impact on or is influenced by achieving the goals of the organization. In this definition, Freeman categorized stakeholders into two groups: those who can affect decisions; and those who are affected by the decisions taken (cited in Haukeland, 2011, p. 139). However, this concept is built on a broad view that includes those people who are internal and external to the organization. Since then, authors have viewed the stakeholder theory as being rather different. For example, Clarkson suggested stakeholders are '*persons or groups that have, or claim, ownership, rights, or interests in a corporation and its activities, past, present, or future.*' He classified stakeholders as primary and secondary stakeholders (cited in Getz & Timur, 2012). In the context of tourism literature, stakeholder has been identified to be anyone, and those who are affected by the positive or negative tourism development. As a consequence, it reduces the potential clash among stakeholders and between the tourists and the host community involved the latter in shaping the manner in which the promotion of tourism (Aas et al., 2005; Bramwell & Sharman, 1999). An additional definition of stakeholder is that it is necessary for the participation of all stakeholder groups in tourism and their support for the continuing survival of an organization (Sheehan & Ritchie, 2005). It is aware of the crucial role of stakeholder theory in the understanding of and assessment of the operation and structure of organizations; it facilitates a range of groups to join in the strategies and projects; and the institution can consider a variety of influences (Moswete, Thapa, & Child, 2012). Regarding the nexus between stakeholders and sustainable tourism, based on the definitions of stakeholders, some authors also have sought to evolve and justify the notion of stakeholder in a multiplicity of contexts (Byrd et al., 2009; Pyke, Law, Jiang, & de Lacy, 2018; Waligo et al., 2013).

In short, the above researchers have made valuable contributions to the understanding of the concept of stakeholders in this study. Also, consistent with the definition's Waligo et al., (2013), this work would like to refer to stakeholders as any groups or individuals (tourists, residents, farmers), organizations (local and central governments

/authorities, businesses) those who influence or are affected in many ways by the decisions and actions or the objectives with respect to tourism development. And as Reed (2008) argued that the identification of stakeholders is a complicated task. From this definition, it can be indicated that the Hoi An tourist destination would include multi-stakeholders. Otherwise, there needs to be a comprehensive involvement of relevant tourism stakeholders. In this regard, the tourism literature has identified different stakeholder types (e.g., R. W. Butler, 1999; Byrd, 2007; Getz & Timur, 2012; Goeldner & Ritchie, 2007; Markwick, 2000), for example, traditionally encompassing: visitors, the host community, tourism operators, and government officials. In another work, stakeholders were divided into five major types, namely community, government departments, the private sector, the public sector, and visitors (Anne Hardy, 2005; Anne Hardy & Pearson, 2018). Meanwhile, Timur and Getz (2009) adopted stakeholders into three primary groups: government, community, and tourism industry. In the 2012 work of Waligo et al., who conducted interviews with eight main tourism stakeholders groups, including businesses, residents, government, special, interest groups, employees, the board of directors, educational institutions, and visitors (Waligo et al., 2013).

In order to access the positive benefits of tourism development and measure the degree of sustainable cultural heritage tourism achieved as well as to mitigate the negative impacts of tourism, there is a need to identify the all-appropriate stakeholders who would be involved in the sustainable cultural heritage tourism planning implemented in a particular region. In addition, it is suggested that each stakeholder group plays a different role in sustainable tourism development with its own values and the operation between stakeholders is in the interdependent relationship. It is given that the needs and requirements of stakeholder groups involved in each destination are rather different.

In the context of Hoi An, thus, the study classified stakeholders into five primary groups, namely local communities and residents, local government officials, tourists, business owner-operators, and guided tours. In this regard, residents were those who lived and located in Hoi An city, who utilized and managed, to an extent, the resource of the Hoi

An. Local government officials were identified as those who have contributed to the management strategies of this region. Business owner-operators were defined as those who operate businesses on Hoi An city. Tourists were people who visited this area. The local community is considered as the primary stakeholder in the process of the viable sustainability of tourism development without paying attention to their occupation.

From the stakeholder definition previously mentioned, it is obvious that each stakeholder plays an active role in and has a significant contribution to the implementation of sustainable cultural heritage tourism in Hoi An. Regarding this view, numerous studies have explored the stakeholder groups, which have a strong effect upon the sustainable tourism development process at the destination community level in alternative ways (Andereck et al., 2005; Andriotis, 2005; Bramwell & Sharman, 2000; Byrd et al., 2009; Getz & Timur, 2012; Gössling, Hall, & Weaver, 2009; AL Hardy & Beeton, 2001; Waligo et al., 2013).

Gössling et al.,(2009) called for the effective implementation of sustainability of tourism driven by stakeholder partnership; it greatly depends on the level of stakeholder involvement. In this research, I absolutely agree with Byrd et al. (2009), who noted that stakeholder engagement is one of the primary keys to the successful sustainability of tourism development in the destination community. And in line with prior studies that recommended tourism stakeholder groups should participate in the early stages of the tourism planning process; even it is impossible to develop tourism in a community towards the sustainability path without support from local stakeholders (Kapera, 2018; Osman, Shaw, & Kenawy, 2018). In this context, they are suppliers and involved in the production of activities, services, and goods in terms of the tourism industry. At this point, it also indicates that the importance of these groups is impacted by the degree to of a region relies on the products and services that the industry supplies (Theobald, 2005, p.265). Also, stakeholders relate to the regulations and policies in the realm of cultural heritage tourism development, the stewardship of influences of tourism and human resources. For example, in terms of economic and social responsibilities for tourism development, local

governments will consider the efficient ways to use resources for developing tourism therein generating employment opportunities, resources conservation, and the improvement of the quality of life; enhancing awareness of residents and their pride in the local culture, etc. Therefore, Hoi An tourism on a broad path wants into sustainable development and long-term growth, and generate new local business opportunities. There is a necessity for each stakeholder group to play an active role in the sustainable development process of tourism in a community.

The rising interest in using stakeholder theory is utilized to increase collaboration between diverse stakeholder groups, which relates to some issues, for example, management, planning, development, and utilization of local resources (Byrd, 2007; Moswete et al., 2012). Moreover, recognizing the range of stakeholders would often exist in disparate viewpoints and interests on the issues. Additionally, the researcher should take account of their different perspective. Because assessing the opinions and attitudes of the stakeholder groups helps establish collaboration between them. At this point, a number of scholars, namely (R. E. Mitchell & Reid, 2001; Selin, 1999; Tosun, 2000) have shown the term collaboration associated with the idea of the sustainable development of tourism destinations and related to the participation of the community. Previous works by Bornhorst, Ritchie, and Sheehan (2010) and Waligo et al., (2013) have posited that at the tourist destination level, there are needs to have collaboration among various public and private sector stakeholders, notably on issues relevant to plans, management, actions, and decision-making. This is why Gray (1985) and Towner (2018) stressed that in the process of sustainable tourism development, collaboration is a crucial element, with effective communication, which will resolve disputes among stakeholders. Since then, a few researchers viewed collaboration among stakeholder groups are considered as a vital indicator for achieving joint goals as well as the success of sustainable tourism development (AL Hardy & Beeton, 2001; W. C. Hunter, 2013).

Whereas, it has been recognized that the existence of multiple views from various stakeholders makes the collaborative process become more complex and problematic

(Ladkin & Bertramini, 2002; Markwick, 2000). It has been difficult to facilitate this collaboration in the Vietnamese context; the collaborative workings between stakeholder groups are more and more complicated, which would face numerous difficulties, including both intrinsic and extrinsic factors. In concert with these obstacles, the issues and challenges of the implementation of sustainable cultural heritage tourism in Hoi An may be analyzed in detail in chapter 6 of this dissertation.

Related to this, examples of tourism collaboration are increasingly evident (Saito & Ruhanen, 2017; Selin, 1999; Towner, 2018; Waayers, Lee, & Newsome, 2012; Waligo et al., 2013). These studies have concentrated on elements impacted the process of generating collaborative tourism planning. The success of the collaboration process depends on the multiplicity of components. A case in point is the structures, operation and conditions of a destination, the balance of power between stakeholders, and coordinating the voice of stakeholders. It also depends on the diverse viewpoints and interests of different stakeholders, and informal and formal communication styles. Indeed, these factors have hindered the likelihood of this process, as has been confirmed by a few scholars (Ladkin & Bertramini, 2002; Waayers et al., 2012).

Furthermore, several potential benefits of effective tourism collaboration among stakeholders have been also identified: (1) the government leaders, tourism planners, and resource managers would be likely to tackle problems that arise when tourism grows; (2) it also provides a framework in which building shared decision-making and joint consensus, generating appropriate policies, especially to avoid top-down decision-making and ‘go-it-alone’ policies; pooling of knowledge, insights, and other resources; (3) the collaborative process will facilitate the tourism stakeholders to act together therein reaching shared agreements between a wide variety of stakeholder groups; relieving conflicts and tensions among stakeholders; enabling relevant stakeholder to be involved in the sustainable tourism, more successful implementation of sustainable tourism, and so on (Aas et al., 2005; Ford, Wang, & Vestal, 2012; T. Jamal & Getz, 1999; Osman et al., 2018; Pretty, 1995;

Richins, 2009; Saito & Ruhanen, 2017; Waayers et al., 2012; Yuksel, Bramwell, & Yuksel, 1999).

Thus, to achieve the successful sustainable development of tourism in a community destination, the existence of collaboration between stakeholder groups is focal, as much of the research has asserted (e.g., Dabphet, Scott, & Ruhanen, 2012; Dodds, 2007, 2010; Dodds & Butler, 2009; AL Hardy & Beeton, 2001; Anne Hardy & Pearson, 2018; W. C. Hunter, 2013; Saito & Ruhanen, 2017; Towner, 2018; Waligo et al., 2013). In line with this point, this work suggests that relevant stakeholder participation in the collaborative process is a basic principle of sustainable tourism development; and stakeholder collaboration is an essential factor in the implementation of cultural heritage tourism towards sustainable development in Hoi An.

In the tourism research context, despite a number of researchers with studies in a specific destination suggested that stakeholder collaboration is an essential part of the planning process of tourism development and tourist destination management. Generally, in fact, this term is not acknowledged as the main component of the sustainable development of cultural heritage in some locations yet.

Additionally, there is a growing need for the understanding of the barriers and opportunities for implementation of stakeholder engagement in sustainable tourism (Hatipoglu, Alvarez, & Ertuna, 2016; Osman et al., 2018; Tosun, 2000; Woodland & Acott, 2007). Here, I would like to provide an overview of challenges and issues in the implementing of heritage tourism toward sustainable tourism that also contains factors impacted stakeholder collaboration. To date, empirical research on issues concerning this topic in the cultural heritage tourism context is rare (Dodds, 2007). Although, there were few studies have identified various elements that were considered to hamper the implementation of successful sustainable tourism (Dodds & Butler, 2009; Pan et al., 2018; D. J. Timothy & Nyaupane, 2009a; Waligo et al., 2013). The thesis author reviewed obstacles to have the outlining and understanding of problems from these secondary sources.

First, there is a lack of communication styles and information exchange platforms that would, to some extent, affect the level of awareness such as the inadequate stakeholder awareness, the ambiguities in the concepts, etc. Moreover, many destinations have a lack of key issues such as stakeholder involvement, community participation, knowledge and skills, government support, coordination between authorities and with other sectors, and holistic approach. As a result, these lacks associated with common problems, for example, it would be dishonest of community with government authority, the emergence of bureaucratic apparatus, the feelings of disempowerment, the failure to reach joint goals, and so on (also see more in Cooper & Hall, 2007; Dodds, 2007; Dodds & Butler, 2009; Getz & Timur, 2012).

The second is the development of the tourism sector has substantially contributed to the economy of many destinations over the world. But it also caused to depleting natural and cultural resources, contributing to water and air pollution, and increasing global warming⁷⁴. This view attracts the significant attention from researchers (Gössling, 2000, 2002; Luo, Becken, & Zhong, 2018). The tourism activities related to this point such as transportation, accommodation, and tourism activities (see L. He et al., 2019; Pan et al., 2018 for more detail). As UNWTO (2012) estimated, the tourism activities contribution to potential climate change is about 5.2-12,5%⁷⁵. Also, global warming has enormously influenced the life of communities (T. Jamal & Stronza, 2009). Thus, many communities do not support for tourism development.

Finally, the rapid development and expansion of the tourism industry have led to the construction of infrastructures such as hotels, resorts, and entertainment facilities as well as the transformation of land used for tourism activity in many locations. In addition, there are unsuitable for resource management as well as the inefficient utilization of natural and

⁷⁴ The issues were clearly shown in the works of Dolnicar, Knezevic Cvelbar, and Grün (2019).

⁷⁵ Retrieved 12.12.2018 from: <http://wtd.unwto.org/content/message-unwto-secretary-general-taleb-rifai>.

cultural heritage assets. These may damage habitat and biodiversity and threaten the integrity of heritage or cause property destruction.

To conclude, there is needed to note that some factors of these above works are context-specific and may be inappropriate to emerge within this cultural heritage tourism form; others can be similar existing in the region; in fact, a few problems are not explored. Besides, so as to determine if similarities and differences in terms of the challenge and barrier existed across, as well as to follow the aim is to uncover this issue from the critical respondents in specific destinations in Hoi An, the study conducted field research and employed exploratory and descriptive approaches.

Chapter 3: Research Methodology

3.1 Introduction

The purposes of this chapter are to outline the methodological approach employed in this work. It is, thus, classified into four sections. The first section addresses the issues of why qualitative research has been appropriately selected and applied, following this view I refer to the study of some scholars (Berg, 2001; Braun & Clarke, 2013; Creswell, 2013; Flick, 2014; M. C. Hall, ed, 2010; Heigham & Croker, 2009; Phillimore & Goodson, 2004). Then I go on to extend case study research in section two. Next, the third section provides a detailed description of crucial phases concerning about data collection of my research. Finally, the author of this thesis looks into the stages of data analysis. Data analysis is mentioned to provide detailed information about the way the data were analyzed for the study.

In this chapter, a case study, a plausible methodology, is applied because it allows the researcher to gain a deeper understanding of the role of historic and cultural resources for development of sustainable cultural heritage tourism development (SCHT) in Hoi An. The primary data collection was conducted from February 2017 to June 2020 that included in-depth interviews with 42 key stakeholders, observation methods, and field notes. This provides in-depth insights into the perceptions and experiences of stakeholders in Hoi An about using historic and heritage assets for tourism development, tourism impacts on the community, and so on

3.2 Qualitative Research

As discussed in Chapter 1 (cf.1.2), the aim of this study is an attempt to explore an appropriate model included the essential factors in SCHAT in Hoi An. In pursuing this purpose, the author of this study conducted field trips in Hoi An to investigate priceless elements based on perspectives, experiences, and information gained from diverse stakeholders within its natural context. In this regard, the thesis author also identifies cultural heritage assets at Hoi An and then evaluates the potential of sustainable cultural

heritage tourism development of this ancient city. Although there are a variety of methods that a researcher can adopt for a study, in order to achieve the aforementioned purposes, I selected a qualitative research framework, which is far more significant to this study.

The rationale for this choice is based on several factors. In terms of the concept of qualitative research, there has been a wide range of understanding and interpreting. Here, this work suggests a full picture of the definition of the qualitative approach described by Denzin & Lincoln (2011, p.3), those who stated that qualitative methodology is an activity in which the observer's position has been carefully selected and determined. It is a set of behaviours associated with material activities that make the world visible. These observer activities cause the world to be interpreted as a series of activities that include interviewing, field notes, recording, photography, and conservation. From this perspective, qualitative researchers consider their research subjects in their inherent natural context. From there, they try to explain the observed phenomena based on the knowledge that people have synthesized.

Many scholars, for example (Berg, 2001; Braun & Clarke, 2013; Corbin et al., 2014; Creswell, 2013) have pointed out common characteristics of qualitative research. However, from my perspective, I highly evaluate the work of Creswell (Creswell, 2013, p.185). In his work, he incorporated eight features of qualitative research in general, including natural setting, researcher as a principal instrument, multiple sources of data, inductive and deductive data analysis, participants' meanings, emergent design, reflexivity, and holistic account. Furthermore, my study also reflects in some critical objectives of qualitative research described by other scholars. I will, here, mention and account for the features suited my work.

For one thing, using Hoi An as a case study for the applying SCHT model and in order to gain an understanding of this concept works in practices, this work adopted a qualitative semi-structured interview approach. This flexible approach suits for exploring various stakeholder's views, experiences, and reflections on the issues concerning the topic in a specific context. In the light of this, Heigham and Croker (2009, p.7) views that the

qualitative researchers are interested in the life world of participants; thus, this approach is useful for obtaining a description of their everyday worlds 'where they live, work, and study. [...] They recognize that these settings are complex, dynamic and multifaceted'. Also, in the field of tourism, Phillimore and Goodson (2004, p.4) also noted that one of the benefits of qualitative approaches is the ability to help the researcher achieve knowledge based on the respondents' information. In the qualitative methodology that provides a list of topics for discussions with interviewees and encourages tourism stakeholders those who can express their perspectives, attitudes freely or tell their story. At the local level, participants know their social reality, what its problems are, and which it needs for the development. This is beneficial to this study. Another thing, this approach enables the researcher to directly interact with interviewee in a way the author of this research can see participants behave and act in a specific topic within their context, and further explore problems occurred in the course of the interview. Finally, the purpose of this study lends itself to the use of qualitative research, because it seems to highlight the type of questions such how and why and which 'is exploratory- its aim is to discover new ideas and insights' in specific issues (Croker 2009, p.9; Silverman 2000, p.8).

It is also imperative to view here that the qualitative approach has been more commonly used and widely accepted in tourism research. This approach facilitates a better fieldwork, which is important for my study. For example, it was used not only to help me have a better understanding of the influences of tourism development on various aspects of the Hoi An community, namely social, economic, political and environmental ones under stakeholders' perception but also to observe local residents and tourists, and the interplay between them. In addition, the qualitative framework adopted for the sake of the researcher to explain phenomena in terms of sustainable tourism development in Hoi An (M. C. Hall, ed, 2010; Phillimore & Goodson, 2004).

3.3. A Case Study Methodology

3.3.1. Case Study Area: Hoi An, Vietnam

There is a growing recognition that it is needed to find new and compatible uses for cultural heritage assets in historic cities in a manner that not only regenerates these areas but conserves its cultural heritage values as well, notably being an attractive historic precinct (Du Cros, Bauer, Lo, & Rui, 2005). In this context, tourism development can provide aspects of positive benefits like economic, socio-cultural dimensions to local communities. Tourism has therefore played an important role in historic towns. Nevertheless, the downside is that the old towns are facing many pressures of tourism development.

Vietnam is well renowned for its historic sites that have been registered as World Heritage. The Vietnamese government, in general, has established strategies for developing and safeguarding these resources. As a result, many places are fast becoming popular locations among both international and domestic tourists. Of which, Hoi An is one of the World's well-known heritage sites and was internationally recognized with the listing as a UNESCO as a World World Heritage site in 1999 for its cultural attributes and historical resource attraction. To date, Hoi An not only has notably conserved the characteristics of an ancient town and a major export and transshipment site of Asia region in the past but also has some features of the new municipality. For instance, the style of many historic houses in the old town is vernacular domestic architecture in combination with universal design imported from France, Japan, and China that created a distinctive architecture for Hoi An. In the present, there are a few generations living together in old houses, which are built by local community approximately the 17th and 18th centuries. This, among other things, indicated authentic values of the lifestyles of Hoi An people.

Cultural heritage assets have long been protected at local, national, and international levels. In this regard, Hoi An Monument Management and Preservation Centre was established in 2011 with the responsibility for safeguarding, legacy, exchanges and the revitalization of artifacts, monuments, objects, etc (see more at 4.4.4). However, in reality,

significant challenges that Hoi An is facing are how to decrease the detrimental influences of tourism development; how the preservation of cultural heritage resources is; and how to restrict visitor number to sensitive and crowded areas. The local government authorities attempted to apply some forms of tourism based on its resources so as to continue thriving this region as well as protect heritage assets. Similarly, some projects have been taken place in Hoi An to attain these objectives, but none of the sustainable principles and policies has appeared or does not seem to be successful in developing Hoi An tourism into sustainability the manner in which the involvement of all local community. As a respondent expressed, the term ‘sustainability’ is only mentioned along with the political policy of the Vietnamese Communist Party (cf. G1, Z: 81). This is because there are some limitations to integrated tourism planning, for instance, the low degree of managerial level, lack of coordination; the existence of bureaucracy and jealousy within the local government; the tensions and competition between the stakeholder groups, and the government controls (cf.6.3). As several scholars have shown that there are inherent difficulties in many less developed countries (Dodds, 2007; Lamberti, Noci, Guo, & Zhu, 2011; Tosun, 2000; Towner, 2018).

After reviewing the central issues of Hoi An today, it became clear that previous studies have not systematically explored problems of tourism development yet: sustainable cultural heritage tourism has not been given due attention in this area. Thus, there is a need for providing initiatives in the promotion of cultural heritage tourism in which the relevant stakeholder groups were included in this development process. The study suggests here an alternative form of tourism is sustainable cultural heritage tourism, which is becoming more innovative at mitigating negative impacts and maximizing positive benefits. The above points are in line with many prior studies (Ghanem & Saad, 2015; Anne Hardy & Pearson, 2018; Soojung Kim, Whitford, & Arcodia, 2019; Little, Bec, Moyle, & Patterson, 2019; Sangchumnong & Kozak, 2018), those who suggested that there is a necessity to promote cultural heritage product tourism towards the long-term sustainability, which is appropriate and holistic approaches for a historic town.

The Hoi An case study chosen here can be claimed to be typical and a single representative study, since sustainable tourism development is considered a relatively new venture of the local government.

3.3.2. A Case Study Method

As discussed in greater detail in chapter 1, this study seeks to identify the critical factors for the success of the sustainability of tourism development that is evident within the cultural heritage model in a tourist destination of Hoi An. Hence, a case study approach was employed in this research. From my perspective, this method was more relevant to the intended aims, the research questions, and the questions of the investigation; it also enables the researcher to answer the types of how and why questions of the phenomena that would be studied within a 'real-life context' (Yin, 2014, p.16). In other words, through the specific context in which the phenomenon occurred, the issues related to it would be understood and explained. Besides, it has the ability to offer an in-depth depiction of the present circumstances of the community. In line with this view, I adopted the case study research to gain a rich description of 'how' difficulties in implementing sustainable cultural heritage tourism that could be mitigated, and how the sustainability objectives would be attained in social-cultural and political circumstances such as Hoi An; it also investigated how are current cultural heritage utilization in Hoi An and explained why Hoi An should apply the sustainable tourism principles to its cultural heritage products, ect.

Furthermore, through a single case study research, this study aims at providing readers with a further practical outlook on tourism development in Hoi An that can not be found in previous studies. This method also allows the investigator to concentrate on holistic and real views from the perspectives of the local community like residents, government officials, private tourism sectors, and guide-tours. The perceptions of those who involved in specific issues are essential realities as it helps the government of Hoi An, tourism policy-makers have a deep understanding of sustainable cultural heritage tourism development and evaluate the elements that impact on the overall success or failure of implementation this model.

It is important to emphasize that this case study approach would provide opportunities to describe the existence of a phenomenon vividly. However, needless to say that, each method has its own strengths and limitations. Therefore, the researcher needs to follow the aims of the study to employ the appropriate way of collecting and analyzing empirical data. As a related but essential note, Creswell (2013) suggests that a case study methodology is a form of qualitative approach. It will supplement the advantages and disadvantages of other types of method.

3.4. Data Collection

3.3.1. Data Sources

In order to accomplish the aims of this study, there were multiple data collection methods and various sources of data that have been undertaken in this work. As Corbin et al.,(2014, p.37) state that researcher can utilize one or some sources of data *'alone or in combination, depending on the problem to be investigated'*. This is in line with both qualitative research and a case study approach adopted; enables me to gain a wide range of various viewpoints about and also to have a comprehensive description of the phenomenon studied. Additionally, in this manner, as it is drawn by Heigham and Croker (2009, p.8), *'a fuller, richer picture of the participants'perspective can be explored and represented.'* In the present section, I will give the data sources used in this research and explain why those materials are chosen.

To ensure the reliability and validity of the research, the study data have been carefully gathered in two stages. The researcher first investigated secondary data in the form of a review of published documents on aspects of cultural heritage tourism, sustainable tourism development, the contexts of Hoi An, research methods, and so on. For example, I focus on scholarly papers and articles, books, national and local government announcements about tourism and heritage policies, reports of UNESCO and WHC, related websites, and other sources from electronic data also collected, etc. In this regard, I refined some keywords to search the dataset like the core of sustainable tourism, stakeholders, community

involvement, collaboration, the history of Hoi An, historical resources of Hoi An, decision-making, and so forth. The process of the secondary data collection took place in some places such as libraries in Giessen (Germany), Hoi An (Vietnam), and Ha Noi (Vietnam). For instance, in Hoi An, I collected data in Department of City Statistics Hoi An, Chamber of Commerce and Tourism Hoi An, the Centre for Cultural and Sports of Hoi An City, and Hoi An City People's Committee. Data was also collected online from publicly available sources of the departments such as policy and planning documents, regulations, advertising materials.

In a work entitled *The Use of Secondary Data in Business Ethics Research*, Cowton (1998) suggested that there are several practical and logistical advantages of the examination of secondary data for the researcher. For example, it provides knowledge and understanding of the subject for the researcher in general, which stimulates research questions in a good way or includes '*the seeds of the solution*' to research questions. Importantly, secondary data facilitates having a look at a longitudinal study and the pursuit of the empirical study, and it is an opportunity for the researcher to perceive in datasets interesting research issues extending or the possibility of developing new ideas. And to support these perspectives, there were some viewpoints on the beneficial secondary data of previous studies cited in his study. In conjunction with this view, I suggested that the analysis of secondary data is crucial and useful in the initial stage of my study, which helps in establishing conceptual framework for the current study. Indeed, the secondary sources are necessary preparation for gathering and supplementing primary data; or as Chettiparamb and Kokkranikal (2012, p.8) stated, these kinds of sources lead to '*the initiation of primary research*'. On the one hand, this data provides valuable insights into the issues related to Hoi An, including the historical, political and geographical policy contexts, cultural heritage resources, tourism activities, difficulties, etc. Especially, the further purpose of document examination of such prior studies on the topic is to increase the credibility of the findings from conducting interviews, field notes, etc. However, on the other hand, Cowton (1998, p.429) noted that the need to work with secondary sources is '*secondary data are likely to*

map only approximately onto the researcher's ideal research questions, hypotheses or concepts, and the researcher needs both to bear in mind the extent of that approximation and to make readers aware of it when the results are written up for publication'.

Secondly, some authors viewed that qualitative research and case study approach would assist the researchers in gathering a rich variety of sources of data, including observations, field notes, interviews, open-response questionnaires, ethnographies, and so forth (Eisenhardt & Graebner, 2007; Heigham & Croker, 2009; Yin, 2014). In light of this, to collect primary data for my study, I conducted in-depth semi-structured face-to-face interviews with 42 informants from five groups of relevant stakeholders, including local government officials, residents, tour guides, private tourism sectors, and tourists. Most of the interviewees lived in the local community, and each stakeholder group has a different position in the social-cultural structures. The community members always play an essential role over time as well as having, to some extent, an understanding of their cultural heritage resources and tourism activities in Hoi An. Whilst conducting interviews with tourists is to have more understanding of the present tourism activities in Hoi An; the tourists' perceptions of necessary conditions and innovation that support the sustainable cultural heritage tourism development in Hoi An were explored. The context of semi-structured interviews allows me to explore numerous stakeholders' perspectives and reflections on specific issues. Also, in the course of the interview sessions, I had an opportunity to further uncover problems as they arise as well as to conduct informal exchanges with the respondents. Albeit, these exchanges generally took about a few minutes, they help to build trust and create a relaxed atmosphere between a researcher and participants. These make interviewees feel more comfortable and freer to express their views or tell their stories according to guided questions. Specifically, this semi-structured interviewing style encouraged participants to have genuine responses to the questions, notably which were considered sensitive. And it facilitated to add of some information that respondents thought to be related to the topic although it was not addressed in the list to question (Corbin et al., 2014; Turner III, 2010).

In the course of conducting the semi-structured interviews for the study, I recognized that they provided more benefits for the research, for example, the reflections on the effective development of sustainable cultural heritage tourism within Hoi An community from informants. I attempted to build trust and develop a close rapport with participants. These also parallel a more detailed and intensive focus on each interviewee to get the shared experiences of participants (cf 6.1). A list of questions concerning my topic is chosen prior to the study, which is based on the literature, and is worthy of respondents who are not talkative. This list also enables me to retain some consistency over the topic. Apart from that, in order to clarify some points in more detail or to develop further something on the subject, the author of this study frequently had to add additional questions during each interview.

The interviews were carried out from February to March 2017, June to July 2018, and June 2020 respectively in some of the villages and the old town of Hoi An, Vietnam by the thesis author. The length of each interview is varied because it relies on each participants' knowledge, answer skills and the information the researcher needs to collect; all interviews were tape-recorded, each lasted approximately 15 minutes to 1 ½ hours, and all these tape-recordings were fully transcribed for content analysis. The language of interaction between the researcher and interviewee who are residents, local government officials, tour-guide, and private tourism sector was Vietnamese; while either Vietnamese or English were used in interviews with tourists. This approach has given the participants a good chance to talk about and explain their experiences and views on the topic. In the course of fieldwork, I rented a room in a guesthouse run by a local family that provided me with ample chance to observe the daily life of residents and tourism activities and cultural heritage in Hoi An. Moreover, analytical memos after each interview and observations during the field trips were written. Further, handwritten notes within the short exchange were also taken. All of these were called field notes that are important for the process of data analysis.

It is also important to mention here the concept of data saturation which I considered to answer the question ‘How many interviews were needed to get a reliable sense of data about phenomenon research?’. In this context, the dissertation author based on principles and guidelines, which were the results from the works of Guest, Bunce, and Johnson (2006) and Francis et al. (2010) address the number of interviews⁷⁶ that are enough for my study. For example, according to Francis, two principles were utilized to specify data saturation included: the initial examination sample size and the stopping criterion. Also, these scholars posited that data saturation tends to occur after the analysis of twelve interviews. Creswell (2013) recommended between five and twenty-five interviews for a phenomenological study. That is to say, saturation will occur when no new information, findings, or problems have been evident in the data and new data fits into the categories already developed embedded; otherwise ‘new themes emerged infrequently and progressively so as analysis continued’ (Guest et al., 2006, p.16). Data saturation is, thus, a crucial notion and useful guide in conducting qualitative research.

3.3.2. Selection of Participants

The numbers of recruited participants those who are 42 belonging to five primary stakeholder groups, including women, men and young people in Hoi An, and tourists. Initially, it was not intended to be the final sample figure. Nevertheless, as already noted (cf 3.3.1), I used saturation theory to consider and determine the sample size, which helps meet my research aims. At this point, no new information appeared over during the 42 interviews, meaning that in this size, the variability of code often emerged to be relatively stable. It seems to me that there did not need to recruit further participants. It is noteworthy that the purpose of this research is specific, therefore the use of purposeful interviewee selection is viewed as a strength rather than a limitation. At this point, Silverman (2013) also advocated *‘having a small sample, you are ‘in a good position to say a lot about a little’.*

⁷⁶ Also see (Marshall, Cardon, Poddar, & Fontenot, 2013).

Following the recommendation of the above-mentioned studies, for some potential participants, I sent interview invitation emails to them. Some people did not give the reply; then I contacted via a phone call to inform them about my research. The aim of this is to invite relevant stakeholders taking part in an interview and have the consent of the participants; then I arranged schedules for the interviews. Also, I contacted the participants by visiting their places, and the study areas like heritage sites, houses several times and souvenir and coffee shops, which allowed me to recruit respondents such as guided-tours, tourists, residents, etc. The respondent included a range of social positions, different levels of education and income, and different forms. All members of the first two-three stakeholder groups are locals, private owner business, and local officials; mostly they are living and working in the Hoi An and related to cultural and historical assets in this region. Notably some of them also are working in different sections of the tourism industry. Among these groups, the officials of local government whose job positions are rather closely associated with the management of cultural heritage resources and tourism development. Meanwhile, residents are who constitute a part of the identity of this region. Some people were selected and interviewed with regardless of their jobs; they are famous handicraft experts in Hoi An. Similar to the government officials, the selected guided-tours whose job and the academic background was directly involved in the tourism sector. They accompanied most of the tourists on Hoi An visits. The study also covers a wide range of occupations, age, and both female and male of visitors who were interviewed both before and after their visits to villages, the Hoi An ancient town.

Table 3. 1. Profile of interview participants

Stakeholder groups	Participant ID	Position/workplace
Local residents	R1	Tra Que Village
	R2	Kim Bong Village
	R3	The center of Hoi An
	R4	Tra Que Village
	R5	Cam Thanh
	R6	The center of Hoi An
	R7	The center of Hoi An
	R8	Tra Que Village

	R9 R10 R11 R12 R13 R14 R15 R16	Cam Thanh Thanh Ha Village Thanh Ha Village Tra Que Village Artisan Artisan Artisan Artisan
Private owner- business/Private tourism sectors	P1 P2 P3 P4 P5 P6 P7 P8 P9	Kim Bong Village The center of Hoi An The center of Hoi An The center of Hoi An The center of Hoi An Thanh Ha Village The center of Hoi An Cam Thanh The center of Hoi An
Government officials	G1 G2 G3 G4	The center of Hoi An ” ” ”
Tourists	T1 T2 T3 T4 T6 T7 T8 T9	Hanoi Spain Ho Chi Minh city Binh Duong Phan Rang Australia Australia Hanoi
Guided-tours	GT1 GT2 GT3 GT4 GT5	Hanoi Da Nang Hue Hoi An Hoi An

3.4. Data Analysis

3.4.2 Research Procedure

In attempting to fully answer the research questions, this study collected data from the multiplicity of sources, as outlined previously (cf 3.3.1). Also, the limited amount of the previous study on my topic was carefully considered. It can be, thus, seen that the initial

analysis has been carried out in the pre-fieldwork stage. This means during the process of preliminary literature review; a few topics were generated prior to conducting fieldwork; the manner in which the author of this thesis did my own syntheses and proposed a list of what was considered to be issues of the topic. These lead to emerge a set of genral themes. Otherwise, in this approach, the codes and categories began to be created by the researcher. This point also supported by Miles, Huberman, and Saldaña (2014) - exploratory methods included holistic, provisional, and hypothesis coding. It is worth mentioning that the aim of the field trip was not to seek points of agreements. I looked for repeatedly raised themes as well as understand them in a specific context and to further explore the themes.

The thesis author had followed Braun and Clarke's (2006) recommendation to analyze the data from interviews by both deductive and inductive methods. The process of data analysis started by reading every single transcription, then I re-read the entire interviews and field notes⁷⁷. The transcriptions were entered into the MaxQda data management program. With the support of this program, at this step, I annotated initial ideas, or the initial codes were generated from the data chunks. Regarding the coding process, I was tried not to let my previous knowledge of the topic interfere with the coding. Some specific ways in two-cycle coding given by Miles et al., (2014), and Vaismoradi, Turunen, and Bondas (2013) are also adhered to. For my choice, in first cycle coding, by using the descriptive coding method, labels were assigned to data summaries in a word or short phrase. As a result of this phase, a list of different codes has been identified. Glaser and Strauss (1967) stated that in the course of doing coding, researchers apply the constant comparative method to '*compare data with data, data with code, and code with code, to find similarities and differences*'. This leads to 'the sorting and clustering of initial codes. In turn, sorting and clustering codes might result in revising codes as well as constructions of new, more elaborated codes by merging or combining identical or similar initial codes,

⁷⁷ See more in phases of thematic analysis Braun & Clarke's (2006) and also (Corbin et al., 2014; Walters, 2016).

and ultimately to the identification of a core variable or category ⁷⁸. In accordance with the constant comparative analysis, I compared the data and then reviewed the initial codes. This phase aims to sift through the data set and find connections and relationships. Thus, during revising codes, initial codes changed, a few codes did not work, some codes emerged, several codes went on form main themes, and others were into form sub-themes (Braun & Clarke, 2006; Miles et al., 2014). At this point, it was helpful to group my initial code into potential themes. Further, it can be seen that the comparison is important to all the analysis, which enables the research to develop into more concepts, to reduce data to concepts. In line with the second cycle method (pattern codes) given by Miles et al.,(2013), the author groups the same codes identified in the first cycle method into a number of themes or categories. In this study, pattern codes were labelled ‘themes’. This stage also assisted the researcher in setting different codes in relation to each other, and it is crucial to generate a thematic map of the data analysis. In the code network displayed, I identified significant codes, and established relationships and interconnections between different codes, between different levels of themes, etc. In the next phase, I reviewed themes to confirm the thematic map works concerning my entire data set as well as research questions, and some additional data would be, to some extent, added within themes. When assuring these themes worked, I moved on to the definition themes. With an in-depth examination of the themes, I identified themes and sub-themes, and then assigned a specific name for each theme. In the final analysis, the thesis author selected vivid and compelling extract examples that were enough evidence to indicate the pervasiveness of the themes. These extracts were argued with respect to my research question and literature. As a result of efforts in structuring and clustering, the factors were developed further into the core variables described in chapter 6 and chapter 7 of this dissertation.

⁷⁸ See more at Cohen at al. 2011, p. 601; Glaser, B. G. (2005, p.158). The grounded theory perspective III: Theoretical coding.

I translated the supporting quotations into English used in this study, pseudonyms were used to report relevant data. Also, so as to render the data excerpts easier to read, spelling and punctuation mistakes have been corrected in the entries.

3.5. Ethical Considerations

Before conducting the interviews, the author of this study invite participants via emails, phone and visiting their places. Then, the semi-structured interview protocols also were informed respondents, and I have explained the nature and aim of my study and gave them opportunities to question and discuss these protocols and the research. This helps me to gain permission and agreement of participations joined in the research. Moreover, the interviewees are willing and free to participate in as well as to give me the consent, encouraging me to carry out the study. I also assured the participants that persons outside my research team would not be accessible to all tape-recording and the confidentiality of these collected data will be ensured. To do this, all quotes utilized by participants are rendered anonymous, so that the identification of individuals will not be possible. Also, my research did hardly require any extra work from the participants, except for the semi-structured interviews in the course of fieldwork.

Chapter 4: The Establishment and Development of Hoi An

4.1 Introduction

In emphasizing in order to grasp the value of cultural heritage resources in Hoi An, it is essential to provide a detailed profile of the history and development of this city. Nevertheless, due to the limited space, in this chapter, the author focuses on a particular time in the history of Hoi An, identified with the Nguyễn Lords (from the late 16th to the 18th century). This formative period was fundamental to Hoi An as a hub economic trade and a prosperous trade-port of Cochinchina⁷⁹ (Vietnamese: *Đàng Trong*; or Inner Region). On a more intimate level, this period linked to the emergence of a significant number of cultural heritages, which although were impacted by the time elements and overcome the changes of history, still be conserved.

The second portion of this chapter will present a brief overview of geographic location of Hoi An in the past that related to conditions to form Hoi An port. Finally, this chapter explores issues associated with Hoi An in the present such as location and climate, population, the political system, and economy.

⁷⁹ For a long time, '*Đàng Trong*' was only known by its European name of '*Cochinchina*' that first recorded by Tome Pires in 1515. He wanted to mention at the name of '*Cauchy*' or '*Cauchychina*' is *Đại Việt* generally. And Pires's '*Cauchy Chyna*' came from the Portuguese, who had borrowed the title '*Cauchy Chyna*' was from the name '*Kuchi*' used in contemporary Melaka. Also, Aourousseau and Lamb have noted that *Cochinhina* referred to central Vietnam until the middle of the 19th century (L.Aourousseau, '*Sur le nom de 'Cochinchine'*', BEFEO, vol.24, 1924, p.563-566 cited in (Tana, 1999). According to Li Tana (1998, p.13), the title '*Cochinchina*' was formalized in European usage in 1679 when the pole approved the establishment of a separate Apostolic vicariat of *Cochinchina*. It was only in the late eighteenth century, with the emergence of the far southern region of *Gia Định/Đồng Nai* as the base of Nguyễn resistance against the *Tây Sơn*, that this area became known in missionary accounts as Lower *Cochinchina*, a name it would retain for decades after its colonial conquest in the 1860s'.

4.2. Geographic Location

According to Tran Quoc Vuong, the name “Hoi An” appeared around the end of the 16th to the early 17th century⁸⁰. It is also known by the folk name "Phố Hội" (Hoi City). And it was known as the European name of Hoi An⁸¹. With a great and dense river system, the waterway system of Hoi An is developed. With the advantages of geographic location, and Hoi An situated in the coastal region, it has ponds and lagoons (Vietnamese: Bàu and Đầm). And off the coast of Hoi An, there are many islands which were preventing the wind and waves for the land. So, this place became a landing and safe place for merchant ships. In this context, Pierre Poivre - a French monk and trader, who has observed and pointed out the advantage of Hoi An commercial port as follows: *‘This port is deep, so the ships will be safe. Besides, it is convenient for merchants. The ships are anchored at the company's representative office of foreign trade. The road to this port is not difficult, it's a big river...’*⁸². Moreover, referring to the role of geography in the birth of Hoi An, Tran Kinh Hoa stated that Cua Dai area is like a convenient "mouth" for ships to go in and out and Hoi An is "a complex of coastal beaches"⁸³.

Based on these available advantages, Hoi An has developed a multi-dimensional trading system. Borri, have noted the Hoi An commercial port from 1618 to 1621: ‘There is one thing to deserve to be surprised that a beach is just over a mile long, but it can count

⁸⁰ Tran Quoc Vuong (1990). Location-History and Cultural Identity of Hoi An (p.51-61). At the International Conference on Hoi An Ancient Town. Social Science Publisher (Trần Quốc Vượng (1990), Vị thế địa-lịch sử và bản sắc địa-văn hóa của Hội An. Hội thảo quốc tế về Đô thị cổ Hội An.

⁸¹ See more at Alastair Lamb: The Mandarin Road to Old Hue, Clarke, Irwin & Co.Ltd, Toronto, 1970, pp.19.

⁸² Diary Pierre Poivre, 1797, as cited in Do Bang (Phố cảng vùng thuận cảng thế kỷ XVII- XVIII, p.58). Pierre Poivre came to Đàng Trong in two times, the first time is in 1744, and the next time is in 1749-1750 under Nguyen Phuc Chu Lord. He went to Hoi An and Thanh Ha, and during his trip the diary was recorded.

⁸³ Chen Chingho. Historical Notes on Hoi An, Center for Vietnamese Studies, Southern Illinois at Carbondale, Monograph Series IV, p.52.

about more than 60 places where the boat can be anchored'⁸⁴. The key landscape features of Hoi An were also noted by Alexandre de Rhodes who lived in Hoi An between 1624 and 1626 as bellow '*Cochinchina is led water by 24 beautiful rivers, it offers a marvelous convenience for travelling across the river in the whole region*'⁸⁵.

There were many foreign ships that moved to Dang Trong. Besides the exchange of goods, they transferred their culture to this region. These elements contributed to creating a new and unique cultural pattern and society for Cochinchina. Nowadays, these assets are a source of developing tourism forms in Hoi An.

4.3. Historical Background of Hoi An in the Seventeenth and Eighteenth Centuries

This study suggests that the study of local history is essential that helps the community have a connection with their historic resources and providing a sense of roots in and belonging. Michael Williams depicted local history as a 'human journey' ⁸⁶. Therefore, it is also a potential to develop the relationship between community and place as well as to foster contemporary senses of local identity. By reflecting on the local history that not only gives people the spirit of a place but also is a significant source of heritage tourism product at tourist destinations (see chapter 5)⁸⁷. Additionally, it is broadly

⁸⁴ Borri, Christoforo. Cochinchina. London, 1633. New York: Da Capo Press, fascimile republished, 1970;

see at <https://nghienquulichsu.com/2017/04/11/xu-dang-trong-nam-1621/>, retrieved May 7, 2022.

⁸⁵ Rhodes of Viet Nam. The travels and missions of Father Alexander de Rhodes in China and other kingdoms of the Orient, translated by Solange hertz. Westminster: Newman prress, 1966; Alexandre de Rhodes. Hành trình và truyền giáo (Divers voyages et missions), Ủy ban đoàn kết Công giáo, Tp. HCM. 1994, tr.49.

⁸⁶ See Williams, M. A. Researching Local History: The Human Journey. London: Longman, 1996; (Jackson, 2008)

⁸⁷ Along the same lines, H. T. Bui et al. (2020) review the historical context of Hoi An with important historical landmarks such as from the 2nd to the 15th century CE, the 9th and 10th century, the 16th to 18th century, etc. During this period, Hoi An became a big seaport for a point of concentration and re-distribution of goods, a meeting place for many merchants from different countries and so on. They have contributed to Hoi An's cultural identity and are the

acknowledged that each community has its own special history that will distinguish it from other ones. This strengthens the competitiveness of a destination within mass tourism. The fact that many values created by communities in local places are unknown to the wider world. For these reasons, a comprehensive understanding of the history of Hoi An regarding cultural heritage tourism activity is here important. Tourism is as an essential stimulus that contributes to generate common interest in local history for tourists and to build the links between a locale and the wider society.

According to historians, the history and development of Hoi An can be divided into five primary stages as below: prehistory; Cham period (200-1500 AD); Đại Việt period (the 16th century until the early 19th century); Đại Nam period (began in the early 19th century and lasted until 1945); 1945 until today (Unesco Asia Pacific Regional Bureau for Education, 2008)⁸⁸. However, as already noted in the beginning of this chapter, my choice is the description of the Nguyễn Lords (about from the late 16th to the 18th century) belonged to Đại Việt period and associated with the prosperous development of Hoi An port. As Tran Quoc Vuong stated that in order to more clearly understanding Hoi An likewise its cultural heritage assets, we should put it in the process of historical time⁸⁹. Additionally, the heritage with its historical connection will explain the cultural heritage values of a region in detail.

During the 17th - 18th centuries, Hoi An became an urban center and an affluent seaport. Today, many traces of this period still remain visible such as old houses, some of which are utilized both commercial buildings (shops, restaurants, and offices), and

main resource for developing sustainable tourism. Additionally, the local intangible and tangible cultural elements are a source of generating income for locals.

⁸⁸ See more Duong, Q. H. 1950. Vietnam's weak literature and history. Hanoi, Ministry of Education, School Materials Centre (Dương Quảng Hàm, Việt Nam Văn học sử Yếu).

⁸⁹ Tran Quoc Vuong (1985). Hoi An Port with View of The Sea Of Cham and Vietnamese People (p.43-58) Chiêm cảng Hội An với cái nhìn về biển của người Chăm và người Việt. At the Scientific Conference on Hoi An Ancient Town. Hoi An Cultural Heritage Conservation Management Center; or see more at <https://hoianheritage.net/vi/trao-doi-chuyen-nganh/chuyen-de-nghien-cuu-trao-doi/Chiem-cang-Hoi-An-voi-cai-nhin-ve-bien-cua-nguoi-Cham-va-nguoi-Viet-407.html>.

residential houses that were laid out along the narrow streets in the Hoi An ancient town. Neighborhoods of houses are a combination between the vernacular architecture and outsider design; religious-belief areas also developed on those streets, and so on; the old city lies adjacent to the Hoai River (for more in detail, see chapter 5). Hoi An is a regional area that has a long history and is rich in cultural heritage. Accordingly, Hoi An has received more attention from many researchers⁹⁰, as it can be seen in both English and Vietnamese texts, books, and articles on the topic. Especially, many documents related to Hoi An have been archived in some countries including Japan, China, Holland, Portugal, England, and France. A segment of these documents has been used and published in the study of some authors such as N.Peri, W.J.M. Buch, Chen Ching Ho, P.Manguin, Ogura Sadao, and Litana.

Some scholars have proposed that Hoi An's culture was traced back to the late Sa Huynh period ⁹¹(200 BC to 200 AD). This point has been proved through the result of archaeological excavations and archaeological relics found in the wards of Cam Ha, Thanh Ha, Cam Pho, and Cam Thanh⁹². While, Sa Huynh inhabitants were known as those who had a look at the sea traded with outsiders, and were the ancestors of the Cham people. Importantly, the evidence described below indicates that Hoi An trading port had a strong

⁹⁰ Phan Khoang. A Vietnamese history of Dang Trong (Việt Sử Xứ Đàng Trong), (Saigon: Khai Trí), 1969; Phan Huy Le. Hoi An: Past and Present (Hội An, Lịch Sử và Hiện Trạng. In the International Workshop on Hoi An Ancient Town (pp 15-25). Social Science Publisher; Tran Quoc Vuong; (T. Li, 1998; Seiichi, 2010; Trinh et al., 2014), etc.Tana, L. (1998).

⁹¹ See Hoi An Cultural Heritage Conservation Management Center. Sa Huynh Culture in Hoi An (Văn hóa Sa Huỳnh ở Hội An). Quang Nam Publishing House.

⁹² See more at <http://hoian.gov.vn/CMSPages/BaiViet/Default.aspx?IDBaiViet=12481>, accessed 15 August 2019; Unesco Asia Pacific Regional Bureau for Education, 2008.

relationship with Chăm culture⁹³, which had seafaring merchants' experiences⁹⁴ for centuries. For example, according to Litana, it was '*a brilliant culture and a remarkably different tradition from that of the Vietnamese*' (T. Li, 1998, p.6). Under the Cham period (from the 2nd century until the 14th century), Lam Ap Pho was the name given to Hoi An (Vietnamese: Lâm Ấp Phố). Furthermore, from archaeological relics including Cham wells (Vietnamese: Giếng Chăm), and stone statues found in the Cua Dai region, some archaeologists viewed Đại Chiem (Vietnamese: Đại Chiêm-Chiêm Cảng-Lâm Ấp) as the most important commercial port in the ancient Cham; wherein local communities traded goods including "silk, pearls, tortoiseshell, gold, agarwood and drinking water" with many Arab, Persian and Chinese merchants. In parallel with economic exchange was the integration of cultural uniqueness of some countries such as India, Persian, Middle Eastern, and Eastern Roman that have enriched the Cham culture. As Li Tana has examined, '*For most of its history, Hoi An belonged to the poly-ethnic state of Champa, which embraced both mountain peoples and lowland Cham traders and agriculturalists*' (T. Li, 1998, p.10). It can be therefore concluded that Hoi An seaport (which belongs to Cochinchina–Đàng Trong) developed on the former lands of Champa, supplanting the previous Chiem Cang seaport. Additionally, the town inherited the cultural achievements of the earlier periods (Sa Huỳnh and Champa cultures) as well as valuable experiences in international trading port development.

It seems fair to say that internal and external favorable factors have played a significant role in the process of Hoi An seaport development. Here, this study focuses on

⁹³ Do Bang (Phố cảng vùng Thuận Quảng TK XVII- XVIII, p.60) also concluded that before having a Hoi An prosperous in the early seventeenth century, Hoi An was where the connection between Lam hamlet of Cham Pa (Vietnamese: Lâm ấp phố) and Hoi An city (Vietnamese: Hội An phố) of Nguyen lord period.

⁹⁴ Due to Champa did not have favorable conditions for economic agricultural development, such as a hot and dry climate and a relatively narrow space. This region has focused on the exploitation of natural resources and forest products as well as the development of trade towards the ocean. Champa has effectively established and operated the sea trading network between parts of Champa and regional and international countries. Together with Phu Nam and Srivijaya, etc., Champa became a commercial central area of the area (N. V. Kim, 2009).

discussing related Nguyen Lord's policies and the geographic discovery in the late 15th century that affected the promotion of Hoi An seaport. Merchants of more countries, namely Portugal, Howland, England, France, Japan, China and so forth were strongly supported trade with outsiders, which consisted of Hoi An seaport, for instance, Portugal (Tordesillas Agreement, 1494), Holland (The East India Company-VOC), England (The British East India Company), Japan (The Red Seal). It is further noted, the seafaring condition of some countries has been improved such as they could make great sea ships, adjust the wind direction, and apply astronomical knowledge (using a compass). Hence, a number of countries began conducting long and distant maritime journeys to look for markets at potential fertile land, of which Hoi An is a land with abundant resources, for example, bass, cinnamon, wood, ivory, rhinoceros' horns, gold, pepper, oats, silk; it also was fertile alluvial plains with all food, paddy rice, fruit. Apart from that, Hoi An formed the nexus of a network of commerce and trade, where goods from diverse places would be accumulated at Hoi An's warehouses⁹⁵.

According to Antonio Bocarro, who was representative of the East India Region of Portugal⁹⁶ in Hoi An *"silk and gold are perfect and cheap, some incense, although rare and some benzoin, etc., all are local products and a large amount of Japanese brought here"*.

A number of scholarly historians, for example, Le Quy Don, Phan Huy Le, and Li Tana have mentioned the role of Nguyen Binh Khiem (1491-1585), a famous seer and scholar, who advised Nguyen Hoang (1524-1613) to go to the south⁹⁷. It seems natural, in

⁹⁵ See Complete Works of Le Quy Don (Lê Quý Đôn Toàn Tập). Vol.1. Phu Bien Tap Luc (Phủ Biên Tập Lục). Hanoi: Social science, 1977; (Borri, 2017; De Rhodes, 1994; T. Li, 1998).

⁹⁶ See Boxer, C. R. (Ed.). (1984). Seventeenth century Macau in contemporary documents and illustrations. Heinemann; Boxer, C. R. (1985). Portuguese Conquest and Commerce in Southern Asia 1500-1750. London: Variorum Reprints; Thanh The Vy (1961). Foreign Trade of Vietnam in the 17th - 18th centuries, early 19th century, History Publishing House, Hanoi.

⁹⁷ Nguyen Hoang has witnessed the military and political conflicts of the Le Dynasty, so he foresees the trouble. He also had deep insights about traditional cultural and political ones of the north and understood the strengths and limitations of Le-Trinh's political institutions in Tonkin (Dang Ngoai). Therefore, he decided to come asking Nguyen

1558, there have many mandarins and their families those followed Nguyen Hoang to the Thuan Hoa region with the hope of finding a brighter future in the new land. The first Nguyen Lord (also known as Tien Lord -Fairy Lord⁹⁸) started implementing several positive policies on the development and consolidation of Thuận Hóa's political center, for example, employing talented people, and developing industry and commerce. And he expanded villages, particularly for new arrivals, those who were exempt from tax for the first three years of residence here; with the newly issued policy and newly reclaimed land were considered private property. In this sense, Le Quy Don⁹⁹ described Nguyen Hoang Lord as follow:

‘He was powerful, always a careful consideration, and no one dared to cheat. Under his rules over ten years, with the policies of tolerance, justice, gratitude and prohibiting the fierce, etc., the people of the Cochinchina (Vietnamese: Đàng Trong) and the Tonkin (Vietnamese: Đàng Ngoài) loved the dignity and the virtues, improved customs; markets did not sell two prices; people did not steal, the house-doors did not need to be locked; foreign merchant ships came to buy, exchange goods; old people were respected; everyone tried, in the realm of peace settlement'. Nguyen Hoang Lord¹⁰⁰ established a firm foundation

Binh Khiem, who replied 'The Hoanh Son Mountain would be suitable to inhabit for thousands of generations'- (Vietnamese: Hoành Sơn nhất đại, vạn đại dung thân). Then, Nguyen Hoang asked his sister (Ngoc Bao), Trinh Kiem's wife, to convince her husband to send him away as military commander of the remote border area of Thuan Hoa. Nguyen Hoang Loi was succeeded (N. V. Kim, 2006a; Keith Taylor, 1993).

⁹⁸ Nguyen Hoang recognized the social and political challenges in a new land in which having traditional historic and cultural differences. Thus, he has made positive efforts such as '*to pat the people, to use the talent of people, reducing taxes, to be admired by the people, then often claim to be the Fairy God*' (Quốc Sử Quán Triều Nguyễn, 2002, p.28). Also, Nguyen Phuc Nguyen is called Sai Lord.

⁹⁹ Lê Quý Đôn Toàn Tập (Complete works of Le Quy Don). Vol.1. . Phu Bien Tap Luc (Phủ Biên Tập Lục). Hanoi: Khoa Học Xã Hội (Social science), 1977, p.50.

¹⁰⁰ Nguyen Hoang and his offspring understood Cochinchina is still '*a cultural centre with a glorious past*' (Ta Chi Dai Truong: God - People and Vietnamese Land, Van Nghe Publishing House, 1988, p.219). This region is deeply influenced by and inherited the cultural heritage of the Cham people and the inhabitants of Dang Trong.

for his successors (also his offspring) (Nguyễn Phúc Nguyên-Chúa Sãi (1563-1635); Nguyễn Phúc Lan (1635-1648); Nguyễn Phúc Tân (1648-1687); Nguyễn Phúc Tần; Nguyễn Phúc Chu (1691-1725), Nguyễn Phúc Trữ). Therefore, with preferential policies in many aspects, there were a lot of people settled in Hoi An right from the time of Nguyen lord extended the territory.

Primary occupations of the first Vietnamese generations in Hoi An were economic activities such as farming wet rice cultivation, fishing, trade, traditional medicine, and carpentry. Based on career background, the villages became more and more specialized. Particularly, some traditional craft villages were formed; people also began trading with people in other communities first, and then with foreign merchants.

Nguyen Van Kim (2006b) and Phan Huy Le have postulated Nguyen Lords recognized that the foreign trade of Hoi An could be merely existed and developed in a systematic one, that was likewise influenced by many different factors. Nguyen Lords also focused on the development of commodity economics and expansionist policies such expanding relations with outsiders. The Nguyen State, thus, had a distinct perspective that led to gradually reconstruct Nguyen Cochinchina into the general development model of most Southeast Asian countries. Especially this broad outlook had a considerable impact on the appearance of the urban and commercial port of Hoi An, which served as a major export and transshipment site in Asia's early modern trade.

It is evident that there were some foreign countries come to Hoi An to trade with. Here, let me contemplate samples of this discussion in the following paragraph.

To begin with Japanese merchants, some writers including (Borri, 2017; T. Li, 1998; Seiichi, 2010)¹⁰¹ suggested that there were various reasons to explain why Hoi An is appeal to Japanese merchants, paramount among them was commercial purposes. In favorable conditions as already noted, Hoi An became a significant port of Cochinchina, where ‘a

¹⁰¹ Also see Da Shan (Thích Đại Sán) (1964). *Hai Ngoai Ky Su (Hải Ngoại Ký Sự)*, Translated by the University of Hue (Viện Đại học Huế).

well-regulated entrepôt without very high duties' (T. Li, 1998). Furthermore, Nguyen Lords¹⁰² also attempted to create a close relationship with Japan, for instance, in the letter replied to the Tokugawa shogunate¹⁰³, Nguyen Hoang expressed a positive attitude; opened markets at the port for convenient trading; and allowed Japanese vessels to stay in Hoi An¹⁰⁴. Nonetheless, so as to trade with Hoi An, Japanese merchants had to present permission documents, namely the Red Seal from the Shuinsen officials foot¹⁰⁵. They could buy Southeast Asian goods conveniently in Hoi An seaport such as silk, gold, pepper, honey, camphor, cloth, sappanwood, ivory, gumlac, and birds' nest. Also, due to some goods being prohibited from being exported to Japan during the Chinese Ming Dynasty, Japanese traders found opportunities to purchase Chinese goods through Hoi An maritime. Another reason

¹⁰² To continue to strengthen the connection with Japan, in 1619 the daughter of Nguyen Phuc Nguyen got married to Araki Sotaro- a Japanese merchant.

¹⁰³ In 1585, Bach Tan Hien Quy (Shirahama Kenchi) commanded a large fleet of 5 boats to loot Cua Viet. But before the fierce resistance of the navy Dang Trong, including 10 boats commanded by Nguyen Phuc Nguyen (1563-1634), Hien Quy was afraid to run, the enemy was afraid of not coming anymore (Dai Nam Thuc Luc Tien Bien, Sđd, tr.32). In this context, Japanese general Tokugawa Ieyasu (1542-1616), who realized the importance of the Dang Trong ports for the development of Japanese economy. He also wanted to address the negative issues of bilateral relations between Japan and Cochinchina. Thus, in 1601 he sent a letter to Nguyen Hoang in that saying that 'Japanese merchants, when crossing the sea for long-distance trade, must not violate politics in the coming countries. Because I think so, please rest assured ... Any merchant ship that does not carry the letter of Chau An (Shuin-sen) is not allowed to trade'. Nguyen Hoang has replied that 'because I did not know Hien Quy was a good merchant so the unfortunate conflict happened. And I also expected the Japanese side to ignore the incident to send boats to Cochinchina for trading' (Kawamoto Kuniye: Nhận thức quốc tế của chúa Nguyễn ở Quảng Nam căn cứ theo Ngoại phiên thông thư (The international perception of Lord Nguyen in Quang Nam based on the diplomatic session) trong: Đô thị cổ Hội An, Nxb Khoa học Xã hội, H., 1991, tr.172) (in Hoi An Ancient Town, Social Science Publishing House, 1991, p.172).

¹⁰⁴ Also, Nguyen lord allowed Japanese merchant to establish business headquarter and gave them autonomy and self-elected the head of this business headquarter for operating commercial activities of Japanese traders. From 1633 to 1672, there were six Japanese people, who took the same responsibility. They are the people trusted by Lord Nguyen. Social management was also on the basis of respect for Japanese culture, customs and laws (N. V. Kim, 2003).

¹⁰⁵ The Japanese Kings of the Shuinsen period (1592-1636) have given special permits allowing ships to sail to Southeast Asia, especially Hoi An.

was culture, as Li Tana (T. Li, 1998, p.34) presented ‘*The Japanese seem to have felt at ease with local people*’. Indeed, Hoi An seaport became Japan's principal trading partner in the early 17th century. Also, from 1596, there had a significant increase in the Japanese people who settled in Hoi An. For this reason, many called Hoi An Japanese City. In the prosperous time of the Japanese people in Hoi An, they made the birth of Japanese Bridge (Lai Vien bridge – Vietnamese: Cầu Lai Viễn), which later the Chinese restored and built Am Bon pagoda (Vietnamese: Chùa Âm Bôn). It is worth mentioning that these historic buildings have still existed, and become more prevalent among tourists. It is also important to recognize that the emergence of Japanese people in Hoi An promoted traditional crafts as well. A number of Vietnamese ceramics and terracotta dating the seventeenth century found at Nagasaki, Osaka, and Kyoto (Japan) have proved the point above (Hasabe Gakuji, Ayoagi Yoji). These traditional handicrafts have still also been passed on to the current generations. The local inhabitants mainly have associated themselves with the various tourism forms in Hoi An which is considered a good way to preserve traditional professions. On this argument, the thesis author will return with further discussions in the following chapter.

For another example, similarly, Hoi An became an attractive seaport for Chinese merchants, as Li Tana noted, Chinese traders could find here a center for trading with various nearby places and countries. Indeed, from this regional port, traders were easy to access the wealth of Southeast Asian products such as pepper, camphor, cloth, sappanwood, ivory, gumlac and so on. Additionally, Hoi An was seen as the ‘*landing of safe haven*’¹⁰⁶ in the monsoon winds for the ships¹⁰⁷. Hence, there had numerous Chinese vessels came to

¹⁰⁶ W.J.M. Buch: Oost-Indische Compagnie en Quinam, Amsterdam, H.J. Paris, 1929, as cited by Li tana (1998, p.69).

¹⁰⁷ From 1635-1639 years, the Tokugawa government (Japan) implemented a national policy (sakoku- chính sách tỏa quốc) that did not allow the merchant boats of Chau An (Shuin-sen) to go overseas for trading. The Edo government (1600-1868, Japan) also restricted Chinese boats to Japan. Therefore, Chinese merchants have found the market of Dang Trong and gained more benefits from there. Many Chinese merchants such as Quang Chau, Phuc Kien, and Hai Nam have become wealthy businessmen (see more N. V. Kim, 2009).

Hoi An, for example, Thomas Bowyear observed that in about 1695, there were about 10 to 12 Chinese merchant ships to trade in Hoi An every year. Within the period of 1740 and 1750, there have increased by approximately 80 each year (Cochinchina)¹⁰⁸.

During the 1740s, Nguyễn Lords allowed Chinese traders to settle down and set up their quarters in Hoi An what so-called the Guest Street (Vietnamese: Phố Khách), and establish Minh Huong village (Vietnamese: Minh Hương Xã)¹⁰⁹. Most of the Chinese migrants had a good relationship with the Vietnamese people¹¹⁰; as a result, they were self-assimilated individually into Vietnamese society. Regarding the cultural sphere, needless to say that Chinese elements contributed to enriching the indigenous traditional culture. It is understandable that in all the time of migration, trading and settling in Hoi An, oversea Chinese had more effort to contribute to this city and its surroundings. For instance, they constructed unique buildings including the Chinese Assembly Hall (Vietnamese: Trung Hoa Hội Quán), Fujian Assembly Hall (Vietnamese: Hội Quán Phúc Kiến), Teochew Assembly Hall (Vietnamese: Hội Quán Triều Châu), Hainan Assembly Hall (Vietnamese: Hội Quán Hải Nam), Cantonese Assembly Hall (Vietnamese: Hội Quán Quảng Đông), Cam Pho temple (Vietnamese: Đền Cẩm Phô) and the restoring Japanese Bridge. These have become the popular religious places for the Chinese and Vietnamese communities, where their beliefs in the goddess and folk belief have been held, and traditional festivals have also been operated. At present, these cultural heritages are located in the center of Hoi An ancient town and they have become one of the popular tourist destinations there. Importantly, the

¹⁰⁸ See more at (N. V. Kim, 2006a); the observation of Thomas Bowyear - Alastair Lamb: *The Madarin Road to Old Hue*, Sdd, p.52; Ching-ho Ch'en (Tran Kinh Hoa: *Historical Notes on Hoi An*, Center for Vietnamese Studies, Southern Illinois at Carbondale, Monograph Series IV.

¹⁰⁹ See Tran Van An, Nguyen Chi Trung, and Tran Anh (2005). *Minh Huong Commune with Commercial Port Hoi An 17th -19th centuries (Xã Minh Hương với Thương Cảng Hội An Thế Kỷ XVII – XIX)*. Quang Nam Printing Company.

¹¹⁰ Having an idiom of Hoi An people indicated the process of connection, cultural exchange is very strong in the history between Vietnamese and Chinese culture, as cited 'Hạ chí Âm Bồn, Thượng chí Chùa Cầu'.

high historical and cultural values of those cultural heritages were effectively exploited to attract tourist.

As Cristoforo Borri missionary, who lived in Hoi An from 1618 to 1621, stated, “*Hoi An was called Faifo, it is quite large, partly belongs to the Chinese and the rest belongs to the Japanese*”. In conjunction with this view, Cadière, Léopold' also wrote in ‘Bulletin des Amis du Vieux Hué Faif – that Hoi An being a crucial Japanese neighborhood, the trade of Portuguese, Dutch¹¹¹.

The fact is that not only Asian merchants but many European ones also arrived at Hoi An. According to Alastair Lamb, from 1515, Portuguese merchants and missionaries began to visit Fai-fo. At that time, it was recorded that there were about ten missionaries came to Hoi An, such as Cristoforo Borri, and Alexandre de Rhodes. Interestingly, Portuguese people only opened some agencies and used local residents for the main job in Hoi An. Portuguese merchants brought porcelain, glassware, weapons, perfume, opium, clothing, footwear, dried fruits, and crystal then bought mainly local products including silk, englewood, calambac, some benzoin-and copper, silver, aromatics, rhinoceros’ horn and elephant tusks. Meanwhile, Dutch traders who were given support by the Dutch East India Company (Dutch: Vereenigde Oost - Indische Compagnie - VOC¹¹²) established a commercial office at Hoi An (from 1636 to 1641) where they could trade with Asian businessmen, and collect local goods. In the seventeenth century, English and Spanish missionaries and merchants also came to Hoi An.

¹¹¹ Những người bạn cổ đô Huế (BAVH- Friends of Hue Ancient Capital), Vol. XVIII-1931, Thuan Hoa Publishing House, p.21.

¹¹² One of the reasons for capitalist countries to set up East India companies was to focus resources and promote trade relations with the Eastern, for example, the British East India Company (EIC) and the Dutch East India Company (VOC), the French East India Company.

In the Vietnamese edition, namely ‘Xứ Đàng Trong năm 1621’ the translators¹¹³ introduced the analysis of Cristophoro Borri about Nguyen Lord, in which Nguyen Lord did not refuse any commercial relationship with any foreign countries that came to Hoi An and also well prepared the wharves and anchor alongside the coast. The port of Hoi An hence thrived thanks to this open-door policy. In this regard, Da Shan cited the statement of Nguyen Phuc Chu Lord (1691-1725), “*In the years preceding the exotic boat to trade, each year about six or seven, this year the number of boats is up to sixteen, seventeen, so that consumption of the state was well off*”¹¹⁴.

Most notably, Nguyen officials and local merchants extensively exploited the Hoi An port's strategic position, which makes this port an inter-regional center in shipping networks gradually. Hoi An seaport in concert with some harbors comprising Goa (India), Ayutthaya (Siam), Malacca (Malaysia), Batavia (Indonesia), Luzon, Manila (Philippines), Formosa (Taiwan), Macao (China), and Deshima (Japan) create a system of trade that is closely linked and relatively complete in Asia¹¹⁵.

It is essential to add that in addition to commerce, Nguyen Lord also focused on building strong military forces¹¹⁶, naval development, technical development, and

¹¹³ The name of the translators is Hong Nhue, Nguyen Khac Xuyen, and Nguyen Nghi.

¹¹⁴ See more Da Shan (Thích Đại Sán) (1964, p126). Hải Ngoại Ký Sự, Translated by the University of Hue (Viện đại học Huế).

¹¹⁵ See among many others: Anthony Reid: Southeast Asia in the Age of Commerce 1450-1680, Yale University, New Haven and London, 1988, or Li Tana - Anthony Reid: Southern Vietnam under the Nguyen - Documents on the Economic History of Cochinchina (Đàng Trong) 1602-1777, Australia National University - Institute of Southeast Asian Studies, Singapore 1993.

¹¹⁶ According to some researchers, Nguyen State have concentrated on to build a strong military force due to a number of reasons as follow: Dang Trong was in under pressure from regional countries, while the international economic-political situations have also many changes. Nguyen lords also wanted to develop real power in international relations. Conchinchina was in a political position opposite to Tonkin. Thus, Nguyen lord wanted to have more guns and cannons, as C.R.Boxer noted that the Nguyen lords were "very worried about how to get guns from the famous gun factory of Bocarro in Maccao. This factory operated in the years from 1627 to 1680 and produced products rated as the best copper guns in the East' (See more at C.R. Boxer: Portuguese Conquest and Commerce in Southern Asia, 1500-1750,

enhancing understanding. In addition to the development of foreign trade, other economic activities likewise developed. Firstly, the Viet people traditionally cultivated wet rice fields on alluvial flats along the riverside, they utilized their forefathers' methods and tools such as plowing water fields with buffalo. The second economic activity was fishing, which led to the development of a number of related occupations, for example, producing traditional bau (bầu), boats; knitting baskets, hammock, and mesh types; processing seafood products; diving, raking, etc. Carpentry was the third economic activity; craftspeople produced wooden buildings which have existed until today. Carpenters, beside their woodworking traditions, also learned techniques and methods from Chinese, Japanese and Europeans to create distinctive styles. Another economic activity was pottery, mainly produces roof and floor tiles, and earthenware products. Finally, traditional medicine and tailoring were considered a significant economic activity as well (for more in detail see 5.2.2).

In conclusion, it can be seen from the development of the ancient ports of Vietnam in history, Hoi An was not the oldest and largest port city, but became especially popular during the 17th -18th centuries. Equally, comparing to other cities such as Thang Long-Ha Noi, Phu Xuan-Hue, Pho Hien, and Sai Gon, Hoi An seaport played an essential and special position in the seaport system in Vietnam. It had distinguishing characteristics as well, as according to Tran Quoc Vuong *'Hoi An – where the water is to be mixed up, the people to meet together, and the cultures are converging'*¹¹⁷. Although the time elements and natural disasters such as storms from the Eastern Sea, heavy rains and floods occur on an annual basis (see the picture in Appendix 1) have greatly impacted on the cultural heritage assets, Hoi An is still a particular heritage city of Vietnam. As stated by UNESCO, Hoi An has remained *'its original form and function as an outstanding example of a well-preserved traditional South East Asian trading port and commercial center. It remains complete as a*

Variorum Reprints, London 1985, p.167; Alexandre de Rhodes: *Hành trình và truyền giáo*, Tủ sách đại kết, Tp HCM 1994 (Journey and Mission, Ecumenical Bookcase, HCM city, 1994).

¹¹⁷ Tran Quoc Vuong (1990, p.52). *Vị Thế Địa - Lịch Sử và Bản Sắc Địa - Văn Hóa của Hội An* (Location - History and Cultural Identity of Hoi An). In the International Conference on Hoi An Ancient Town. Social Science Publisher.

*homogenous complex of traditional wooden buildings, with the original organically developed street plan, within the town's original river/seacoast setting'*¹¹⁸.

The old town is a significant part contributing to the exceptional landscape architecture of Hoi An today. However, in my conversations with young adults in Hoi An, I recognized that they seemed to forget the historical values of their home city. Hence, a sustainable cultural heritage tourism mode is really necessary for the current and future generations. In the new long term strategy, Hoi An should become a complex of memorial site including ports, assembly halls, temples, pagodas, shophouses, bridge, family chapels, wells, communal houses, tombs, etc. The historical properties of these objects also offer us a genuine connection to the past and help us understand the history of the region. Though we cannot go back in time, cultural heritage will travel forward in time with us as Kirshenblatt-Gimblett's work (1998) mentioned earlier (cf.2.2).

It is worth noting that Hoi An has shaped a distinct heritage based on its long history and the cultural fusion of indigenous people (Sa Huỳnh period, Chàm), local residents and foreign people. There are some traditional craft villages in the surroundings retained to this day, for instance, Kim Bong village still practices carpentry (woodcarving) tradition; Thanh Ha village still produces pottery; Hoi An silk village; lantern marking; Thanh Nam fishing village; Thanh Chau bird's nest village, which can attract tourists and will emanate diverse experiences of learning to tourists.

In supporting Ashworth perspective (cf.2.2), I argue that history is theoretically resource to implementing sustainable cultural heritage tourism model of this destination, Hoi An. Thompson (2000, p.3) has noted that *'through the history of a village or town seeks meaning for its changing character and newcomers can gain a sense of roots on personal historical knowledge'*. Indeed, one has learned in a study of cultural heritage-based work with historical depths; each site requires specific attention and environmental context. This is particularly evident for the history of Hoi An (from the late 16th to 18th centuries)

¹¹⁸ See more at <http://whc.unesco.org/en/list/948>; Tran Quoc Vuong (1990), Phan Huy Le (1990).

discussed. Further, as some scholars (Grayson & Martinec, 2004; Okech, 2010) already concluded, tourists have various motivations for visiting, in that more visitors are interested in and curious about the past, history, and traditions; they want to learn and understand the history of the sites as well.

Some scholars viewed that these above resources are major cultural heritage attractions of a destination-World Heritage Site such as Hoi An, Vietnam. In reality, culture, heritage, nature, and traditions will be used for a variety of purposes leading to negative and positive consequences for the community in a tourism setting. In this regard, it is considered the relationship between heritage tourism and sustainable development, and developing sustainable cultural heritage tourism for heritage sites of Hoi An are innovative ways to improve outcomes. The unique characteristics of culture and heritage in Hoi An will work best in a sustainable tourism setting. They become a point of differentiation from other sites and are able to provide an unforgettable emotional and authentic experience to visitors (Drost, 1996; Du Cros, 2001; Landorf, 2009; McKercher & Du Cros, 2002; D. J. Timothy & Nyaupane, 2009a).

4.4. Hoi An Today

4.4.1. Location and Climate

A vital contribution of historical resources is to generate substantial benefits (i.e., economic and social dimensions) to heritage tourism destinations, in particular Hoi An, Vietnam; today, it flourishes as an important tourist center and attracts many visitors. In addition to cultural and historical values, this cultural heritage site emanates geographic advantages for developing as a tourist attraction point. Hoi An is situated in Quang Nam, a south-central coastal province of Viet Nam; particularly, on the northern estuary of Thu Bon River. Hoi An is approximately 50 kilometres from Tam Ky city to the north (Quang Nam Province's capital), and about 25 kilometres from Da Nang city to the south. The city has a coastline about 7 kilometres long, and Hoi An ancient town is close to a number of beautiful beaches like An Bang beach, about kilometres north; Ha My beach; Cua Dai beach, about

5 kilometers to the south. Notably, from the center, Hoi An to the southwest is Bay Mau Coconut Forest, which links to particular historical values of the two resistance wars against French colonialism and American imperialism. Bay Mau coconut forest is approximately 58 hectares wide, conserving biodiversity with unique features as well. Especially, the old town is also relatively near various traditional villages, for instance, Kim Bong carpentry village, Thanh Ha pottery village, Tra Que vegetable village, Hoi An silk village, Cam Chau lantern village, Cam Thanh Coconut and bamboo village, Thanh Nam fishing village. Besides, off the coast is a Cham Archipelago consisting of eight small islands. According to the Unification Records of Quang Nam, Hoi An nowadays consists of nine wards, namely Cam An, Cam Chau, Cam Pho, Minh An, Son Phong, Thanh Ha, Cam Nam, Cua Dai, Tan An; and 4 communes including Cam Thanh, Cam Ha, Cam Kim and Tan Hiep, with a total area of 61,71 km² (Nguyễn Đình An & Thạch Phương, 2010). It can be, thus, remarked briefly that the environmental diversity of Hoi An has become a catalyst for tourism development.

Hoi An is located in the tropical monsoon climate of South Hai Van; accordingly, it has hot, humid and rainy characteristics, and divides into two distinct seasons. In the dry season (from February to August), its average temperature is about 28°C - 30°C; nonetheless, the temperature in the hottest month reaches 39°C-40°C. This season is convenient for organizing outdoor activities (which will be described in more detail in chapter 5). The rainy season lasts from September to January of the year following, wherein having heavy rains that cause floods throughout the area that greatly affects old buildings in Hoi An ancient town.

4.4.2. Population

According to Quảng Nam statistical yearbook (2017, p.37), in 2017 Hội An had an average population of approximately 9.4579 people. Nevertheless, if we look at the following figures of distribution of population, it is clear that more population live in Hoi An ancient town, recording the population density of Minh An ward and Cam Phô ward stood at about 8.987 people/km² and Cam Phô ward 8.965 people/km² respectively. By

contrast, lower population rates are in Cam Kim commune at 1013 people/km², Cam Thanh commune at 828 people/km² and Tan Hiep commune at only 136 people/km².

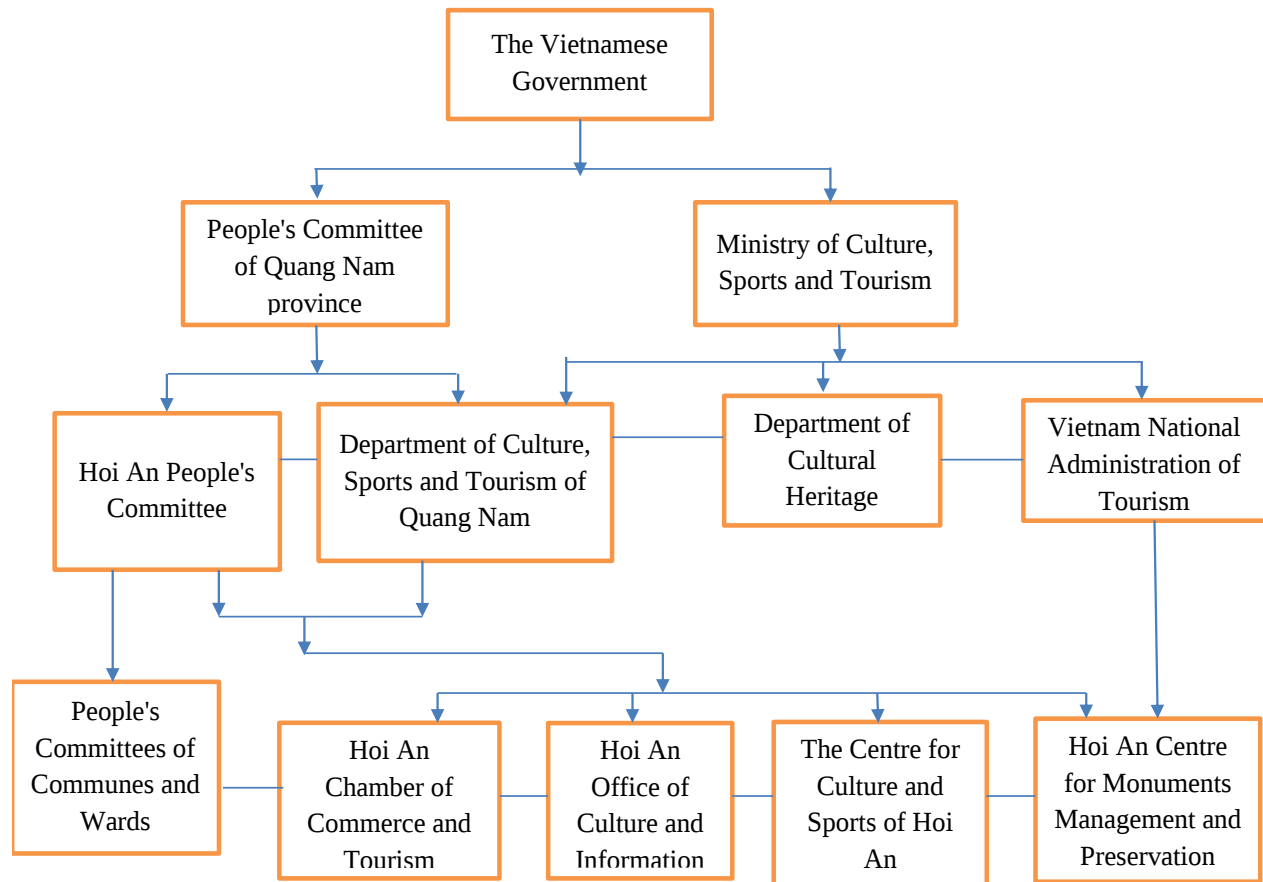
Tourism has significantly contributed to the economic growth at local scale on the one hand, and the other hand led to an increase in population, main migrants through tourism opportunities (Buckley, 2012; Gill & Williams, 1994; Long, Perdue, & Allen, 1990). More recent years, the Hoi An's population growth rate is rather high. This is because there are more new residents those who relocated to Hoi An for different job positions in the realm of the tourism industry. In addition, historically, Hoi An also was a melting pot of some ethnic groups those who came from different parts of Vietnam and foreign countries. In the process of migration, they brought along their own cultures. This constitutes the rich culture of the region, indigenous customs and habits coexisted with external elements.

In general, Hoi An's inhabitants have been working in various sectors. People live in the center of Hoi An mainly work on services like retail, professional services, and tourism, whereas in rural areas the income of residents depends mainly on agriculture, fisheries, crafts, and others.

4.4.3. The Political System

To effectively use and conserve historical resources and cultural assets, the central government has established a management system from the central to local levels. This system includes many parts, each division is assigned a separate responsibility and has a clear workflow, but all are responsible for monitoring the development of tourism in Hoi An and the status of its resources. The figure below illustrates a diagram of the management system for cultural heritage and tourism development for Hoi An city at the national and local levels (Figure 4.1).

Figure 4. 1. Management system for cultural heritage and tourism development at Hoi An



Sourced: UNESCO 2008, p.86, see https://unesdoc.unesco.org/ark:/48223/pf0000182646_kor, accessed 15 August 2019

For readers easily follow, the author of the thesis will, in turn, present the functions of each agency in the diagram (Figure 4.1), as follow:

Ministry of Culture, Sports and Tourism (Vietnamese: Bộ Văn Hóa, Thể Thao và Du Lịch) includes the Department of Cultural Heritage and Vietnam National Administration of Tourism. This ministry manages the overall cultural heritage assets of Vietnam and tourism development, such as developing the strategies, planning, and policies to conserve and promote the cultural heritage values; promulgating regulations and legal documents as well as organizing activities and movements to disseminate and heighten the community's

awareness of these documents and heritage values; providing an educational program to foster professional skills for the managers, staffs ¹¹⁹.

The function of the Department of Cultural Heritage (Vietnamese: Cục Di Sản Văn hóa) is to assist the Minister in managing nationwide cultural heritages. This department is responsible for directing and guiding the preservation and promotion of the cultural heritage values of Vietnam in accordance with the Party's policies and the State's laws.¹²⁰

Vietnam National Administration of Tourism (VNAT; Vietnamese: Tổng Cục Du Lịch Việt Nam) helps the Minister manage and organize the law enforcement regarding tourism throughout the country; manage public services concerning tourism according to the state regulations. In particular, this institution is in charge of developing long-term and short-term tourism development strategies and having master plans; running tourism projects; signing international treaties and agreements on tourism according to law provisions; organizing activities to promote tourism at regional and global scales; promulgating regulations and contents of training and professional training for tourist guides and serving tourists¹²¹.

People's Committee of Quang Nam (Vietnamese: Ủy Ban Nhân Dân Tỉnh Quảng Nam) performs the state management of cultural heritage in the provincial territory as decentralized by the Government.

Department of Culture, Sports and Tourism of Quang Nam (Vietnamese: Sở Văn Hóa, Thể Thao và Du Lịch tỉnh Quảng Nam) helps the Provincial People's Committee

¹¹⁹ More details can be found at <https://bvhttdl.gov.vn/gioi-thieu-ve-bo/chuc-nang-nhiem-vu-cua-bo.htm>, accessed 16 August 2019.

¹²⁰ See more at <https://bvhttdl.gov.vn/van-ban-quan-ly/110669>, accessed 16 August 2019.

¹²¹ For more in detail see at <http://vietnamtourism.gov.vn/index.php/items/26671>, accessed 16 August 2019.

manage culture, sports, and tourism in the province; and, provides official information on programs and activities of provincial cultural, sports and tourism industry¹²².

Hoi An Office of Culture and Information (Vietnamese: Phòng Văn Hóa Thông Tin Hội An) is responsible for the efficient running of cultural, information and sports activities at the local level. In more detail, the primary function of this agency is to manage the use and exploitation of monuments, artifacts, and landscapes in this area under the State Cultural Heritage Law and the local government's regulations.

Hoi An Chamber of Commerce and Tourism (Vietnamese: Phòng Thương Mại và Du Lịch Hội An) is the state management agency for tourist sightseeing activities with the central function of monitoring service activities in Hoi An. In addition to the main tasks, it helps the City People's Committee by giving suggestions on the realms of tourism, such as planning, policy, regulation, etc.

The Centre for Culture and Sports of Hoi An city (Vietnamese: Trung Tâm Văn Hóa - Thể Thao, TP. Hội An) is a subordinate unit of the City People's Committee. It is tasked with organizing cultural, artistic, cultural activities and sports. Also, this center often organizes, introduces, and propagates cultural events and festivals, and promotes municipal cultural heritage values such as providing city tours around the Hoi An ancient town, performing some kinds of folk art per night in the old town center. Further, it also studies, advises, and organizes the exploitation of potential resources to develop tourism¹²³

Another center also plays an essential role in managing and preserving Hoi An's cultural heritage is the Center for Monuments Management and Preservation (Vietnamese: Trung Tâm Quản Lý Bảo Tồn Di Sản Văn Hóa). The Center regularly coordinates with a number of agencies (including the Chamber of Commerce and Hoi An Tourism, Office of Culture - Information, and Hoi An Culture - Sports Center) implementing main aims related

¹²² See more at <http://www.vhthdlqnam.gov.vn/index.php/gi-i-thi-u/gi-i-thi-u-v-s/ch-c-nang-nhi-m-v>, accessed 16 August 2019.

¹²³ See more at <http://hoian.gov.vn/CMSPages/BaiViet/Default.aspx?IDBaiViet=13688>, accessed 16 August 2019.

to stewardship of cultural heritage assets, environmental conservation (like Cu Lao Cham World Biosphere Reserve - Hoi An), cultural heritage renovation, and the promotion of values of these. It also organizes scientific research activities; collects and stores historical and cultural materials and artifacts; proposes ideas, plans, schemes and measures to develop tourism activities, which help promote and introduce cultural heritage values to tourists¹²⁴

Finally, the People's Committees at wards and communes (Vietnamese: Ủy Ban Nhân Dân Phường, Xã) are the local administrative agencies those are responsible for the management, conservation and use of local monuments following the regulations. Besides, Hoi An also has established a unit called the Rules of Inspection (Vietnamese: Đội Kiểm Tra Quy Tắc) to check and ensure all activities concerning tourism and cultural heritage resources according to the city regulations.

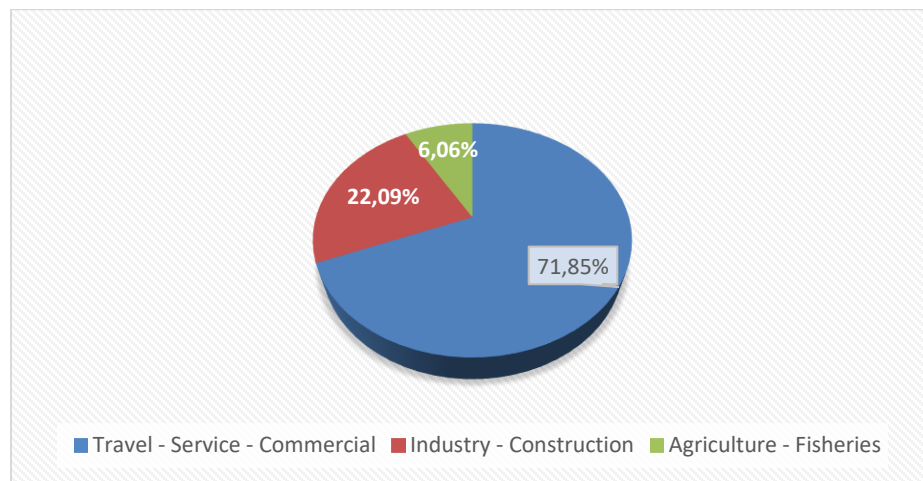
4.4.4. The Economy

As mentioned earlier, the primary income of Hoianians (inhabitants of Hoi An) in the past depended on traditional economic sectors, for example, agriculture, fishing, trade, traditional medicine, tailoring, and pottery. Today, it is evident that there is a significant decrease in contribution generated by these traditional economic areas. In response to these changes, the host community thus needs to scrutinize alternative means to strengthen its economy. Namely, the local government has developed some forms of tourism industry based on cultural heritage resources. Tourism, therefore, is fast becoming a prime economic sector of Hoi An, in 2019, the total production value of the Tourism, Service and Trade group is 11,547,36 (million Vietnamese Dong, 71,85%) in that the contribution of the tourism sector is 5,740,235, as shown in figure 4.2. It is strong enough in a way that tourism is currently running and demonstrating more benefits to the local community as a significant component aid for the development of the Hoi An (see table 4.1). Regarding this, many scholars (e.g., Byrd et al., 2009; J. S. Davis & Morais, 2004; Esfehiani & Albrecht, 2018; Soojung Kim et al., 2019; Little et al., 2019; Long et al., 1990; Ma & Hassink, 2013;

¹²⁴ See <https://hoianheritage.net/vi/about/Chuc-nang-nhiem-vu.html>, accessed 16 August 2019.

Matarrita-Cascante, 2010; McGehee & Andereck, 2004; Tang & Tan, 2015; Tugcu, 2014) analyzed tourism has more potential to assist the development of local communities, especially in economically less developed countries.

Figure 4. 2. Production Value (GO) Chart, 2019



Source: Report on socio-economic situation in 2019 of Hoi An city.

Table 4.1. Economic performance of the tourism industry (2013-2019)

No	Year	2013	2018	2019
1	Revenue from tourism (Million Vietnamese Dong)	1.956.955	4.911.500	5.470.235
2	Revenue from accommodation and Food & Beverage services	1.945.881	4.674.000	
3	Labour working in accommodation and Food & Beverage services (people)	8.902		15.208
4	Total number of tourists to Hoi An	1.629.725		5.699.960
	a. International tourists	813.160		4.331.198
	b. Domestic tourists	816.565		1.368.762

5	Total number of tourists by entrance tickets sold at heritage sites	722.263		2.399.771
	a. International tourists	200.167		2.088.913
	b. Domestic tourists	522.096		310.858
6	Total number of tourists by entrance tickets sold at the Thanh Ha pottery village	28.586		639.500
	a. International tourists	23.917		617.000
	b. Domestic tourists	4.669		22.500
7	Total number of tourists by entrance tickets sold at the Tra Que vegetable village	18.848		22.081
	a. International tourists	18.787		21.034
	b. Domestic tourists	61		1.047
8	Total number of tourists by entrance tickets sold at the Kim Bong carpentry village	1.203		
	a. International tourists	1.203		50.000
	b. Domestic tourists	0		0
9	Total number of tourists by entrance tickets sold at Bay Mau coconut forest		625.261	897.529
	a. International tourists		504.942	405.000
	b. Domestic tourists		120.319	194.485

	2013		2018	
Accommodation sector	Number of facilities	Number of rooms	Number of facilities	Number of rooms
Hotels	90	4.064	151	7621
Homestay	58	244	302	1187
Tourist village	19	130	179	1538
Guest house	5	55	6	118
Total	172	4.493	638	10.464

Source: Hoi An City Statistical Yearbook

Indeed, in Hoi An, the tourism sector has attracted the high numbers of working people and create employment opportunities. In 2016, the tourism industry created jobs for about 7,535 direct employees, a sharp increase compared to 2008 (3,411)(Jones, Bui, & Ando, 2022). Importantly, tourism has also promoted several industries development such as handicrafts, food processing, flower growing, aquaculture, and agriculture.

In conclusion, Hoi An has a rich history of over 400 years and cultural diversity. Its prosperity in the past come from trading with merchants from some countries such as China,

India, Portugal, and France. All these resources have considerable potential for cultural heritage tourism products and tourism experiences, as will be examined in the following chapter.

Chapter 5: Hoi An: The Case Study in Context

5.1. Introduction

As the author has presented in the previous chapter, cultural heritage assets and historic resources always affiliate with a specific region. In line with this argument, Pan et al.,(2018) and Light (2017) also claim that the cultural heritage tourism development is a resolution for harmful tourism influences at local communities and also the best way to protect these assets of a tourism destination. Because of considering cultural heritage as a basis for sustainable cultural heritage tourism model in Hoi An, in this chapter the author begins exploring characteristics of cultural heritage assets of Hoi An ancient town and its vicinity including Thanh Ha, Tra Que, Kim Bong villages. In other words, Hoi An's cultural heritage properties are the source of local tourism products analyzed in the realm of the supply side (Datzira-Masip, 2006; D. J. Timothy & Boyd, 2003). Furthermore, the next section refers to overall tourism development in Hoi An concerning other aspects of supply-side such as infrastructure, professional services, facilities, market, shops, and restaurants.

This chapter described tourism products based on the historical and cultural assets, which most respondents posited that they play an important role in tourism development. It also provided an overview of tourism development in Hoi An, discussed the characteristics of local residents, and mentioned the political, economic and socio-cultural context of this region.

5.2. Description of Cultural Heritage Resources of Hoi An

Cultural heritage has not only made sense of local identity and the community's own time in a particular place but, in addition, this work implies that cultural heritage is a source of tourism development in a destination into sustainability. Regarding the last point, the viewpoint of each stakeholder is crucial, it should be also considered the integrated perspective of the stakeholder groups. This seems to agree with a study conducted by Loulanski and Loulanski (2011), which viewed that little research has been undertaken to examine the integration of both supply and demand sides on the development of the

sustainability of tourism resources. Thus, the integration of the viewpoints of stakeholders like residents, tourists, local government officials, and cultural heritage practitioners will contribute to the research field of cultural heritage assets as a sustainable tourism resource. Accordingly, the analysis of several interviewees' comments on the use of cultural heritage for developing heritage tourism will also be mentioned. A much narrower field also given by some researchers (i.e., Datzira-Masip, 2006; Du Cros et al., 2005; Esfehiani & Albrecht, 2018; Soojung Kim et al., 2019; Little et al., 2019) is intangible cultural heritage should be developed as a sustainable tourism resource. Also, Pan et al., (2018) stressed that cultural heritage assets of a particular region are usually the principal motive for visiting a place and tourism activity.

Hoi An is well known by having a varied portfolio of cultural heritage resources and attractions, which attracted a rising number of tourists. In this context, the interview results also found that a few locals are not only aware of Hoi An's potential heritage resources but visitors as well. A few respondents [R6,7, G4, G1] revealed, as R6 said that:

- (1) The first characteristic is Cau Pagoda, then traditional villages surround the city of Hoi An, such as Kim Bong Carpentry, Tra Que Vegetable, Thanh Ha Pottery, Bay Mau Coconut Forest, craft villages planted kumquat in Cam Ha, ...; The festival is here very much here, namely heritage showcase performances, lanterns; this Duc An ancient house, Bach Dang church, Phuc Hung ancient house ...Bai Troi singing (Local residents, R6, male, aged 30-39, interview, Z: 3-9).

Another R7 stated:

- (2) Life is peaceful, it has no industrial zone and no environmental pollution. Also, Hoi An such the old town still retains the ancient one. Besides, Hoi An is a small city, it is very cozy and has a few roads. The city is very cozy compared to other places. In general, the security in this city is good and there is no robbery and robber...(Local residents, R7, male, aged 50-60, interview, Z:5-9).

Similarly, G4 noted:

- (3) ...Tourism resources of Hoi An ... include physical resources: relics, ancient houses, bridge pagodas, and craft villages; intangible cultural heritage are festivals, beliefs and customs of the local people. The natural resources in Hoi An have a system of sea, coast, Cu Lao Chàm island, and there are rural villages, craft villages in the vicinity of the old town that create beautiful landscapes, ideal for visitors to visit the Hoi An... (Local government, G4, female, aged 40-50, interview, Z: 9-14].

This finding suggests that similarly to previous studies (Hoang et al., 2020; James, 2010), Hoi An's people have feelings of pride, honour, and happiness in their cultural heritage resources. Specifically, they have expressed that the community has adequate resources to develop tourism, for example,

- (4) Tourists who come to Hoi An become more and more crowded and, of course, the resources of this area are rich and abundant, and meet the demand. (Local residents, R6, male, aged 30-39, interview, Z: 15).

Especially, many interviewees believe that Hoi An has a unique culture, and tourists visit Hoi An because they are interested in the cultural features and lifestyles of the community. Locals are happy and to welcome when tourists arrive in Hoi An, as they commented:

- (5) ... The peculiarity of Hoi An is that it is different from other cities in that it is the convergence of many different cultures, each country is... leaving their quintessence. (R15)
- (6) ...the job of paper masks, why in Vietnam, I am the only one to make masks.... I'm surprised why our country does not have a second facility (R16).

Local artisans are happy to be guides for tourists and present local resources to visitors. They have perceived their responsibilities in the process of introduction the cultural value of their community to visitors, showing tourists authentic culture; they would treat visitors as guests, as stated:

- (7) ... Instead of the money I spend on the street, I stay at home to work, I reduce that amount of money... but I give life a gift, especially a cultural and spiritual gift (R16) ...I said that a product of Vietnamese people sent to a foreign tourist. They buy gifts such as a shirt, a pair of pants, a pair of sandals, ..., they come here and they find it cheap. In general, Chinese

goods are cheap, then tourists buy and play, when they return to their home country to have a few meals, then they quit. But tourists who want to find a real cultural product of the Vietnamese people are a real need. It is a real necessity because they come to our country, they want to bring something of our country's products, which cannot be found in other countries, I can do this with this paper mask... each mask as a spirit, a message, or a story ... that is blessing, wish wealth, virtue, wish love couple, wish happy family. Those wishes are through the pattern, the artist's drawing style is expressed on the mask (Local residents, aged 60-70, R16, interview).

Another noted:

- (8) If I didn't introduce the Japanese art like that, they wouldn't know why there is such a Hoi An today; Why is the bridge pagoda with the meaning of feng shui to protect the dune, it is located right in Hoi An like that. , In the process of interaction between I and tourists, I introduce it like that to attract more visitors. Tourists come here, on the one hand, I sell those cultural products to them, on the other hand, thanks to that those cultures that are transmitted to the current generation (Local residents, aged 50-60, R15, interview).

Several interviewees expressed their desire to get some extra income from tourism development, through the sale of cultural values to gain benefits, particularly economic benefits. They would like to have more tourism activities to attract more tourists, as commented:

- (9) Preserving cultural traditions is essentially being sold; actually, I say that is also true, but we should think about it in a more positive way. If we do not have communication channels and do not introduce them, cultural values will gradually be lost. But it works together with tourism activities, in addition, human experience activities today require the participation of culture, so it combines. It is also correct to call it selling cultural products, for example, Hoi An is selling those cultural values to live; if not, what do they sell? Do you acknowledge it? (Local residents, R15).

In addition, some visitors say that they were attracted to the Hoi An by its historical features, local people, etc.

(10) Hoi An is an ancient city. It has more specials than other tourist places. Besides, I want to take my daughter who is on summer vacation to visit Hoi An for learning more about its tradition, ancient, and history... (Tourists, T4-group, female, aged 40-34, interview, Z: 6-9)

(11) The first is that I see in Hoi An, the old town is the most well known. The city is famous for its very beautiful historic houses, its sculptural art is also very ancient that exudes a different beauty from houses outside the city. Although it is a city but includes modern and ancient characteristics, some places are crowded, others are peaceful and still very ancient. And the second impression is about Tra Que Vegetable garden. It brings a very great taste for visitors. Everyone who comes here will feel this (Tourists, T4-group, female, aged 10-20, interview, Z: 102-110).

(12) I have been here for three times, yes, I love it...friendly people, a just lovely style...very beautiful...history and culture of Hoi An are wonderful very good values (Tourist, T8, female, interview, Z:5-10)

A couple express about cultural heritage of Hoi An, as below:

(13) Beautiful, lovely yes, architecture is beautiful, the lantern, and the trees, and the footpath, the river, the building-old building, the streets – I am lovely (Tourist, T7, interview, Z: 10-13).

In contrast, however, some respondents who did not know much about cultural heritage features in Hoi An except in their village (from an informal exchange with interviewees, 4.3.2017), one respondent also said that:

(14) Smile, the festival that I don't know anymore (local resident, R10, interview, Z: 10)

(15) I bear, I am less going out of the village, I only stay at home (the village) and do gardening, farming (Local residents, R8, aged 60-69, interview, Z:171).

Further, it is observed that more young Vietnamese tourists who visit Hoi An from a desire to take photos. They want to share their picture on their social media networks rather than from an interest in history and cultural heritage values (from field notes in 7.6.2018 and informal exchanges recorded on 8.3.17).

Generally, the degree of interviewees' perceptions about the assets of Hoi An is limited. It has attracted the attention of scholars followed by descriptive background information on the cultural heritage properties of Hoi An (Ha, 2006; Tạ, 2007; Unesco Asia Pacific Regional Bureau for Education, 2008). Nevertheless, sustainable approaches to the preservation and development of local resources in relation to forms of tourism are little explored in the tourism literature. In view of these problems, it is thus equally essential to identify all the elements of cultural heritage and its characteristics; this suits a holistic approach to cultural heritage employed in this study. As well there is necessary to evaluate how a specific aspect of Hoi An's cultural heritage relates to and contributes to the implementation of cultural heritage tourism. As suggested by S. Kim et al., (2019), the existence of each cultural heritage factor is different, thus depicting each element will provide more explicit and specific findings. Additionally, in a study, Giudici et al., (2013) argued that one of the conditions to achieve sustainable tourism is the need to gain a deep understanding of the community and have an appreciation of local cultural heritage like culture, customs, and traditions of the destination. The present research aim is to make an additional contribution to the gap in knowledge above and also explore innovative methods, which will attract both locals and tourists those who are interested in learning and understanding about past events and historical resources.

To capture a rich understanding of the cultural heritage components of Hoi An, in a nutshell, I suggest the viewpoint of some scholars like (Shyllon, 2016; D. Timothy, 2011; Zeppel & Hall, 1991). Accordingly, the division of cultural heritage is into two main categories (cf. Table 2.1), including tangible cultural heritage (physical objects presented in section 5.2.1) and intangible cultural heritage (non-physical aspects described in section 5.2.2). These ingredients are vital to the cultural identity of not only Hoi An but every destination. As it is classified, in addition to 1,360 relics¹²⁵, Hoi An has far more other historic items in the surrounding region.

¹²⁵ See more at <https://vietnamtourism.gov.vn/post/30240>, Accessed January 16, 2024.

5.2.1. Tangible Cultural Heritage

Historic buildings and monuments:

Pagodas and Temples Shrines (Vietnamese: Chùa, Đền và Miếu) in Hoi An are abundant and are scattered over the Hoi An ancient town and surrounding areas. These religious structures were mostly established in the 17th-18th centuries. Of those, some were ornately decorated and restored in the following centuries, such as ceramic porcelain art including Long Tuyen pagoda, Cam Ha pagoda, Vien Giac pagoda, etc. During the process of renovation, several elements like brick and stone were added to the building. Additionally, there have a few pagodas and temples inextricably linked to the Japanese and Chinese communities those who have been living in Hoi An. For example, Chuc Thanh or Tung Bon pagoda remained many engravings on wood dating back over 300 years. Concerning the Chinese community, Cam Ha temple, Hai Binh temple, and Khach pagoda were the earliest Chinese worshipping structures built in Hoi An (Phan, 1974). Especially, overcoming changes of time, Quan Cong temple¹²⁶ (built about 1653) today still well-maintained vernacular architecture made by the wood carvers of Kim Bong village. Prior to now, this temple along with Quan The Am pagoda and Quan Am Phat Tu were the center of beliefs of Hoi An trading port¹²⁷ and the places of cultural and economic exchanges among communities. These are the places of worship of the Genie-Whale and “deities” of natural phenomena (including rain, wind, and thunder). Also, they are the places of worship of Holy Protectors such as Avalokitesvara (Vietnamese: Quan Thế Âm Bồ Tát), Quan Cong,

¹²⁶ The Dai Nam Nhat Thong book of the Nguyen Dynasty noted that the Quan Cong temple in Hoi An street, Dien Phuoc district was built by the community residents of Minh Huong village to worship the Quan Thanh Quan, a magnificent statute. In the 6th year of Minh Mang, thanks to Nhan Hoang Emperor visited in the South, he gave 300 silver coins for the temple ...” (Retrieved 10.12.18. from: <https://hoianheritage.net/vi/trao-doi-chuyen-nganh/chuyen-de-nghien-cuu-trao-doi/tam-bia-da-lap-nam-quy-dau-1753-tai-quan-cong-mieu-572.html>).

¹²⁷ Avalokitesvara beliefs are very common for those who practitioners by boat trade.

and Thien Hau. As Son Nam states that ‘the temple in Hoi An is clean, airy, well preserved and the setting is quiet’¹²⁸.

As for communal buildings (Vietnamese: Đình), a number of documents concerning the cultural resources of Hoi An reported that Hoi An has far more public houses situated in a central and convenient location of each village. These buildings have been used for principal purposes such as holding gatherings (meeting halls), celebrating festivals (legendary handicrafts like pottery, and carpentry), and special events (Unesco Asia Pacific Regional Bureau for Education, 2008). Also, communal buildings are places where people in communities interact with each other, discuss about religious and social-cultural issues, and express their wishes.

Regarding traditional houses¹²⁹, Hoi An’s old houses are the result of the acculturation process among of Vietnamese to Chinese, Japanese and French. Thus, these buildings have varied and sophisticated architecture. Today, the traces of this combination can be found on each old building from the architectural design, on the yin-yang roof tiles, and the pictures carved on strange animals, etc. Moreover, the old houses with roof tiles covered moss and plants; the old gray mold walls together at stories related to building are also the basis of tourism appeal in Hoi An. Furthermore, the houses can be categorized into some prime styles, namely the one-story building with wooden façade (one example of this is a house located at 48 Trần Phú street); two-story building with eaves, wooden floors, and balconies; the two-story French-style building. Almost all of the traditional buildings are situated in the center of Hoi An, locating side by side along some short and narrow laneways and running parallel to the Thu Bồn River. From the roof until façade, courtyard, and indoors of these old buildings were decorated with various icons, such as 14 different door

¹²⁸ Vũ Hữu Minh (1989), “Dòng sông trong ở Hội An”, Những PHMVKCH, tr 180-181.

¹²⁹ See more Tran Ánh (2005). Nhà gỗ Hội An - Những Giá Trị và Giải Pháp Bảo Tồn Hội An (Wooden Houses – Its Values and Preservation Measures). Quang Nam Printing Company; (Unesco Asia Pacific Regional Bureau for Education, 2008).

type eyes, chrysanthemum flowers, longevity, round bowl, cup, rules, bat, etc. The wooden structure of the stylized houses express intersection among indigenous cultural life with other cultures¹³⁰.

Furthermore, unlike other places in Vietnam, some layouts of houses in Hoi An have always been added such as toilets, and courtyards that become one of the unique features of old houses in Hoi An. It is also important to mention some historic buildings built in the course of the period of French colonialism (about the 19th century) with yellow color. These houses are a combination of local architecture and French architectural style, for example, they use the roof of yin and yang tiles with a slope; a mixture of wooden and brick materials; flower balcony; the arch is not cumbersome and colourful.

Precisely, the old building styles have still been conserved, and these play an essential role in retaining and attracting tourists. These styles had ever been appeared not only in commonplaces of Vietnam, such as Ho Chi Minh and Ha Noi but also in South-East Asia, however, have been disappeared so far. More importantly, in many historic houses, there have several generations who are living together. The older people produce much of the ambiance of houses and are a bridge connecting generations. So far, some houses (i.e., French government headquarters at Lê Lợi Street; House of Plantation; No.33 Nguyen Thai Hoc) are utilized as Hoi An hotel, Courts headquarters, museum, Ward People's Committee, Ward medical station in the present-day. While others are now used for doing business and visiting such as restaurants, souvenir shops, tourism offices, and café shops. Some elements of culture and heritage also become the main subject of further development; for instance, some wooden houses and old buildings were reinforced by brick and stone elements and added more functions simultaneously.

¹³⁰ One of the author's quick surveys of home No. 7, Nguyen Thi Minh Khai Street, formerly a trade, reveals the link between its architecture and that of houses in some ancient Japanese towns such as Okinawa, Fukuoka or Nara-Kyoto ancient city, especially in terms of the internal wooden structure.

Clan Ancestral Houses¹³¹ (Vietnamese: Nhà thờ Tộc) are a particular type of religious architecture. Built-in about the 17th century by clans, the Ancestral Temples were mainly utilized for family ancestor worship. Normally, an Ancestral temple embodies two parallel houses, connected to the roof and surrounded by a small courtyard. The formal place of home lays an altar of progenitors which is elaborately decorated by a wooden structure. These Temples were constructed according to a particular layout and well-structured design, comprising a garden courtyard, gate, fence wall, and outbuilding (kitchen, warehouse). Importantly, each building has a distinctive style of the clan, which highlights the lifestyle and culture of Hoi An. The Ancestral Temples are so far special places where all of each family's members can meet together, and in which the older people teach younger generations paying respects and morals, sharing lessons and experiences with their family, and doing worship ceremonies. In addition to the aforementioned functions, some Ancestral Temples are now used as tourism destinations, for instance, Trương Ancestral Temple at 54/4 Phan Chu Trinh Street, Tran Ancestral Temple at 24 Le Loi street, Le Ancestral Temple at Tran Phu, Phung Hung ancient house at Nguyen Thi Minh Khai street, Chau clan's house of worship, Pham clan's house of worship, etc.

Tourism marketers have searched for new experiences and presented cultural heritage assets in innovative ways in which tourism is the manner to the renewed interest in these local resources. Also, as already mentioned, cultural heritage encompasses both intangible cultural heritage and tangible cultural heritage; that is a resource to integrate and develop tourism in a destination. This type of above resource helps create a positive internal and external image for Hoi An that will assist this region in attracting tourists and boosting its economic sustainability in the long term. The fact is that Hoi An is rich in historical and cultural values, which are essential to providing some forms of authentic experience to tourists those who are seeking the authenticity of tourism products. The assets were perceived to be more authentic because history is an *'illustration of the truth rather than*

¹³¹ They also are referred to as Ancestral temples or Clan's house of worship.

something that is falsely manufactured' (Yeoman, Brass, & McMahon-Beattie, 2007, p.4). Besides, cultural heritage resources enable to link visitors with the place and cultural product of a tourism destination. Likewise, traditional buildings, culture, and heritage remind locals and show visitors Hoi An's past. Concerning reliance on the past, it is also demonstrated by the stories told by guide-tours and homeowners about the historic houses, temples, pagodas, etc. Trust in the past is shaping the notion of authenticity. Yeoman et al., (2007, p.1) defined the 'authentic-seeking' as a process of describing 'consumers seeking authenticity from a variety of products, services, and experiences, or looking it within themselves'. With respect to this concept, several scholars suggest authenticity related to sustainable tourism through examining the role of several local resources (Chen & Huang, 2019; Esfehiani & Albrecht, 2018; Giudici et al., 2013; Sims, 2009). At this point, it is necessary to clarify the connection between local cultural heritage and perceived authenticity that can facilitate the development of tourism in Hoi An ancient town and its nearby villages towards a sustainable path. The authenticity is crucial, tied to construct an identity for a community. As in the realm of the provision of tourism products and services, visitors can take part in activities in a destination such as the purchase of specific products (e.g. pottery, lantern, food, and drink in Hoi An), farming life (i.e. watering and planting vegetable with local farmer; riding buffalo in a rice paddy field) to develop or experience an authentic sense of self. The national government views intangible cultural heritage (ICH) as important element for economic and social-cultural development that designates ICH as authenticity. Because, national governments have been criticized by Bendix (1989, p. 132) for identifying tradition and authenticity according to what it '... . *will accomplish for them what they intend it to accomplish*'.

The appeal of cultural heritage elements lies in their capacity to link tourists to authentic tourism product. It also helps Hoi An to capitalize on consumer demand for a distinctive and unique culture of each site. Further, cultural heritage tourism would assist in identifying a distinct cultural heritage and historical resource of this destination and give the place its particular identity. It is thus understandable, these elements will help both

tourists and the local community to appreciate the existing cultural heritage assets. With this respect, several interviewees [T6, R10] expressed the distinctive, unique characteristics of Hoi An, for example,

(16) ...The old town, traditional culture, ancient houses, architecture ... comparing the old towns in Myanmar, Malaysia with Hoi An ancient, they are not as beautiful as in Hoi An. Hoi An its is still a beautiful and friendly people. It also has cuisine ... handicraft items more than other places I visited, its prices are also cheap (Tourists, T6, aged 20-29, interview, Z: 2-10).

(17) ...Probably, the old town ... because it is peaceful, ancient and Hoi An is less crowded than Sai Gon or Ha Noi cities ... if tourists go to Hoi An, they will find interested places like Coconut Forest, Tra Que Vegetable Village... (local residents, R10, female, aged 20-29, interview, Z:10-15).

(18) Architecture is beautiful, the lantern, and the trees, and the footpath, the river, building – old building, the streets. I am lovely these (Tourist, T7, interview, Z:12-14). I like the streets, the lanterns, ... I like tailoring, architecture, and I like the beautiful wooden old houses, wooden doors. It is very beautiful and has a long history (Z: 16-19)

(19) It has a long history, so it's lovely to see the long history of Hoi An (Tourist, T8, interview, Z:15-16).

The results of this study accord with previous research, which shows that the cultural resources of a community are unique and distinctive. This is a significant factor for the production of local distinctiveness and competitive place identity and for a destination's evolution (Dredge & Jenkins, 2003; Dwyer & Kim, 2003; Garay & Cánoves, 2011; Gomezelj & Mihalič, 2008; T. L. H. Truong, Lenglet, & Mothe, 2018). For these rationales, the work of identifying unique features of Hoi An in this chapter helps it determine appropriate elements for a sustainable tourism model within the Hoi An context. In line with somebody's conclusion, namely, Rechards (2011) viewed that the identified uniqueness has implication for tourist destinations to identify their significant resources in distinction

strategies; Haven-Tang and Sedgley (2014) emphasized that distinctive characteristics of a destination identified and evaluated are crucial issue for tourism research.

It is realized that the evaluation of cultural heritage attributes also involves the subjective factor. It is impacted by individual situational moderating factors, for instance, 'the status of an attachment to a specific destination', according to visitors and other tourism stakeholders (T. L. H. Truong et al., 2018).

With respect to Assembly Halls (Vietnamese: Hội quán), as previously noted that (cf.4.2), assembly meeting halls pertained to the Chinese community in Hoi An. Accordingly, the structure of these buildings mostly was decorated conforming to the principles of feng shui like a small mountain decorated 'with dwarf plants'. Besides, the architectural and stylistic elements were also in combination with Vietnamese building traditions such as adding a porch and a courtyard behind the structure of buildings. In the context of a function, the assembly halls were traditionally used for different goals, for example, collecting goods, worship ceremonies, etc. In addition to this, today these buildings are used in the tourism sector, as a source of attraction to visitors.

As for substantial ancient Cham wells in Hoi An, local people store underground water in these handmade wells made of bricks with diversified types. The traditional knowledge of the stewardship techniques of water is a part of Vietnamese culture, including the Hoi An people. These techniques, which are meant for and closely linked to the intangible cultural heritage of the local community, have been applied for thousands of years. In particular, these wells have been very clean, clear, and fresh; even during the dry season, they rarely dry out. Historically, indigenous people (Chăm) and local inhabitants utilized these Cham wells to supply water for the daily life of people, farming, and aboard ships. Nowadays, some wells are protected and still used by local residents such as Bá's well and Dân's well at Thanh Chiếm hamlet, Trà Quế hamlet, and Cam Ha village.

Tombs. In addition to the previously depicted cultural heritages, types of tombs are also a special array of heritage in Hoi An, including Cham, Vietnamese (Tran Cong Chung, Huynh Thi Ram, Tran Cong Nghi, etc.), Chinese (e.g., Chu Ky Son, the tomb of Tran Van

clan, Khong Thien Nhu); Japanese (Mr Banjiro, Tani Yajirobei, Gu Sokukun); Portugues (Fx Perez); Spanish, German (Jn. Valere Rist) and French (Guilie Mahot) tombs. Along with many different data sources, these types of tombs also have contributed to proving that there are numerous foreigners who lived and worked in Hoi An, as well the process of the missionary in Hoi An flourished through the sixteenth and the seventeenth centuries.

In addition to tourism products related to cultural heritage assets in Hoi An, the appeal of another type of tourist product is pedicab tours for both domestic and international tourists. It has been a common manner for such visitors to experience the beauty of the old town. The streets of the ancient city are narrow and short, and have a winding and crossing as the chessboard style. Furthermore, by taking a map, more independent tourists like to participate in other outdoor activities such as walking (wandering), cycling to get around Hoi An. It was emphasized by some respondents that these activities still help them to get an equivalent experience, as can be seen below,

(20) ...The first day I arrived, I have visited the old town, then cycled around. I remembered it was heavy rain that day, so it was really good and exciting when cycling around the town under this condition. I have never experienced it before. (Tourist, T1, female, aged 20-29, interview, Z:38-40).

(21) Oh, just walking, walking in the rain (Tourist, T7, interview, Z:26).

(22) It's wonderful, in Hoi An the basic we can say very pretty. And lovely to walk around the city (Tourist, T8, interview, Z: 43-45); it was rain two days ago, we walked on the road under the rain and it's fun (Z: 52-52).

Visiting the old town by walking, tourists find the visual appeal and a charming ambiance. There are particularly many visitors those who love to take photos while getting around Hoi An ancient town, such as on the wooden bridge, historic houses, the Hoi An people, etc., so as to share them on their social media networks or to look through them with their relatives and friends.

Ancient bridge. The bridge is one of the crucial examples of the architectural tradition's Hoi An based primarily on wooden material. Japanese residents built the bridge

in about the seventeenth century following Japanese architectural style, probably to appease a mythical creature (which was on the creature's spine with hoping to prevent natural disasters). It was called by different names, some of which, are Lai Vien Cau (named by Nguyen Phuc Chu Lord that is a symbol of a warm friendship between Viet Nam and Japan), and Bridge Pagoda. Notably, this bridge is fairly close to a religious house. It is believed that this house is to protect the bridge and keep the peace for Hoi An town. The Bridge Pagoda has been restored several times. Accordingly, its current structure and decoration are a mixture of architectural styles of countries such as Japan, China, Vietnam and the West. Thus, this is evidence of the connection of different cultural features, which came together previously in Hoi An and now. Notably, this bridge is the only bridge in Hoi An covered by a roof and arched with wooden decking. It is located in central Hoi An ancient town and is painted with some red lacquer; lying across a small canal that empties into the Thu Bon River. These features above have attracted visitors.

*The artifact in museums*¹³². Albeit Hội An is only a district administrative unit of Quang Nam province, it has six specialized museums, such as Sa Huynh cultural museum (149 Tran Phu), Museum of Trade Ceramics Hoi An (80 Tran Phu), Hoi An Museum of History and Culture, Hoi An Museum of Folk culture (33 Nguyen Thai Hoc), etc. All they saved approximately 10,000 artifacts that reflect a combination of domestic and foreign cultures of Hoi An, which are part of the tourism experience. Through the relics displayed at museums, tourists can understand and appreciate a part of the Hoi An's history over the period times, for example, the process of the formation as well as the development of Hoi An, the origins of the people in Hoi An, the living concept of Hoi An people, aesthetic awareness, as well the way of ceramics trading on the sea. The archaeological vestiges have also reflected the multifarious aspects of Hoi An, from the prehistoric Sa Huynh to the famous Cham civilization in the past, to Đại Việt period time, and so on. In order to retain

¹³² See more at <https://hoianheritage.net/vi/trao-doi-chuyen-nganh/chuyen-de-nghien-cuu-trao-doi/bao-ton-vung-chac-va-phat-huy-ben-vung-di-san-van-hoa-the-gioi-hoi-an-471.html>; <https://hoianheritage.net/vi/baotang/Gioi-thieu/TONG-QUAN-VE-CAC-BAO-TANG-O-HOI-AN-29.html>, accessed 20 August 2018.

heritage artifacts and monuments as well as to ensure the values of these assets that held interest to visitors, managers need to have considerable preservation efforts and pay special attention to collections, exhibitions, and public programmes. Interestingly, the local government has converted a few ancient wooden houses into museums in Hoi An. This allows tourists to experience a more sense of the connection to local historic resources of this region both in the course of and after their visit.

With regard to local traditional Villages, they are a typical cultural characteristic of rural areas in Hoi An and have a long history with hundreds existing of years. Hence, in the economic development strategy for communities in these Villages, the local government pays increasingly close attention to making money from appealing rural environments and local cultural heritage through the tourism industry. It is clear that tourism has made a small contribution to rural communities of Hoi An, like many other rural destinations in terms of handicrafts, revenue, employment opportunities, supporting local businesses, food, and so on¹³³. However, in an increasingly competitive marketplace, some sectors in Hoi An such agriculture, crafts, and tourism are economically unsustainable as they are facing some

¹³³ In parallel to the tourism growth in rural areas, the number of tourists has grown. This demands the development of tourism services such as the increase in numbers of accommodation, restaurants, shops, and so forth. Importantly, people who lived in rural villages began the adaptation of using local resources (e.g., farm land, gardens, and husbandry skills and traditional agricultural knowledge) to serve tourists. It creates employment opportunities for family members (i.e. youth: several young people who previously left hometown to work other areas with a high income, now they have returned to their village to work or participate in tourism; women: in the context of agritourism, women can contribute to some aspects like sharing the cooking, the care of visitors and accommodation (Trinh et al., 2020; Yang, 2012). Also, through tourism farmers will preserve cultural heritage (including land, skills, agriculture knowledge) inherited from ancestors and gain additional income (Valdivia & Barbieri, 2014). In this sense, Vietnamese government and Vietnamese tourism authorities pay specifically attention to tourism development at rural areas as a means of poverty alleviation UNWTO (United Nations World Tourism Organization, 2017a, Managing Growth and Sustainable Tourism Governance in Asia and the Pacific. Madrid: UNWTO). The fact that tourism will be a means of generating additional income for residents who work in tourism in Hoi An. But this rate is now very limited, while those who do not participate in tourism are high due to some reasons. Additionally, some residents sell their own land to outsiders or extend their houses to have spare rooms utilized as homestays or build hotels/ homestays. This breaks the scenic beauty of villages. In short, these issues will be examined in chapter 6

challenges. There has therefore a need to generate and maintain the sustainability of high-value tourism growth supported the sustainable development of these above industries in a rural area¹³⁴. In the context of Hoi An, the approach to attain this is base on local product strengths those are available. Space limitations do not allow a examination of them all, thus the author shall provide a brief description of four prevalent villages incorporating their resources.

First is Thanh Ha Village. Established at about the end of the sixteenth century, Thanh Ha is well-renowned for its pottery, Thanh Ha Terracotta Park, relics of pottery craft named Nam Dieu Temple (Vietnamese: Miếu Nam Diêu), Xuan My Communal Building (Vietnamese: Đình Xuân Mỹ). Pottery is a common traditional craft in Viet Nam. Similarly, in many other localities, potteries were crucial tools for far more inhabitant's livelihoods in Thanh Ha Village for centuries. In this sense, craftspeople emanated not only pottery productions for the buildings and household commodities of Hoi An residents but also for export. Thanks to the skillful hands of the local craftsmen, more sophisticated products were made in which incorporating products with the raw hues of the clay without glaze or added color. Albeit craftspeople attempted to pass on the pottery-making skills to their descendants, there are currently only four households those who are producing pottery, such as jars, cups, bowls, water pots, rice pots and jugs, earthenware in Thanh Ha. According to a local craftspeople, the market quickly accepted these products:

¹³⁴ The development of some tourism forms in rural areas like agritourism provides benefits to local communities. Some tourism scholars examine these positive impacts on the key three dimensions of sustainable tourism. Namely, in socio-cultural terms, agritourism will target equality and improve quality of life; conserving rural cultural heritage (e.g. customs, traditional styles, local/rural knowledge); strengthening a sense of community pride with heritage, culture and farmer's social status, etc., (Barbieri, 2013; Valdivia & Barbieri, 2014; Yang, 2012). Within the environmental dimension, it refers to the preservation of the natural and cultural environment and ecosystems via the effective use of resources; helping to reduce environmental harm; improving infrastructure and the surrounding village landscape (T. Jamal & Stronza, 2009; Rasul & Thapa, 2003; Zhen et al., 2005).

From the economic perspective, it generates job opportunities and increases farmers income; helping to ensure stable production activities (Barbieri, 2013; Tew & Barbieri, 2012).

(23) Currently, there are four households related to production (private owner business, P6, female, aged 40-50, interview, Z:188)

The primary material such as clay is extracted from the surrounding areas of Thanh Ha. Notably, this clay is alluvial soil and not suitable for agriculture and farming activities, one states that:

(24) The land for making this pottery is bought in Dien Ban area where is making agriculture. But while the farmer wanted to improve the field, they had to take out this type of land. Because this type of land can not use for agriculture so that it was sold to me (private owner business, P6, female, aged 40-50, interview, Z:76-79).

Whereas, others focus on opening souvenir shop by importing pottery products from another place, such as a teapot, several types of vases and ornaments, etc. Not surprisingly, these productions are appealing to tourists because they were beautifully decorated, especially being transportable and cheap, for example, one noted that:

(25) Yes, the tourists who buy things that look a small and customers buy items that are easy-to-carry (private owner business, P6, female, aged 40-50, interview, Z:166-167) (see picture in Appendix 1).

The fact is that pottery-making is manifested and mainly utilized in the tourism industry. For example, it has acted as a source of attraction, and result in an increase in the number of tourists in Thanh Ha recently. Tourism is, therefore, considered as a tool to help conserve the pottery in this region. Visitors enjoy experiencing local daily life, culture, and customs together with visiting the handicrafts shop. The video indicates that the participants are usually happy to experience pottery-making, for example,

Table 5.1. Tourists participate in pottery making

Data source	Time	Action	Speech	Intention	Interpretation
Video 7/3/17 at Thanh Ha village Also, see more picture in Appendix	0:06 0:042 2:43-4:04	Watching local craftsperson pottery-making (Some steps like making soil, squeezing little animals. A female visitor practices to make snakes, pigs, and 'tò he' under guiding a local female and tour-guide.	In the first time, she does that A tour guide said: before taking tourist to come to Thanh Ha, he introduced about the history of Thanh Ha village.	In order to encourage visitors who are interested in the pottery and the way to make ceramic.	It was fun, They laugh happily during the process of experiencing

Other visitor groups also get hands on experiences of pottery-making by directly participating in the potter's turntable that the one that uses the force of the foot to push the turntable whilst another person generates the product shape, for instance,

Table 5. 2. Tourists participate in pottery making with the guidance of local craftsmen

Data source	Time	Action	Speech	Intention	Interpretation
Video 8/3/2017 at Thanh Ha village Also see more picture in Appendix	0:01-0'22	A girl was trying to use the turntable with herfeet to make a small flower vase with the help of a local craft maker and another girl.	A girl said: I do not think it's easy	Tourists want to get an authentic experience	Visitors were so excited and also taking a photo with their products

Secondly, the Kim Bong carpentry village was also established at the same time as Thanh Ha Village. Historically, Kim Bong manufactured family furniture, boats (bau), wooden doors, gates, and religious sculpture as well as contributed decorative carpentry to the architecture of Hoi An's old town. Also, the woodcarvers helped to build the palaces and mausoleums of the imperial citadel of Hue which is also a World Heritage Site. As one local craftsman said that:

(26) In general, not only tourists, local people also want to look back the traditional cultural values that existed hundreds of years ... and to understand the way the craftspeople or workers have built the old buildings, architecture and to learn about sculpture skill used in these buildings that which is still preserved...such in Hoi An ancient town, Hue ancient capital (Local residents, R2, aged 50-60 years, interview, Z: 21-34].

(27) In the past, Kim Bong Carpentry Village have contributed to building many ancient houses, temples of Hoi An, which are still conserved until today (local resident, R2, Z:120-122, aged 50-60 years, interview).

Unlike carpentry in other localities (the northern culture) influenced by symbolic patterns or powerful creatures like a dragon, Kim Bong's wooden products appear influenced more by nature, with a carving of trees or flowers. Some highly skilled carpenters are still producing traditional products along with modern furniture and other items. Kim Bong also has developed the link with tourism sector by providing few services, for example, one of the ain delights in visiting this village is a chance of 'being a Kim Bong artisan'. One has also learned that the delicate carvings of the artisans, the history of local carpentry in the drilling, chiseling, and cutting sounds. These are very appealing to the visitors, as recorded below:

(28) People want to come to the Kim Bong Carpentry Village to experience firsthand craftspeople are sculpting and carving (Local residents, R2, Z:35-37, aged 50-60 years, interview).

(29) ...The Kim Bong Carpentry Village has the features of rural tourist destination in which mainly tourists would like to admire the traditional values of the village (Local residents, R2, aged 50-60 years, interview, Z:42-48).

(30) It's really interesting to see the buildings. It is interesting to see what they have made like handicrafts handmade. And it's really good to watch the carving (Tourist, T 8, interview, Z: 32-35); it seems more natural (Z:19); we really have done an activity just walk around the village (Z: 26-27).

Owing to its rural setting, so in addition to learning about the local hand-made wooden products, tourists can join in outdoor activities such as boating, cycling, and walking in the village.

Some activities are added to the traditional festival in order to attract tourists. These added values will be interpreted as a driver for the promotion of tourism in a rural area. One respondent states that:

(31) Now, festival sections are added to the ceremony to create a leverage to attract tourists..., for instance, providing folk games, re-enacting the activities of the craft villages such as saws, saws and drills (Vietnamese: *cưa đội*, *cưa điều*, *cưa khoan*) (Local residents, R2, aged 50-60 years, interview, Z:401-409).

The theme of adding activity to traditional festival in Kim Bong carpentry village is also explained:

(32) The ceremony is to worship the ancestors, those who founded the carpentry village. The festival section aims to rebuild the space and traditional values of the craft village. One side, through the festival, craftpeople want to teach the young generation the traditional carpentry techniques that passed down by the previous generation. Now the young people, even the children of the village are not sure to know how saws and drills (Local residents, R2, aged 50-60 years, interview, Z: 411-418).

As it can be seen from the above quotes, it is important for young generations to see the carpentry in Kim Bong village. Among other things, carpentry is a part of the history, a heritage of the village. Now, local craftsmen want to pass on it to young people and return

to it with. The festival is a cultural experience, a way to discover values of Kim Bong carpentry village and to filter culturally and naturally sensitive behavior from tourists and locals.

The values of the Kim Bong Carpentry Village¹³⁵ are used to supplement tourism offerings in Hoi An. Nevertheless, the fact that some projects related to tourism have not acted as a catalyst for the development of Kim Bong's community and carpentry regeneration yet. Also, significant challenges face a rural destination (that will be examined in chapter 6). Hoi An culture inherited multicultural values of traditional crafts. It attracted many artisans and workers in the fields of carpentry, ceramics, and woodcarving, those who not only came from other regions of Vietnam but also from China and Japan. Therefore, there is necessary to have innovation and creativity in order to regenerate this village.

Thirdly, Tra Que Village¹³⁶ is about 3km north of the Hoi An ancient town. So far, generations of villagers have been living and working in this specialized village. Nowadays, many local farmers supply vegetables and herbs to restaurants, hotels, households, and other services in Hoi An, to other places such as Quang Nam province and Da Nang city as well.

Residents adopt practical knowledge inherited from their forebears as well as taking advantage of favorable conditions like the quality of soil to grow various kinds of vegetables and herbs. They use a source of the river's abundant algae to make organic manure, and utilize soil cover crops to enrich soils instead of utilizing chemicals and artificial fertilizers in the plant-growing process. Therefore, more herbs are used as traditional medicine, and many tourists would like to be looked after by this method. Knowledge in organic farming

¹³⁵ See more at:

<http://vietnamnews.vn/life-style/375467/the-carpentry-craft-of-kim-bong-village.html#IdBLIU1orYl1mqwm.99>,
accessed 9 August 2018.

¹³⁶ See more at:

<http://vietnamnews.vn/travel/344707/vegetable-village-attracts-visitors-to-hoi-an.html#Wyx1Gk2iGoPqUx3E.97>,
accessed 9 August 2018; <http://jacktrantours.com/>.

traditions of residents helps to avoid damaging the natural environment while meeting their needs in daily life. This is a driver for facilitating sustainable agriculture development as affirmed by several interviewees:

(33) Put organic fertilizer in the ground ... there are no chemical fertilizer (local resident, R8, male, aged 60-70, interview, Z: 181).

He stressed again:

(34) In general, all villagers here are growing organic vegetable, without spraying pesticides. Specifically, when it is sunny, we spray pesticides, the tourists can smell immediately. We do not put industrial fertilizers in vegetables. I took the algae in the river and then combined with organic fertilizer to use for vegetable planting (Z: 332-337).

(35) For example, as one of the members of the vegetable village, I mainly keep the traditional profession of my village. That is to grow organic vegetables, not spraying chemicals. The vegetables are naturally grown. This village is not the same as other places, spraying many kinds of drugs to grow quickly, then harvest. In the old days, it was like that, intercropping many vegetables together, so vegetables that are available for sale (local resident, R1, male, aged 60-70, Z: 13-17, interview).

Further, in these ways, the vegetables and herbs of Tra Que Village have a distinctive flavor that does not change over the years and are different from products of other regions. They also are an essential source of constituting one of the distinct features of Hoi An's cuisine in comparison to other destinations.

(36) ... In general, there is no place, only the land in Tra Que can grow vegetables with a distinct smell of vegetables. So, the vegetables here are very famous. From ancestral times to now, if this vegetable is grown elsewhere, it will not fragrant like that, but especially grown in Tra Que, the vegetables are very fragrant (Local residents, R8, male, aged 60-70, Z: 3-7, interview).

In relation to local foods that also gave an opportunity for farmers in employing environmentally friendly practices. Local foods and drinks tend to help farmers keep lands in production and support local economic growth. These items are related to a sustainable

environment. The results of this study are thus in line with prior studies that have reported that adopting practices and traditional knowledge about nature are considered as a way of minimizing environmental damage (Esfehiani & Albrecht, 2018); local foods are able to support agricultural diversification and maintain identities of the place (G. Clark & Chabrel, 2007; Everett & Aitchison, 2008; Mgonja, Backman, Backman, Moore, & Hallo, 2017; Sims, 2009).

Together with other things, Tra Que vegetable village is a symbol of the place and culture of Hoi An. By tasting local products like vegetables and herbs, tourists seek for uncovering for themselves the nature and people of this traditional village, as one interviewee disclosed.

(37) I heard that people promoted vegetables are here very special than in other places, vegetables are more delicious and have a special taste. Vegetables are here also safe. Therefore, I decided to visit this village and I wanted to let my children know the way the farmers here plant vegetables, these ways compared to other places. I want to take my children here to experience, what my daughter can know and learn (Tourist, T4-group, female, interview, Z:11-17).

This organic vegetable village is now a popular tourist destination. It provides natural and cultural attractions. These resources have major implications for the economic and social dimensions of local community development. Also, it offers tourists the chance to join in outdoor activities. For instance, tourists can discover the rural life of Vietnamese people by cycling along country roads and passing the paddy fields. At this time, sometimes they can see flocks of ducks, buffaloes swimming in the water paddy field, and farmers tending their crops. Visitors then will learn the traditional methods for planting the vegetables such as wearing a farmer's outfit to hoeing the soil and watering green under the instructions of local farmers, as described by a local resident (R1):

(38) Tourists come here are mainly doing land, watering, etc. Normally, they do the works as farmers do. My aunt also perform some agricultural activities in front of tourists such as making soil, hoeing the soil, leaving the soil, installing the soil, and planting the vegetables then watering. My aunt took a pair of waters (Vietnamse: đôi gánh nước), for watering

vegetables first, tourists looked and then they followed, they watered vegetables, they liked to do it very much...(Local residents, R1, male, aged 60-70 ,interview, Z: 25-29).

Similarly, R8 said that

(39) Mainly doing this soil, drying soil, hoeing up, planting vegetables, then covering up the soil and watering vegetables (Local residents, R8, male, aged 60-70, Z: 17-18, interview).

Table 5.3. Tourists participate in agriculture-based tourism activities

Data source	Time	Action	Speech	Intention	Interpretation
Video 5/3/17 at Tra Que village	0:04- 0:057	Tourist wear a conical hat and begin watering vegetable by traditional methods such as use dandruff to carry water on the shoulder to irrigate each vegetable bed with the help of a local farmer His wife took pictures and videos	Cheering; up and down His wife said that He could help youMaybe he will be staying here to help How do you feel;	To experience actually traditional Vietnamese agricultural practices	Tourists said so excitingly, very good I am very strong,
Video 8/3/17 at Tra Que Village	0:02	An older farmer demonstrated the way to hoeing a soil and planting cabbage in front of a tourist group.		To learn the ways of life of the farming community	All tourists have fun and a good time

	0:16	A tourist practice to grow this kind of vegetable. Everyone happily clapped. Some tourists took photos.			
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The quotes above and Table 5.3 indicate that local tourism products in Tra Que Village are very interesting for the visitors who like taking many photos, and laughing during experiencing activities (See more pictures in Appendix 1).

Interestingly, tourists have the opportunity to experience the works of a farmer in the water paddy fields. Before participating in activities, tourists will wear traditional farmer clothes and conical hats (Vietnamese: nón lá), then ploughing and harrowing in muddy fields with the buffalo's assistance; then raking and levelling the soil to plant seeds or transplant rice; finally, harvesting rice, threshing rice seeds by machine, even grinding and separating the rice and making rice flour, etc. Also, tourists can feed the buffalos with grass by themselves, and ride water buffalos in the paddy field. In particular, they can take photos of themselves while taking part in the activities above to save memories (see pictures in appendix 1). In a laid-back atmosphere of the Vietnamese countryside together at the same time and in the same place, outdoor activities presented here offer visitors an authentic experience and help them connect with real-local farmers and the site. It has been an innovative method for being interested in the local farmers' daily lives and for an enhanced tourist experience. The development of tourism certainly generates benefits for some individuals and groups. However, it also often leads to some potential negative influences

on some aspects like environment and culture, which dominated positive contribution (see more in chapter 6.3). For this reason, developing a sustainable cultural heritage tourism model in Tra Que Village that links environmental protection and economic development more than ever becomes an essential task (cf. 7.2).

Finally, Bay Mau Coconut Forest¹³⁷ (Vietnamese: Rừng dừa Bảy Mẫu) is located in Cam Thanh commune, Hoi An. It is 5km away from the center of Hoi An and can be accessed by boat. Historically, this forest used to be a revolutionary base during the two Vietnamese resistance wars against French colonialism and American imperialism. It is associated with historical events and resounding victories of Hoi An armed forces in particular and Quang Nam people in general.

The coconut forest thus has strong cultural meanings for the local people. Culture, natural environment, and services form the basis of contemporary tourism appeal, encompassing commune buildings, temples, historical events, historic houses, as well as restaurants, local homestays, etc. The development of tourism in Cam Thanh commune is also based on the above resources, which will give unforgettable experiences for visitors. Shultis (2003, p.59) suggests people visit nature to *‘feel healed and restored through an intimate connection with the natural environment [...] reconnecting with plants’*. The local resources provide many opportunities for outdoor activities, including experiencing the traditional way of life by the farmer in hamlets, visiting the coconut forest by bamboo basket boats (Vietnamese: thúng chai), and learning a few traditional net fishing techniques. More specifically, in the course of boat excursions, visitors have a chance to learn the way to paddle the unique Vietnamese basket boat, experience adventure basket boats such as boat dance performances together with local boatmen, listen to local folk music, wear a colorful uniform, and practise Ba Trao folk music. Besides, tourists will be given small gifts made from water coconut leaves (e.g., rings, necklaces, roses, locusts or hats). Tourists will enjoy

¹³⁷ See more at <https://hoianheritage.net/vi/di-san-van-hoa/Di-tich-lich-su/Can-cu-cach-mang-rung-dua-Bay-Mau-128.html>, accessed 9 August 2018.

an experience of traditional fishing techniques by using round and cast nets in which several local fishers will demonstrate and teach visitors to cast the fishing nets. They visit the daily life of the local Hoi An fishermen, practise fishing skills passed down from generation to generation (father to son), and watch fishermen repair and maintenance on the fishing boats. During the trip, visitors can also take stunning photos. For example, one states that:

(40) My village has Bay Mau Coconut Forest, tourists can visit it by basket boat. I paddle the boat and sang folk music for the tourists to listen to, sometimes I also dance adventure boat if visitors like to see it. That was fun, Korean tourists liked these activities. As for Vietnamese tourists, they like I took them around the Coconut Forest to take photos. Many tourists praised the beautiful Coconut Forest (Local residents, R9, male, aged 50-60, Z:32-35, interview)

(See more pictures in appendix 1).

The above example show that the tourism activities along with some stories related to Bay Mau coconut forest have provided tourists with a good time. Visitors reflected an enjoyment resulting from something that they felt like an authentic experience of local culture. Despite knowing that some tourism products are not genuine in this way they have been 'staged authenticity' (Chhabra et al., 2003; MacCannell, 1973). There are alternative tourist experiences for tourists when visiting Hoi An, from having a cup of tea with local farmers and learning a few traditional Vietnamese agricultural practices to experiencing the ways of life of a fishing community and enjoying fresh seafood.

In short, tourism development is vital for the economy of Cam Thanh commune, but also it has negatively affected the natural environment and other resources. In recent years, the local economy has had a substantial shift away from agriculture and seafood to the service sector, such as many rice fields have been replaced by homestay, hotel, and restaurants; local people have moved to work in the tourism service.

Mostly, the interaction of local farming and fishing families with visitors via the arrangement of the travel agency or tour guide. The guide will interpret everything in the English language to international tourists (cf. 6.3). There is a need to have more attempts to

keep a balance between maintaining local community resources and serving the aims for both locals and tourists.

Apart from the tourism products described above, Hoi An is also renowned for tailoring and lantern-making¹³⁸. These factors have played an essential role in linking the present generation to the past, sustaining rural traditions and cultural values, and particularly being one of the contributing factors to shaping unique images of Hoi An in the present and future. Related to this point, according to some previous studies (Chen & Huang, 2019; Haven-Tang & Sedgley, 2014; L. Lin & Mao, 2015; Sims, 2009), local distinctiveness has a role in shaping a destination but also is one of the decisive elements for local product development, such as crafts (lantern, tailoring, pottery), local foods and drinks. Because the distinctiveness is created from unique and distinctive resources, it will help tourist uphold their vision of a destination through sensory involvement (Sims, 2010; T. L. H. Truong et al., 2018).

Tailoring also as with so many other items in Hoi An thrived during the golden age of this region as an international commercial port. Its styles are a transformation of some things borrowed from various cultures and turned into a harmonic combination. There are now so many tailors and shops selling tailor-made clothes catering to tourists in Hoi An. It is noticeable that the long dress (Vietnamese: Áo dài) is an important expression of the traditional costume for Hoi An woman, and seems to be an essential facet of Vietnamese culture. It is usually used in special events like weddings, and traditional Tet Holiday, as illustrated by a tailor.

(41) The change is a very much but ... tradition is still a long dress ... It is used in big parties and weddings (private tourism sector, P5, female, aged 50-60, interview, Z: 5-7).

It is observed that there are many visitors who like to see tailors' shops and buy something during their visits to Hoi An (sourced from field notes).

¹³⁸ See Hoi An Centre for Monuments Management and Preservation (2008). Nghề Truyền Thống Hội An (Traditional Hoi An profession). The Quang Nam Joint-Stock Company for Printing and Services.

Similarly, one noted that:

(42) Many Hanoi guests come here to make clothes, and I still sell at a reasonable price ... besides, many tourists also ordered clothes then I will send them to them via post... (Private tourism sector, P5, female, aged 50-60, interview, Z:48-50).

Lantern is made from silk and decorated with beautiful colors, which shows the great imagination of locals, a local lantern maker also said that:

(43) Normally, they (visitors and customers) set the image of such as Cau pagoda, the old town, or something like that for the lantern, ... most of the images of the lanterns are Cau pagoda, historic houses, assembly hall, the whole ancient town (Private tourism sector, P7, male, aged: 60-69, interview Z: 94-97).

The primary color of the lanterns that tourists like to make is red. According to Vietnamese traditional culture, red is the color of blood, which represents strength and proliferation. Lantern is the result of exchanges among Vietnamese, Japanese and Chinese cultures. The lantern-making associated with the lantern festival is organized monthly in Hoi An in special events. In addition to tourism, lanterns are also designed to serve different purposes, such as living necessities, economy, and artistic expression. The natural (Hoai River, the environment around the old town) and some cultural elements of Hoi An were experienced during conjunction at the same time in the lantern festival. Both visitors and the local community had the chance to experience living in a vision of Hoi An's past in the eighteenth-century air, as Di Giovine (2009, p.20) described '*bring black night in the old days; artifacts of modernity are eschewed; fluorescent lights are turned off, and the public spaces are illuminated by strings of traditional-styled paper lantern lining the streets*'. The crafts in ways like 'invented tradition' have achieved benefits. The lantern symbolizes the cultural Hoi An, thus it is possible to satisfy visitor's desire for authenticity and generate a positive impact on the overall tourist experience, such as having a good feeling, feeling senses and a stronger connection with the place and heritage.

Additionally, tourists have an opportunity to learn about the techniques of making handmade lanterns sold in the souvenir shops as well as to listen to the story of lantern

production. They have more sensory memories of the process of making a lantern in the ancient town. For example, one local lantern maker described that many international tourists are interested in learning these techniques, from the process of slotting, and sharpening bamboo to gluing cloth:

(44) The Europeans those who come here to see and observe making lanterns. We invited them to sit and see, they said that Vietnamese people have made these things. Customers like to make a lantern, and then they study. I make frames for lanterns, tourists cut silk properly, stick the glue on the silk, and fit it into the lantern frame, respectively. Visitors bought it and came back to their country, they told someone that they have been to Vietnam and they could do the lantern, and then they showed off the lantern they made (Private tourism sector, P7, male, aged: 60-69, interview, Z: 147-151)

(45) There are people who stayed here about 9-10 days, they study and work, they like to some steps of making lantern work (such as Vietnamese: *sâu chỉ giữa các gong tre của khung đèn lồng*). When these tourists came back to their country, they invited me to hang out drinking or eating (laugh!) (Private owner business, P7, male, aged: 60-69, interview, Z: 154-155).

See more pictures in appendix 1

The use of local products like lantern in cultural heritage tourism can provide a multiplier influence both direct and indirect to the local community, especially to some elements of sustainability. For instance, the purchase of lantern souvenirs has been engaged more tourists that will encourage the development of the local crafts industry. Moreover, lantern festival has become an educational tool to promote strongly to young people, and it connects international and domestic tourists to Hoi An culture. Importantly, the lantern is utilized as a lens to shine a light on cultural heritage asset roles that affirm the local resources are now important implications for destination marketing and promotion. Based on tangible cultural heritage assets already described, Hoi An developed a number of tourism forms. Here, it seems to me that sustainable cultural heritage tourism can help to revitalize tangible cultural heritage, penetrating this form which could have a high potential for providing rich experiences for touristic performances (du Cros & Jolliffe, 2017). Specifically, cultural

heritage tourism products can generate 'delight the senses' and as an intensification of the culture's sense of 'heritage time' (Di Giovine, 2009).

5.2.2 Intangible Cultural Heritage

A considerable part of the cultural heritage of each local community is intangible cultural heritage (ICH). As noted earlier (cf.2.3), it refers to spiritual practices, representations, traditional knowledge, and expressions, etc., (Ahmad, 2006; Vecco, 2010). In this sense, Hoi An is not only known for scenic beauty but also whose reputation also for a wide variety of intangible cultural heritage. These assets provide an additional opportunity to boost the degree of tourism (Esfehani & Albrecht, 2018; Giudici et al., 2013). This point holds true for tourism in Hoi An, the non-physical aspects are inseparable parts of this region and its development. More specifically, ICH was used to build iconic products in a destination that increase the competitive advantage of Hoi An and to distinguish it from other areas. Meaning that there will have more market opportunities for Hoi An's tourism products. At these points, it is here necessary to identify the distinctive characteristics of ICH in Hoi An.

Beliefs and Religion

A Vietnamese proverb states '*a person has ancestor like a bird has a nest, a tree has roots, and water has a source*' (source: Vietnamese idiom). It is therefore understandable why Vietnamese people including Hoi An community are greatly impacted by ancestor worship and a complex combination of different beliefs. Almost every family has an ancestral altar; and it is traditionally placed in a formal place in their house. When visiting historic houses in Hoi An, tourists can clearly see this tradition. Apart from ancestor worship, many families have also been following Buddhism and Christian. Albeit, some Buddhists do not fully perform their religious rituals as a full-fledged follower, they would like to have a Buddha statue and eat vegan food on the 1st and 15th of each lunar month in accordance with Buddhist tradition. It is believed that all the teachings of religions teach their followers to do good and avoid evil, which will make their souls and lives more

peaceful. The religious practices are intrinsically crucial to residents of Hoi An. Also, customs and local cultural rules assist visitors to avoid inappropriate behaviors and activities in specific places, such as do not make noise (see more in chapter 7).

Rituals and Festivals

Rituals, festivals, and cultural activities¹³⁹ of local inhabitants have been practised based on the change of seasons in the Lunar calendar. Of the rituals, some aim to pray for good fishing and safety during fishing expeditions, and good crops; others for welcoming newly planted rice, marking the anniversary of an ancestor's death, or for health and prosperity. According to VICAS (Vietnam Institute of Culture and Arts Studies), in 2004, Hoi An has about 60 festivals of different scales and characteristics. Festivals are one of the tools for marketing the rich cultural heritage of a destination as well as playing an essential role in the cultural life of local residents. Also, festivals are a golden opportunity for people to present their gratefulness to their forefathers, gods, and guardians; to temporarily forget the difficulties and hardships in the present life; to participate directly or enjoy folk games, be entertained; and, more importantly, to strengthen relationships and cohesion among community members. Theoretically, based on the function of the festival, scholars have classified festivals into many different types, including those associated with occupations. In Hoi An, there is a ceremony to worship famous pottery artists in history in Thanh Ha village, a bird nest collection in Thanh Chau village, fishing and carpentry in Kim Bong...); festivals associated with cycles in agricultural production activities (season praying ceremony, new rice festival); seasonal festivals (Tet Nguyen Tieu: Lunar New Year, Tết Trung Thu: Mid-Autumn Festival- the 15th day of the 8th lunar month); religious festivals (Minh Hai Monk death anniversary, celebrations of the Buddha's birthday; Long Chu festival. Generally, these festivals include worship and entertainment. And individuals and groups are fundamental in the process of exhibiting their community' artifacts, and narrating

¹³⁹ Tran Van An (2005). *Di Sản Văn Hóa Văn Nghệ Dân Gian Hội An* (Cultural folk heritage Hoi An). Quang Nam Printing Company.

stories. Some of them become, to some extent, local guided-tours for visitors, they seem to feel pride in their festivals. Nowadays, local traditional games or performances are revalued and added cultural heritage to attract the tourist's interest. Through sharing cultural practices, scholars (like Fu, Long, and Thomas 2015) have noted festivals were drawn on 'imagined communities', which will be a bridge for tourists to interact with Hoi An communities and their cultural context. Furthermore, the festival is also a critical expression of the cultural exchange between Vietnam, Korea and Japan spurred on by annual events in Hoi An, Vietnam, for example, the Korean cultural festival in Hoi An; Hoi An - Japan cultural exchange festival. It is an example of connecting different cultures, and building value systems to link along with arts, creativity, and culture. Through the festival, some other items such as crafts, food, and drinks are also viewed as decisive cultural expressions and the chance to promote them as destination branding. Developing iconic structures for the destination is crucial to distinguish the region because some tourist destinations have similar resources in the field of food and drinks, culture, heritage and landscape (Haven-Tang & Sedgley, 2014).

In brief, festivals perform various forms of intangible cultural heritage linked to the history, meaning, and identity of a community. So, they are means of exploring the cultural identity of a destination. A number of scholars suggested that festival makes more of a contribution to the local economies and tourism strategies (Esfehani & Albrecht, 2018; Perry, Ager, & Sitas, 2019). For instance the case of Hoi An, it generates revenue opportunities for local people and supports their sustainable livelihood for them. Additionally, owing to festivals involve the past and come from a particular community, so tourists will feel and gain more authentic experiences. This encourages some visitors to engage with the activities of indigenes, they are willing to learn and experience local history, and the local lifestyle. But also conversely, the festivals used for tourism have increased inherent tensions specifically with regard to cultural commodification, pollution, and traffic congestion, and it is crowded in the festival season.

Hoi An is an area with a diversity of performing arts and entertainment. A wide range of performing was preserved and practised by Hoi An people today, including folk songs, other singing performances, dances, and musical performances that covered different topics such as craft production, the sentiments of farmers and fishers, tales even domestic chores (pounding lime and rice). The objective of these performances is for the sake of people to forget their hardships and to serve as a source of motivation. In contemporary society, traditional performances are valued in various ways. In concert with other elements of cultural heritage assets, these resources increasingly were used to increase tourists' motivation for travelling to a destination and to enrich the experiences of tourists, which a popular initiative within the sustainable development of tourism in a destination. For instance, Ba Trao folk music (Farewell; Vietnamese: hát Bả Trạo), Bai Choi singing (Vietnamese: Bài Chòi), Lion-Dragon dance, and Water puppet art (Vietnamese: nghệ thuật múa rối nước) are the allure of traditional performances in Hoi An. Initially, all of these were played on special occasions or on 14th day of the month; however, they are now performed every day in the old town. Importantly, performance arts were accompanied by several traditional games that could have a high potential for providing plenty of stimulation for tourists (du Cros & Jolliffe, 2017).

It is important for tourist attractions to include performing arts and entertainment in the tourism products of Hoi An. For instance, tourists are likely to engage with the place and culture of the Hoi An community. By merely staying in the local community, visitors can get the chance to expose the values of the traditional Hoi An community way of life and to experience traditional performing arts. Notably, an element of intangible cultural heritage can be a driver for the advancement of sustainable development of local tourism (Esfehani & Albrecht, 2018; Giudici et al., 2013).

Cuisine

Much of past researchers have had an emphasis placed on the valuation of food as a sustainable tourism resource; and it is also one of the decisive factors of tourism attractions (Ab Karim & Chi, 2010; Bessière, 1998; Chen & Huang, 2019; Everett & Aitchison, 2008;

Everett & Slocum, 2013; Sims, 2009). Similarly, a few authors (Thomé-Ortiz, 2018; D. J. Timothy & Ron, 2013) have viewed food as a platform for branding and marketing the regional cultural identity, growing travel motivations, and developing new tourist experiences. It is believed that these points are right for tourism growth in the context of Hoi An. To begin with an analysis of Avieli (2013), which shows that Hoi An has about 200 tourist-oriented restaurants those are regularly featuring ‘local specialties’.

The characteristics of Hoi An’s traditional cuisine are very much affected by the natural resources (cf.4.3), and cultural heritage assets (such as Tra Que vegetable village), which are dominated by seafood factor and feature a variety of vegetables. A specific example of this can be seen in noodles mixed with some ingredients like seafood, meat and vegetables (Vietnamese: Cao Lầu, Mì Quảng, cháo gạo đỏ) and some kinds of fermented fish sauce. Other cultural elements such as Indian, European, and Chinese ones have also left their mark on the cuisine and dishes of Hoi An. It is argued that food and cuisines represent an important factor of intangible heritages of Hoi An that indicate local cultural characteristics and national cultural features. Also, food and cuisine are an intergenerational legacy (Colin Michael Hall & Gössling, 2013; Thomé-Ortiz, 2018). The above features create iconic food products that will be used to build a ‘band’ for Hoi An. Thus, food will be closely related to the place, which represents the cultural identity of a community (Avieli, 2012; Chen & Huang, 2019; Haven-Tang & Sedgley, 2014; Sims, 2009). It also would help tourist destinations generate a unique competitive advantage (J. S. Horng & Tsai, 2012).

In reality, some areas of food add a good value to local tourism, encompassing economy, distinctiveness, cultural identity, and sustainability. For example, Hoi An regularly organizes some events namely the 3rd international food festival in 2018. This event has attracted more tourists visiting Hoi An as well as increased tourist spending. Nevertheless, the local government has not promoted more values of local food. In connection with the comprehensive roles and functions of food, this study suggests that sustainable cultural heritage tourism can be a good way to create significant contributions for both hosts and guests. It will be a chance for locals to express their profound food culture.

Every local traditional food has its own history that reveals the maker community's way of life. A quality food product is created to demonstrate more ritual and culinary techniques together with master knowledge, physical labor, and skillful elaboration (Adapon, 2008). Thus it is an excellent representation of the local product, which meets the needs of visitors for experiences and authenticity in a local community as well a sense of place and local culture. Furthermore, it is argued that the tourist consumption of local foods and drinks has supported the economic, social and environmental sustainability of Hoi An by generating revenues, promoting the production of the local food industry, being an effective means of creating a distinctive image for the city, encouraging the sustainable development of local agriculture (Tra Que vegetable village), protecting traditional rural landscapes, etc¹⁴⁰. Local

¹⁴⁰ Some authors have noted that local foods are one of the important motives for the visit. Tourists have generally different motivations for demanding local food and drinks, for example, promoting social-cultural values, environmental preservation, authentic experiences, purchasing souvenirs, supporting local economic growth, safe and quality product (Buller & Morris, 2004; Colin Michael Hall & Gössling, 2013; Mgonja et al., 2017; Sims, 2009; Torres, 2002). The study of Mgonja et al., (2017) employed a survey method to evaluate the way international tourists perceive local food in Tanzania. Basing on literature review and modified image theory, their study has proposed 10 factors of local foods (including sustainability, conservation, inadequacy provision, imported foods, familiarity, hearsay, food source, confidence, intrinsic - extrinsic quality attributes). These dimensions were classified into two groups, namely respondents' knowledge and beliefs, and the affective evaluations about local foods in Tanzania. In addition to these elements, factor 11 related to respondents' overall image of local foods in this region is predicted. For example, regarding factor 'sustainability', the study findings show that the majority of interviewees tended to agree with the items 'local foods will assist to conserve the environment' and local food items are produced organically; and so on. From a theoretical, the study concluded that cognitive evaluations and affective (feelings) evaluations have completely a considerable impact on the respondents' total perception about local foods. Also, the relationship between perceptual (knowledge and beliefs), affective (feelings) evaluations and the overall image is significant. These elements are two interdependent psychological structures. From a practical viewpoint, the Mgonja's et al., (2017) work draw the conclusion that nearly all participants in the research like local foods in Tanzania. In addition, Sims (2009) adopted qualitative interviews with tourists and food producers in the Lake District and Exmoor in the UK to suggest that local foods and drinks link to the place, culture, and heritage of a destination. Thus, these items have the ability to appeal to tourist's desire for the authentic experience. Local foods have played an essential role in sustainable tourism. For example, the tourist consumption of local foods can generate more opportunities for a tourist destination, such as

food and cuisine also are a way for visitors to accept divergent cultures; this helps to enhance their excitement and learning of tourists and enjoy the unique food in a destination. Several scholars (Everett & Aitchison, 2008; J.-S. Horng, Liu, Chou, & Tsai, 2012; J. S. Horng & Tsai, 2012) acknowledged that food is an inextricable segment of the tourism experience.

Visiting Hoi An, particular Tra Que Culinary Village, tourists can participate in a cooking class at restaurants or local families. This activity will provide a close working relationship such as with family food because some foods in Hoi An belong to the extended family. As Kneafsey et al., (2004) stated, one of the purpose of food is to reconnect visitors with local people and places, and this connection is a compelling part of the touristic experience (G. Clark & Chabrel, 2007). Also, during cooking or enjoy food, tourists can hear about the stories of food and tradition together with getting smell of local food, and atmosphere of cooking (see pictures in Appendix 1).

Regarding authenticity, a study by Sims (2009) defined local foods as authentic products. If you try a particular food product, it helps engage with regional specialities and associates with the values of a destination (Soper, 2007). These are particularly important for those who seek for some kinds of authentic experience on their holiday. Obviously, visitors can get a particular food of Hoi An in other places but it will feel fake. So, it is better to enjoy some foods in a surrounding local environment.

According to my survey results, there is a need to be interested in local food consumption, especially the purchase of food souvenirs. Because this is a sustainable way to support tourism in Hoi An into sustainability (see more chapter 7).

In addition to the above-mentioned cultural heritages and customs, the local lifestyle and traditional practices also appeal to the tourist's desire for exploring the local historic resources. They are also great important for the intangible cultural heritage of Hoi An.

boosting the development of its long-term economic, social and agricultural sustainability, addressing environmental preservation, etc.

Nowadays, in their mind, Hoi An people still conserve cultural values and oral tradition, and are hospitable and friendly dwellers.

As tourists express:

(46) Very exciting everyone very friendly, say hello, hello (Tourist, T8, interview, Z: 29

Where we stay with some local community, and we are very nice, kind helpul (Z: 41-42)

To conclude, almost aspects of cultural heritage mentioned earlier (cf.2.3) can be found in Hoi An. Although this chapter has categorized cultural heritage into tangible and intangible ones, the roles and values of each will be examined intermingledly with tourism development. Many cultural heritage resource elements have been commodified into tourism products, even into unsustainable ones to satisfy tourists' desires and earn profits. Therefore, this commodification becomes a main subject of further development, meaning that the process of transformation and commodification have negatively impacted on the authenticity of cultural heritage. It is recognized that local assets should be safeguarded for the continuity of cultural values of a community for future generations.

It seems to me that a destination community with rich cultural heritage and historical resources will have significant potential opportunities for heritage tourism form¹⁴¹ and authentic tourism experience. These points were also advocated by S. Kim et al., (2019) and Little et al., (2019). It is also noteworthy that the promotion of cultural heritage tourism form based mainly on the natural and cultural features of a community will distinguish it from other groups and places. This affirmed that identifying cultural heritage distinctiveness for Hoi An in this chapter is important to show standing out from similar tourist destinations. With this regard, the priceless cultural heritage properties, history, and uniqueness¹⁴² of Hoi

¹⁴¹ In a general trend, heritage tourism is one of the fastest growing parts within the global phenomenon of tourism and as a successful 'specialized tourism' market (Francis-Lindsay, 2009; D. J. Timothy & Boyd, 2003).

¹⁴² Uniqueness is based on using different destination's traditions, handicrafts and artifacts derived from the past to other sites to show when a tourist visit. Uniqueness has become a means of reinforcement of any destination; it is, in

An presented above area decisive factor of the local tourism industry, which becomes a magnet for domestic and international tourists. This work suggests that cultural heritage assets are sustainable resources to develop the cultural heritage tourism model. In other words, the best form of Hoi An tourism is sustainable cultural heritage tourism based mainly on its historical resources, and which is the condition for achieving gains from all dimensions of sustainability and for the participation of all stakeholder groups. As already noted, previous studies, in terms of intangible cultural heritage (Esfehani & Albrecht, 2018; Giudici et al., 2013; Soojung Kim et al., 2019; Little et al., 2019), and in the realm of local food (Chen & Huang, 2019; Everett & Slocum, 2013; Sims, 2009) have evaluated the different roles of these resources in implementing sustainable tourism development. This model opened the possibility to hold the balance of utilizing local cultural heritage and generating substantial economic, environmental, social-cultural contributions to the local community. As already discussed these three aspects belong to sustainable tourism (cf.2.4). Thus, here, it will have a general explanation for cultural heritage as a sustainable tourism resource in relation to dimensions of economic, environmental, social-cultural sustainability (for more in detail, see chapter 7).

The first is that cultural heritage resources generate sustainable tourism products, further provide consumption, and recreate opportunities for both tourists and the local community. These lead to an increase in the spending of visitors and extend the tourism season. As a result, tourism products support local businesses, generating revenues.

Secondly, the model assists to protect the environment of a destination. When tourists consume local products such as foods, they simultaneously support conserving traditional farming landscapes and encourage sustainable agriculture development. This is an important implication for the villages of Hoi An.

addition, a point of differentiation from competitors. It also creates an experience that is marketable and cannot be easily substituted by other places and events (D. J. Timothy & Nyaupane, 2009a; Trinh et al., 2014).

Finally, concerning social and cultural sustainability, the tourism products of Hoi An mainly generated the basis of its cultural heritage assets, and historic resources. Therefore, it is viewed as authentic product associated with the place and culture of this region. In this way, locals have an opportunity to express their pride in identity, culture, and history. Hoi An's inhabitants further understand the tourists' culture, leading to beneficial cultural enlightenment, and understanding the world and their place in it (Besculides et al., 2002; Di Giovine, 2009), tourists' consumption of local products can help enhance a community's identity within the tourist experience, and improve the engagement of local residents.

Some scholars (Adongo et al., 2017; D. Davis, Allen, & Cosenza, 1988; L. Nicholas, Thapa, & Pennington-Gray, 2009; Tosun, 2002) have stated that the successful development of a tourism form will be, of course, influenced by local residents, those who have lived in the community for long attached to the society, and they will be willing to support tourism development. Gaining benefits and addressing local resources preservation are inseparable and they are not only issues for cultural heritage tourism but also for other forms of tourism. To achieve these aims, Hoi An will face challenges for developing sustainable cultural heritage tourism, which will be analyzed in detail in chapter 6.

5.3 An Overview of Tourism Development

Some scholars have viewed the increase in public interest in cultural heritage as a substantial economic resource in the enterprise of tourism (Kaminski et al., 2013). Hoi An's characteristics in the past (see chapter 4) generated the unique and distinct features of the cultural heritage for this region, for example, old villages, authentic and architectural buildings, different museums, traditional manufactories for handicrafts (handmade fabric weaving, lantern-making, pottery), intangible cultural heritage assets (festivals, traditions, customs, the local lifestyle, etc). Therefore, in recent years, tourism has become a prime economic force in this city (figure 4.2). The figure of tourists to the UNESCO World Heritage Site of Hoi An, soared from over 1, 5 million in 2014 to approximately 3, 22

million tourists in the year 2017¹⁴³. This number is considerable compared to a small city like Hoi An with an estimated population of about 120,000¹⁴⁴. To meet the increasing number of tourists, many hotels, homestays, villas, restaurants, grocery stores, souvenir shops, and tailoring shops were constructed. For example, Hoi An's tourist accommodations established in 2017 were 527 with 9,040 rooms¹⁴⁵. In response to visitors' desire for enhancing the tourism experience, several tourism forms have been suggested. In 2008, Hoi An was chosen as one of the 110 historic destinations in the world by National Geographic Magazine (cited in Galla, 2012, p.14). TravelTriangle also suggests that Hoi An is one of the 10 most ideal destinations for summer 2019¹⁴⁶.

There is a growing recognition that World heritage sites have become an important element in the economic development of the regions, of course, Hoi An is not an exception. On the one hand, heritage sites may offer social-cultural benefits and produce a positive economic impact. On the other hand, the detrimental impacts of tourism development at World Heritage Sites on aspects of Hoi An are rapidly increasing. There are tourism development projects conducted in accordance with the rules of international, national, and local documents. As examples of international one are given here, namely Venice Charter, 1964; The Burra Charter, 1979, International Charter on cultural tourism-tourism management at heritage sites in 1999, and other accounts of UNESCO.

Also, the Vietnamese government and the government of Hoi An developed various overall policies in order to effectively protect the priceless cultural heritage of Hoi An, including the Cultural Heritage Law, 28/2001/QH10, amended 2009; the Tourism Law (2005); Regulations on management, conservation and use of cultural and historic heritage

¹⁴³ Source: Report on socio-economic situation in 2017 of Hoi An city.

¹⁴⁴ See more <https://en.unesco.org/creativity/story/hoi-viet-nam-1>. Retrieved 4.3.2023.

¹⁴⁵ Source: Report on the socio-economic situation in 2017 of Hoi An city.

¹⁴⁶ Retrieved 9.6.19 from <https://hoianheritage.net/vi/news/Tin-tuc-su-kien/hoi-an-lot-top-10-diem-du-lich-ly-tuong-nhat-he-2019-theo-traveltriangle-982.html>.

in Hoi An, 2337/2006/QĐ-UB¹⁴⁷; Hoi An World Heritage Site, Viet Nam: heritage homeowner's preservation manual¹⁴⁸; The regulation of management and organization of festivals (NĐ-CP 28/08/2018); and so on.

In addition, project No 240 (240/CP, dated 14.4.1997) is an investment project to preserve and exploit relics of the Hoi An. The prime aim of this project is to maintain and protect the historical and cultural relics, architecture, and archaeological sites of Hoi An while developing the urban area. Another project is investment planning, it also preserves, embellishes, and promotes the cultural and historic heritage of Hoi An associated with the development of Hoi An and tourism in the 2012-2025 period. The objective of this project is to make tourism become Hoi An's main economic leverage while committing to environmental sustainability, creating employment opportunities, increasing personal income, preserving and promoting cultural heritage values, etc.

Additionally, there are numerous international, and national conferences such as International Seminar on Preserving and Promoting Heritage Cities through the 2017 Hoi An Declaration¹⁴⁹, Conserve and Promote the Value of Heritage Cities in June 2017, the Integration of Hoi An Tourism and Sustainable Development on 1st of October 2018, etc.

¹⁴⁷ Hoi An Town People's Committee has managed and conserved and used cultural heritage in accordance with the Law on Vietnam Cultural Heritage and international conventions. Also, in 2006, this region has promulgated a regulation included 32 articles on the principles of managing, preserving and using Hoi An ancient town relics. For example, preserving intact and long-term old town as a historical-cultural-architecture institution; promoting the tangible and intangible cultural heritage values; conserving culture and heritage but still meeting the needs of modern life of the community according to the principle of coexistence; developing the local economy and tourism industry based on cultural heritage resources but not to damage these assets. Importantly, the preservation of the ancient town must be linked to the protection of its surrounding ecological-human environment. This Regulation applies to individuals and organizations that have activities related to the management, conservation, repair, ownership and use of relics in Hoi An Ancient Town (see more at <https://hoianheritage.net/vi/laws.html>, Retrieved 10.6.19).

¹⁴⁸ For more in detail see <https://unesdoc.unesco.org/ark:/48223/pf0000193014>, Retrieved 10.6.19.

¹⁴⁹ See more at <http://hoianworldheritage.org.vn/vi/news/Dat-va-nguoi-Hoi-An/tuyen-bo-hoi-an-ve-bao-ton-va-phat-huy-gia-tri-di-san-do-thi-2017-1560.hwh>.

Chapter 6: Challenges of Cultural Heritage Tourism Development in Hoi An

6.1. Introduction

As set out in chapter 1, the purpose of this study is to attempt to develop suitable factors for the sustainable cultural heritage tourism model in Hoi An. Also, as it has been earlier discussed, the identification of the tourism development costs and benefits in Hoi An is a preliminary step in implementing sustainable tourism in the long-term. This study, therefore, will investigate difficulties with respect to the development of cultural heritage tourism for Hoi An city. To carry out this chapter, the author has collected raw data from interviews and observations in the course of field trips to the UNESCO World Heritage Site of Hoi An, Vietnam. Besides, previous studies relating to the topic have also been critically reviewed and selectively inherited. The primary findings of this chapter will be represented in four following broad areas:

Challenges sustainable cultural heritage (cf.6.3)

Management-related challenges (cf. 6.3.1)

Community and tourists-related challenges (cf. 6.3.2)

Services aspects (cf. 6.4)

Environmental dimension (cf. 6.5)

Apart from that, it is also necessary to provide a cursory overview of the positive impacts of tourism on the local community (cf.6.2).

A number of researchers have posited that in order to progress a community destination towards sustainable cultural heritage tourism, the consultations of various stakeholders are necessary (Dodds, 2007; AL Hardy & Beeton, 2001; Anne Hardy, Beeton, & Pearson, 2002; Anne Hardy & Pearson, 2018; Kuvan & Akan, 2012; Towner, 2018). Anne Hardy et al., (2002) have recommended that before sustainable tourism development begins in a destination, tourism planners should focus on listening to the perspectives of

relevant stakeholder groups and get insights about their needs in tourism. In line with this discussion, the author of this work conducted in-depth interviews with representatives from stakeholder groups in Hoi An to gain a thorough understanding of their perspectives and attitudes¹⁵⁰. To support and verify raw data, an analysis of secondary sources is also undertaken. The double-checked method enables the researcher to have a panoramic view of Hoi An. Indeed, it is essential for the research findings, because it is impossible to corroborate with certainty that a few information shared by a few respondents was right with what they know. Therefore, it is crucial to have remaining hypotheses, which are based on document analysis, observation, and evaluation of the researcher. To explain this point further, I shall here have a brief description. Several previous scholars have pointed out the inherent differences between the researcher and the study subjects in conducting interviews with local stakeholders (Jobbins, 2004; Tchacos & Vallance, 2004; Towner, 2018). Jobbins (2004) noted that the researcher carries out a study in the local cultural area will often confront trust concerns, as *'they can be viewed suspiciously'*.

The notes somehow helped me get myself prepared to deal with specific concerns that will appear. Importantly, the author realized the need to develop a close relationship with and gain the trust of research respondents that are a vital first step in the data collection process. It helps me gather a series of detailed information and deeper understanding of the study subject.

Looking back at the social-cultural, and language backgrounds between us, I found that my status is advantageous to be aware of the local cultural customs, beliefs, and traditions which did help in building rapport with respondents. For instance, gradually, after

¹⁵⁰ The issue is linked to some authors' perspectives (Mokgachane, Basupi, & Lenao, 2021); UNESCO World Heritage Committee. (2002). Budapest declaration on world heritage. Retrieved August 25, 2021 from <http://whc.unesco.org/en/decisions/1217/>), who claimed the need for key stakeholders to be involved in cultural and heritage management, which is an innovative approach to successful heritage conservation (as analyzed in more detail in section 7.4.2 and footnote: 158 -160). Considering the local community, it is believed that they are the primary custodians of, as well as to understand well and identify their own culture. Furthermore, most likely local communities will pay an attention to any modification and alteration that appeared to their culture.

a few visits, the author managed to develop a rather close relationship with some interviewees¹⁵¹. Besides, there is also less effective in getting into contact with a few people who often carefully considered information related to the local government system or felt uncomfortable talking with the contents of barriers recorded. Possible causes might come from their fear of negative impact upon their job, as one respondent's statement indicated:

(47) ... ¹⁵² are not pleased to listen to us. Here we self-aware, if there are problems, about which we complain, then our trading activities will be in troublesome once they hear of (private tourism sector, P2, aged 50-60, interview, Z: 61-62).

The results show that interviewees identified positive and negative impacts of tourism activities in Hoi An. Respondents expressed the statements regarding socio-cultural and environmental costs arising from tourism activities rather than the benefits to the community. Concerning participation of the community and collaboration among relevant stakeholders in tourism development, the results describe the current participation of key stakeholders as following a top-down approach. Furthermore, there are limitations to collaboration among stakeholders. The majority of interviewees also agreed that these factors hinder the achievement of sustainable heritage tourism.

6.2. Positive Impacts of Tourism

As previously mentioned, despite being a relatively small city, Hoi An is well-known for its unique characteristics produced from the fusion of native and foreign cultures. The historical legacies of this area are still maintained today. It is undeniable that these values are considerable supports for further flourishing of tourism in Hoi An. And the figure 4.2

¹⁵¹ As noted in the work of Owen, Jankowski, Williams, and Wulforth (2008), the group of researchers have learned effective ways to engage participants of the community, which is based on the cultural characteristic of North-Central Idaho. This method includes the presence of popular local food at meetings that first encourage the community members to eat and visit socially to reduce fear and distrust. Because in the culture of the Nez Perce Indians and rural people in Idaho, serving food to guests is an important cultural value. They will then look at the freely available information, and notes provided by researchers to gain additional information in the context of dialogue and sharing of ideas.

¹⁵² They are officials.

shows that tourism is one of the central sources of motivation for economic development of this city. Besides, the interview results suggested that the local community have recognized, to some extent, pros and cons of of tourism at a local scale with regard to social-cultural, economic, and environmental aspects.

Related to direct or indirect influences of tourism development on the local communities, there are a range of publications (Adongo et al., 2017; Andereck et al., 2005; Besculides et al., 2002; Choi & Murray, 2010; Cooper & Hall, 2007; Ghanem & Saad, 2015; Hong Pham, 2014; Mai & Smith, 2015; Mbaiwa, 2005; Suntikul et al., 2016; D. J. Timothy & Nyaupane, 2009a; Yu et al., 2011)¹⁵³

Table 6. 1. Positive and negative impacts of tourism

¹⁵³ Table 6.1. Positive and negative impacts of tourism

Positive Effects of Tourism	Authors	Negative Effects of tourism	Authors
1. Economic impacts			
Increase income of the local residents	(G. Liu, Liu, Hu, Wu, & Dai, 2008)	Tourism results in increasing price of local commodities and the cost of living in the destination community	(Andereck et al., 2005)
Improve the quality of life; Increase living standard for local community	(Moscardo & Murphy, 2015)	There exists an uneven distribution of economic benefits from tourism between tourism stakeholders	(Chok, Macbeth, & Warren, 2007; Stoeckl, Greiner, & Mayocchi, 2006)
Enhancing government tax revenues	(Du, Lew, & Ng, 2016)	Tourism is one of the significant causes of inflation for economy	(Perez & Nadal, 2005)
Attract foreign investment, generate foreign exchange		Tourism leads to a large number of seasonal jobs	(Tosun, 2002)
Tourism has contributed to economic development at destination community	(Hatipoglu et al., 2016)		
2. Socio-cultural impacts			
Tourism helps local residents to understand different cultures and tourists gain understanding of the culture of a particular destination; fostering cultural exchange; Enhance and broaden education for local communities;	(J. C. Liu et al., 1987)	Tourism leads to the commercialization of local culture and heritage	(Bott, 2018; Hung et al., 2017)
Tourism helps to promote local culture, revitalize, and preserve tradition, cultural heritage in destination communities	(Ryan, Chaozhi, & Zeng, 2011)	Tourism results in increased traffic jams, crime, pollution, noise and social conflicts	(Amuquandoh, 2010)
Tourism assists local residents to enhance a sense of pride with their heritage, culture, and identity		Loss of identity and authenticity	
Tourism assists to improve recreational facilities in destinations	(Williams & Lawson, 2001)		
3. Environmental impacts			
Tourism helps to increase awareness of people about environmental issues such as reusing and recycling waste products, using green products		Tourism causes air and water pollution, over- natural resource exploitation, the loss and damage of habitat and biodiversity, degradation of soil, etc	(Hong Pham, 2014), Sharma, Chaurasia & Bhattacharya, 2016
Tourism assists to reinforce the preservation of landscape.	(García, Vázquez, & Macías, 2015),		

However, it is also determined that more voices have not yet been heard on this subject. Additionally, in the Vietnamese context, some of these works' findings will not be sufficient and inappropriate to build the body of indicators for the development of cultural heritage tourism toward sustainability. Furthermore, the examination of local community residents' perceptions of tourism influences as well as their attitudes toward tourism development is still limited (Byrd et al., 2009; Poudel, Nyaupane, & Budruk, 2016). Meanwhile, the perceptions of the local community on the tourism impacts have received a great attention within the tourism literature. And they are still fairly a new concern for Vietnamese tourism researchers. The monitoring of the impacts of tourism on the destination community is required since tourism will develop fast and change over time when a destination grows (R. W. Butler, 1980). In Vietnam, to date, few works of this type have been conducted such as in Ha Long Bay (Hong Pham, 2014); Cuc Phuong National Park, Ninh Binh (Pham & Kayat, 2011); Hue (Suntikul et al., 2016); in Mỹ Sơn (Trinh & Ryan, 2016); in Cat Ba island (Mai & Smith, 2015); in SaPa (Huy, 2021). In Hoi An, in recent years there has some studies (including Adongo et al., 2017; H. T. Bui et al., 2020; Trinh et al., 2020), etc introduced in section 1.3.

Unlike previous studies, this study seeks to contribute to the literature base by identifying the list of issues through listening to the standpoints of various stakeholders at Hoi An. The following paragraph scrutinizes examples of relevant comments regarding stakeholders' responses to economic gains.

Firstly, in terms of economic contribution to the Hoi An community, tourism generates an increase in personal income; creates funds to offset the costs of sustaining historic houses, old buildings, and intangible cultural heritage as through entrance fees; provides employment opportunities for some people with disabilities. For instance, a local administrator has appreciated the development of tourism, as noted:

(48) Hoi An is a typical case for the policies of taking (benefit from) heritage to preserve the heritage (local government official, G1, aged 50-60, interview, Z: 93) ... by creating good chances for everyone in the heritage site to develop tourism. Therefore, the owners

will have conditions to raise their income, and then reinvest to preserve their houses (Z: 95-97).

The above quote was also supported by Ionescu, Zurub and Constantin (2015), and Liu, Kim and Song (2022), who indicated that in many developing countries, tourism significantly contributed to economic development, because tourism is linked to other sectors of communication and helps government to collect tax revenues, etc. Indeed, according to WTTC (2019)¹⁵⁴, the travel and tourism industry generated 333 million jobs (10.3% of all jobs) and contributed to US\$9.6 trillion (10.3% of global GDP) to world.

In the context of Vietnam, tourism creates employment opportunities, poverty reduction, and economic growth, as Turner (2018, cited in Huy 2021, p.26) noted that in 2017, it contributed 5.9% to Vietnam's GDP and is expected to grow by 6% per year between 2018 and 2028.

Government Official 2 also revealed that:

(49) That is the essence of preservation. If people only keep heritage in a frame, there will not have the sufficient financial resources to serve for conservation. Once conservation is profitable, people will contribute to preservation. Currently, the revenue from tourism in Hoi An is over 300 billion, for example, the source of reinvestment for the restoration of monuments, restoration of heritage is vast. Accordingly, the conservation and promotion of heritage must be linked to each other in terms of objectives and interests (local government official, G2, aged 50-60, interview, Z: 74-81).

The above comments have further shown that tourism industry is one of the primary sources of cultural heritage conservation in Hoi An generated from the revenues of tourists' visits to the heritage sites, license fees issued to tourism operators, donor contributions, etc. Other studies agree the sum of money generated from tourism is into the communities, which would be used to assist in preserving cultural value and heritage (Blom, 2000; Little et al., 2019; D. J. Timothy & Nyaupane, 2009a; Wilkie & Carpenter, 1999).

¹⁵⁴ Retrieved 30.01.23 from <https://wtcc.org/research/economic-impact>.

Furthermore, a few residents also have reflected tourism development as a useful way for their income generation. They have taken the example from themselves, which was supported by the statement:

(50) Yes, changed a lot. Like me, we have a child, and both my husband and I work in the tourism sphere. I am a receptionist while my husband is a cook. Our income ranges from VND 15 million/per month, and with the standard of living here the amount is enough. If we were garment workers, our income would not be sufficient (Local residents, R11, female, aged 20-29, interview, Z: 28-31).

During the first field trip, I met a craftsman who is also the owner of a Lantern manufactory located on Phan Đình Phùng Street, the center of Hoi An. He expressed that tourism development is linked to an opportunity for disabled people and older people to improve their social status; they are able to start earning money from working in pottery, he stated that:

(51) You see, first is some middle-aged guys who have married already, and who can not do hard works, will be arranged here. Secondly, people with disabilities like 5-6 people are using wheelchairs over there; they are painstaking, each does one thing... (private owner business, P7, aged 60-69, interview, Z: 162-165).

This outcome do not contradict several prior studies that have reported that tourism creates job opportunities, increases food services and the number of retail sales of crafts, and so on (Budeanu, 2007; Cooper & Hall, 2007; do Val Simardi Beraldo Souza, Thapa, Rodrigues, & Imori, 2019; Ramesh, 2002; Y. Wang & Pfister, 2008). Besides, this study also explores tourism facilitates traditional handicrafts development that provides an employment opportunity for such as older people, disabled people of a specific community. In this context, tourism makes a contribution to the preservation of traditional crafts, such as it provides financial assistance generated from user fees¹⁵⁵. However, the extent to which

¹⁵⁵ As illustrated by this study, farming, breeding livestock, poultry farming and other sources of income were insufficient to guarantee a reasonable standard of living for many villagers. They had few or no opportunities to earn money in the conventional agriculture economy (Yang, 2012). The development of tourism in rural communities was

the positive benefit is generated from tourism such this kind of work is limited and only conducted by few individuals in Hoi An. In the second fieldwork, I returned the lantern making workshop mentioned above which then had to move away from central Hoi An. This situation creates difficulty for people with disabilities in moving from home to work and vice versa. It is indicated that local governments have paid less attention on supporting policies in relation to creating a good job for those who work in the traditional profession such as lantern-making, pottery-making (this will be discussed in detail in the next section).

According to another resident's point of view, the Hoi An has gradually changed since the tourism industry has been thriving. As a consequence, some locals have higher salaries and standards of living. For example, this change significantly affected the respondent's wife's eatery selling, a point made by the local resident:

perceived as an essential tool for improving their livelihood. Similar to the observations of other researchers, tourism is not only the chance for supplementary income and job creation to the rural community, contributing to the preservation of cultural and heritage properties, but also improve the social status of the poor and vulnerable people. For example, in Vietnam, before the Vietnamese Revolution of 1945, the roles of women in the family in rural areas with mostly preparing food and cooking, cleaning the house, taking care of children. They also helped with the farm work, but they had little voices in the family. Meanwhile, men are considered the 'breadwinners' of the whole family and they work in construction and agriculture. Nowadays, many women in rural areas in Vietnam and other parts of the world increase their power and voice in the family. Moreover, they make more money through hosting guests, creating some tourism activities related to their daily-life activities as well as the farm. Interestingly, family members contribute now to the tourism business from various aspects in that family responsibilities are shared: cooking, taking care of accommodation and guests, operating tourism products, etc. The positions of women are higher. This supports the observations of other studies (Barbieri, 2013; Brandth & Haugen, 2010; Choo & Jamal, 2009; McGehee & Andereck, 2004; Trinh et al., 2020).

Recognizing the importance of disposable income from tourism allows people in rural areas to gain greater financial and social freedom. Through the tourism industry, they received benefits, such as selling local products (e.g., handicrafts and agricultural products) directly to visitors, operating family-owned hotels, homestays and restaurants; gaining new skills and intergenerational skill transfer; generating new opportunities for the younger generations and attracting younger people to return to their home to work.

(52) With my family, it is generally influential, when tourism grows, people have income; with a high salary, they spend on eating, making life more comfortable... (Local residents, R7, male, aged 50-59, interview, Z: 44 – 46).

He asserted that tourism directly has brought personal financial advantages to themselves as well as their family members:

(53) For example, in the old quarter, they engage in trade. When they have money, they spend more, for instance, eating a bigger bowl of noodles. Previously they ate a bowl of rice noodles costing 5 thousand; now they make more money why they do not eat a 35-thousand bowl of noodles. Noodle sellers then are benefited, therefore (Local residents, R7, male, aged 50-59, interview, Z: 48-51).

The economic contributions of visitors to the local community by purchasing local goods and services are significant. For example, indirect taxes will be generated when tourists buy food and drinks, fashion products, hairdressers and medical services, etc. The finding is acknowledged by previous research (Adongo et al., 2017; Archer & Fletcher, 1996; Pedersen, 2002). Pedersen (2002) argued that tourist visitation is a significant contributor. The economic benefits of developing tourism are extremely crucial, which impact community participation and support the tourism activities from local residents because they participate in tourism, they will gain some economic advantages (Hanafiah, Jamaluddin, & Zulkifly, 2013)¹⁵⁶.

In short, the outcomes of this study implied that not all the influences of tourism development in the historic city are detrimental. As some previous studies have also reported, the development of the tourism sector have substantially contributed to positive economic growth, such as increased domestic income, revenue generation, improved

¹⁵⁶ Personal benefit has been intensively examined in the research of Qin, Shen, Ye and Zhou (2021), Eslami, Khalifah, Mardani, Streimikiene, & Han (2019), Wang and Pfister (2008), and Látková and Vogt (2012). It is also considered as a crucial element in impacting upon the host community's tourism activities support in a particular destination. These authors also mentioned the relationship between personal benefits, the perception of the effects of tourism growth, and support of community resource-based tourism development.

infrastructure, and increased foreign currency (Adongo et al., 2017; Hong Pham, 2014; Landorf, 2009; McKercher & Du Cros, 2002; Okech, 2010; Steinberg, 1996; D. J. Timothy & Nyaupane, 2009a). The study of Adongo et al., (2017) that conducted a survey of locals in Hoi An to test the hypotheses concerning the impacts and benefits generated from tourism development. Further, some studies employed qualitative content analysis with a wide research subject or undertook in different case studies. Therefore, this study differs a little in their results in which specific examples of perceptions of a local community on this topic were quoted.

Secondly, the findings also show that tourism brings about beneficial effects on the socio-cultural aspects. It is broad acknowledgment that there have a two-way exchange of culture and ideas. In this regard, it allows local community to view the other's culture, for example, the foreign culture represented by international visitors; and tourists is likely to absorb the local culture¹⁵⁷. When foreign tourists come to Hoi An, some locals have the opportunity to gain knowledge. For instance, young people had improved English skills by directly interacting with international tourists, as respondents said:

(54) Also, I self-realize my foreign language skills are improving. As in my case, I only graduated from high school; the foreign language skills learned at school were just enough (for the graduation exam). But as tourism develops, I communicate with foreigners regularly. My ability to communicate in foreign languages is, therefore, significantly enhanced... (Local residents, R11, female, aged 20-29, interview, Z: 35-38).

¹⁵⁷ This line of thought is reflected in Trinh et al. (2020) statement, through tourism development in rural areas farmers have the chance for social intercourse with visitors coming to Hoi An, particularly international tourists. International tourists are interested in experiencing local culture such as activities of cooking, petting -tending animals (buffaloes), picking fruit and vegetables, harvesting rice, fishing, etc. Hence, local residents enjoy sharing stories of their customs and traditional culture, cooking practices, and farming experiences. Besides, residents can hear different accents of various people and learn new skills, knowledge, among other examples.

This point indicated that tourism benefits the local community regarding life experience that assists them to broaden their knowledge, to improve soft skills and to enhance understanding of tourism, as he stated:

(55) ... at the moment, I have not mastered entirely spoken skill yet, but I can guide the tourists to visit the old town (Local residents, R7, male, aged 50-59, interview, Z: 75-76).

Another local also recognizes that his village has received the indirect benefits of visitor expenditure. In other words, these taxes paid when tourists purchase goods, services or gate fees have helped improve infrastructure and the standard of living, a particular Kim Bong village, as noted:

(56) ...the roads are more extensive, and the traffic is more open; the radio, electricity, and water will be more accessible (local resident, R2, male, aged 50-59, interview, Z: 373-376).

This finding was also expressed by a few residents interviewed (R7, G4), which supports the conclusions of other researchers who have suggested that tourism encourages improvements in roads and internet connectivity, and the living environment in rural areas is cleaner (Little et al., 2019; Valdivia & Barbieri, 2014; Yang, 2012).

Some visitors are interested in learning skills or gaining experience in making local handicrafts. Others like to experience traditional practices, events, festivals, etc. This is a way to revitalize and preserve the local crafts (like lanterns and pottery), local traditions and cultural values, as discussed (cf. P7, male, aged: 60-69, interview, Z: 154-155). Similarly, one said:

(57) In general, not only tourists but locals want to return to the traditional cultural values that still existed a few years ago... how could artisans, and craftsmen build the architecture, and engineering sculptures which are now retained... like the ancient town of Hoi An... (Local residents, R2, male, aged 50-59, interview, Z: 23-33). Thus, people who want to come to Kim Bong carpentry village, want to enjoy, firsthand to see how do the sculptors carve (Z: 35-37).

In a similar observation, the author has seen that many of the tourists would like to experience tourism activities related to cultural heritage when visiting Hoi An. The assets

are utilized in tourism that would provide incentives for the host community to preserve a better culture and heritage. For example, at Tra Que vegetable village, visitors have the opportunity to join in local culture including cultivating vegetables offered along with cooking class, riding buffalo, etc. (cf. 5.2). Here are two such examples:

(58) Come to us, the visitors also do the gardening, hoe the vegetable beds, sow seeds, transplant, then water vegetables. Before embarking on the practice, we have to model, and then the tourists follow in dealing with the real things... they are more satisfied with that than anything else. They are modern, do with machines, we perform manual work, you know (Local residents, R1, male, aged 50-59, interview, Z: 26-30).

(59) Mainly handle, hoe, dry the soil; plant vegetables, fill the ground, then water vegetables; I will leave a piece of land for them to practice... (Local residents, R8, male)

Along the same lines, Trinh et al. (2020) noted living in the heritage context has made locals more creative and dynamic to take advantage of the chance presented by culture and heritage. Residents had also come to realize that culture and heritage have values to assist them in generating supplementary income and other benefits. Based on these resources for tourism development, it meets one of the tourist motivations for ‘authentic experience’. For example, many tourists want to escape the hustle of city life to connect with the natural environment and cultural heritage. They would like to enjoy a rich leisure experience, meet rural people, and take part in their lifestyle. This view corroborated those of (H. Kim & Jamal, 2007; Kline, Cardenas, Leung, & Sanders, 2007; Stepchenkova & Park, 2021).

Concerning sustainable cultural heritage context, authenticity plays a pivotal role in tourism heritage that many scholars argued that it will help in improving the quality of heritage tourism form, which is one of the important attributes to constitute heritage tourism. Importantly, authenticity will connect tourists to heritage and cultural destinations. In addition to elements (quality, culture protection and heritage conservation, provision of

learning), authenticity is seen as a crucial principle of sustainable heritage tourism¹⁵⁸. Many perspectives of authenticity are discussed in cf.5.2.1.

Other favorable effects have been shown that tourism growth is tied to increasing people's sense of pride in their own cultural values as well as to improving the quality of life. Some community members also begin to engage in the strategic tourism planning process; nevertheless, it is still very limited in Hoi An.

The outcomes of my work strongly reinforce ideas of prior researcher, for example (Besculides et al., 2002; Cooper & Hall, 2007; Di Giovine, 2009; Evans, 2002; Feng, Li, & Wu, 2017; NG, 2002; Rogers, 2002; M. K. Smith, 2009; D. J. Timothy & Nyaupane, 2009a). These studies found that tourism helps community residents feel proud of their cultural heritage values and links to an attachment to the local society. Also, it expands skills and knowledge, and increases the upgrading of the social status of vulnerable social groups by earning additional income from working within tourism facilities¹⁵⁹. Tourism is also a catalyst for reviving decreasing cultural elements. This thesis is based on the perceptions of local community representatives, so it goes one step further by contributing to the literature on cultural heritage tourism, which as is an initiative to revitalize local handicrafts and traditional practices. This form also encourages to development of more community involvement. Further, the traditional crafts assist, to some extent, to increase an upgrade of social status attributable to disabled people, older people, and children by earning income from working there.

Finally, some residents perceived the positive environmental impacts of tourism development on the locals. One respondent states that his village began to collect garbage weekly, so the environment surrounding the village is cleaner.

¹⁵⁸ See more at (Apostolakis, 2003; S. Boyd, 2002; L. Lu et al., 2015; E. Park et al., 2019; Xu, Wan, & Fan, 2014; Yi, Fu, Yu, & Jiang, 2018).

¹⁵⁹ This point of view was discussed in footnotes 144 and 145.

(60) In the old days, as Cam Kim village did not have the activities of garbage collection or something like that, but now this has been carried on weekly... (Local residents, R2, male, aged 50-59, interview, Z: 304-308).

Tourism has promoted a positive attitude of both locals and tourists toward natural environment protection.

(61) ... a few years ago, people did not participate in much, but recently they have joined more. Because if you do not attend, you naturally separate yourself from the community activities (Local residents, R2, male, aged 50-59, interview, Z: 314-320).

(62) ... locals pick strewn garbage to put in the bins. Tourists then have no choice but do the same things (Local residents, R7, male, aged 50-59, interview, Z:107-109).

According to a respondent (R7), tourism somewhat helps the community environment to be more beautiful, strengthening natural environment such beaches, as noted:

(63) Or as you can see on the coast of An Bang now, it is immaculate. Because in the past, no one banned tourists from spreading canvas on the ground and organizing beach eating, throwing garbage directly into the sea. But now, it is not the same as before. Tourists those who want to eat have to go to restaurants... the waste, therefore, has much reduced, even no one smoke on the beach ... (Local residents, R7, male, aged 50-59, interview, Z: 109-111).

However, it is also noted that:

(64) '...That has not been done thoroughly; also, there are some people who have poor awareness of environmental issues (local resident, R7, male, aged 50-59, interview, Z: 115-116).

(65) For example, pollution of water and environment... due to a day (Hoi An) must treat much garbage (Government officials, G4, female, interview, Z: 42-44).

Previous studies have revealed that tourism is as a positive force in protecting and restoring the natural environment of heritage places through government funding, donations, revenue from tourism taxes, etc.,(Archer & Fletcher, 1996; Cooper & Hall, 2007; Ramesh, 2002; Tang & Tan, 2015). It is a means of preserving valuable natural resources and providing recreational opportunities. This study contributes to past research by Adongo

et al., (2017) by investigating the positive influences of the environment on the local Hoi An community.

In brief, in the context of Hoi An, tourism results in considerable benefits for local residents. These key positive impacts of tourism are summarized in table 6.2, as below:

Table 6. 2. Respondents' positive perceptions of tourism development

Key aspects	Indicators
Economic dimension	Significant contribution to local economic growth Job creation, earning opportunities, increased income and business opportunities Increase the household budget for the preservation of their old houses Increase local budget
Social -cultural dimensions	Improved infrastructure and facilities Improvement of the quality of life Cultural exchange between tourists and local residents Improve level of soft skills, expand knowledge and enhance understanding of tourism activities among local people Promote the positive image of Hoi An to tourists Increase local residents' pride in Hoi An's culture and heritage Raised local people's awareness of the value of tradition and culture and preservation of cultural heritage resources, which are a major attraction for tourists in Hoi An
Environmental dimension	Increase awareness of local people about environmental issues More recycling, use of green products Enhance resident's awareness of the conservation of rural landscape and nature in Hoi An More garbage collection programs

To summarize, according to the result of my survey, though not all tourism effects on community residents are adverse, negative effects dominated positive ones. The next section provides information regarding this issue.

6.3 Challenges of Sustainable Cultural Heritage Tourism Development in Hoi An

The literature has provided many case studies that identified numerous challenges of the sustainable tourism development process in many economically less developed countries. However, specific obstacles might vary from place to place, and one of these difficulties might not be likely to occur in an area at any one time. Also, in a destination, the obstacles may also vary over time, according to each tourism form, the degree of tourism development, the market served, the cultural attributes of a local community, and the management of the government. Accordingly, the present section attempts to answer questions regarding the challenging issues in terms of the establishment of cultural heritage tourism in Hoi An, which provides valuable information for the practical applications of sustainable cultural tourism model in Hoi An, Vietnam – a developing country. An examination of the data collected from this area has indicated that there is an existence of many interrelated factors that hindered the development of sustainable cultural heritage tourism. These factors are classified into four main aspects: management, community, service, and environment. Of course, each of these aspects consists of sub-divisions, which will, in turn, be presented below.

6.3.1. Management-related Challenges

In response to the real needs of culture-and heritage-based tourism development, the concept of heritage and culture management has emerged (Millar, 1989). As already discussed, the stewardship of cultural heritage, and the relationship between this management and tourism development are vital for the conservation of cultural heritage assets for future generations (cf.2.4). Some scholars asserted that if keeping a balance between cultural heritage conservation and the use of cultural heritage resources for

developing heritage tourism, as well as cultural heritage tourism is sustainably managed, it would have substantial contributions to the local community (Hughes & Carlsen, 2010). In this sense, sustainable tourism becomes an innovative way to achieve outcomes. Therefore, there is a need for investigating obstacles to the development of a sustainable cultural heritage form for Hoi An.

The negative impacts of cultural heritage-based tourism at a destination are not only nature but also result in tourist visitation. The literature has provided some issues, for example, harmful social-cultural effects. It is likely to arise tensions, cultural and traditional changes, and cultural heritage commodification when visitors arrive at the heritage site and interact with local people; having potential natural environment degradation, destruction of heritage and valuable resources, etc., (e.g., Adongo et al., 2017; Besculides et al., 2002; Brunt & Courtney, 1999; Duffield & Long, 1981; Gursoy & Kendall, 2006; Hong Pham, 2014; Mbaiwa, 2005; Nasser, 2003; Okech, 2010; D. J. Timothy & Nyaupane, 2009a). Many of the above problems have been noted '*over the years in all tourism contexts*' (Mathieson, 1982 as cited by D. J. Timothy and Nyaupane, 2009, p.60), some of them associated with cultural heritage tourism form.

More specifically, regarding the limitations to sustainable cultural heritage development, some prior studies have found major issues, such as the dearth of funding that conserves cultural heritage in East Asia's developing countries (D. J. Timothy, Wu, & Luvsandavaajav, 2009); the scarcity of proactive legislation in developing nations (D. J. Timothy & Nyaupane, 2009a) and policies (WHC, 2012a); barriers related to management and community in Egypt (Ghanem & Saad, 2015); inappropriate management in Romania (Bucurescu, 2015); the lack of communication between communities themselves and joint agreement in Toraja (Kausar & Gunawan, 2018); limits to implement collaborative process and community participation (i.e., Aas et al., 2005; Bakar, Osman, Bachok, & Ibrahim, 2014; Y. Li & Hunter, 2015; Tosun, 2000). These works also have suggested some solutions tackled the problems such as associated with the unsustainable management of cultural heritage in developing countries. However, in the socioeconomic, cultural, and political

circumstances of Hoi An, several measures may be unsuccessful. In the Vietnam context, and with reference to Hoi An, this issue has been hardly debated by researchers and scholars of tourism. Moreover, every heritage site faces unique difficulties in developing cultural heritage tourism towards sustainability. For these reasons, the researcher conducts investigations on the current cultural heritage management in Hoi An.

It is believed that there has a scarcity of management support from the local government for tourism development, especially in traditional villages in Hoi An. Concerning this viewpoint, the findings of this study have shown seven main issues that are required consideration in Hoi An.

Firstly, the findings from the interviews emphasize the views of stakeholder groups involved in cultural heritage tourism management. Notably, there were several commonalities across these views. For instance, a craftsperson and a manager expressed that Hoi An has inappropriate management in practice. One interviewee from Kim Bong Carpentry Village said that he thought ‘there is no strategic planning for carpentry development in the region’. He explained the reasons due to poor managerial ability. For instance, some commune officers have lacked responsibility in their current job position as well as have limited efforts toward finding meaningful ways for promoting local handicrafts, as stated:

(66) Regarding government management, the local authorities do not care genuinely; they do not look for ways to improve. So, it is only at an average level; they work to earn for their living and wait for the time is up to go home (Private tourism sector, P1, aged 20-29, interview, Z: 297-302).

Interviewee P9 also suggested that:

(67) ...The problem here is that for the people of the community when they do tourism, in order to limit and minimize the impacts, the local government must have a role here... It seems to be a matter of planning management. there are still gaps, it's not done well yet...But according to him recently, that area has not been managed very strictly, still allowing people to swim there, also stepping on seaweed, catching a lot of fish and shrimp, a lot. The law to

do that, the unclear and strict planning, and the law to supervise, it is not strong (Private tourism sector, P9, aged 40 -50, interview).

A manager has also confirmed:

(68) ... Not interested, do not pay close attention to the movements. Chanting slogans like that but in fact, the management is not active. Of course, I did not mean all. But in general, our weakness is the use of human resources, the use of our systems by means and solutions (Government officials, G3, male, aged 50-59, interview, Z: 454-458).

And, the reasons which support for his ideas are worth thinking:

(69) As for responsibility, if only to say liability generally is inadequate. It needs to say that spirit and material must go parallel. Also, I am not sure but the secretary of the Youth Union and the chief of the Women Association, how can they serve wholeheartedly with such a low income. They have to take care of other things to make extra money for their children, to make money... however, (with the performing tasks) there are many things to worry about, many works to do (Government officials, G3, male, aged 50-59, Z: 445-454).

Another manager express:

(70) ...Movement, activity... of course, its degree of osmosis ... is not good ... it is also achieved at a moderate level (Government officials, G1, male, aged 50-59, interview, Z: 192-194) ...when people perceive something is necessary, then they will do (Z: 196).

The above quotations indicate that some officials of local governments, those with a low income, do not wholeheartedly pay attention to or do not spend enough time focusing on their work. They have no choice but have to take other works to ensure sufficient income covering the basic needs of themselves and their families. In this regard, the study argues that there has a general apathy among various stakeholders towards tourism development planning of the local government. The individual responsible for the work of some local government officials is low as well. In general, many local residents asked about tourism development planning and policy; they are less interested in these issues. There are a few reasons for this is that the resident's history is often not involved in the process of decision-making. Many local residents are not well-informed concerning tourism development

policy, tourism planning, which will be continued to analyze in the following paragraphs. Tosun (2000) also noted that most tourism data have been not disseminated to residents. Further, demonstrating an awareness that local government should be also responsible for the problem existing. And there is necessary to have a framework to manage the government staff and close controls.

Interview results indicate that at the local- level generally still has been existed a bureaucratic issue, which sometimes dominates the processes of legislative and operational ones. To illustrate this point further, here the study cites some remarks by interviewees,

(71) For example, recently all iron roofs were taken down before delegates of the Apec Conference came. Removed all, re-roofing made people very tired..., the act of putting all tables and chairs in the houses for several days created trusting images to everyday life. Reproduced images of the old town for the delegation to visit (Private owner business, P4, aged 40-49, female, interview, Z: 53-57).

(72) ... then heard the news that tomorrow or the day after the prime minister would come, it (local government) began to clean up the old town all. Encroaching on the sidewalk, peddling hawkers were not permitted, roofs (of stalls?) were required to be lifted. But after he (the prime minister) left, everything goes back to normal; it (local authority) does not do this work often (Private tourism sector, P2, female, aged 50-59, interview, Z: 167 -171).

The study argues that the degree to which the emergence of some issues above is strongly affected by operational, political, and cultural structures in Hoi An, Vietnam, which exist as one of the main limits to sustainable tourism development. There are some studied (H. H. Nguyen, 2014; H. V. Nguyen et al., 2020; V. D. Truong et al., 2014) suggested that the situation is the same in some places of Vietnam (Sapa-Lao Cai, Thai Binh) due to political constraints, power imbalance and top-down approaches to management. It is thus understandable that local residents (such as poor people, farmers, and villagers) were not informed and consulted about tourism development. They were limited participation in decision-making and tourism planning.

Also, it is worth mentioning that in reality, there is the centralization of power of local government at least to some extent. It can be seen that, in a tourism destination context, such as Hoi An (see figure 4.1), the position of the government is at the top between stakeholder groups within an institutional network. There would also exist an unequal power relationship among stakeholders therein the government will impact the degree of power other stakeholders had in the tourism development process. For example, the authority and task of officials of local governments, including those people in the tourism industry usually are assigned in terms of specific areas to complete by the central government. This issue affects or hinders community participation in tourism development and the implementation of collaborative activities between various stakeholders, which will analyze in the following section. Generally, the institutional management system has strongly influenced the choice of sustainable tourism indicators and how diverse stakeholder groups operate in the realm of tourism development policy. Thus, the use of indicators and instruments is to an extent in accordance with a joint policy and to attain political objectives across all fields of a policy, including tourism development. An examination of the comment of a manager also revealed that the issue of sustainable tourism occasionally was mentioned together with other government policies, as noted:

(73) The title 'Sustainable tourism' is only mentioned in the resolutions of the Hoi An City Party Committee (Government officials, G1, interview, Z: 81).

At this point, the results coincide with the views of several scholars (Kapera, 2018; Ndivo & Okech, 2019; Sofield, Guia, & Specht, 2017), those who argued that the operation of stakeholders in terms of tourism policy will be controlled under the institutional system. Thus, in the field of policy, choice indicators for tourism development also are used to attain political purposes.

The findings indicated that the implementation of the development of cultural heritage tourism form for Hoi An city confronts barriers associated with operational and cultural limitations. Accordingly, applying the participatory tourism development approach in this region will be difficult in practice. The results were in line with which of several

researchers (de Araujo & Bramwell, 2002; Tosun, 2000, 2006; Towner, 2018; Ying & Zhou, 2007), which acknowledged that there are obstacles to stakeholder involvement in developing countries. According to Towner (2018) and de Araujo and Bramwell (2002), one of the main reasons why poor social groups are uninterested in tourism planning due to they are often excluded from decision-making, even most of their time and energy spent on working to be survival. In relation to this, the results have also contributed to the literature by indicating many of the host community members who did not know about tourism development policies at a local level. More residents do not have the chance to connect information concerning tourism development. Some of them are also not dissatisfied with the current distribution of benefits from tourism development. It is indicated that there are several residents who can gain benefits and participate in tourism activities together with tourists in the destination of Hoi An through close relationships and middlemen. Notably, interviewees, especially farmers in traditional villages will be willing to support tourism activities and join in the process of providing local tourism products to visitors. This is vital for the World Heritage Site of Hoi An, Vietnam with the support of the local residents that would help this region to achieve effective sustainable tourism development (Drost, 1996). As already noted (cf.5.2), many tourism products of Hoi An closely related to the daily works of local people. Thus, their time and energy should be consumed in participating in local tourism development, which provides considerable benefits to residents. This suggests that similarly to theoretical knowledge examined on page 192, footnotes 124 and 125. This result seems to disagree with the perspective of Tosun (2000), who suggested that other works occupied most time and energy of poor people in a destination to survive. Thus, the demand for these items is a luxury that the local community cannot afford. Besides, Tosun (2000) also investigated the existence of centralization of public administration of tourism in the context of economically less developed countries. Therefore, it differs a little from the results of this study, which found that there emerge centralized government controls to relevant stakeholders at a local level.

Secondly, according to some responses mentioned above, tourism has been an important part of Hoi An's economic development. It has positive effects on other sectors such as transportation, urban development, social, education, traditional crafts, and agriculture (cf. 6.2, G2, Z: 74-81; G1, Z: 93-97). However, not all respondents do generally agree with these statements. The evidence here affirms that local products have been not really developed. Tourism has not provided more job opportunities for residents in Hoi An yet. For example, one of them commented:

(74) They say great things like creating jobs for workers, making handicrafts, tourism products, souvenirs, etc. Although jobs have been created, at the moment products are unmarketable, not sold, and the investment is stagnant. Finally, the goods lie there like a pile of rubbish, for example, souvenirs are down color, damaged after a long period of display. The government promises to create jobs, but limited in reality; the work is also unsustainable and not appropriately managed (Local residents, R3, male, aged 70-79, interview, Z: 289-294).

He expressed specific concerns such as the quality of craft products and waste materials. These are accompanied by poor planning and management. The local government has not yet had a better plan in the long-term to promote local handicrafts towards sustainability.

Similarly, an artisan admits that:

(75) In general, many tourists come to handicraft villages, but the proportion of those who buy local-made products is not large (Local resident, R2, aged 50-59, interview, Z: 40-42).

In this regard, according to the director of a center in Hoi An, the existence of traditional crafts is now mainly based on tourism sector. In this way, a limited amount of products that are easy to carry, are sold to tourists as souvenirs, such as little animals (pig, snake), small figurines, small vases, ashtray, basket, lantern, etc; the craftspeople would perform some phases in making handicraft products in front of visitors, as noted:

(76) Handicraft in Hoi An has not been restored and developed independently. Its maintenance still depends on the tourism industry, as well as is to attract visitors. To be honest, the handicraft in Hoi An is more of a showcase than a real business. But to develop

the craft in an independent sense... it has not been, it is only performed to serve tourists (Government officials, G2, aged 50-59, interview, Z: 144-146).

Moreover, with the appeal of a rural environment and traditional crafts, small villages in Hoi An are attracting a large number of visitors. For example, the figure of tourists who visited the Bay Mau coconut forest in January 2018 and Thanh Ha pottery village in the first three months of 2018 was about 43.000 and approximately 351.471 respectively¹⁶⁰. Notably, in recent years it has been seen an increase in the amount of visitors those who came from East Asia (including China, South Korea, and Japan). Thus, there is substantial tourism revenue generated from entrance fees and other tourism services. From a practical perspective, the study views that the majority of tourists, who come from East Asia prefer to spend more time on shopping, leisure sightseeing, and eating. They meanwhile devoted relatively less time to visiting traditional historic houses and traditional crafts, and even they did not spend time on learning or experiencing traditional handicrafts at local villages. According to a guide representative, Chinese visitors do not prefer to explore cultural heritage values or listen to the interpretation of a tour guide.

(77) Chinese tourists are different from Western tourists, for example, Western tourists need to listen a lot, while Chinese visitors are so noisy, they come, watch and take pictures (cultural heritage). Chinese tourists do not need to hear much about heritage or culture; they don't care for them all, just happy. Meaning that they travel only to play, and do not want to learn anything, just cheap prices, good service, delicious food, etc. So, they like and being happy, that's ok. (Guided tours, GT5, interview, Z: 268-272).

An Australian tourist group also stated that Chinese visitors are so noisy; they also often do not put garbage into the dustbins.

(78) ... That is the only thing I hate ...In the ancient city, the entire stranger keeps very angry with that. I think everyone gets angry about that, and I am really angry pick on the ancient,

¹⁶⁰ Report on the socio-economic situation of Hoi An city in the first quarter of 2018.

pick on Chinese tourists are so noisy. Say something to tourists; they do not listen, they are so talkative and very rude ... (Tourist, T8, interview, Z: 105-111).

On the contrary, European, American, and Australian tourists are passionately interested in culture and heritage of Hoi An ancient town and rural areas. They like to experience the traditional Hoi An way of life (cf.5.2 and see pictures in the Appendix1). As is cited in the work of Remoaldo et al. (2014) and Ramires et al. (2018), culture and heritage are main element of attraction for visiting, accounting for 60% of European visitors who would like to discover for culture and approximately 30% of tourist destinations are chosen by suggestion for heritage sites, which can be visited. Most of their tourism activities in this region tend to move into cultural, environmental, and economic sustainability. The fact is that the capacity of these villages is only used for a much smaller number of visitors. Also, with an economic priority over socio-cultural and environmental aspects, the local community has bent on short-term economic exploitation of the resources. Thus, some negative impacts of these have emerged, such as erosion and damage of the natural environment at villages, or deterioration at heritage sites. The results are in line with the views of studies (Dodds & Butler, 2009; Kausar & Gunawan, 2018)¹⁶¹.

Let us now look at other findings which suggested that many souvenir shops in Hoi An sell various handicrafts that were not from the local area. This is due, among other reasons, to the fact that many local craft products did not attract tourists. In this situation, the local government did not have meaningful ways to diminish the issues. Notably, when

¹⁶¹ For instance, Alazaizeh et al. (2019) views an increased visitation to heritage sites, together alongside visitors' behavior will be adverse influences on heritage resources such as pollution, littering, wear and tear, graffiti, etc. At Rasoolimanesh and Jaafar (2017, p. 4) work, this group of authors have reviewed some studies (Choi & Sirakaya, 2006; D.-W. Ko & Stewart, 2002; Látková & Vogt, 2012; Remoaldo et al., 2014) to in detail describe the positive and negative effects of tourism into four dimensions (cultural, social, economic, and environmental sectors). For example, on the downside, tourism mitigates the traditional value systems of families as well as their relationships, creating the overcrowding of services and facilities, increasing pollution, litter, and traffic congestion. Furthermore, tourism development causes environmental, water, air pollutants; bring harm to the natural environment and ecosystems, and so on.

being asked why souvenirs from outside Hoi An have been sold, most of the merchants stated simply that:

(79) All goods are bought from Hanoi, only being made in Hanoi, these bags have a low price like that. Products made by local people are costly, and cloth or brocade are not available, all from Hanoi (private tourism sectors, a souvenir retailer –P4, female, interview, Z: 13-15).

(80) In general, goods made by local people are also available, but (mostly) are shipped from other places such as Hanoi. For example, local products such as garments, and lanterns, while these (pointing to some items) by trade villages in Hanoi and brocade villages in Bac Ha, Sapa (private tourism sectors, a souvenir retailer -P8, female, interview, Z: 18 -21).

(81) The majority (of goods) is bought from other places, locally made are also available. The price of domestically produced items is slightly higher, so it is harder to sell them than imported items whose prices are more competitive (private tourism sectors, a souvenir retailer - P1, interview, Z: 11-15).

The above comments illustrated that, in general, shopkeepers had imported souvenirs from other parts of Viet Nam including Hanoi and Sapa. It is observed that souvenirs imported from overseas such as China also play a role in Hoi An. On the one hand, this result seems to contrast with the view of Bui (2013) that noted that Kim Bong carpentry village had become a leading source of local crafts for sale in the Hoi An ancient and nearby areas. On the other hand, this finding supports Trinh et al.,’s (2014) work that suggested about 50 percent of souvenirs sold in Hoi An are sourced from outside this region, findings from my research indicate that there have more 60 percent. Also, Trinh et al., (2014) have stated that the market share of supplies of souvenirs between local and outside areas depends on the level of the nature of products being sold.

Further, respondents gave the reason for which they prefer selling goods from other places is that the imported souvenirs are lower costs and more diverse than products made by the local craftsman. That is why non-local products are more attractive to visitors.

In the following example, the craftsman considers the price of local craft sold and expresses how difficult to sell handicrafts to tourists:

(82) Since we do not have carpentry, we have to learn handicrafts like handbag knitting... I am knitting this bag, but no visitors want to buy it. One day I only knit a bag, so the selling price must be at least VND 200.000 in total to be equivalent to wages (Private owner business, a craftsperson, P1, interview, Z: 277-283).

Thus, this result is to disagree with a previous study carried out by Litirell et al., (1994) that showed that the purchase of local crafts had better be a reasonable price. Also, this finding is in line with past research result that shows that it is not easy to utilize and purchase local products due to these products being so expensive (Sims, 2010). The above example reflects some difficulties in developing crafts; also revealing a lack of supporting policies for developing sustainable handicrafts in a community. This has strongly impacted the living conditions of some families in Hoi An, especially those who work in the field of crafts. Every producer has different circumstances but they should have a more flexible attitude to the local product. For example, craftspeople can change their marketing practices; explaining the reason why the costs of local products are higher as well as the values of them to customers. In this context, sustainable tourism will be a crucial element of such P1's business (a craftsperson, P1). In this model, crafts and food can operate and move into considerable lengths to conserve traditional values. Traditional product is developed in sustainable tourism to ensure that local place, tradition, and culture were promoted. This distinctiveness upholds the vision of visitors.

In other comments, P4 (private tourism sector) gives me a further explanation as why the prices of goods have gone up:

(83) Those who come from other places also rent premises, pushing the premises' price up. Prices have risen in order to offset the increased cost of the costs..., you know the living standard is enhanced then everything increases accordingly, the price is no exception (private tourism sectors, P4, interview, Z: 33 -39).

In this context, a director of a Centre in Hoi An city has affirmed that the shopkeepers sell both local souvenirs and non-local souvenirs in Hoi An. But he did not express suggestions to tackle this problem, as stated:

(84) It seems to be funny when we see someone sell modern games... People come to the festivals to find the traditional and classic things... but here people sell modern items... like eyeglasses (Government officials, G3, aged 50-59, interview, Z:331 –338).

The result of the study accords with E. Cohen's (1995) work on touristic craft ribbon development in Thailand. In this research, Cohen viewed that souvenir retailers in villages, gradually sell crafts produced elsewhere instead of locally made crafts.

The significant role of souvenirs for both visitors and tourist destinations in the field of tourism studies has been undertaken by many scholars (Collins-Kreiner & Zins, 2011; Soyoung Kim & Littrell, 2001; F. Li & Ryan, 2015; F. S. Li & Ryan, 2018; Swanson & Horridge, 2006; Swanson & Timothy, 2012; Tosun, Temizkan, Timothy, & Fyall, 2007; Wilkins, 2011). According to Swanson et al. (2006), souvenirs are associated with tourism as a commercially produced tangible objects. Items were purchased during the trip to help tourists remind the intangible experiences, and specific events at a community. Further, F. Li and Ryan (2015), and Cave and Jolliffe (2013) noted that souvenirs are a representation of culture at a destination, which aid visitors to recall experiences of the place and appreciate aesthetic qualities. Thus, the souvenir is one of the crucial factors of the enhanced tourist experience. Also, Wilkins (2011) and F. S. Li and Ryan (2018) have acknowledged the core significance of souvenirs as proof of tourists' experience in their travel. As well it is a means to retain social relationships via the purchase of souvenirs as gifts for relatives and friends. Particularly, Trinh et al.,'s (2014) work on souvenir at Hoi An, Vietnam, which highlight the ways in which visitors not only buy souvenirs to get a feeling of something real but also helping they have a better understanding of the cultural values of the region. For these reasons, souvenirs have become a means to transmit the cultural and historical values of a community to tourists as well as the essential role of maintaining tourism development. In line with these views, the study identified some souvenirs in Hoi An as real traditions

associated with its culture and place. At this point, souvenirs are a sustainable competitive advantage for Hoi An to establish differentiation itself from other destinations as well as to build Hoi An image and brand. As discussed earlier, the purchase of food and crafts related to local traditional culture as a souvenir evoked a memory of the place. It is also a way to find an authentic experience.

In this context, it should be pointed out that Hoi An is a destination which has a long history of ceramic-making. Ceramics are one of the cultural examples of Hoi An also a representation of Vietnamese culture. To date, pottery is one of the common souvenirs, but it is often sourced from outside of Hoi An, such as from Bat Trang (Hanoi). Thus, visiting Hoi An, tourists establish authenticity to these items only through the way in which they make small pottery and purchase them within the ambiance of Hoi An (cf.5.2).

Furthermore, the following quotes disclosed that visitors are interested in purchasing low-cost varieties of souvenirs with suitable prices for their income. Importantly, questions emerge among tourists as to what sources many souvenirs are sold in the shops? How is the quality of souvenirs? It is difficult for tourists to answer these questions. This point also shows that the items often lack product description information in detail, as cited:

(85) Frankly, I really want to buy it, but the price is too high, higher than the range I can afford. Moreover, how can I know about the quality of the goods, I do not know if it is authentic craft. Because I have seen many of these products in the North, besides, Chinese products are available everywhere, so it is hard to realize which one is made by Hoi An people (Tourists, T1, aged 20-29, interview, Z: 97-101).

(86) The price is here more expensive...then souvenirs to buy also more expensive. And I think when they try to trust everything, people did not ask, some people would pay. But some people like me I'm a student and I do not have perhaps too much money, they would not pay for it (Tourists, T2, interview, Z: 81-85).

(87) On local products, with unique items, I am willing to buy. However, sometimes due to limited luggage, and sometimes men are simple and do not want to buy anything (Tourists, T3, aged 40-49, interview, Z: 67-69).

On the negative side, the results also indicated that the degree of the tie between souvenir sellers and suppliers those entail in producing these goods in Hoi An is limited. Also, not every retailer interviewed in this study is aware of the role of Hoi An's souvenirs, which Jansen-Verbeke (1998) and Swanson and Horridge (2006) viewed as a vital part of the authentic tourism experience, and provides benefits for the visitors and the sustainable economy at a destination. In these problems, local government officials interviewed did not suggest or produce solutions. The existence of these conditions leads to adverse effects on handicraft conservation, the income of some parts of residents, and employment opportunity in Hoi An. In response to customer and retailer current requirements, it has been argued that the demand for souvenirs not from the local area seems unavoidable. But there is a need for local tourism authorities and shopkeepers within the souvenir trade to be cognizant of the importance of selling local souvenirs. Local government needs to control the supply of non-Hoi An souvenirs that exist dominating all souvenirs shop in Hoi An. Past research includes that of (Husa, 2015; Kausar & Gunawan, 2018; Trejos & Chiang, 2009; Trinh et al., 2014) have reviewed the relationship between the seller and supplier in terms of souvenirs. According to Trejos and Chiang (2009), there has been some decrease in the leakage between sellers and suppliers, mostly suppliers involve in producing souvenirs are from outside the area.

The below statements revealed that due to lack of appropriate management from local town officials has led to the price differences of goods between selling to tourists and locals. And the quality of service in some tourism destinations of Hoi An is not good, such as few of respondents complained.

(88) When I came here, I felt the difference in price for local people and tourists. It is divided into zones, i.e., the local people will not go to the tourist stalls, while the tourist will not know the shops for the locals to enter, the price difference in those two places is quite extensive (Tourists, T1, interview, Z: 118 -122).

(89) ...There are some differences between locals and tourists, then you want to have a fair (Z: 99 -100); ...If you are tourist, for example, can buy a bottle of water, people will talk to

you the price is VND 30.000 for one bottle, but I know it is about VND 10 -15.000 at normal price. So, you can see locals buy everything cheaper than tourists (Tourists, T2, interview, Z: 168-171).

(90) ... for example, in the river, beer was sold very expensive because the people think your face different here, when you meet the people here you want to go to get the beer for VND 20.000, but some stores sell it around VND 40– 50.000, so expensive (Tourists, T2, Z: 164 -167).

Interestingly, an international tourist has compared the price with her hometown:

(91) For example, because people in my country don't think to have a different price between locals and tourists, they don't do that, for all people are the same. For me, it's cheaper (Tourists, T2, interview, Z: 101-103).

These issues not only were cited by tourists but also local residents admitted that:

(92) There is no steady price; there is still to overcharge and a difference in the price among tourists and locals (Private owner business, P2, female, aged 50-59, interview, Z: 144 -145).

(93) For example, with *Cao lầu* (one kind of noodle... there is no fixed price, it can be sold at VND 20-25,000 for patrons, but at VND 30-40.000 even at VND 50.000 for tourists (P2, Z: 19-22).

The observation in the course of the field trip was in line with the view of an international tourist [T2], who noted the prices of goods at grocery stores and souvenir shops were not shown, it is unfair:

(94) When you go to a minimarket, the price of goods may not be written down (by the shopkeeper). For local people, yes, but for tourists, no. Because they tried to treat what they want (Tourists, T2, interview, Z: 97-99).

Thirdly, increasing visitation has a significant effect on the rate of selling souvenirs, which has contributed to an increase in the retail trade in the areas of Hoi An. Local residents have exploited these opportunities through various kiosks, which have been illegally built.

Namely at Craft Centre near the Wharf¹⁶² in Kim Bong village, Thanh Ha village. One local claimed that there has radically changed in Kim Bong carpentry village, because of a lack of close controls from communal officers, as noted:

(95) Also due to the rapid establishment of businesses without tight restriction... Massive development with so many forms made the image of the carpentry village significantly changed (private owner business, P1, interview, Z: 85-91).

Another respondent also mentioned the uncontrolled development of souvenir shops.

(96) The other house is owned by an individual, it does not manage by the local commune... previously they registered with the commune to sell food, now they are selling coffee and souvenirs (Private owner business, female, P6, aged 40-49, interview, Z: 381-384).

Regarding this issue, the findings disclose that there have prior relations in networks between stakeholders at the local level. Thus, some local people or outsiders have sought special favors from powerful patrons to build tourism infrastructure (including souvenir shops, restaurants, villas, and hotels). This is strongly related to an increase in the influx of investors in Hoi An and leads to problems as respondents stated below. This result reinforces the works of Towner (2018) and de Araujo & Bramwell (2002).

(97) The opposite block of houses is entirely spontaneous. For example, this family is the relative of the commune chairman; the other is the sister of the commune chairman, and the nephews/nieces of the commune chairman, all are spontaneous (Private owner business, P1, interview, Z:272 -276).

(98) All the restaurants here are owned by commune officials. Only administrators can run (the restaurants), farmers are incapable of doing so. For example, the over -there house is of a city inspector of the (Communist) Party; That house belongs to a former president of

¹⁶² It is where visitors arrive by boat and then they buy a ticket to visit the village. Near the Wharf is the Craft center, this interpretation center will introduce the history of woodcarving to tourists and display steps to produce local hand-made wood.

the Tan An Ward... He converted from arable land to perennial land and later to residential property, then opened the restaurant (Local residents, R1, interview, Z:121-126).

(99) So many people want to open, but it (the authority) does not give permission. Once they cannot open (restaurants), they sell the land to other people and the property is then free to open by new owners. So, people who genuinely want to do business cannot begin, but others who buy these pieces of land will be licensed and open. That is a problem; people from Hanoi - Saigon come to buy the property. So, in Hoi An there is the big problem that all the people who come from other places can purchase land and run their businesses, while the locals have been hindered (by the government). So, many people are surprised by that (Private owner business, P2, interview, Z:75-81).

In the interview on the tourism development in Hoi An, locals expressed some views opposed to the perspective of local government officials. By the visible evidence of expanding Ba Trieu Street, one local opined that the local government should discuss with the residents about the advantages and disadvantages of the above planning, having a master zoning to avoid the current situation such as traffic jam and selling land for money.

(100) ...Fact manifests before our eyes. For example, when Nhị Trưng Street was extended and Ba Trieu Street was expanded. I think if managers have a distance vision, they should not sell land to households along Ba Trieu Street for housing. The road needs to be widened, now every 4-5 pm it is blocked, especially at the weekend. If two large vehicles go in opposite directions, the street will be blocked all evening, not 1-2 hours, not temporarily (Local residents, R3, interview, Z: 255-260).

Another local noted:

(101) In the past, Tran Phu Road is spacious, airy like that, but now people build many hotels, restaurant, so this street is so cramped, not enough space for people to go (Private owner business, P3, interview, Z: 156-167).

Opposite this view, G3 states:

(102) Yes, our institution did. We opened the Nguyen Du Street one or two years ago, also opened the pedestrian street... We had a hard time doing it. We had to meet people, then popularized advocacy, trialed... (Government officials, G3, interview, Z: 376 -384).

In a similar context, here I would like to mention another problem in which some interviewees have a different perspective on the cause of the numbers of tourists declining at Kim Bong Village, as noted:

(103) As I know the reason is that the boaters do not want to take tourists to come to the village, although there is the boat... Visitors ask for, want to visit Kim Bong Carpentry Village (Private owner business, P1, aged 20-19, interview, Z: 76- 80).

Whilst a guide takes an example from himself to explain this issue:

(104) In my opinion, its cause is that the dock pick ups and takes tourists from Hoi An city to visit the pottery village and carpentry village by the river traffic is located in the pottery village (so many visitors come to Thanh Ha Pottery Village). If the pier is situated in a carpentry village, guests will come here. Actually, people go to the pottery village not to see the pottery village, but because on our tour program had pottery village, carpentry village. I can also skip the carpentry village tour because it is not necessary. My tour has to visit the ceramic village because if it wants to experience river transportation (Thu Bon), we would go through that village and the dock also is there. So, it also depends on a lot of factors such as the Vietnamese company, Korean company... (Guided tour, GT1, aged 30-39, interview, Z: 20 -27).

A manager simply explains this, however, on the other side:

(105) At the time when there have not Cam Kim Bridge yet, tourists wanted to come to Cam Kim commune, they had to go by boat or tourist boat. Now there is a Cam Kim Bridge, visitors can travel Kim Bong Carpentry Village by the road transport (Government officials, aged 40-49, G4, interview, Z: 103-105); Yes, there is no need to go by boat, is it? (Z: 107).

Concerning this, the study noted that Kim Bong represents a traditional village, which has a long history of making wooden items, dating back to the 17th century (cf.5.2). There were two ways to visit this village. Firstly, tourists (small groups) should use bicycles and motorbikes or walk across the Cam Kim bridge. Then they have to travel a long distance to reach the carpentry village (the author chose this way). In the second way, visitors will take

a boat day-tour that takes about 15 minutes boat trip on the Thu Bon River from the Hoi An ancient town to the Craft Centre (Kim Bong).

The author believed that most of the information shared by the farmers is reliable, as a farmer expresses:

(106) ...The farmer said anything is true, now that you ask a hundred people, they will also say right these things (Local residents, R1, interview, Z: 48-49).

In these problems, this study postulates the point of view of Kuvan and Akan (2012) that suggested the comparative analysis of the perspective of various stakeholders on the issues related to the impacts of tourism is necessary. Thus, this work considers taking into account differences in respondent characteristics. Applying the multiple views of the stakeholders in this study is likely to help have a panoramic window of Hoi An as well as to identify areas of the clash, consensus, and shared goals. It also aids this research in finding an effective solution for dealing with the current difficulties in Hoi An.

The results from interviews and observation found that there are negative vibes dramatically increased in Hoi An. Particularly, there is an emergence of competition among locals that caused social problems such as conflict and jealousy instead of sympathy and kindness. The study identified these issues as one of the obstacles, which hinder collaborative working between various stakeholders in Hoi An. Comparing this situation with past research (de Araujo & Bramwell, 2002; Towner, 2018), which are conducted in less developed countries, complicated bureaucracies and related jealousies existed within the government. These will hamper coordinated policymaking. Ascertaining difficulties in a specific place, such Hoi An is, therefore, essential to contribute to this literature gap. As well, each tourist site is, to an extent, distinct, the finding of this study will be suitable for use within the Vietnamese context. One noted:

(107) ... Sometimes I can do it, but others cannot. Then they say that I can do business because of the close relationship with the authorities. It is also difficult (Private owner business, P2, interview, Z: 65-68).

(108) Sometimes, in the process of competing with each other, there are some poor behaviors such as enticing buyers or causing hurtful actions such as bickering (Private owner business, P1, interview, Z: 183-185).

(109) Customers are very crowded and noisy. All sellers want to attract customers to their stores, sometimes fighting with each other. For example, this shop offers a price of VND 10,000 for a cup of tea; the other gives VND 15,000 for the same one. They tell customers why do not buy at their shop for VND 10,000 and buy for VND 15,000. Finally, the two sides quarrel over each other because of the difference in price (Private owner business, P2, interview, Z: 140-144).

In line with the above statements, the director of a Centre in Hoi An acknowledges that financial gain became an essential concern among locals, which influences resident behaviors:

(110) That is people to talk about a real situation, a reality. Of course not all but more or less. When you maximize profit, at least it shows up... bad things like unhealthy competition. Not always "a life without a friend is a life without sun." The old idiom is no longer valid (Government officials, G3, interview, Z: 281-287).

He also told me a story of his niece:

(111) She visited the home country more than a month ago... Going to the old town, she paid for flower garlands and colored lanterns. However, she asked for the price of flower garlands and colored lanterns but did not buy. Then one man ran out to grab her shirt to ask. "Why do you ask without buying?" Then my niece apologized to him" (G3, Z: 297-300).

Another manager also affirms that:

(112) ...Regarding the management of sales and trade (trật tự), etc., is not good. Because, for the immediate benefits, and profits, people can do negative things. For example, some people who do business temporarily, do not have a close relationship with each other and long-term goals. They scramble and even take each other's interests. All these are very sensitive problems in tourism services. And these issues also are condemned. Those are the challenges faced (Government officials, G2, interview, Z: 418-422).

A respondent also remarked that many hawkers are selling fruit and local cuisine have a bad behavior to tourists, as noted:

(113) ‘... Women sell fruit on the street when tourists want to take pictures with them, they ask for \$ 1’ (Local resident, R11, aged 20-29, female, interview, Z: 65-66).

A municipal government confirmed that:

(114) Now going to the street, I also saw many negative issues, such as the messy, more middlemen (cò mòi) entice tourists to buy or do something (goods, souvenir, tour), and the salesmen also enticed and disturbed tourists. Visitors do not like to buy, but sellers still carry their goods and invite tourists. This makes visitors very uncomfortable (Government officials, G3, interview, Z: 351-355).

In connection with this issue, here, the author cited an example witnessed during fieldwork in Hoi An, as below:

One late afternoon, while two farmers stood along with their buffalo in the meadow, two tourists came and said they wanted to ride the buffalo. A farmer said yes, of course. A visitor rides the buffalo and another one takes some pictures with excitement. After all that (in about ten minutes), the farmer asked tourists (two times) to pay VND 200.00 for himself and his friend. At first, the tourists were too surprised because they didn't know the reason why. Then, visitors understood they could not do anything else in this situation and did pay. This issue made tourists to be disillusioned. Interestingly, farmers told me that I could ride buffalo and take photos without paying money because I am not a tourist (field notes, 10.3.2017).

To investigate the current issue further, I participated in several cultural heritage tours at the ancient houses in Hoi An. The author observed that many of the local tour guides at these houses tried to persuade visitors to purchase souvenirs in the course of their interpretation on cultural heritage values. For instance, after guiding me, a girl told me that I should visit the next room and watch souvenirs but did not take a photo. In the encounter with an owner historic house through my local contact, I asked him why they do that, and he answered that:

(115) Why have that problem, i.e., they hire a guide who knows foreign languages, the hirer gives a request that they pay meager wages, but the instructor will earn profit percentage instead (Private owner business, P3, aged 50-59, interview, Z: 197-199).

The researcher's personal observations as well as informal exchanges with tourists revealed that tourists experienced comparatively more problems while walking on the street or shopping. The persistence of vendors such as who those are selling art and crafts, clothing, fruit, tour-guides at the old house, local cuisine, freelance tour guides, and street children have made many tourists annoyed. Because tourists were persistently asked or were encouraged by vendors to buy divergent products and use services. It is a prevalent problem occurred in different tourism destinations in Hoi An. It is obvious that nuisance selling has a negative effect on the image of Hoi An as well as produces visitor dissatisfaction. In this context, these findings are consistent with other studies conducted on tourist harassment (Alazaizeh et al., 2019; Badu-Baiden, Adu-Boahen, & Otoo, 2016; De Albuquerque & McElroy, 2001; Kozak, 2007; McElroy, Tarlow, & Carlisle, 2007). Scholars also pointed out that the issue has received limited attention in the tourism literature, although it is a common phenomenon in many tourism destinations in the world. In addition, past research has introduced the concept of harassment, as cited in De Albuquerque's work (2001, p.487), the government of Barbados has defined generally harassment as the use of obscene language, gestures, and actions to annoy, taunt, abuse, and insult a person. Five specific types of harassment have been also classified by Kozak (2007), namely harassment by vendors, sexual harassment, verbal abuse, physical abuse, and peddling of drugs. The result of the present study is similar to the first type of harassment in which tourists feel uncomfortable by street vendors, even many persistent shopkeepers pitches asked tourists to visit shops or badger them to purchase something while they walk in the streets or window-shopping. In this respect, cultural differences and demographics (including gender and age) will be taken into consideration in this study. Indeed, there will these differences in different settings and contexts among countries. Related to this subject, Alazaizeh et al. (2019) and Kozak (2007) see that the difference between cultures in Western and Eastern countries will make more tourists encounter harassment problems. Moreover, as noted by

McElroy et al. (2007), who review that there is another notable cultural distance: most people from North America and Europe typically do not respond to greetings or approaches by strangers in public places.

Using Turkey as an example, Kozak (2007) reported that Turkish service providers see it is nothing wrong when they invite tourists to buy products or use services. Local retailers think that this is also a way of offering help to their customers as well as to encourage local business. At this point, the study argues that it also depends on the standards for particular social norms as well as the degree to which tourists receive an invitation to enter a store or use a service by the local shopkeepers. Vietnam is a country with an Eastern culture similar to Turkey, but most invitations have become harassed by street vendors. Moreover, it is not easy to determine how many times many a visitor is asked to enter the shops. Thus, instead of asking tourists to help them, vendors should let tourists have the freedom of looking around the shop or shop in peace. If local retailers are asked, the help will be needed.

Fourthly, the examples were given by many respondents who pointed out that the unsustainable management practices of local officials have led to physical and social changes in the cultural heritage of Hoi An. Some below statements indicated the fact that many historic houses or some of the buildings in Hoi An ancient town were transformed into other infrastructure services such as homestays, café shops, restaurants, and shop houses¹⁶³. Many of these are spontaneously shifted with the needs and desires of its

¹⁶³ In this context, it is important to mention that the conversion of historic buildings into cafes, restaurants, shops, shop souvenirs, hotels or purpose tourism is a general trend and also widespread in many heritage sites (e.g., Phnom Penh, Beijing). There are various reasons for these properties converted for profitable functions, which can vary from place to place. For example, in the case of Luang Prabang, the majority of interviewees stated that it is difficult for them to restore or repair their house according to Heritage House regulations. Because they do not have money or lack the chance to access funds for conservation or restoration. It is also not easy to find the material while traditional construction materials are expensive. As well specific architectural stipulations make the process of a heritage building restoration is expensive. In this sense, a practical measure is proposed is that the adaptive re-use of the old buildings. Tourism provides payback on the restoration costs (Suntikul & Jachna, 2013).

residents. Even though these historic buildings are markers of the spiritual or religious importance of local people. They play a significant role in the memory, function and meaning of the place to local residents. The conversion is seen as a threat to the specific architectural stipulations and traditional building techniques (Boccardi & Logan, 2008). For example, traditionally, most shop houses had an ancestral worship space in the center of the building (cf.5.2); today that area is usually used for selling souvenirs or warehouses. In this change, spiritual meanings and traditional values are gradually lost. Furthermore, both in the old town and surrounding villages, there have appeared many new houses and buildings with modern designs which change traditional rural landscapes. This is to meet the demand for tourism development and to suit the current needs of life. As expressed in the following data sources [G4, P3, G3, G1, etc.]:

(116) ...It's growing very fast; it increases dramatically. The preservation seems to be very little, and only a few people care about conservation (Private owner business, P3, aged 50-59, interview, Z: 29-30).

(117) There are times when people don't know what to keep the old houses for. Therefore, they have proposed to breaking them to build new houses for being more convenient (Government officials, G1, interview, Z: 98-100).

Many components of heritage, culture, and tradition are translated into more commercial values therein some cultural elements in Hoi An are mass produced for tourist consumption such as Ba Trao singing (firmly grasping the paddle singing), Bai Choi

In line with the findings of previous research (L. Ren, Shih, & McKercher, 2014; Suntikul & Jachna, 2013; Y. Tan, Shen, & Langston, 2014) the thesis author suggests that the adaptive reuse of historical buildings for tourism purposes in Hoi An is an effective approach to generate funds for the regeneration of these assets, which have to conduct according to local government guidelines and conservation regulations. And authentic attributes of the old buildings should be also considered carefully in this process. As noted by many scholars, adaptive re-use is an important strategy in cultural heritage conservation. This strategy will create funds for their own sustainable maintenance. It brings substantial benefits to local communities and heritage sites (socio-cultural, economic, and environmental sectors) and avoids damage to historic buildings.

singing. Besides, some elements of traditional art forms are altered to meet the needs of visitors. As noted:

(118) Of course, you could not keep alive entirely tradition in this contemporary society. For example, the previous Bai Choi had nine huts including a central hut and eight sub-huts. In each hut, seated only one person. That is, each cabin was given three cards (each person buys three cards). Each hut seated only one person means there were only eight players, but now there are a hundred players, i.e., it needs up to 10 rounds... (tức là phải cần tới 10 hội chơi...) Or, for example, the Nghinh ông Festival, you also should reduce (Government officials, G3, interview, Z: 46-55).

(119) we still follow the traditional manner of Bai Choi art, but it has to be modified to be more prosperous. Integrating contemporary aspects. For example, Bai Choi singing previously did not involve the elimination of addictive drugs, previously did not include traffic accidents, but we still integrate into (Government officials, G3, interview, Z: 83-87).

(120) In the past, Bai Choi was only performed in the Spring Festival. Therefore, there is an introduction: "The spring-wind whiffles bamboo brands, relatives, please listen to Bai Choi attentively"... During the Tet holiday, people erupt huts to play. Play until the full moon. Play till the end of January and then rest...(Z:118-120). In Hoi An, Bai Choi is not only performed during the Tet holiday. If you go inside the performance house you will see, the repertoires are conducted several times a day. Bai Choi is put on a performance every night (Government officials, G3, interview, Z: 101-108).

Fishing in the river is now just a show for tourists to earn money, as to express:

(121) Not easy to get, it mainly serves tourists only, shows only. The state pays a salary of VND 7 million/per playactor/per month; work hard, stand all day (Local residents, R9, Z: 78-79) ... This year we can not go to the sea to earn for a living, this year crops are poor (Local residents, R9, interview, Z: 28).

Similarly, government officials asserted that many local people perceived the benefits of cultural heritage-related tourism, especially among the owner of historical buildings in Hoi An. Hence, some of them have changed the house's structure to adopt modern design, and

in many cases, traditional styles are gradually abandoned. The current conservation of cultural heritage in Hoi An is by no means an easy task, two such examples are:

(122) Under the impact of the tourism economy, in some activities when people give priority to economic benefits, some of the issues of conservation are ignored. For example, with old houses, for the convenience of trading, people will change it in the wrong directions. Removing this part, leaving the other one to arrange goods as much as possible. Or the owners will rent out their house to somebody for serving tourism. And when the tenants hire it, the culture in that house will change. Surely people will no longer worship ancestors. The religion must be carried out by the hosts, for example. With the kitchen, people cooked in the old days; now they are no longer cooking. So the kitchen turned into a warehouse. Because the family of owners is not living there, they give it to the tenants (Government officials, G1, interview, Z: 109-119).

(123) Or to develop tourism, one runs activities for economic profit without regard to the tangible values, i.e., architecture (Government officials, G2, interview, Z: 101-103).

Therefore, when cultural and heritage resources, and historic places are developed for tourism aims in Hoi An, negative socio-cultural effects occurred. Concerning this issue, much of the literature has reported the cultural change, commercialization of local culture, loss of value of some traditional art forms, and the degradation of moral and social values related to a rise in prostitution, crime, gambling, etc., (Adongo et al., 2017; Besculides et al., 2002; E. Cohen, 1993; Cooper & Hall, 2007; Deery et al., 2012; Duffield & Long, 1981; Graburn, 1984; Haralambopoulos & Pizam, 1996; Mbaiwa, 2005; Medina, 2003; D. J. Timothy & Boyd, 2003). Among them, the transformation and commodification of cultural heritage for tourist consumption, as well as the influence of this process of commodification on authenticity have been attracted. Some cultural and traditional elements are transformed into more alluring and marketable commodities to meet tourists' desire for searching for new experiences. Thus, several new meanings are added to its original culture and are different from its cultural origins. A few scholars have argued that the development of commodification of cultural heritage can be a useful strategy for increased funding, the provision of employment and income generation, visitor education, and management

(Landorf, 2009; Malcolm-Davies, 2004; McKercher & Du Cros, 2002)Kim 2019. By contrast, the process of commodifying cultural heritage experiences has threatened authentic culture and tradition¹⁶⁴. Besides, in this process of commoditization, conflicts, and unsatisfactory for tourists seeking authentic experiences often emerge (Soojung Kim et al., 2019; Teo & Yeoh, 1997).

Some previous studies (Kausar & Gunawan, 2018; Millar, 1989) have noted that the link between cultural heritage management and conservation is a vital part of heritage tourism management. Also, according to Kausar and Gunawan (2018), cultural and historic heritage are irreplaceable resources. In connection with these perspectives, this study is in agreement with Millar (1989) research that highlights historic site managers should keep a balance between public access in terms of entertainment and visitor education, enhancing visitor experiences and protection for the sustainability of the cultural heritage on display.

Fifthly, this work has now continued to look at the obstacles to sustainable tourism development in Hoi An. In reality, Hoi An has already organized some conventions, workshops, and seminars. The aims of these were to learn about its experience and find an effective solution for the conservation of cultural heritage assets and the tourism development in Hoi An (see more in 1.2). However, thus far, no integrated long-term sustainable planning existed for the case of Hoi An, which derived from various stakeholder perspectives. This leads to an issue: the local government has had no formal supporting policies in terms of sustainable development for tourist destinations of Hoi An, such as Cam Thanh, Tra Que, and Kim Bong villages. Case in point, some interviewees stated:

(124) No specific policies, here if you want to do anything, then do it yourself (local resident, R12, female, aged 40-49, interview, Z: 77).

(125) They also don't meet regularly or offer long-term tourism development policies as well as discussions (local resident, male, aged 60-69, R8, interview, Z: 69-70).

¹⁶⁴ This issue also analyzed in some where in this study (like p.293; p.173).

More importantly, the comment from R8 gave information about the collaboration between government officials and residents that were ineffective or in many cases, non-existent. Interestingly, in light of this viewpoint, a director of the center in Hoi An said that:

(126) ... Meeting local residents are not necessary because it has built a team or group of those who work for the local government (Government officials, G2, aged 50-59, interview, Z: 301-302).

To illustrate a resident's thought (R8) on local stakeholder collaboration further, there is to looking at other responses from participants, as below:

(127) Almost 100% do not meet with the locals to collect and discuss their opinions. Giving solutions to develop tourism, say... the officials of the commune are far away. For example, they go to work every day and then return to their wife and children, do not know what is right here (Local residents, male, R1, interview, Z: 56-60).

(128) ... Initial silence, there is no interest (local resident, Khanh, Z: 69); A few years ago, they instructed us to grow vegetables. But there is no guidance, training locals on how to increase tourism or communicate with tourists (Local residents, R12, female, aged 40-49, interview, Z: 72-73).

(129) Not often, the local government here does not hold meetings regularly. For example, for a long time, there was a problem with donations, and they came, not with constant attention (Private tourism sectors, P2, aged 50-59, interview, Z: 58 -61)... So they are not interested in the business situation and aspirations of the residents (Z: 73-74)

As already discussed (cf.2.4) direct dialogue among stakeholders involved in the tourism planning process of a destination is an essential component of achieving effective stakeholder collaboration. However, remarks from above respondents have indicated details of a lack of regularly scheduled meeting between various stakeholder groups such represented local residents, private tourism sector, tour-guide, and officials of local governments. More importantly, in terms of the promotion of tourism, there was no forum or it do not organize regular face-to-face dialogues. It may be therefore reasonable to assume that the local municipality did not consider the individual needs and listen to the concerns

of residents about tourism development impacts, especially at traditional crafts villages. The finding supports previous research results (de Araujo & Bramwell, 2002; Osman et al., 2018; Pongponrat, 2011; Saito & Ruhanen, 2017; Towner, 2018; Waayers et al., 2012). Towner (2018) indicates that there was limited direct dialogue between stakeholder groups in terms of surfing tourism sector in Mentawai Islands, Indonesia. Thus, the process of stakeholder collaboration is difficult to implement in this region. Also, the results of Towner's (2018) work are based on conducting interviews with relevant stakeholders represented by operators, shopkeepers, government officials. Hence, this situation limits for the case of Hoi An, a place has different geography, divergent political and cultural contexts. And one of the strengths of my study is based on the viewpoints from different stakeholder groups, especially local residents.

It should be pointed out that in fact there were still a few formal community meetings and discussions regarding tourism, which occur in Hoi An between local officials and local residents. These communications were only organized within a narrow and necessary scope that related to some fields such as agriculture, coconut forest protection, and election voter, as noted:

(130) Meetings on farming, not meeting to promote tourism or guide people to do tourism. Occasionally people sell tickets; they say nothing but ... in this village, no one says anything about tourism; travelling is a matter of restaurants. The authorities and people here are not talking about tourism (Local residents, R8, interview, Z: 72 -75).

(131) Previously, there was instruction on...guidelines for making fresh vegetables. And what else, there is instruction on how to do tourism, but the locals do it spontaneously (Local residents, R1, interview, Z: 64-65).

(132) Yes, but a few, several months have once; talked about issues such as protecting the coconut forest, banning loud loudspeakers, that's all (Local residents, R9, interview, Z: 112-113).

Additionally, the general response from participants is many of their recommendations presented in the meetings to reduce the harmful effects of tourism development and improve

community life are frequently neglected and kept as planning in drawers. Having here two good examples are:

(133) I see meetings, but after the sessions, not any problems are resolved at all. That is just a formal, meeting is meeting but problem-solving is another story, such is administrative (Private owner business, P1, interview, Yen, Z: 193-197).

(134) The community cares about, they worry; but the reality is still the same (Local residents, R3, interview, Z: 234 -236; Meet voters as prescribed, but that is just perfunctory. Whenever the voters reflect, the authorities have recorded or explained, the fact stills are unchanged (R3, Z: 231-232).

This finding is consistent with the result of prior researchers, which indicated that more projects and plans usually '*end up gathering dust on the shelves*' (Ghanem & Saad, 2015; Osman et al., 2018). The above statements pointed out that a lack of manager's commitment to implement the promise and the planning. There are meetings and discussions, but less action is taken on the Hoi An. The author believes that these comments reflected the reality of Hoi An. This point is also proved by the statements of two managers, as below:

(135) The problem is that although we issue guidelines, we issue slogans but do not really focus on doing so well... Of course, there is a system error. This particular one, for example, actually now, the head of the Youth Union, with such a low salary, how can he do well, how can he carry out his duty wholeheartedly? (Government officials, G3, interview, Z: 423-429).

(136) The realization of intentions and direction is a story (Government officials G1, interview, Z: 85).

It can be seen that most of interviewees in this study said there was a very limited regular collaboration or even no cooperation between various stakeholder groups toward

achieving cultural heritage tourism sustainability in Hoi An¹⁶⁵. One remark made by the managing director of a center in Hoi An, as stated:

(137) One thing that makes me sad is that although culture, sports, and tourism are managed by a Ministry, in recent years tourism almost has separated from cultural activities. I am depressed when going to many seminars: at cultural workshops, I do not see representatives of the tourism industry; at the workshop on tourism, there is no representative of the cultural sector. Or the same situation happens in many places. At workshops on culture and tourism, it is often the professionals who talk to each other. Managers representing the local government, usually vice presidents, only prepare for a welcome speech, and then he arrives, then he speaks and declares the reason, introducing delegates. After giving a welcome address, he leaves the documents and goes away (Government officials, G2, interview, Z: 344-354); ... In other words, culture and tourism are also far apart. When discussing tourism, only those who are working in the field of tourism sit together, there is no cohesion at all (G2, Z: 356-358).

Comments from the above respondent indicated that coordination within disparate government authorities related to the tourism industry was sporadic and fragmented, notably being largely ineffective. I argued that this is entirely true with both local residents and government officials. Specifically, he (government official, G2) wants to increase the levels of collaboration among departments related to tourism development and cultural conservation. The centralized government takes control of such development policies to local officials (of local government); in turn, local government influences relevant stakeholder groups causing non-corporation, which also is supported by (Osman et al., 2018; Tosun, 2006; Towner, 2018).

Another interviewee from historic house owner emphasized that the local government have asked relevant stakeholder groups suggestions for the tourism planning

¹⁶⁵ Indeed, the Hoi An tourism development document for 2013-2018 also indicates that the coordination, linkage, and interdisciplinary between local authorities, localities, and departments in tourism management is not strong and not effective.

and the cultural heritage preservation. However, after the meeting, these ideas did not apply or were overlooked. This aligns with previous research (Gentry, 2013; Ghanem & Saad, 2015; Towner, 2018). The finding also discloses an additional issue that is local residents are gradually mistrust of the local government policies and plans. This is a major barrier which restricted successful collaboration attempts, cited:

(138) ... Just sit there and talk, whoever also talk is okay, but whether to do or not is important (Private owner business, P3, interview, Z:166 – 167).

(139) Many leaders work in terms of tenure thinking (working time in the present position), at the end of the month to receive salaries, then retire. They do not care about the consequences of how these issues (Local residents, R3, interview, Z: 254-255).

R3 emphasizes that locals rarely received any feedback although:

(140) We have meeting, reflect a few things. Officials have recorded and explained, but then they had not up-dated information about these suggestions (Local resident, R3, interview, Z: 235-236).

In this connection, a manager also agreed that the current lack of coordinated collaboration among relevant stakeholders is an adverse effect on the development of sustainable tourism. She stressed, thus, there needs to have shared cooperation between all relevant stakeholders in order to assist the promotion of Hoi An tourism in both the current and future (which will be looked into in chapter 7), as noted:

(141) It is a principle in tourism development. As in Hoi An today, there is no connection, no entrusting. So people realize that there should have an interaction to create the product that links them together (Government officials, G4, interview, Z: 127-129).

It is clear that interviewees in study communities highlighted the tourism collaboration among different stakeholder groups was, in fact, limited. This finding reinforces prior research outcomes (including Aas et al., 2005; Hampton, 2005; Saito & Ruhanen, 2017; Shively & Thompson, 2016; Wilson & Boyle, 2006). However, this work goes one step further by exploring different perceptions from the current local government stakeholders to resident representatives on problems associated with the collaboration

process. If officials of local government have experienced and been trained well, they would be likely to facilitate the effective collaborative process among diverse stakeholder groups. There are many researchers who have viewed stakeholder collaboration as a central part of sustainable development. And the thesis author argued that collaborative working is vital in order to develop the effective sustainability of cultural heritage tourism in Hoi An (see more 2.4). Also, as regards cultural heritage management and planning, coordination mechanisms are essential.

In the course of the field trip, the researcher frequently asked the local government of those involved the tourism industry in Hoi An about the process of making plans for the development of tourism and conservation of cultural heritage. One manager said:

(142) So far, we have completed the practical comments at that point. That is like our department sends some staff members to the local, they must recognize something must be done including A, B, and C; meet some people, then ask them if they do well. If they need more help. Then we come back to write a plan; report to the city leaders ... (Government officials, G4, interview, Z: 151-155).

The evidence showed the manner in which no formal meeting among various stakeholder groups was organized in the early planning process instead of only having an informal setting. For example, out of the field and on the village road to talk over the plan between some residents and officers. The researcher argues that the ideas and thoughts will be, to an extent, kept in the drawer of these staff. Furthermore, after making a plan, there will not have up-dated information for locals, or they do not have the opportunity to give feedback on the planning adopted in their community, namely local villages.

In parallel to these statements, the works of Tosun (2000) and Ghanem and Saad (2015) pointed out that the serious shortage of skills, knowledge, strategies, and legislation makes it difficult for managers in developing countries to recognize the importance of community participation in the tourism development process. In this regard, data from my study has also found that the local government of Hoi An does not often recognize the role of residents, those who are playing an active role in the sustainable tourism development

process. Here, I concur with a number of scholars (Choi & Murray, 2010; Yu et al., 2011), those who viewed that within the sustainable tourism paradigm, local residents are a crucial factor. Limited attention of officials on this point has resulted in the lack of training programs, skills, knowledge, and insufficient awareness; apart from that, causing the limitations of political and cultural structures, etc., as already mentioned (cf.2.4).

In reality, the perspective of residents does not often have a place in local tourism development decisions, or it will be top-down decision making. Many policies were applied through the lens of agendas and rhetoric. Therefore, it seems reasonable to look is the data derived from the local community 's responses in the interviews, many of them have long experiences and work in the local cultural sphere. On the one hand, locals live in tourist destination areas and directly make local tourism products to serve the tourist. Local people fully understand local conditions, traditions, and culture. As well, they have, to some extent, knowledge about the nature of sustainable development in their locality. On the other hand, some of them are, to some extent, non-experts in the field of sustainable tourism development. That is to say, they would have limited knowledge, information, and skills, even communication skills. However, the study suggests that the knowledge of locals is crucial for a tentative model of sustainable tourism development in chapter 7¹⁶⁶. For example, one local resident interviewed, whose family has a long connection with a historic house, describes himself as a 'voluntary conservationist' and desires greater engagement in the protection of cultural heritage for Hoi An, as noted:

(143) 'I am a master of cultural conservation' (private owner business, P3, interview, Z: 164).

The above point seems to contrast with the results of Tosun's (2000) study therein he suggests local communities are apathetic, which is caused low level of awareness in local people and the limited capacity of poor people in economically less developed countries. This issue exists as one of the main barriers to community participation in tourism

¹⁶⁶ Pyke et al. (2018) and Trinh et al. (2020) also stressed the importance of local knowledge in local resource management.

development. It is suggested that the contrast may be explained by the divergent settings of two works with one set in a wide context in developing countries. Meanwhile, this research is set at a tourism destination of Hoi An, Vietnam. This study indicated that the apathy in the local community is also caused by the uneven income distribution of tourism. It is, thus, rationales for looking at real actions in terms of sustainable cultural heritage tourism development from the viewpoint of local stakeholders, especially local residents. This approach is suggested by the prior researcher, for instance, (Kapera, 2018; J. Liu, Nijkamp, Huang, & Lin, 2017; Waligo et al., 2013), who argued that the examination of the interplay between the life of the local community and tourism becomes essential in the context of the sustainability of tourism development. This study also views that in order to move towards the successful achievement of sustainable cultural heritage tourism in Hoi An, each stakeholder group should consider having the same degree of importance in each tourism within the planning process with its values (cf.2.4 and also see more (Byrd, 2007; Friedman & Miles, 2002; L. N. Nicholas, Thapa, & Ko, 2009).

Sixthly, results from this study highlight the existence of unequal and unfair income distribution, which were common at destinations of Hoi An. Many of locals did not receive benefits from tourism development, and the following statements discussed this subject more:

(144) No, no one has that distribution, my dear sister, the restaurants pick all up or when there are only a few citizens, who picked up tourists (Local residents, R4, interview, Z:15). People here grow then sell vegetables at the market to collect every penny; no one has been granted any interest. There are tourists, sometimes stomping on people's belongings (Z:18-20).

(145) Tourists contact themselves to come to us; the communal Youth Union does not distribute anything. Visitors travel in groups; the Western tourists go in groups, then all, we have no chance, no one for us to guide (Local residents, R4, interview, Z: 62-64).

(146) ... there is nothing equitable distribution. Those who do not get will have nothing at all; those who is distributed will get everything, always get (Local residents, R12, female, aged 50-59, interview, Z: 86 -87).

(147) You see, here they are self-benefited. Many of family do very much, earning a high income, but many households do not have the money. It's just that the ticket salesmen are benefiting; nothing is for us. Tourists just stomp around causing damage to our vegetables; we gain nothing. Several restaurants and ticket sellers receive benefits from tourism. It is only good for some ticket sellers to collect ticket money. Visitors come to the gardens, and we just walk and look at ticket sellers earning money, but we get no benefit at all (Local residents, R12, female, aged 50-59, interview, Z: 38-44).

A representative from a local village shared a similar view:

(148) Visitors are crowded while we are paid too low. There are about 3 thousand tourists each day, in the afternoon, Korean always overcrowded... It is better to run the business independently; a large number of tourists come, although busier but still more profitable (Local residents, R9, interview, Z: 89-92).

(149) In general, we gain no profits from Hoi An tourism because there is no extra income but only net salary... (Local residents, R3, interview, Z: 78-79).

Respondents explained the reason for the above point, stating that:

(150) I say for example I am a business, I have your family member out there, who is my family member? That's my uncle, my aunt. Grandparents said that all of them were in the house before going out on the street, psychologically affected. Being affected by the above cultural issue has been deeply ingrained in the perception of my Vietnamese people... today I brought 3 people A, B, and C to participate in tourist service activities, the next day he tried to give it to his neighbors, ... then was told by these three people (A, B, C above). So why don't you give it to the person in your family, but give it to the other person (the neighbor), you understand? ... there are many stories inside that I did not anticipate, extremely complicated (Private tourism sectors, aged 40-50, P9, interview).

(151) But there is no set of rules and regulations, no rules, self-made, no management in this, leading to conflicts of interest. Then doing business, they calculate to put a corner,

where is the most beautiful, delicious, lowest cost, beneficial to them (Private tourism sectors, P9).

Generally, many interviewees did not really appreciate the benefits generated by the tourism sector. Besides, as evidence suggests the participation of some local people in terms of the economic benefits and of cultural heritage-based tourism development is not totally ignored. However, these economic gains only belong to some groups who work in tourism (i.e., hotels, and restaurants) and who work as ticket sellers, guides, and commune officers. Also, the local government did not fairly facilitate discussion on negative issues. Certainly, at a local level, there would appear the conflicts with entities associated with tourism development and jealousies among stakeholders. In this context, it is critical to assess the viewpoints of a representative from a local government who explained that:

(152) ...Of course, for the people who do not do anything when officials of local government come to invite them to work together but they do not participate in tourism. As a result, they will not receive benefits. So, they complain... while the people who originally joined together with commune officers, municipal government, and enterprise, now they gain benefits. Others will have an opinion. So, it is good for those who have a benefit and not for those who do not have the benefit (Government officials, G4, interview, Z: 168-174).

Being practical, a manager (G4) should think back to the resident's responses above to economic benefits to understand what goes on in fact at destinations, instead of expressing subjective remarks that indicate a lack of responsibility and apathy. At this point, the study argued that one of the major tasks of local leaders related to the tourism industry is to focus on the balance between local cultural heritage resources utilization and the stewardship of these assets; improving the quality of life of the local communities. Some officials did not pay more attention to the needs and requirements of local communities. It is disclosed further when G4 took an example from Tra Que vegetable village:

(153) In a place managed by the commune, they receive the percent of the ticket sales for some activities like 'cầu bông' festival at the beginning of the year. This is a problem

between the commune officers and the commune financial officers (Government officials, G4, interview, Z: 177-179).

The interview results from participants were in line with several studies (Ford et al., 2012; Moswete et al., 2012; Sangchumnong & Kozak, 2018; Tosun, 2000) that have acknowledged that there is an uneven distribution of income among local people who work in the tourism area in the developing countries. But the finding differs a little from the outcomes of Timothy and Nyaupane (2009b) and Du Cros (2001) that have argued that in general, public perspectives on cultural heritage are associated with economic values. Also, the development of cultural heritage tourism would bring even more economic benefits to local residents.

In short, more interviewees have expressed disappointment in the current management. It is suggested that there is an urgent need for change in the stewardship of resources and tourism development. Effective management will help increase the level of benefits accrued to the local community. With regard to benefits, two representatives from local officials recognized that once locals could connect to positive benefits that strongly motivated them to express an interest in supporting for the development of cultural heritage tourism and cultural heritage conservation, and continuing traditions (cf. G1, Z:93, 95-97; G2, Z: 74-81).

A significant finding of this work is that locals showed enthusiasm for providing direct local tourism products for tourists. Nevertheless, with the current management of commune officers, more respondents lamented that their participation and involvement in tourism activities brought to visitors are generally through intermediaries. As the local representatives expressed:

(154) That is where there have many attractions already. For example, when tourists arrive, they have arranged, pre-arranged, no turn for us... This destination will pick up visitors on this day or another day; there has a prior agreement. So there is no opportunity for others. Other groups also come to that place with the same deal (Local residents, R12, female, interview, Z: 81- 86).

(155) Tourists often get directly to restaurants, hotels, and then come here, or through the guide (Local residents, R1, male, interview, Z: 69-70).

(156) All through tours, restaurants, tour guides (Local residents, R4, interview, Z: 23).

(157) Tour guides mainly bring visitors to the restaurant, when visitors want to do gardening, they will be transferred over our place. Tourists travel through restaurants, and then restaurants find people to work with and pay for us... Tourists traveling freely (not through travel agencies) are usually brought here by the tour guides (Local residents, R8, interview, Z: 10-13).

In more cases, tourists have been duped by these middlemen who often make recommendations to tourists, for example, where they should visit in Hoi An or which shop to go to or what souvenir to take, etc., as stated:

(158) Some brokers often accompany Westerners when they go shopping in the old town, although they already say: "I don't like", "I don't want to make clothes," and "I don't buy anything" still embolden them. From the beginning of the road to entering your shop, the visitor said he had said that he did not like it but the broker continued to follow him. The visitor then asked me if he could stand by a little until the broker went away (Private tourism sectors, P2, interview, Z: 203 -207).

Based on field notes (3/2017 and 6/2018) the study agreed with P2's comments. These will have negatively affected the images of Hoi An. Additionally, these responses were linked to evidence that the author experienced during my fieldwork. When I visited Cam Thanh Village, several intermediaries were invited to participate in boat excursions at Bay Mau Coconut Forest, etc. It has also been observed that although there is the arrival of large numbers of tourists in Cam Thanh village, a representative from this village (through the informal exchanges) expressed his dissatisfaction about the level of management of local government that limits to the villagers to serve these tourist groups. As he stated, there have unfair rules imposed on the distribution of tourists within his villagers. These rules restricted his family members from providing services to tourist groups; and there was no turn for his family to serve.

Finally, it was noted by some interviewees that there is a lack of public notice regulations that inform tourists about what they should do and what is prohibited in several destinations in Hoi An. As stated:

(159) The policy of the local government is not available, although there is this notice board, there are no regulations written up on the board. For example, if visitors come here to visit, it should inform the time for the visit. In this case, visitors go to midnight around 9-10h, they have to visit themselves (Local residents, R1, interview, Z: 139 -141).

A visitor shared a similar view that she did not see interpretive displays such as why does An Bang beach not allow bicycles to enter, why visitors have to pay money for bike-keepers if they want to go inside visiting the beach.

(160) I need to pay for going to the beach, you see the guy. He is not a policeman. The guy honked, then stop there and ask me for money to keep/put the bicycle over there (Tourists, T2, interview, Z: 87-90)

Two other visitors also asked me the same question when I was in An Bang beach. (Field notes 5.6.2018). Relating to this, many local participants also resented the behavior of the order security staff for the enforcement of regulations in Hoi An, as noted:

(161) In the past, I also opened a souvenir shop at No. 09, Le Loi street..., when there was any government delegation, it cleans up the pavement everywhere. If I did not put my goods away, they collected all my belongings and brought them to the ward headquarters. I begged them, and then they released me. Then they did not go for patrol for 1-2 weeks; then went back again this guy is playing. If they have no money (local people also say that), they will go to work to earn money. By contrast, if they have money then they will go through the shop. These acts have reflected that one thing is to make its people not afraid, local people will not obey the rules (Private tourism sector, P2, Z: 178-190).

It is frequently argued that local authorities often focus on the superficial image of the old town when there are authorities visiting Hoi An (cf. P4, Z: 54-57; P2, Z:167-171). As a result, these issues have a significant negative influence on the consciousness of local

residents. Besides, it also leads to an increase in distrust felt by local communities, and a lack of working positive attitudes, the expressions of this in the following comments:

(162) There is a regulation to ban turning up the loudspeaker (music) so loud (on the river), but it is not executed, it is difficult (Local residents, R9, male, interview, Z: 113); the audio equipment cost about VND 3.000.00, many basket boats still play music very loudly. The commune officers have said it but could not prohibit it...(Local residents, R9, male, interview, Z: 73-75).

(163) The thesis author also took videos reflected the status of blasting music very loudly, Gangnam style dance on the river (7.6/2018).

A local officials agreed:

(164) ... Regulation is all goods showcase to be about one meter away from the sidewalk... These are not hung on the window. If goods hang here to lose the landscape of the monument, the old town...but now many people have encroached on the sidewalk and displayed goods, etc (Government officials, G3, interview, Z: 341-346).

Thus, a local representative strongly advocated the need for change to the present management approach. More attention is needed in the area of increasing the efficiency of the regulations in daily life. It helps to establish a close rapport between the local government and residents.

6.3.2. Community-related Issues

Tourism growth has yielded direct and indirect benefits for local communities in tourist destinations. Hence, an increasing proportion of the studies analyzed the interaction amongst the tourism sector and the life of the host community in recent years (Goodwin, 2016; J. Liu et al., 2017; Prentice, 1993). The study aligns with the view described in these researches, which shows that local residents are not merely an essential group among various stakeholders but also a necessary element for the successful sustainability of cultural heritage tourism¹⁶⁷. This work suggests that the development of a sustainable cultural

¹⁶⁷ Which also presented in footnote 141.

heritage tourism model should be mainly based on internal stakeholders such as local communities, not ought to be driven by external stakeholders.

It is emphasized that the local government authorities should pay more attention to underpinning the tourism sector that respects the needs and interests of local residents (Kapera, 2018; J. Liu et al., 2017). In the Vietnamese context, this approach is quite new and its application to such as Hoi An is very limited in practice. Although, theoretically, the representatives of the local government also indicated awareness of the significance of the local community's participation in the process of tourism development. Below are some of the relevant comments:

(165) Most importantly, the policy will work when it reaches consensus among local people (Government officials, G3, interview, Z: 390-391; when people are aware of it (Z: 393).

It is, therefore, necessary to focus on these identifiable gaps. The evidence in this study revealed additional issues regarding the local community.

First, in concert with tourism growth, there have large numbers of young people working in tourism-related occupations in Hoi An. However, there is also an increasing concern about the growing rate of those who give away from traditional occupations. The following examples will provide evidence for this:

(166) I worked as a marine since childhood. Nevertheless, I have been off for about three years and transferred to tourism services-rowing boats. My whole family does this service too, and we also work as a hired laborer (Local residents, R9, interview, Z: 12-15).

(167) ...No, my children have no one to follow this job, they work in the center of Hoi An ... later, the garden to grow grass feed the cows, and my children said that (smile) (Local residents, R8, Z: 94-97).

(168) Who wants to study, I will also teach. I pleaded without anyone learning. In the past, there was one person - her situation was difficult. She studied another subject, but she could not find a job. Her appearance is also not very good, she applied for a job in some agencies, but they did not accept her. She is a salesman in the shop and gets VND 3.000.00 per month. I said that now she quits this job and come to my shop tailor, I will teach her sewing, and

became a skilled tailor. I will not take her money but then finally she refused. In general, the sewing job will gradually be lost ... (Private owner business, P5, interview, Z: 82- 89).

Similar to the aforementioned perspectives are comments made by a local craftsperson representative:

(169) I said that do not recruit young people, it is difficult because young adults are not patient and sit for hours to do this job (Private owner business, P7, interview, Z: 161-162); The younger generation now does this work less, the middle-aged people can work. For example, if they study with me, there is something that is difficult and requires to be skillful, I will not teach them, I let them do the easy work, smile ... It should not criticize them, they show the results of a day's work, then denied, it is poor, we should encourage them to try harder (Z:177-182).

Responses from the above participants showed that tourism development brought significant benefits such as employment opportunities, an increase in personal income, and thereby improving the quality of life of the local people. Also, local craftspeople want to increase levels of studying traditional handicrafts among young generations, passing down these traditional crafts to local young adults. Conversely, the majority of participants indicated the biggest problem is that the young people in Hoi An do not wish to learn handicrafts or only learn the basic techniques of making traditional crafts. They still have not created products that require high skills. In addition, the level of local people who participate in vocational activities is still generally low. Accordingly, the valuable experiences and skills of local handicrafts will be gradually lost and more likely to be degraded, an already comment made by local craftsperson (Cf. P6, Z: 188) also illustrates this point. The sociocultural features of local residents like traditional values and daily life have been affected by tourism. It is worth noting that the findings are remarkably similar in many ways to other studies that have shown that tourism development together with inappropriate management has increased the risk of social, cultural, and environmental effects on the local community (Andereck et al., 2005; AL Hardy & Beeton, 2001).

One local expressed that he did not earn enough for living by vegetable planting, so he has to take further some different jobs (Cf. R1). This supports the conclusion of Yang (2012), which have presented in footnote 144. It is also understandable why many young people choose other works relating to tourism services. If agriculture and traditional crafts strongly support the income of many local residents, these will lead to more local people, particularly the younger generations who are willing to turn to working in these fields as their ancestors have worked. In order to achieve these, the study argued that agricultural practices and traditional crafts should be conserved and developed towards sustainability, such as one respondent noted:

(170) The next generation of us is very few people working in vegetables. We also know that in the future, this vegetable source will decrease. Therefore, now we need a strong source of purchasing, our children and grandchildren will eager to work ... having money, they want to do (Local residents, R12, interview, Z: 182- 184).

This finding is akin to the argument of Trinh et al. (2020) regarding the majority of 27 farm tourism entrepreneurs (74%) interviewed who have a plan to pass their businesses to their children. The empirical results from my study showed that many young people have left home/village to work in different professions in urban areas for a higher income or to study in the city. This is not entirely consistent with the findings of Trinh et al. (2020), which indicate the younger generation is currently operating the tourism components of the business, and want to retain the farmland¹⁶⁸.

¹⁶⁸ While in fact, many outsiders have rented or bought land from farmers to run tourism businesses. Some parents are working farmers, living in Hoi An, who wish to maintain their ancestors' farmland. And only a small number of young generations are running farm tourism businesses, who are seen as the next generation of rural businesses. Many young people work in other professions. In addition, in the findings of Trinh et al. (2020), this group of researchers indicated that local entrepreneurs are able to be successful and sustainable in their business operations than external entrepreneurs. This is because residents are seemingly more engaged in face-to-face interactions with the guests and are better able to talk about the value of the heritage land, culture and a need for its protection. My study contrasts with the findings of Trinh et al. (2020), in reality, local residents do not have many opportunities for this interaction, and there appear difficulties in the interaction between residents and tourists (language, cultural patterns...). Thus, the tour

The tourism industry is flourishing in Hoi An led to an increase in the price of land and houses in Hoi An. Hence many local residents sold their land at a high price. As a result, there is a decrease in the original inhabitant of Hoi An. Some locals are concerned about the loss of resident identity and culture. The close-knit community is also declining. G3's statement is evident for this:

(171) ...The origin of Hoi An is increasingly sparse and the immigration from outside. In terms of anthropology, it is more or less affected (Government officials, G3, interview, Z: 262-264). As idiom said that from when having people outside Hoi An live here affection, friendship among community members has also decreased 'Vietnamese: Từ ngày tây lại phố mình; Anh em bằng hữu mất tình thâm giao' (G3, Z: 280-281).

There are sometimes conflicts or tensions between some tourism staffs in the entrance of the heritage sites of Hoi An and visitors. These staffs have an unfriendly attitude and bad behavior at heritage places of Hoi An when asking international tourists about tickets to visit there. The author of this thesis witnessed this situation on two field trips to Hoi An. One local also expressed that:

(172) When tourists who want to visit the old town, ticket salesmen in the ancient town always stop visitors and ask them with unfriendly attitudes. The staff told tourists they were compulsory to buy tickets. Subsequently, tourists answered that they only wanted to go around outside and sightsee the street, and did not go into some attractions. But then the staff did not let them go, visitors said that: I do not visit some destinations of the old town why do I have to buy tickets ... even arguing in the middle of the road (Private owner business, P2, interview, Z; 105-113); ... many staffs talk tourists like arguing, it's not polite, and unfriendly (Z: 116-117).

One group said that:

guide will be the person who directly interacts with visitors. In this case, if Hoi An moves towards sustainable tourism development, many of the above issues will be addressed.

(173) But one thing is very, very noisy in the street and someone asks about money, tickets. But we spent enough money here (Tourist, T8, interview, Z: 101-103); ‘when we were in Hoi An, in the city, we spent money so the shopkeepers should ... say hi’, instead of saying ‘you got the pay, the pay –it is very rude’ (T8, Z: 112-116).

Besides, there are many local people who always feel a sense of strengthened pride in their community, with the gentle manner, Hoiane always helped and took care of each other. For example, local residents often say that the things are happened at Cau pagoda area, people around the area of Cam Pho temple and Am Bon pagoda know it well (as cited by one respondent – G3). Also, the popular idiom noted that:

(174) ‘Hoi An is a small city with a high population. However, people always have a friendly attitude, good behavior, affection, kindness; expressing the sophistication and depth of Hoi An culture - Vietnamese: Hội An đất chật người đông; Nhân tình thuận hậu...’.

In this case, the respondent shows a hospitable character of their community, which will be a significant factor to support for tourism development. The majority of participants would like to remain hospitality.

Intangible cultural heritage (ICH) is a vital part not only of cultural heritage resources but also the essential elements represented the variety of living cultures of the Hoi An community. The region has taken advantage of this abundant resource to increase the high level of visitation (cf. 2.2). It is difficult to maintain the constitutive factors of local resources. The results of this study point out that the present generations, particularly the young people appear to lack an interest in the traditional value, history, and storytelling of cultural heritage about Hoi An. Also, they have a shortage of awareness of the importance of the resources. An interviewee from the historic house was deeply concerned about the limited interest of the younger generation in cultural values and stated:

(175) ...But all are vague, they do not understand where they go to visit, or cultural heritage issues. The issues of culture and heritage are not educated clearly in the school... For example, coming to this house that is decorated full of Chinese characters. So, they

immediately think of this house are belongs to Chinese people (Private owner business, P3, male, interview, Z: 47-50).

It is clear that the above problem leads to the younger generation who will meet difficulties in understanding not only knowledge of a particular historic house as mentioned by [P3] but also the general cultural values of a community. This issue makes it more difficult in accepting and transmitting overall cultural heritage values for both locals and tourists. In this context, an official, who is the representative of a center in Hoi An and also a local expert in terms of ICH, has noted that the lack of practice and interest in intangible cultural heritage, which has led to a lower desire to be practitioners and negatively impacts on the transmission of cultural heritage, as cited:

(176) ...We have announced the casting of actors in the field of traditional folk music on the radio and the newspapers in the whole province, but it was very difficult, did not have someone (Government officials, G3, aged 50-59, interview, Z: 175); ... Now artists, artisans, actors about this traditional subject are absent. (Smile) it is a crisis issue. For example, we just organized in Hoi An, a ceremony related to 'the recognition of Bai Choi singing in Quang Nam' is an intangible cultural heritage recognized by UNESCO. We also invited all the actors of Quang Nam, all of them were old faces, and new faces appeared very little (Z: 140-144).

An artisan commented that:

(177) But to find a good folk-singing voice who can stand their profession, now there is no one...some kids have passions, but the care and policies to support them and make them participate in continuing this profession are still difficult. Students have just gone to work and have additional jobs that earn more than this job, so if the government doesn't pay attention to nurturing young artisans, folk performances (Bai Choi singing) will disappear, they will definitely disappear (local residents, R14, aged 40-50).

According to this point of view, Hoi An is likely to meet obstacles concerning intangible cultural heritage transmission. Because it is difficult for this region to look for promising young artisans those who will be trained to become intangible cultural heritage master practitioners of Hoi An in the future, while most of the current artisans of folk music get

old. Intangible cultural heritage represents the living heritage of human communities connecting with the cultural identity of a destination. In this regard, practitioners play an important role in transmitting these values to both the current and future generations. Thus, they are the people who will perfectly understand the original version of intangible cultural heritage as well as being responsible for safeguarding the authenticity of local resource (Soojung Kim et al., 2019; Lenzerini, 2011; L. Lu et al., 2015; Zhu, 2012). The study supports the viewpoint of previous researches (Halewood & Hannam, 2001; J. P. Taylor, 2001) which show that the commodification has a potential to threat to loss of authenticity of intangible cultural heritage.

The finding above is similar to a perception research conducted in South Korea (Soojung Kim et al., 2019) that shows intangible cultural heritage (ICH) is facing the most considerable issue: how to develop the younger generation's interest in ICH. This leads to the lack of potential ICH practitioners. This is possible because there is a lack of supporting policies and fund for the young generation, those who are able to perform the folk, according to a local official.

In this sense, through an informal exchange with a son of an artist who is Bai Choi singing, he stated that he just like doing archival work, modern music, and photography. He does not like to study and participate in folk music performances, although he is attending a talent training class on folk performances (such as Bai Choi) organized by Hoi An city. According to his view, those who follow this profession need to be gifted, passionate and feel the nuances of this music (file notes 6/2020). In this respect, a Bai Choi artisan suggested that:

(178) Mainly the only thing to lead you to become an artist is an art lover, making art because it is passion, love. And especially in order to grow into the profession we are doing, we must do better, ..., perfect, and excel, there is only love, passion and dedication to the profession (local residents, R13, aged 40-50).

For example, there are no fostering courses and no more opportunities to develop talents. As well there are no specific policies and incentives in line with the talent and dedication of artists, as exemplified by one statement below:

(179) Many things, now the law of emulation, this I tell only you. Recently, Hoi An proposed to reward the art of Bai Choi; suggested the Ministry of Culture and Quang Nam province reward Bai Choi. At my office, there was a man named Pham Quoc Xuong who writes folk songs of Bai Choi. He was almost the best in this field in Hoi An. But he passed away, 4-5 years ago. So, when I made a reward proposal, I wrote his name into the list of people who deserved to be rewarded. I still remember, when I submitted (the proposal for reward) to the provincial officers; they opened the law of emulation, and no articles were mentioning about rewarding the late artisans. One thing is amusing smiles... If Mr. Pham Quoc Xuong is honored, his family will be invited, on behalf of him to receive a certificate of merit. If you are good at singing folk songs, and playing traditional musical instruments, your villagers will feel proud of you. Then, they are ready to let their children follow you to learn your skills... (Government officials, G3, interview, Z: 525 – 542).

The above statements reveal the need of appropriate policies of respecting artisans even if they passed away. These strategies will be a pride of artisan's family and the community where they are attached. Also, these do motivate the young generation to express an interest in intangible cultural heritage.

Another owner of an old house in Hoi An opined that instead of focusing on communication with the older people on cultural heritage preservation in Hoi An, local governments should meet with the younger generation and increase their awareness about the cultural heritage values of Hoi An. Also, there needs more communication between the younger and older generations. Because young people are the groups those are responsible for preserving cultural heritage resources for the future. Regarding this, UNESCO (1972)¹⁶⁹ reported that there is a need to preserve cultural values and natural heritage and to pass down these values for the future generations. At this point, Vecco (2010) also views that the

¹⁶⁹ Convention concerning the protection of the world cultural and natural heritage. Paris: Author.

younger generation has played a central role in protecting the future of cultural heritage. The local government organizations and each individual should make an attempt to attract their interest in cultural values. As noted:

(180) The problem is why we keep on promoting the role of older people. Because it is wrong, those who keep heritage must be young people. However, we do not encourage them, do not let them learn (Private owner business, P3, male, interview, Z: 35 -37)... Dialogue, dialogues are only held with the elderly, not with young people. Is that right, needs to talk to young people, because that is their heritage, not the old's (P3, Z: 31-34).

This finding is also consistent with the result of past research in Toraja (Kausar & Gunawan, 2018) showing that there is a lack of connection between the communities and local officials, among indigenous groups, and between the communities themselves.

Further, there is a lack of suitable educational interpretive programs about culture and heritage, according to a private owner business:

(181) These are shortcomings in education. Because of having no deep understanding of their own culture, the younger generation feels uneasy ... (Private owner business, P3, male, interview Z: 57-58).

The rationales mentioned above for the lack of interest in the cultural heritage of this study have made a valuable addition to prior studies. According to Inglehart and Baker (2000), economic development is associated with changes in cultural values and particularly has a powerful impact on the worldviews of the young generation. More specifically, young people live in nations that had substantial economic growth since 1950, for example, in South Korea (Soojung Kim et al., 2019), they have a much more 'secular-rational values dimension' and are less interested in traditional values and cultures (Nas et al., 2002). The fact is that few respondents worried about the protection of cultural heritage and the lifestyle of locals (cf. P3, G3, G2), as stated:

(182) The development is very fast, very quickly. But the preservation of the heritage seems to drip, and almost, people is less interested in conservation (Private owner business, P3, male, interview, Z: 29-31).

Secondly, the results of this study revealed that there were additional issues concerning the dearth of educational projects as well as the diffusion of knowledge and skills in the field of sustainable heritage tourism to local residents. These issues limit the local community to participate in the tourism planning process. A Lamberti et al's.,(2011) work, carried out in Shanghai, China, suggested that the lack of these issues was difficulties in the involvement of stakeholders in tourism development.

Regarding this problem, my work indicates not all the participants had heard about the concept of sustainable tourism. For example, some representatives of managers of the centers in terms of cultural heritage and tourism said simply, as cited "I also heard" (Government officials, G2, interview, Z: 330); 'I have heard' (Government officials, G3, interview, Z: 484).

Another official from the Chamber of Commerce-Tourism of Hoi An city defines sustainable tourism, as below:

(183) There are no specific ones like criteria 1, criterion 2, or content 1, content 2, nothing like that. I only understand that sustainable tourism means that we exploit, and promote values of resources to serve tourism without affecting the resources, not to exhaust the resources. It does not lose the original and still holds the value for the future generations (Government officials, G4, interview, Z: 68-73).

The study is in line with Waligo et al., (2013) who earlier pointed out a necessity to draw the attention of various stakeholder groups to perceive the concept of sustainable tourism development. The descriptions are the basis of building a common view of the respondent's statement. Therefore, here, the author continued to give responses to the notion of sustainability of tourism development made by tour guides and residents, showing that they did not know much about this concept, as noted:

(184) Yep, I can understand quite a bit, but I have not heard much, have to say I have not heard at all. I have heard about the development of ecotourism, but have not officially heard about sustainability from authorities (Guided tours, GT2, interview, Z: 71-74).

(185) I have heard multiple times... No, it does not matter. In the course of working as a tour guide for a Korean company. Only when Korean visitors come, I perform my duty (Guided tours, GT1, interview, Z: 65-70).

(186) I have heard already... sustainable tourism means mutually beneficial. It means that visitors come not only to visit cultural history, but also to exchange or work with people here. They get the benefit while locals have income (Guided tours, GT3, interview, Z: 41-47); I have heard, the sustainable concept is to keep the status quo of Hoi An and not to follow the urbanization trend (GT3, Z: 24-25).

Some locals asked about the concept of sustainable tourism development, and they answered as follow:

(187) 'I have not heard' (Local residents, R11, interview, Z: 105).

(188) '(Smiles), not yet' (Private owner business, P6, interview, Z: 355). Silence, then expressed 'whether you want to be sustainable or not, it is yours; want to develop or not, it is up to you (P6, interview, Z: 359-360).

(189) 'Not yet' (Local residents, R9, interview, Z: 135).

If the local community residents do not have enough background knowledge about the sustainability of tourism development, they may easily be lost traditional value, identity, etc.

The above comments indicate that, generally, the degree of the perception of stakeholder representatives about the scope of sustainable tourism development was, in fact, low and in different ways. This type of conclusion is also drawn by Kapera (2018) that has been conducted in Poland, the author indicated the local government representatives have a limited understanding of sustainable development. Similarly, a result of a questionnaire employed in urban destinations (e.g. Cannada and USA), Timur and Getz (2009) found that about 25% of survey participants were likely to lack of necessary knowledge and skills, and qualified personal.

The remarks of respondents further disclose the need for educational projects in this region, which enhances skills and knowledge of sustainable tourism development.

Finally, the findings from the interviews show that tourism has met the needs of many people for instant and high income. Besides, most attractive jobs in the field of tourism prefer to recruit young people; of them, many have a lack of qualified personal, skills and knowledge preparation. As expressed by some interviewees, they only studied short-term courses or shifted from other professions, then work as tour-guide or work at restaurants, hotels, and so forth. The dearth of the qualified human resources and high skills are not only in Hoi An but also in Vietnam (see more Le, McDonald, & Klieve, 2018). This leads to difficulties for the tourism sector of Hoi An in ensuring a high quality of future employees and has limited local community participation in the tourism development process. Besides, it also stimulated an influx of employees from other places to work, which may produce long-term detrimental impacts on the socio-cultural ones in Hoi An. Importantly, it is difficult for Hoi An to develop toward a sustainable cultural heritage tourism destination. Some responses are cited:

(190) ...Want to go to a restaurant; go to work as a waitress to quickly have money ... Now many young people are involved in tourism-related services, so many... Think about it, if you serve at a restaurant when you are young, when you are still beautiful, restaurant owners will let you interact with guests. When you get old, they will arrange to wash dishes, work in the kitchen. If you work as a tailor like me, you can work until the age of 60. However, young people do not think in the long run like that. Young people are like that, just thinking in the short term (Private owner business, P5, interview, Z: 87 -96).

The above comment indicates many young people enjoy works related to the tourism sector. The respondent (P5) also expresses concern about the kind of jobs they can do in the future when getting old. In this regard, one young local who is working in a hotel in Hoi An, expressed her concerns:

(191) ... Yep, explicitly, tourism should give priority to the younger generation; when we get older, we will be fired, and young people will replace us. Secondly, my temporary work is not stable in the long run; because young people are prioritized over older ones (Local residents, R11, female, aged 20-29, interview, Z: 51-53).

And she desired to open a safe and distinctive local eatery in the future:

(192) ... For my husband and me, my husband works as a cook; we expect that after accumulating some capital, my family will also open a restaurant or do a business of eating and drinking (R11, Z: 128 -129).

According to R5's statement, she majored in restaurants at Quang Nam Vocational School. However, her primary job is now to do the chores in the kitchen at the restaurant. She also expresses there has little chance to interact with the tourists and said:

(193) 'Many young people work for restaurants and hotels after leaving universities, although they have not yet been trained for tourism knowledge and skills (Local residents, R5, female, aged 20-29, Z: 32-33).

At this point, one emphasizes:

(194) There is also in Hoi An... People with university qualifications are the same as those who have never gone to college... For example, some go to work for a luxury hotel as receptionists; a college degree holder works with someone who doesn't (Local residents, R11, female, aged 20-29, Z: 116-118). Many have finished high school (like myself, finished high school), then went to learn English, then go to work (R11, Z:121).

Comments from several guide representatives also indicated that:

(195) I turned from other sectors, construction and information technology, which are not related to tourism; after that, I went to study professional courses and became a guide (Guided tours, GT1, male, aged 30-39, interview, Z: 73-75).

(196) I participated in the training courses in tourism and English, a short course lasting for 5 months, then went to work in the tourism industry (Guided tours, GT3, male, aged 30-39, interview, Z:31-32).

Another guide takes an example of self-reflection regarding her work; she describes the works she did to become a guide, as stated:

(197) Yes, I have not studied previously; I came here to apprentice, learning from other people every day. Every time I went after a few people; each day, I followed a few hundred people. I listened to every single content many times; If there were something I didn't understand, I would ask again; then I also completed the self-study process; after that, I

came here to practice (Guided tours, GT4, female, aged 20-29, interview, Z: 90-93); ...I studied English on my own; then I applied to work here. Two clan heads recruited me... This is a family-provided history; there is no standard form; we followed their stories, studies by ourselves, remembered, and then wrote(GT4, Z: 135 -139).

Likewise, the earlier finding has shown that in the ancient town and its vicinity, not every resident is aware of the elements of culture and heritage of Hoi An. This issue will be an indication of the shortage of educational program, which provides the necessary knowledge on the local cultural values to local people. It also is linked to the lack of community involvement in cultural heritage planning and practices.

One thing, from the above data sources, has shown a clear picture of Hoi An that is the lack of trained and qualified human resources in the realm of tourism. Another thing, based on the above examples and informal exchanges with some guides in the ancient town and local villages, indicated that the number of tour guides who has appropriate qualifications and skills in the tourism industry are still limited. As for these challenges, some of the previous research (Lovrentjev, 2015; Nyahunzvi & Njerekai, 2013) asserted that many guided-tours do not have an adequately knowledge and skills to work in tour guiding profession, for example, a deficiency of curricular training.

The study posits that tour guides represent a crucial component of the tourism sector. They are people who help visitors into deeper experiences of and values of heritage sites and culture. Likewise, in the course of cultural heritage interpretation, guided tours have opportunities to teach visitors about the importance of the place, to alleviate harmful tourist's behavior, and to enhance tourist's awareness of local resources protection (Ap & Wong, 2001; A. H. Hansen & Mossberg, 2017; Kausar & Gunawan, 2018). In this regard, it should be viewed that local tour guides are important representatives of the local community. Therefore, they should convey important values to tourists and transform the tourists' visit into a memorable experience through knowledge and detailed insight into cultural attractions and heritage of their community. Also, they are a bridge to help build mutual respect between local residents, tourists and the local assets that the Hoi An tourism

sector representatives desire to build. According to the work of Ap and Wong (2001) on the nature of tour guiding in Hong Kong has argued that through knowledge and understanding of tour guides about cultural heritage attractions of a destination community, and through their communication skills, local tour guides are capable of transforming simple visits into unforgettable experiences. Concerning this area, the literature reviewed demonstrates interpretation is the best form of educative program in terms of cultural heritage tourism. Thus, it is a crucial part of heritage tourism in teaching tourists the significance of heritage places and enhancing visitors' experiences. Interpretation is a tool for minimizing negative behaviors in heritage sites (Millar, 1989; Moscardo, 1996; D. J. Timothy & Boyd, 2003; D. J. Timothy & Nyaupane, 2009a). Indeed, the role of interpretation in sustainable heritage management and cultural heritage conservation is undeniable, which is analyzed in section 2.4.3.

The fact that several guides have not clearly recognized these roles, as stated:

(198) The important thing for the instructor is to encourage the tourists to spend money (Guided tours, GT1, male, interview, Z: 80-81).

(199) Well, because, first, the tour guide doesn't need these... And a guide only supports, interpreters should contribute to bringing joy to visitors. So, as a guide, people only know the skills of a guide. First, he must know foreign languages, related processes, and knowledge of cultural history. That's enough for a tour guide (Guided tours, GT3, male, interview, Z: 187–199).

However, tourists are increasingly demanding deep and meticulous interpretative methods about heritage and cultural values, etc. This issue leads to the development of interpretation programs that included more informative, accurate and educational characteristics (D. J. Timothy & Nyaupane, 2009a).

6.4. Environmental Aspect

Substantial tourism growth has resulted in an increase in the serious degradation of the natural environment of tourism destinations that have been examined in previous studies

(Adongo et al., 2017; Agyeiwaah et al., 2017; Garrod & Fyall, 1998; Gössling, Peeters, et al., 2012; Jurowski, Uysal, & Williams, 1997; J. C. Liu et al., 1987; S. F. McCool & Martin, 1994). Generally, these studies reported residents' concerns about the environmental consequences of tourism development, such as air pollution, garbage, noise, the quality of water, sewage, crowding and even destruction of the natural environment and vernacular architecture. Thus, more and more nations paid attention to environmental issues and the consumption of local resources in the economic development process. Countries attach significance to the balance between economic growth and natural environmental preservation (L. He et al., 2019). This is important for future generations those who will have equitable access to the resource. In this context, the study noted that evaluating the extent that environmental characteristics of a destination are necessary, is a vital component of the tourism planning process.

In common with the socio-cultural effects of cultural heritage tourism, not all the effects of tourism development on the environment of the Hoi An community are positive as mentioned before. It is presumed that there are harmful influences on the environment in this region identified in this section.

The empirical findings further indicate that a rise in the number of special events and festivals on tourism in Hoi An have strongly influenced on increasing numbers of tourists. This leads to appearing of restaurants, villas, hotels, and entertainment facilities to meet the demand for the provision of tourism services. Hence, this area will be in the face of environmental issues, for example, loss of crop land, pollution, soil erosion, ecological destruction, degradation of the natural environment, traffic environment, etc.

The majority of participants have pointed out that the solid waste collection of Hoi An is not enough. And, there is plenty of garbage in both local villages and the old town, especially after events and festivals, the ancient town and the vicinity of the city are overrun with garbage, as noted:

(200) ...Waste is still discharged into the river, to coconut forest much; garbage is still not run out of (local residents, R9, interview, Z: 70-71).

(201) The phenomenon of garbage disposal along the road remains. If not, the environment is spotless or under a river or in bushes will no longer have waste (local residents, R2, interview, Z: 329-334).

(202) Of course, lots of garbage... (Government officials, G3, interview, Z: 633).

(203) ... Now the restaurants are moved to the riverbank; people discharge garbage indiscriminately; finally, at night, the streets in the old town are full of garbage... (Private owner business, P2, interview, Z: 146-147).

Money from the development of tourism in the villages will be a potential source of support for the host community. One representative expresses that the commune officer collected entrance fees from tourists. However, in reality, for example, in terms of the environment, they did not leave a small percentage of ticket sales for collecting garbage in the area or hiring environmental sanitation workers. Even villagers do not know where that money (from the entrance fee) was spent, as one representative stated:

(204) Regarding sanitation, tourists litter very indiscriminately; we do gardening also have to clean up properly. For example, I saw many packages and bottles dismissed arbitrarily; no one collected them; that is bad. This is a matter of local government, do you know? They collect money; they have to hire environmental workers to collect garbage. Now they do not come, people know how to do? (Local residents, R1, interview, Z: 77-82).

See more picture in Appendix (1)

A hotel owner from the Hoi An ancient town shared a similar view:

(205) The bad thing is that the management here is not tight. About 1-2 weeks, authorities go to check, remind once. From time to time, if there are visiting delegations of officials or leaders coming from foreign countries, the grassroots authorities will clean everything; the situation was as messy as before (Private tourism sectors, P2, interview, Z: 164 – 167).

Another problem has been also shown that surrounding heritage places, litter such as food containers, leftover food, plastic bottles, dirty diapers, chewing gum, and drinks are presented. These not only decrease the aesthetic appeal of a destination but also contribute to the material corrosion of delicate cultural heritage or its structural damage. This point is

supported by Timothy and Nyaupane's (2009b). In conjunction with this issue, one respondent expresses concern about the alarming degree of the utilization of plastic packaging and plastic cup in Hoi An. Many locals and tourists are not aware of the importance of the use of friendly products in the environment, as noted:

(206) ...I think the number of trashcans in the old town is inadequate. Plastic cups (disposable ones), and plastic straws are used too much... Every night, there are hundreds of plastic cups used and thrown away on the street (Tourists, T9, female, aged 20-29, interview, Z: 91-96).

It is observed that Hoi An lacks trash cans in public places and tourist destination, interviewees stated:

(207) ...some day I'm living here I could not find some bins in everywhere, so I don't know really contain maybe too not, of course, the environment, I would keep it in my bag people I don't know what they do with plastic (Tourists, T2, interview, Z: 77-79).

It is not easy to find an appropriate balance between visitor use and cultural heritage protection at tourism destinations, in particular, at world-renowned places (Austin, 2002; Nyaupane & Thapa, 2006; D. J. Timothy & Boyd, 2003; D. J. Timothy & Nyaupane, 2009a). Because there are many visitors who desire for authentic experiences by interacting directly with artifacts, natural sites, and traditional practices in a number of ways. Moreover, more governments frequently focus on dramatic economic growth and job opportunity, which will provide immediate results (Adongo et al., 2017; Dodds, 2010; Dodds & Butler, 2009). The study argued that local government has taken economic priority over social-cultural and environmental concerns, which leads to concentration on the number of tourists rather than the capacity of the old town or local village (and yield). This facilitates the development of more new tourism products, which are introduced by the villages. In this regard, in recent years, Hoi An introduced several new products to provide visitors such as visiting Thanh Ha village and rowing basket boats at the Bay Mau coconut forest. For example, in the dry season, the water level of this coconut forest is very low and shallow. The river also has muddier. This condition will not be suitable for visiting the coconut forest

and fishing. However, the author observed that many Asian tourist groups still participated in rowing basket boats. Also, the local officials and farmers have readily served during both high and off seasons. One boater said:

(208) Korean tourists do not mention garbage; despite the shallow and muddy water, they still go sightseeing. Only Vietnamese or Western tourists care about that issue (Local residents, R9, interview, Z: 101-102). In the dry season, we have to wade into the river to lead tourists to visit ...very hard, Western tourists do not go (Z: 146 – 147).

It is imperative that several parts of cultural and historic environments and natural environments are non-renewable resources or will be a high cost and time consumed to restore. Some previous studies have indicated that excessive tourist use of old buildings and historical artifacts is another problem associated with cultural heritage resource damage (Austin, 2002; Fyall & Garrod, 1998; Merhav & Killebrew, 1998; D. J. Timothy & Boyd, 2003). This study also found the excessive visitor use of ancient houses and historical artefacts in Hoi An. For example, the old house is where strong cultural meanings for the local community. Many parts of the structure are built with wooden material that will be difficult to regenerate originally. Visitors were allowed to walk in and around these houses, climbing on the wooden ladder, balcony, and floor. Because of these activities, the old houses began to suffer visible degradation, as well as the artifacts are suffered significant wear and tear.

In recent years, there are more and more motorcycles, cars, taxis, and motor coaches serve for tourism in Hoi An. This parallels an increase in the high density of tourists and traffic pollution. The city and nearby villages have more tourism-related pollution. For instance, Hoi An is now crowded and noisy. The exhaust from transport, and traffic congestion during rush hours, holidays, weekends, and on the days of the convention has grown. Air pollution also contributes to the damage to heritage sites; as viewed by Timothy and Nyaupane (2009a, p.59) '*the exhaust from buses and cars causes chemical reactions in building stones*'.

In addition, managers disclosed gave other examples:

(209) On the environment, the number of people increase will result in rising waste, noise, and everything (government officials, G1, interview, Z: 385-386).

(210) ... Environmental pollution, pollution of water resources and waste... (Government officials, G4, interview Z: 50-51).

(211) Traffic congestion because 'that is also not meeting the infrastructure requirements' (government officials, G2, interview, Z: 424).

The interview result also shows that water quality particularly in traditional villages will be directly affected because of a lack of sewage- water treatment system. As a representative from a local village, the respondent (R8) expressed his worry about the discharge of untreated wastewater into the river or rice farming field. He said:

(212) ...Almost discharged into the river. In general, that source of wastewater does not flow into our vegetable gardens; only runs on the sidewalk, and flows out into the river (local residents, R8, interview, Z: 115-116).

One emphasizes again:

(213) ...when coming to the Bridge Pagoda (Chùa Cầu), my child reacted right away; especially in the summer, my child smells all the bad smell (Private owner business, P3, interview, Z: 239- 241).

The fact is that every year in the rainy season, Hoi An is flooded. This problem has damaged historic assets in the city. Also, it affected the quality of water, atmosphere, and surrounding heritage places. Generally, respondents tend to be less interested in adverse environmental and sociocultural influences. This is similar to the results of previous research (Adongo et al., 2017; Milman & Pizam, 1988; Pizam, 1978), which noted that local residents have paid little attention to the results of environmental and cultural impacts than economic effects. In addition, the interview result found that local communities those who perceive the detrimental influence of environment will not consider the problems as individual concerns, instead of viewing them as joint issues of the community. The reasons for this could be that people those who live in economically less developed countries tend to place the significance of economic gains rather than other impacts of tourism development such as

environmental, and social-cultural ones. This finding is supported by Adongo et al., (2017) and Liu et al., (1987). According to Nyaupane and Thapa (2006), it is likely local community are insufficient knowledge and does not have enough awareness about the environment. This is partially true for the case of Hoi An. Notably, in terms of environmental effects, there is one interviewee, who has expressed that although locals have adapted to the current environmental conditions, which they felt to be fine for them, tourism development will produce long-term negative impacts. He said:

(214) I think about long-term issues, environmental impact, and human survival. People around Pagoda Bridge are familiar with pollution, but when I first arrived I feel terrible, then I feel normal. This is a long-term problem. Wastewater flows out, white foam or black as such, no environment can stand... (Local residents, R3, male, aged 70-79, interview, Z: 224-228).

Thus, this study does not totally agree with the result of Adongo's (2017) work that points out that the harmful effects of the environment did not considerably influence the perception of the benefits of tourism development in their study.

Uncontrolled tourism development has led to the destruction of the environment in a variety of ways. Thus, local government should create effective tourism policies to restrict the number of visitors that arrive in this area according to specific periods. Additionally, they should have equal priority with environmental, social, and cultural concerns. The success of these policies will bring benefits from tourism to a destination and help the local community in touch with the natural environment.

6.5. Service Aspects

In terms of heritage tourism, in common with cultural and heritage attractions of a destination, it is important to talk about tourism facilities that have developed around cultural heritage tourism (cf.2.3). The tangible and intangible products of heritage tourism have represented the beauty of cultural heritage resources of Hoi An, which satisfy visitor's demand for learning or curiosity about other cultures and heritage (D. J. Timothy & Boyd, 2003);(Kausar & Gunawan, 2018). These products include historic buildings, festivals,

traditions, customs, rice fields, vegetable villages, and so on (see chapter 5). In addition to the heritage sites of Hoi An, features including souvenir shops, service and communication skills, accommodation, catering services, parking areas, transportation, etc., are crucial components to contribute to satisfying tourist experiences. As Throsby (2003) viewed the recognition of the interdependence between all parts of a tourist attraction is an indicator of the management of sustainable cultural heritage.

With respect to this, there were a few issues already indicated in this study, here several additional concerns uncovered were the lack of adequate infrastructures such as parking facilities, public transport, (public) restroom, parking, and professional service standards. For example, one representative official stated that in general, the deficiency of infrastructure services and social security in Hoi An is still limited:

(215) In fact, of course, the development will put high pressure on local authorities and people. Because, along with the development, are the requirements of infrastructure, then about social security, as well as about negative aspects brought by tourism. The inadequacy is the demand for infrastructure and management; these are problems that we have not done yet... (Government official, G2, interview, Z: 411-416).

Besides, he (Government officials, G2) also gives the reasons for the current situation. Accordingly, the government policy has been not enough and is not suitable for development. In line with this point, there are a number of responses from the local community members:

(216) ... Hoi An's infrastructure, according to the pedagogical view of us, is too sleazy and patchy; we feel unsatisfied. I mentioned in the Party committee meeting; also recommended, said; only talked to each other to know, Depends on the enthusiasm and vision of leaders; that's their job (Local resident, R3, interview, Z: 96-100).

(217) Now there is nothing; the park has been demolished to build a museum. A cultural centre for children is also not available, so there is no place for children to play. And, in the early morning, older people like us go out to do nursing exercises along the Hoai River

Square; in the afternoon, if we want to go somewhere to relax, there is nowhere to go... (R3, Z: 117-120).

(218) Reconstructing a cleaner yard, now it looks a bit sleazy (Private owner business, P1, interview, Z: 248-249).

R3's statement also disclosed that the infrastructure of Hoi An is too poor, such as not having a park, especially a playground for children and public places for older people. This is because Hoi An is lacking long-term zoning on infrastructure; as it is affirmed by a manager:

(219) ... Need to have a construction plan soon, in a whole area... (Government officials, G2, interview, Z: 487).

It has been observed that, moreover, the lack of public restrooms, trash cans, and benches at Hoi An ancient town and local villages. In the context, when residents at local villages were asked about aspects of infrastructure, they expressed that the lack of transport networking that connects tourists with their villages and residents with central Hoi An, as stated:

(220) In general, the craft village does not have public transport service yet (Local residents, R2, interview, Z: 517).

(221) I do not see any public transport (Local residents, R12, interview, Z: 114).

(222) The problem is about boats, then gradually lose the tour to Kim Bong carpentry village (Private owner business, P1, interview, Z: 80-82).

A tour guide noted Hoi An has a lack of parking facilities for the great number of cars, which is one of the reasons for traffic congestion in the central city.

(223) I noticed that in Hoi An, the parking lot was too small when I took visitors to... (Guided-tour, GT1, interview, Z: 101).

A visitor expresses a concern for the health of both locals and tourists when eating street food in Hoi An that would be food poisoning or contaminated food. She depicts:

(224) ... For pollution, for everything, is really bad. More you have like food in the street because people are selling food. For example, all that when the motorcycle goes through

dirt will go to the food then coming to you. It is not good. I mean more the motorbicycles should not do that, for that way because all their food getting me, even the food. I mean clean everything but for your breathing also is not good, unhealthy, for our skin, for breath, as well (Tourist, T2, interview, Z: 155-161).

By observation and personal experience, one local said food retailers in the street and night market possibly do not have enough guarantee hygiene knowledge, for example, they usually utilize leftover-food from one customer to sell to another, the way to wash the dishes and silverware are very dirty, etc.

(225) When I am on the road, I find food hygiene problems very worrying. Dishes like barbecue rolls are very unclean; when motorbikes and cars pass, they cover food with dust... I used to eat at the riverside, old town site. The leftover salad would be left for guests who came later; the dirty plates would only be cleaned sketchy (local resident, R11, interview, Z: 71-75).

A tourist thinks that the uncontrolled development of souvenir shops led to the issue as follow:

(226) There are too many souvenir shops, so it looks a little messy in the old town' (Tourist, T9, interview, Z: 107-108).

The results of this study have indicated a specific list of issues affected by tourism development as well as the elements that hampered the participation of the community in the process of cultural heritage tourism development. The local government needs to provide an adequate supply of support services and the necessary skills to develop a sustainable cultural heritage tourism, to have appropriate tourism development policies, to improve stakeholder involvement, etc. In this regard, the implementation of sustainable cultural tourism has the greatest effect on the development of a community that will mention in the next chapter. This model is possible for the tourism industry to minimize negative impacts and optimize benefits (e.g., Aas et al., 2005; Ghanem & Saad, 2015; Theobald, 2005; Yu et al., 2011).

Chapter 7: Sustainable Cultural Heritage Tourism Model

7.1 Introduction

This chapter suggests a sustainable heritage tourism model for Hoi An based on the perceptions of stakeholders regarding tourism impacts in that the actor role of local residents was examined as paramount. The statements of respondents were linked to indicators of tourism sustainability that are divided into three economic, social-cultural and environmental dimensions of sustainable tourism development.

Hoi An is an essential site both economically and culturally for Quang Nam province and Vietnam. With its universal value, Hoi An has attracted high numbers of visitors and become an international tourist destination. It has played a significant role in developing the region (chapter 4 and chapter 5). To date, tourism development has generated negative and positive effects on the local community and cultural heritage resources of Hoi An (chapter 6). In addition, tourists have various motives for demanding a visit, which obviously will change over time. In order to meet the needs of visitors, divergent cultural forms and heritage in the tourism context have been promoted and adapted for culture and heritage (cf.2.3.3). Thus, different forms of tourism emerge based on cultural heritage resources, one of the significant forms is cultural heritage tourism. In this regard, few authors (Ahmad, 2006; Edson, 2004) argued that cultural heritage needs to be protected so that the present and future generations are able to visit. The work of C Michael Hall (2019) emphasized tourism industry is less sustainable than ever before concerning cultural heritage resource use and protection. It should be noted here that in the academic tourism literature on an appropriate way of developing tourism at a community destination, many have postulated the sustainable approach to tourism planning. Whilst, several researchers disagreed and explained that sustainable principles have been not yet applied properly and fully in reality. As Ong, storey& minnery (2011) view that there are unsustainable practices in Southeast Asia, because of numerous barriers to implementing tourism sustainability. The limitations will not exist equally for other countries, but in general, they involve issues such as government officials and tourism planners frequently having economic priority over social-

cultural and environmental issues ¹⁷⁰; there is the existence of unequal power relations among stakeholders and complex political structures.

United Nation 2030 Agenda sets a series of Sustainable Tourism Goals (including 17 tourism and the sustainable development goals- journey to 2030)¹⁷¹. The aim of direction is to provide a structure for effective tourism development and achieving successful sustainable tourism. Also, it will assist in ensuring the tourism products of a particular destination to meet the tourist's needs. Nevertheless, in reality, more local communities do not frequently receive benefits generated from tourism development because of the existing some types of barriers in tourism destinations.

As already discussed, the concept of sustainability of tourism emerged in the 1970s (cf.2.4), and became as an important concept in tourism policy statements in many developed countries. In Vietnam, the policies of renovation (Vietnamese: đổi mới) were introduced by the 1986 Party Congress that put in place a move from a socialized to a market economy in Vietnam. This leads to the rapid liberalization of the economy in Vietnam and the reintegration of Vietnam into an economic world. In the years following Vietnam's introduction of reforms towards a free market, there is foreign investment started coming, and more and more foreign tourists eager to visit this place in the midst of renewal. As a result, the tourism industry has become as one of the significant country's industries. Due to the tremendous growth of tourism in recent years, in Vietnam, the issues of sustainable tourism development have begun to be considered with titles that as a means of sustainable tourism in published papers like responsible tourism behaviors, environmentally

¹⁷⁰ Dodds and Butler (2009) have noted that economic issues often were the priority over social and environmental considerations that is an obstacle in implementing sustainable tourism policy. This is because it is closely linked to political governance's short-term focus. A focus on short-term aims is along with short political terms, which is frequently in a five-year duration. It wants to create job opportunities and economic growth, and development, which will provide immediate results. However, a 4 or 5 years political term will be not long enough to attain the policy objectives of tourism sustainability instead of being considered for at least 10 years.

¹⁷¹ See more at <https://www.e-unwto.org/doi/book/10.18111/9789284419340>, Retrieved 12 March 2023.

responsible behaviour, a few conferences and so on (cf. background study). In August 2004, the central government had a strategic orientation for sustainable development in Vietnam (Vietnam agenda 21)(Vietnam, 2004). The documents from Hoi An government officials did not give useful guidelines on how to make sustainable tourism.

In relation to the results analyzed in chapters 5 and 6 as well as an effective way to protect cultural values and heritage assets; and to assist local residents to gain benefits, this study develops cultural heritage tourism for Hoi An. This form is built on the economic, social-cultural, and environmental sustainability of tourism. Pan et al., (2018) and Light (2017) asserted cultural heritage is increasingly developed towards sustainable tourism that helps conserve the heritage and culture of a specific area.

Although a wealth of research has indicated some sustainable indicators of cultural tourism development, which are analyzed from political, sociological, environmental, geographical, etc. viewpoints. Naturally, they will not be equally valid in each community. And some indicators would be limited when applied in the context of Hoi An, Vietnam. The principles of sustainable development are applied to cultural heritage tourism, which is representative of a specific heritage site and is a relatively new concern for many tourism scholars in Vietnam. In addition, there were several published studies on tourism activities in Hoi An. However, these researches have not still focused on developing a sustainable tourism model based on cultural heritage resources. More importantly, the thesis author suggests a model derived from the residents' perception of tourism impacts and attitudes toward and support for the development of sustainable tourism in community residents of Hoi An. Hence, there is a need for building this study. To achieve a broader picture of studies on the topic, the review includes many previous studies and some empirical studies related to sustainable tourism and tourism in Hoi An (see prior chapter for more detail).

In line with some scholars, those who posit the knowledge, attitudes, opinions, and perceptions of the local community are important for the successful implementation of sustainable tourism development. Local residents who live in, use and manage the cultural heritage assets. Thus, they will, to some extent, help in identifying the right set of

sustainable indicators involving the needs and requirements of their community. A sustainable tourism model would include strong adaptive capabilities and encourage the participation of all community members. Particularly, this model will avoid the issues as drawn by Durovic and Loverentjev (2014, p.3) '*unsuitable set of indicators or too many indicators either will show inaccurate state or will provide the unreliable data*'.

The current chapter examines, in turn, the elements of a sustainable cultural heritage tourism model for Hoi An, which were based on the results of the field study and the general principles of sustainable heritage tourism (as outlined in table 2.2). The framework aim is to deal with the aforementioned challenges and to enhance the tourism development of Hoi an into sustainable cultural heritage tourism destination. These factors (sustainable indicators) were classified into three main aspects including

Economic dimension (cf. 7.2)

Social-cultural pillars (cf.7.3)

Environment dimension (cf.7.4)

Also, each of which will divide into sub-dimensions as below (table 7.1):

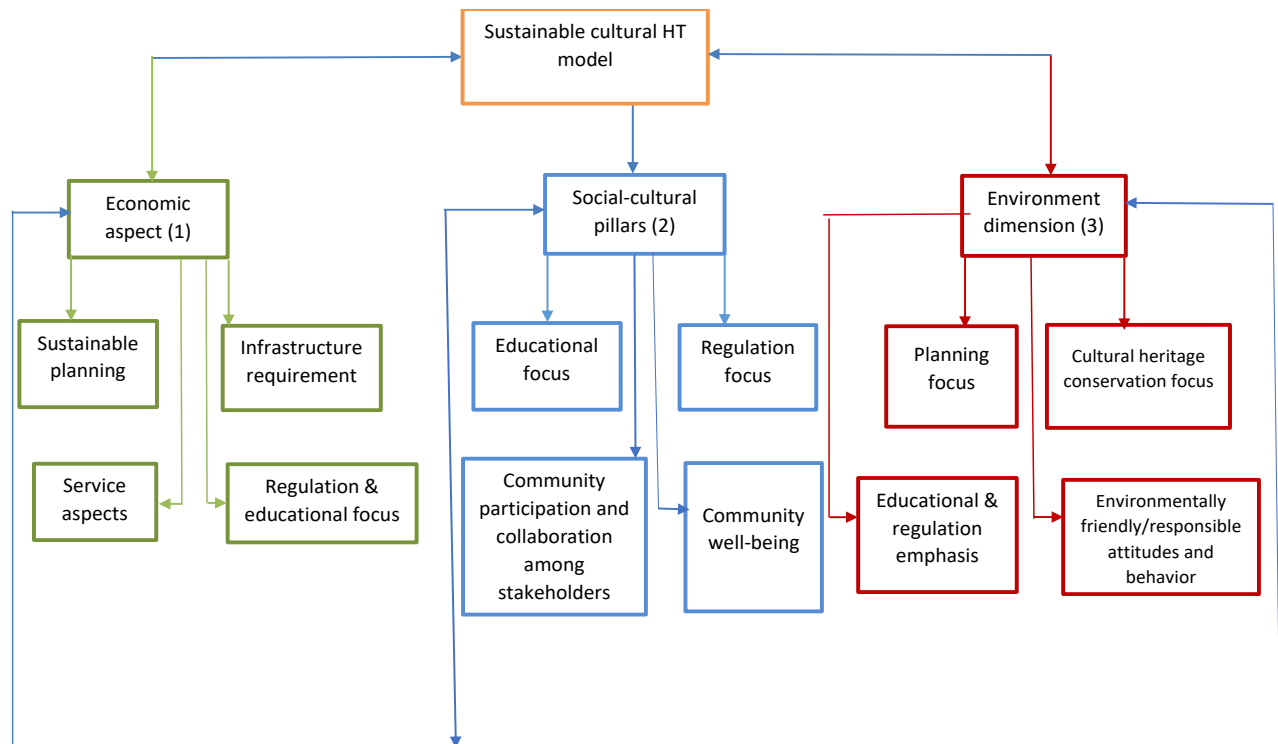


Table 7. 1. Sustainable cultural heritage tourism model

The table indicates interrelated and interdependent indicators of implementing sustainable tourism, which is the importance and necessity for the Hoi An community to develop tourism. It might suggest that the choice of and the manner to examine each sustainable tourism indicator have varied according to the goals of the researcher and users and the economic, socio-cultural, and political structures. Here, the regulation and education of each aspect will be incorporated into the social-cultural dimensions.

7.2 Economic Aspect

Several scholars have posited that the inscription in the lists of World Heritage Sites by UNESCO is a significant reason for an increase in the high number of tourists to that areas (Duval et al., 2019; Santa-Cruz & López-Guzmán, 2017; Yan & Morrison, 2008). In addition, the designation of a World Heritage Site reinforces and identifies the values of heritage and culture, which will be transmitted towards future generations. World Heritage places are fundamental areas to protect the historical and artistic inheritance that belongs to a particular community. Culture and heritage become one of the most significant resources

to attract or be the motivation of tourists in visiting a destination. With these resources, it seems to prioritize cultural heritage tourism development. Therefore, more towns such Hoi An considered tourism as a prominent means of economic development based on existing cultural heritage assets¹⁷². This is exemplified by some villages of Hoi An in which there is a large increase in the number of accommodations, hotels, restaurants, souvenir shops, and other businesses, etc (see chapter 4 for more detail). Large sums of money have been spent to develop roads, bridges, museums, and craft centres and to preserve historic houses. The economic effects of tourism development are seen as an important measure to evaluate the successful tourism activities in a specific destination (Ristić et al., 2019). Respondents expressed their perception that the infrastructure in Hoi An has improved due to tourism development (cf. 6.1). It is undeniable the role of economic development of tourism at the destination level that generated the development for growth, employment, more widespread education, and other opportunities.

In addition to economic influences, tourism also has considerable socio-cultural and environmental impacts on tourist destinations, which help to enhance its value (P. He, He, & Xu, 2018; Miller, Rathouse, Scarles, Holmes, & Tribe, 2010; L. Su & Swanson, 2017). However, the uncontrolled development of tourism leads to resource damage or resource degradation of a destination community (C. Hunter & Shaw, 2007; Torres-Delgado & Palomeque, 2014). In this context, in recent years, Hoi An faced an increasing process of the rapid development of tourism, which generates both positive and negative effects on the local community (cf. chapter 6). In addition, it has stressed that the local government (during their short political terms) was frequently economic priority over environmental and cultural-social concerns to produce immediate results (cf. Footnote 157).

¹⁷² As study by (Ristić, Bošković, & Despotović, 2019, p. 1) showed that tourism makes a substantial contribution to economic growth (that also is emphasized in the work of (Dolnicar et al., 2019), which accounts for 10% of global GDP; 1 in 10 jobs are supported by tourism; it generates exports of \$ 1.400 billion per year, which represents 7% of world's exports of goods and services (see more at <https://www.unwto.org/why-tourism>, Retrieved September 7, 2021.

To avoid the situation: an unsustainable development in the long-term period, it is necessary for Hoi An to monitor the negative effects of tourism and takes corrective measures. The local government also needs to produce greater realistic ways that are based on the goals, needs, and priorities of the local community, which balance between economic motivations of tourism development and the environmental, social-cultural concerns and the conditions of local residents (Byrd et al., 2009). Ristić et al. (2019) focused on the balance of tourism development requirements of all stakeholders in the tourism market. Also, these solutions help in developing sustainable tourism at cultural heritage destinations. To achieve this, the concept of sustainable tourism development has been increasingly become important (Landorf, 2009; Peattie, 2010). Hence, the concept of sustainable tourism development and its application in practice has been discussed in this thesis. It should begin to become a focus of policy for local government and tourism planners in Hoi An.

According to several author's perspectives (Buckley, 2012; Ghanem & Saad, 2015; Jimura, 2011; Rasoolimanesh & Jaafar, 2017), who stressed that in order to achieve sustainable tourism development in a World Heritage Site, it demands enhancing the positive social and economic impacts of tourism for the sake of the local community while successfully managing the negative impacts of tourism. Improving heritage site conservation programs is important to reduce socioeconomic inequality.

7.2.1 Sustainable Planning

As already discussed, Hoi An began starting attention to the implementation of sustainable policy, however, both research on the topic and its application are relatively new concerns to this city. A few interviewees who work in the field of tourism and culture in Hoi An have realized the urgent need for adopting sustainable plans for tourism development, especially between adjacent villages and the old town. Local authorities should create detailed strategies and tourism development plans as well as have a reflection of various stakeholders in this process, instead, the concept of sustainable tourism is only mentioned in the policy of the government and proposals for tourism development were

often only based on desk research. In this respect, this study suggests that there are multiple needs for Hoi An.

Firstly, long-term planning of tourism development toward sustainability for Hoi An is required, which would take more than 10 years to attain, not a short-term project. There are specific goals and policies for sustainable tourism implementation. Concerning these issues, Anderies, Folke, Walker, and Ostrom (2013) noted that nowadays, governments and communities prefer to cite sustainable development, which played a dominant role as a development paradigm for many policy and program actions. Because addressing tourism sustainability is as an effective solution to lessen the adverse impacts of tourism development in many regions. Like many tourist destinations, in order for tourism to be more sustainable, it requires an integrated and holistic approach to achieve corporate objectives and handle the issue in Hoi An (Dodds, 2007; Tölkes, 2018). Also, it is a need to balance the needs of the current tourists and local residents as well as resident's everyday living conditions and tourism development. The needs and aspirations of local residents are considered to increase stakeholders' interest in sustainable tourism planning, resulting in benefits like communities becoming familiar with the notion of sustainability (Reid, Mair, & Taylor, 2000; Sharpley, 2000).

In order to bring these issues to reality as well as embark on specific planning and strategies to implement them, this work argued that the local governments should create opportunities that likely increase the collaboration among stakeholder groups by providing strategies, workshops, events, formal community meetings and discussions, etc. This will reduce partially the lack of effective dissemination channels for information and knowledge and skills. The actions encourage the participation of all stakeholders and collaboration among multi-stakeholders, which are the essential elements in achieving sustainable tourism in the long-term; reaching some common agreements between stakeholders occur. Also, there is necessary to foster coordination mechanisms among local governmental authorities in the domain of tourism development and cultural heritage conservation. In this case, the collaborative approach would facilitate the authority's work to become more effective in

their political system, social-cultural, and environmental conditions. Especially, in the collaborative process, the central government should play the leading role in the pursuit of sustainability goals. As a local governmental representative expressed:

(227) When a tourism service operates that requires not only enterprise but also managers or owners of historic buildings and culture, and residents who lived in that areas... besides they must have a sit-down with each other under the controlled by the arbitrator are the state agency to help them have orientations (local government, G2, Z: 312 -317).

Similarly, other manager remarks:

(228) ... So, I think that it is now to be sustainable, have for the long-term strategy, the Party first has to lead, and the state will become the conductor. In addition, there are helpers who are extremely enthusiastic, extremely responsible, extremely passionate about their jobs, extremely loving their homeland (local government, G3, Z: 579-584).

These above statements indicate the degree of collaboration between authorities those who are directly or indirectly related to in terms of the culture and tourism sector are limited. Collaboration seems to be a vital indicator for existing sustainable tourism development. The majority of participants indicated similar views that there is the urgent need for assistance from local governments and their strong leadership in this region (Eligh, Welford, & Ytterhus, 2002; Kapera, 2018).

Secondly, in the early planning process and during the implementation phase of sustainable tourism, there regularly organize dialogues or meetings between various stakeholders to show the draft plan as well as to gather feedback and ideas from these stakeholders. They are representatives of local government officials (e.g., the Chamber of Commerce and Tourism Hoi An, the Hoi An Centre for Monuments Management and Preservation, the Centre for Culture and Sports of Hoi An city), entrepreneurs, tour guides, expertise, and residents, etc. The concept of stakeholder refers to working together, with the aim is to coordinate the various relationships involved (AL Hardy & Beeton, 2001; L. N. Nicholas et al., 2009; Rasoolimanesh & Jaafar, 2017). Dialogues would facilitate effective communication among them. It also assists stakeholders to be involved in the sustainable

tourism planning process and helps in perceiving cultural heritage conservation. Cultural heritage is a key resource to tourism development, which can contribute to the host community development. Particularly, at the local level, government officials (those related to tourism and culture) and commune officers should often meet residents to listen to their concerns or their negative feelings toward tourism development. If the local governmental officials wanted something from local residents, they can contact the commune officers, then this ward administrator inform to locals. They should also organize many community meetings to discuss the benefits generated by the growth in tourism and the issues of sustainable tourism instead of having a one-off meeting for voting. Through this, it gives locals the opportunity to receive feedback.

Thirdly, as identified tourism has created a small amount of income for a few of the local residents. However, the unequal distribution of economic benefits generated by tourism is one of the main obstacles in Hoi An, particularly at tourist destinations of villages. This leads to occur conflicts and jealousies amongst various stakeholders, notably residents. Gaps in the distribution of economic benefits from tourism activities are likely to deter local residents from supporting tourism development. That is to say, it is necessary to find meaningful ways in which local-level stakeholders would be equitable access to benefits from cultural heritage resources brought, and profits from tourism development should hold by locals. In this connection, an analysis of the potential solutions sourced from respondents, one female farmer opines that:

(229) I think that doing anything related to tourism is equally divided among farmers. Receiving benefits from tourism, farmers must also have it (R12, Z: 145-146); for example, if managers superiors care and support, they should do it until the right place, instead of sending it to the village or commune, farmers will not get benefits... It is correct to divide benefits to the team, which benefit is distributed to the farmers? It should distribute to the team in that farmers will gain benefits and know (local residents, R12, Z: 158 – 162).

And again:

(230) For example, when there is a tour to visit the Tra Que vegetable village, the commune managers know then they will assign the team: 'Tomorrow A will prepare activities related to farming such as hoeing, weeding, preparing water bucket (vietnamese: gầu gánh nước) and vegetables to welcome 5 international tourists. (R12, Z: 165-167).

Another respondent suggested that:

(231) Some local people participate in tourism activities to provide for tourists, they are those who have income from my travel company, the company pays...the local people. It is not like it just gets done, doesn't pay people, just thanks them and leaves, next time they won't come again. For local people, first, you can do whatever you want, but you have to create income for them. When having an extra income, then local residents can support us. (Private tourism sectors, p9, interview).

(232) That's a big question, I think that it's not easy to answer. The most important thing here is that there will be a conflict of interest between local people if the benefits are not distributed equally... For example, today I call Mr. A, B, C, I call 5 basket boats, the next day I call another group of 5 people. In addition, if the next day I call the original group A, B, C again, then there is something wrong with that guy. He will be jealous and hate him, asking why I am the same as this guy but that guy gets 2 trips and I get 1 trip. So, I thought, it should be created a group, a community group including local residents to share equally benefits...To establish a community group is to involve the locality, set up a group, meet with people, and meet with local authorities. That is, it for now, to give people a stable income, it is necessary to have the participation of the local government...establishing a group called a community group that should be divided. For example, a team has 54 people divided into 5 groups, 5 team leaders manage these 5 groups. Today call the leader of group A, the next day call leader of group B, the day after that call leader of group C. For example, tomorrow you say: tomorrow I have 20 baskets, 5 baskets, then automatically the group leaders will arrange, ... The leader of group divides the tour must be skillful in that matter, can't call people all the time Mr. A, if you don't call Mr. B... Then you'll be tired of things, with conflicts, fights, destruction, and taunting and provoking one side and the other (Private tourism sectors, p9, interview).

The above comments indicated a realistic approach, their views seem more intimate. It is clear that villagers will be willing to participate in tourism activities. The village administrator should divide villagers into smaller groups and hold regular discussions with them. In addition, business tourism owners consider equal benefits to the local people. And here, the role of local government is important. As one local representative stresses that benefit should distribute fairly among the local community:

(233) “Everyone can equitably receive the benefits of tourism (local residents, R9, Z: 126).

A manager also emphasizes the host community gained benefit, as noted:

(234) What is promoting the community... must aim at: the first benefit is for the community... For example, walking street in which obviously the first benefit brought to the community (Government officials, G3, Z: 586-589).

It seems clear that in reality a fair distribution of benefits among members of the local community can hardly be achieved, as one expresses that:

(235) ‘In fact, it is still difficult to reach the level of fairness. (Government officials, G2, Z: 206).

This study argues that there should have a method and appropriate policy for the local government to secure the aims of redistributing benefits generated by tourism development in more equitable ways between local-level stakeholders in Hoi An. A good example of this is collective action and to enhance local participation, which would also help the local community to lessen the rivalry and reduce the uneven distribution of tourism benefits. In the course of the process of distributing benefits from the tourism sector to community members at tourist destination areas, commune officers should have personal responsibility for this and support community participation in the tourism development process. Local residents are to some extent seeking positive impacts of tourism in the exchange process something else, when they receive benefits concerning economic and socio-cultural dimensions in an equal way; residents are more able to support tourism development.

At the commune management level, the administrator provides the window of opportunity for local villagers (such as original/old villagers, artisans, and the younger generation) to earn money from the types of traditional jobs through building linkages tourism and existing resources in their area. The use of traditional culture, handicrafts, and farming experiences become tourism products sold to tourists by farmers and villagers as alternatives. For instance, homestays, small healthy food cafes, cooking schools, catering businesses, local spas, public centres for traditional crafts (lantern, pottery), folk music and art development have crucial implications for the income of villagers or farmers. These products are a means for interacting directly between tourists and the culture and heritage of a particular destination during their holiday. Another example of this is the purchase of local product souvenirs such as food, drinks, lantern, and ceramics. Visitors can buy small gifts for family, like spending their money on specialist lanterns, pottery, organic vegetables, etc. A focus on locally sourced products is critical in providing benefits for both locals and tourists. Moreover, a renewed enthusiasm for products in rural areas in more sustainable ways is important. The adaptive reuse of historic buildings for tourism development together with local products should be encouraged. It is a way to boost the sustainability of these resources and has the potential for increasing income.

Finally, it has been seen that the previous policies and management of local government were not enough to decrease the issues in Hoi An. In addition, the economic benefits of tourism development have been deemed the priority goals as a short-term vision. For example, local government authorities concentrated on ways to increase the numbers of tourists and competition with other places such by offering new destinations of Hoi An to tourists (see more 6.3). Because of this, at present, Hoi An faces rapid growth in tourism led to an increase in the level of risk, as noted:

(236) Crowded, crowded with tourists, it pollutes a lot... Affects the landscape in general and many other things: traffic congestion, air pollution, littler, noise, noise... Now in the afternoon, there is no way to go, traffic is jostling each other. Hoi An is famous for its quiet and calm, but now there are times when it is so crowded with customers (G1, Z: 120-124).

In order to control issues that have been ongoing, there should be shared management among the local community. Also, the government develops appropriate policies on different sectors such as economic, social-cultural, and environmental dimensions. New planning policies towards the field of sustainability of tourism development need to be prioritized and to be legislated for the growing process of Hoi An tourism. These policies have to establish based on the current situations of this region and the wants-needs of local residents, which also require close coordination and collaboration in tourism planning. Moreover, local people directly involved in the production of local tourism products should be given more attention. If sustainable tourism developed, various stakeholders would have opportunities to access the necessary resources such as knowledge, new skills, expertise, and making intergenerational and every stakeholder skill transfer.

The local government authorities should determine the capacity limit for the number of visitors to the destinations according to the existing aspects of each village/area. This step is crucial in aiding to restrict threats to the local villages and historic buildings. For example, the condition of the coconut forest in the dry season is inappropriate to enable tourists to row the basket boat. Therefore, an urgent need for the local government is to strictly control the number of visitors to this area by applying a timetable like a yearly timetable in which visitors know when to row the boat, go fishing and gather the coconut leaves. Cam Thanh villages are based mainly on natural features to attract tourists. Similarly, timetables and restricting all visitations should be applied for other destinations of Hoi An, such as Thanh Ha pottery village and the old town. The aim of the application above is to protect the habitat and the coconut forest ecosystem, heritage and culture as well as to avoid further damage. These aforementioned perspectives were also the desire of several interviewers for the control of tourist numbers in Hoi An, as commented:

(237) Hoi An is overcrowded with tourists, and restricting tourists from visiting Hoi An is not commercially fair. So, tourism is sporadic (vietnamese: *chộp dật*), seasonal. For those who are biased (*thiên vị*) and like Hoi An, they will come back, return to the atmosphere (the quiet streets, friendly people, the hospitable character of residents), back to the day - being pared down and serene (*điềm viên*) (T9, Z: 112-115).

Another tourist who had been to Hoi An for three times, stated:

(238) ... In general, I don't like Hoi An from 8-9 pm until the evening because it's very crowded. I just like Hoi An early in the morning (Tourist, T6, Z: 34-36); ...Honestly, I don't like Hoi An now because it's full of trade, many shops, and street vendors. I also think that Hoi An should reduce the number of tourists visiting. I observed that almost every day it was crowded, terribly crowded sometimes even jostling each other, it was horrible (T6, Z: 41-44).

Similarly, these aforementioned viewpoints were in concert at the local level as commented by a local resident:

(239) In the afternoon, Korean tourists always crowded in the river (R9, Z: 89-90); Around 2 pm, you will see many Korean tourists coming back, crowded since July, since then, there has been no day off (R9, Z: 35-36).

If there is proper control of congestion in heritage sites of Hoi An through limiting the number of tourists visiting a particular site according to a specific timetable, it will achieve benefits such as allowing the destination to improve the tourist experience and mitigating environmental, physical and social pressures, which come with the arrival of guest at a tourist destination.¹⁷³ The representatives have presented that tourism development in the vicinity of central Hoi An is necessary to minimize the pressure on Hoi An ancient town and assist adjacent communities to gain related benefits. However, the local government manager who was interviewed do not indicate the suitable type of tourism and necessary level of development for Hoi An. In this sense, managers just mentioned the phrase 'sustainability' instead of noting the importance of sustainable projects in practice. In this context, the thesis author believed that cultural heritage tourism was more suitable for the area (see more in footnote 44, 45). Through this form of tourism, local government can offer

¹⁷³ For example, as noted in Crespi-Vallbona and Smith (2020, p. 13) work, Park Güell is an important part of the Barcelona image, where currently operates regulation, which limits the number of visitors of the Monumental Zone to 400 people every 30 minutes.

benefits to residents, especially farmers, villagers and poor people. Additionally, both locals and tourists can explore and exploit available resources of Hoi An such as culture, historic buildings, and traditional handicrafts, which are related to unique stories about local people, special forest resources, and crafts villages.

One respondent expressed:

(240) However, from a long time ago, the Party Committee, the city people's government and the specialized agencies of Hoi An have also focused on two factors. The first is to reduce pressure on the central area - the Hoi An ancient town. If you want to reduce the pressure at the center, you have to expand the periphery - develop a number of tourist attractions in the vicinity of the old town. When the pressure on the center is solved by expanding the development to the vicinity, it will solve the problem of profit and profit (G2, Z: 206-211).

Another manager stated:

(241) Hoi An still needs a lot, in fact, sustainable development is very difficult because each one, each location, and each tourist destination has a different way. My general opinion is that Hoi An is growing in breadth, it's time to develop in depth. Because the difference between Hoi An is that it does not make a demand for developing tourist attractions A, B, and C; The product of each village is different, so the problem is to divide the number of visitors there. If tourism sustainable is to divide each of those destinations, making regulations for each destination A, B, C, D. This will be called professionalization. Actually, I go to the vegetable village, the carpentry village, ...where also have everything, but I find it not as sustainable as the destinations of other countries. So, the problem of Hoi An here is the professionalization (G4, Z: 119-127).

Findings from the analysis of some residents' interviews disclosed that they did not see optimistic results and what had been done to the problem mentioned. The feeling that there is more talk than action, and growing concerns for this area. A female resident stated:

(242) I also heard about some government policies, which is a good thing, but I do not know if it can be done. For example, there organize a tour to visit carpentry villages, sometimes

vegetable villages, rural villages, rowing basket boats; plans are made in the next few years but not sure if it can be done or not (P1, Z: 167-173); (also see R11, Z: 89-95 in section 7.2.2).

7.2.2 Infrastructure Requirement

Chapter 6 indicated that the infrastructure currently was provided not enough, which is one of the main concerns in Hoi An. The major of responses were linked to the urgent need for infrastructure development in Hoi An, especially among adjacent villages. The emphasis on, hence, proactive actions is encouraged. A designed area via zoning for Hoi An is important and necessary, which avoid illegal and spontaneous construction in this city.

A managing director of the Department states:

(243) Hoi An...what else is needed, is to have a master plan soon, which is seen in an overall area. Because this planning will be very important. For example, where to give and not to build, an orientation must have a vision of 20 years at least, 30, even 50 years (G2, Z: 487-490).

A local representative shared a similar view:

(244) Hoi An itself should also more closely manage the construction of the hotel and restaurant, and have specific plans. Because restaurants, motels, hotels are now occurring up a lot. Therefore, some rice fields, which contribute to the rural landscape for Hoi An, have also been demolished and converted to hotels, such as Tra Que and Cam Thanh areas. In Cam Thanh, there were many rice fields, but in the end, they were demolished, and the land was dumped to build homestays and villas. In the past, Cam Thanh wetland mangrove forest was very beautiful, when I was still in school, but now it has changed a lot (R11, Z: 89 -95).

Almost all interviewees emphasised concerns about the development of one-sided tourism. Currently, too much land and rice fields were converted to be built land in homestays, hotels, and villas or sold to external entrepreneurs.

In addition, the local government should make changes in order for infrastructure and services to be better, thereby benefitting local residents, and helping to attract more tourists to Hoi An. Firstly, the development of more public transportation vehicles to cope with the present traffic issues in Hoi An would enable the network connecting Hoi An ancient town with adjacent villages. It was observed that buses and electric cars should be used at a high rate in Hoi An for journeys. A local representative noted:

(245) ... However, the current bridge is limp, it cannot bring a large number of visitors from Hoi An ancient town to Kim Bong carpentry village well. If there is a bus or public transport in Kim Bong, it will serve and bring more tourists to the village (R2, Z: 527-533).

This is necessary in order to make movement easier for both the local community and tourists from the central zone or parking lot to areas of Hoi An. The aim is to develop accessible and innovative transportation. Moreover, many dirt roads, paths and treks, which full of potholes, also need to be improved. In this sense, some sustainable transport is suggested such as electric cars, public transport, walking or riding a bicycle, and ‘xích lô’. These types of transportation will be environmentally friendly and not harmful to heritage resources, and decline traffic congestion when tourists use them to visit the ancient town and the vicinity of the old town. Thus, this transport will meet sustainable standards. It is a good way to get a better experience and more enjoyment. And visitors can move slowly to see everything, enjoy the scene and the beauty of the site, and take pictures if they want.

Secondly, a large parking lot should be built in the vicinity of Hoi An ancient town to avoid traffic jams in the old town and to adapt to more traffic, as a guide noted:

(246) ... In Hoi An... The parking lot is too tight and small. If it does for tourism and for development, Hoi An must invest in building a parking lot outside the city, and then allow electric cars to carry passengers from the parking lot to the old town and the surrounding area... (GT1, Z: 101-104).

Additionally, Hoi An develops accessible areas for residents’ purposes such as playgrounds, parks and so on. It should create zoning areas for sustainable tourism development in the comprehensive long-term. Besides, achieving and maintaining the accessibility of tourism

facilities to tourists, and an accessible community should also be considered. Notably, during the peak season or the festival season, visitors flock to Hoi An in enormous numbers. In parallel with this, the rubbish strewn across the walks at tourist destinations of villages and the old town also increase rapidly. It has been observed that there are few or no public toilets and dustbins in villages. In the area around the Hoai River and in some villages, there exist open drains with untreated sullage flowing directly into the river. This is harmful to the people living along the banks of the river Hoai and in these villages¹⁷⁴.

Thirdly, government authorities consider the quality of the environment in any of the planning documents. And locals and tourists should be more concerned about protecting the environment. This study has shown that the implementation of drinking tap water networks in tourist destinations and the building of sewage disposal systems and sanitary waste landfill is an urgent need for Hoi An. Furthermore, the revenues of tourists' visits to the local village should be underpinned the building of public restrooms, especially having good and hygienic quality at tourist destinations of villages. While the old town needs to improve toilet quality and sanitation. Hoi An also should have further the garbage can on many roads, especially at tourist destinations. As suggested by the interviewees:

(247) For example, a part of the ticket sales should be deducted to build public toilets for tourists and residents (Local resident, R5, Z: 29-30).

(248) Putting more trashcans, even though it's ugly, has a combination of aesthetics and usability.... (Tourist, T9, Z: 106-107).

This also connects with SDG6 (clean water and sanitation), in which tourism development provides utilities and builds more public facilities for residents like clean water access, hygiene, sanitation, and security. Farmers wanted local government support for a specific item that is important to their day-to-day work as follows:

¹⁷⁴ These issues coupled with Thakur et al., 2020 identified environmental impacts of tourism in Srirangapatna and within the state of Karnataka in India such as Municipal solid waste, sanitation, etc.,

(249) We need this, the rainy season is coming... if it rains heavily, the vegetables will be damaged and crushed. Therefore, we only need to support the construction of net houses... (R12, Z:117-118); support the net houses to plant trees by themselves, row by row, if the rain is heavy, the vegetables will be tattered; the net house is also cheap, less money (R12, Z: 124-125).

To summarise, a focus on the improvement in infrastructure is also to fulfil the satisfaction of both the local community and tourists as well as implement sustainability of tourism development.

7.2.3 Service Aspects

After a comprehensive review of chapter 5, this thesis determined appropriate cultural heritage resources of Hoi An that would become competitive tourism products, which would be incorporated into the heritage tourism form under the sustainable tourism standards. In addition to its historical locations, sites and natural beauty, the provision of quality services is an essential element in the local tourism industry. Therefore, the strategies and recommended actions will include the improvement of the quality of tourism products and services, which are available to visitors in Hoi An and meet the needs of visitors.

To avoid situations such as uncontrolled development of souvenir shops that affected on the increase in prices and the quality of tourism products, it is a need to take certain corrective measures to achieve sustainability over a long-term period. Many lands have already been allocated to the building, which was out of the municipal authorities' control. This leads to the degradation of the valuable resources of historic sites. To some extent, the local government official should consider amending the regulation, which is appropriate for the actual situation. It also requires more responsibilities of the administrators to implement strictly the regulation (see more in regulation focus). In fact, this is not an easy task to achieve in the case of Hoi An in a short period of time. A local noted:

(250) I think the commune government should strictly manage the expansion of souvenir shops, build restaurants, and not allow development, spontaneous construction (P1, Z: 165-167).

Another resident suggested that:

(251) The rule teams need to work more actively, restore order, and have reasonable and clear regulations for opening and selling sidewalk shops (R15).

Because:

(252) There are too many shops, shops on the bank of An Hoi as well as the Nguyen Hoang night market, located on both sides of the bridge pagoda, and the bridge temple arc. However, those shops, in fact, as far as I know, are mostly sold by people from other places. For example, selling toys is Duy Xuyen, Duy Nghia. The person selling mirrors and glasses is from Thang Binh district. I also know that those carts are from the North, Nghe An. I am be honest, these sellers only know how to collect money, they don't care about Hoi An's culture at all. They sell the cake like that; they let the flies swarm. Many times, during the cultural review meeting of Hoi An, I talked about this issue. I didn't say anything in the meeting, but I said it privately to Mr. Phung and Canh. It cannot be like that, because those people, they sell baskets of bananas and fruits, they come from Đại Lộc area, the suburbs of Hoi An... are not Hoi An people. They sell like this, first of all, not because of their hometown Hoi An, this price, or this behavior, right? Entice and broker customers, that is a serious issue (Local residents, aged 50-60, R15, interview), and see excerpt 226.

The local government should impose an appropriate tariff, enhance leisure opportunities, and generate favour services, for example, the price of tickets to visit any destinations of Hoi An. Furthermore, they should also pay attention to providing educational programs, necessary knowledge, soft skills, and practices to enhance the quality of human resources, namely the present and future employees working in tourism. This is a valuable instrument for gaining quality employment and reducing the problem of harassment (Haven-Tang & Sedgley, 2014). This issue will be also examined in detail with education focus.

Many tourism markers have begun to understand that local products such as food and cuisine, crafts, and traditional arts are effective promotional tools to attract more tourists to a destination. Therefore, a focus on promoting a high-quality benchmark for the above products is necessary, which is one way of achieving sustainable tourism (Hashimoto & Telfer, 2006; J. S. Horng & Tsai, 2012; Woodland & Acott, 2007). In this context, local businesses can set product prices public sold to visitors that many visitors like Western tourists accustomed to this. Importantly, in this way, tourists do not need to haggle over prices with shopkeepers and it improved service quality. It also helps them feel comfortable when buying something in Hoi An. The prices must be suitable for the kind of goods and services provided for tourists and should be restricted. As stated:

(253) To keep tourists coming here with price is not expensive... for student (T2, Z: 133).

(254) In my opinion, the issue of food hygiene and safety on the street should be re-planned in an area, the so-called food court. Then manage the price closely, because every westerner or tourist will shout the price in the sky, higher than the price for the local people (R11, Z: 87-89).

(255) I propose that the government should have a division of the area, which areas people are allowed to enter, which areas are not allowed (P9).

The above comments suggested that Hoi An should have zone areas for cuisine, entertainment purposes, etc., which help improve hygiene and food safety. Two respondents suggested that to improve the shimmering, fanciful beauty of Hoi An and increase tourists' length of stay, Hoi An needs to do:

(256) The tourist boats on the Bach Dang River now have too many lights, because I'm nostalgic, for each boat I only need 1 round red lantern, only one. The river will be more sparkling. While the two banks are already lit up, in the river it glows like that, it is not beautiful, sorry it's a bit reformed, it's not appropriate (R15).

(257) For me, I only wish is in this period how can the government of this Hoi An tell the local people and convince the people to turn on all the lights, and no more dark roads. If necessary, just pay a business a 1 million monthly electricity bill. Maybe you do not do

business, you open the door for me, you just turn on the lights to show all tourists when they come to Hoi An, they see oh, Hoi An is so beautiful, so shimmering. If tourists are happy, they spend money; otherwise, they still stand in one place, at a house with lights, then take a picture (R16).

In brief, the local government needs to make more attempts to improve service quality that is appropriate for the value of money being paid by the tourists.

7.3 Social-cultural Pillars

Based on the empirical results, the study concludes that tourism has touched all aspects of the daily life of the destination community. Ways in which they include both positive and negative impacts. In terms of the social–cultural dimensions, for example, there emerged issues concerning threats to local cultures (see more in section 6.2). This calls for, thus, effective solutions to eliminate detrimental outcomes.

Little research has been undertaken to explore indicators as regards social-ethical sustainability in Vietnam, especially in Hoi An. Moreover, many publications indicated examples existed in different tourist destinations in the world. In light of this, the analysis of the documentary evidence has shown a large number of indicators relating to sustainable tourism (including Asmelash & Kumar, 2019; Fraser, Dougill, Mabee, Reed, & McAlpine, 2006; T. H. Lee & Hsieh, 2016; Rasoolimanesh et al., 2020). In a study (2017), for instance, Agyeiwaah identified 18 indicators which have been frequently mentioned and reported on the topic¹⁷⁵. The findings from the research of Alazaizeh et al. (2019), provided indicators of the quality of sustainable heritage experience, such as cultural and natural scenic value,

¹⁷⁵ It includes resident involvement, participation and awareness; congestion and overcrowding; community satisfaction; Safety and security; access; community health; wellbeing-welfare and quality of life; residents' attitude and complaints; education; crime rate and harassment; gender equality; sex tourism and child sex abuse; tourists visits to local doctors; retention of local customs and language; maintenance of cultural sites; actions and events taken to promote indigenous culture; satisfaction with local integrity; loss of authenticity.

crowding, attraction accessibility, vendor persistence, etc. In addition, in the context of social support, Ngamsomsuke et al. (2011) suggests 4 indicators¹⁷⁶.

Given that indicators related to each dimension of tourism sustainability are numerous (see footnote 57 for more detail). Based on the above, and in line with work's Agyeiwaah (2017) and deriving from raw data, this study provides specific recommendations on minimizing socio-cultural damage caused by tourism and how to achieve sustainable tourism. These measures are divided into four subscale categories, namely education, regulation, community well-being, and stakeholder participation.

7.3.1 Education Focus

It is realized that one of the components of successful sustainable tourism development is based on educational programs for both local residents and tourists. This element also links the specific targets of the 4 SDGs (quality education)¹⁷⁷. Additionally, the tourism sector is demanding qualified and educated employees. These demands will be varied according to specific groups and types of work in tourism industry. In the context of Hoi An, it should aim at educational goals and the qualification of relevant stakeholders. The provision of the necessary knowledge, skills, and practices is so as to ensure the quality of both the future and current workforce in the tourism sector and professionalism in providing services by local residents, tourism-related personnel, and so on. Furthermore, it also helps increase the ability of local people to adapt to the growing tourism operation and

¹⁷⁶ Tourists' satisfaction with CH sites, tourists' attitude towards CH sites; public awareness prints of possible criminality at CH sites; public print of regulation at CH sites.

¹⁷⁷ The United Nation World Tourism Organization for 2030 Agenda sets 17 tourism and sustainable development goals, including no poverty, zero hunger, good health and well-being, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, industry, innovation and infrastructure, reduced inequalities, sustainable cities and communities, responsible consumption and production, climate action, life below water, life on land, peace and justice and partnerships for the goals (see more at <https://www.unwto.org/tourism-in-2030-agenda>, accessed 2021 November 5).

successfully undertake projects. Importantly, it will enable locals to involve in and control tourism development. Many tourist destinations are no exception to this issue, where education and skills training related to the tourism industry are often intensified to overcome the limitations. This is supported by a number of scholars those who referred to barriers in terms of tourism development at the community level such as limited access to information; lack of awareness of sustainable tourism; lack of human resources especially tourism experts from the local community; insufficient communication, lack of skills and limited knowledge, etc.,(Aref, 2011; Ghaderi, Abooali, & Henderson, 2018; Tosun, 2000).

The current situation of Hoi An is more members of relevant stakeholder groups do not enough background knowledge and skills regarding the implementation of sustainable tourism. Accordingly, they should be educated to increase their knowledge of tourism sustainability as well as be trained in job skills to improve and update the quality of service. The local government of Hoi An should organize more communication strategies, training programs, courses, etc... Through this, they help local community members enhance awareness of and a comprehensive understanding of the concept of sustainable tourism and engage locals to support the implementation of sustainable tourism in this area. Locals became familiar with this concept and its benefits.

More local residents, specifically villagers have faced difficulties in interacting with foreign tourists because the ability of foreign language (like English) of them was inadequate to communicate. Meanwhile, there are many international tourists visiting Hoi An, and those people primarily communicate in English. To make interaction easier for locals, the local government should operate courses to improve proficiency in foreign language (e.g., English) of local residents, as several respondents noted:

(258) ...knowledge for the kid, for the people who do not ask I here for example I have problems with most locals who don't speak very good English. So your time spend on something with them, like you get something for example food, so most of them are hard to speak English (T2, Z: 135-138).

(259) ... some people buy some food like I do not want to get spicy – they do not understand me. For example, you have some allergies, I don't want to get because you can eat some food, but some food you tell them is that you can't but they don't understand me, too many shopkeepers ... (T2, Z: 141- 145).

(260) ... Learning a new language is difficult, I cannot do ..., doing agricultural activities, tourists do it and then they go. Mainly, the tour guide tells tourists, what they ask, and then the guide asks me back. Then I talk back to the tour guide and the tour guide talks back to the guest (R8, Z: 57-60).

A tourist also expresses an empathy with elderly people, stated that:

(261) ... I think here it is easy to young people, maybe they are school, they are leaning but there is a little bit like my father who over 60 is very difficult to study (T2, Z:145-147 like locals noted the same point).

Despite there is the number of workshops, special events, and talks organized in Hoi An by the local governments and some experts (experts from national and international nonprofit organizations), interviewed participants have shown that they are often disadvantaged by a lack of information about these meetings and the tourism development of Hoi An. An additional issue is still a shortage of effective communication among local stakeholders. The degree to which more locals did not know much about the cultural heritage assets in Hoi An; their perception of local resources is minimal. Mainly because they do not the chance to learn as well as the effect of cultural conditions (many farmers only know in their villages and they visit rarely other places).

A resident stated:

(262) ... I rarely go, just stay at home and work in the village (R8, Z: 104).

In this context, the study suggests that the local government needs to officially inform about workshops, events, meetings, etc, to relevant stakeholder groups. They also provide good communication, training programs, and courses for the current and next generations. These effective communications are opportunities for learning, the exchange of ideas and

knowledge between various stakeholders. A focus on locals those with specific needs and lack is essential. In addition, local officials rethink educational programs at community and school levels with specific aims such as increasing education for schoolchildren as well as for both locals and tourists. Local adults should run more educational programs to pass on their skills and knowledge to children, especially in terms of folk music and traditional artisanship. They also teach the original form of intangible cultural heritage to the future generation. Establishing a public centre for tangible and intangible cultural heritage, and tourism activities, namely traditional handicrafts, events, festivals, and performances contribute to the transmission of cultural heritage value. This assists locals to increase recognition of the uniqueness of their culture and interest in cultural heritage conservation. Both local residents and tourists will, in turn, visit and experience cultural heritage. Understanding of heritage values of a particular site is also critical in making decisions on conservation (Chandani et al., 2019). Indeed, these concomitant actions might encourage local residents who are interested in sustainable practices. Here, sustainable tourism seems as a good way in which cultural heritage resources are not only key attractions for visitor experience but also sources of pride and identity for local residents of Hoi An. These assets facilitate a rise in the cultural heritage tourism market and contribute to community development¹⁷⁸.

The previous chapter examined some reasons for commodification and transformational changes to intangible cultural heritage¹⁷⁹. In this way, it seems as a way of

¹⁷⁸ Several studies examining cultural heritage tourism development have indicated that culture is a crucial element of tourist motivation for visiting places. Culture also helps in identifying the distinct culture of each site, since it is unique and distinctive, so ‘what may be perceived as unattractive in one culture may be attractive in another’ (Giudici et al., 2013; Gössling, Scott, et al., 2012; Henderson, 2000).

¹⁷⁹ Some studies noted that cultural heritage and cultural tourism can make economic gains, but it is necessary to convert the cultural and heritage resources of a destination into tangible tourism products and intangible tourism services, which will provide tourism consumption and recreational activities for visitors. In this regard, it is acknowledged that the process of cultural transformation, and of cultural transition has attracted the interest of both locals and tourists and also caused concerns (McKercher & Du Cros, 2002; T.-C. Wu, Wall, & Tsou, 2017).

disseminating the intangible cultural heritage value to the general public. And it is a valuable instrument to generate an increase in interest for tourists. With regard to this, the study suggests in order to suit the interest of more modern audiences. Intangible cultural heritage can, to some extent, need to be changed such as performance times should be shortened; a combination of modern music and traditional dances should be made; similarly, modern material with traditional craft could be combined; and current issues of daily life should be added in performing cultural folk music or modified some lyrics, and gestures (at Hoi An like Bả Trạo, Bài Chòi cultural folk music of local people). The transformation of intangible cultural heritage compares to an original performance that will not be too boring for the audiences and that is easy to play and to be understandable for tourists; increasing interaction with tourists. This point was demonstrated through respondents stating that:

(263) Traditional Bai Choi singing is just learning folk songs, and proverbs, singing is the main thing. Especially using the available songs, grandparents pass them on from generation to generation and then sing. The modern Bai Choi singing now is a combination of tradition and modernity... tradition means imitating and singing traditional songs of the past. And now modern is to apply new verses, improvise, and compose new lyrics, apply it. And add excerpts, for example, Khanh Chau Tuan's dialogues, and excerpts from ancient folk songs and then apply them to sing, to produce that song... but the purpose of today's Bai Choi is how the interaction between the audience and the performer is getting closer and closer together. Instead of classic sentences like in the old days, it will be stopped at an upper class. It's richer now, it's closer to this life (Local residents, aged 40-50, R13, interview).

(264) ... Change it to make it livelier and better...; change it to make it suitable for tourists. For example, sing to local people, for example, in terms of language. It is possible to sing in the local language. As a tourist, I have people from South, North, Central, and especially Western guests, firstly, Quang Nam's voice is very hard, changing to a soft voice, it is almost Southern. Especially here are tourists from many regions across the country coming here to Hoi An, some people understand, and some people do not. From Da Nang, the South enters Bai Choi very quickly, understanding Bai Choi is very fast, that is, understanding Bai Choi is very fast. However, from Hue back out, it was very difficult to understand... That day there was a delegation of Hanoi guests, trying to find a way to sing so that Hanoians could

easily understand, trying to sing some folk songs of the north, which I combined with the Southern Bai Choi. But the borrowed point... is the post to transplant, the reason for the birth, to gradually lead the guest to the Bai Choi child. As for foreign tourists, we use funny, chirpy, bustling lyrics. Because Vietnamese people often sing a bit sad lyrics. And especially the roles of those two performing brothers and sisters: Anh Hieu, and Sister Hieu tried to tease and joke with each other to make it lively, Vietnamese people just listened, foreigners mostly watched the action, listen to the tune and watch the action (Local residents, aged 40-50, R13, interview).

(265) ... Commercialization yes, in the past people went to work with passion and love, but now it follows the trend of tourism development, and people also follow the commercial it a bit too much. But when... combined with service trade, this type will bring financial resources, tourists pay more money, and Bai Choi will live. For example, when opening a restaurant, such as Tra Que vegetable village, they want to integrate folk songs and organize a game for visitors to participate, they like to play (Local residents, aged 40-50, R14, interview).

It is also stressed that the combination of intangible cultural heritage (ICH) with other modern performances should keep an original form and avoid focusing on much entertainment aim. The commodified version should be transmitted by local artists who practice their identity and culture. Moreover, local artists are required to train that bases on policies and guidelines created by public organizations of Hoi An. The process of transformation must base on the specific feature of each ICH and maintain levels of authenticity of them.

Harassment has been a long-standing problem in many tourist destinations, Hoi An is also no exception. Some solutions are normally described in the literature (Alazaizeh et al., 2019; Kozak, 2007). The study realizes that it is hard to stop completely this issue and there will have no solution to fit all circumstances. Thus, this work suggests several measures to lessen the problem. Several scholars assert the tourism sector relies heavily on the goodwill of local residents, the involvement of members of the community, etc, (Andriotis, 2005; Hong Pham, 2014). In this context, there is a need to build the capacity,

knowledge, and skills for local residents. Local vendors should be educated to understand the detrimental effects of harassing behavior on the experience and overall satisfaction levels of visitors. In addition, vendors need to be instructed to give freedom to tourists on what service they want to utilize or what goods they want to buy without the persistence. To support this effort, the responsibility of the governmental authorities at the local level is needed to make tourists feel welcome at Hoi An. For example, they should review the current harassment issues, and then take effective actions or campaigns to protect visitors from this behavior. Furthermore, they set regulations and strict penalties to discourage the unpleasant interaction of local vendors with tourists. Obviously, there will be different cultures among tourist destinations¹⁸⁰, thus here it should be shown that the culture of the local community will help tourists know what to expect at destination attractions of Hoi An; to actively participate in local lifestyles, festivals, and events as well. In addition to the abovementioned actions, providing enough information about regulations, penalties, and rules for both international and domestic travellers is important. These assist tourists to have a good understanding of what they are allowed to do in Hoi An and have the adaptive capacity with locals; avoiding wasted resources utilization. The introduction of these documents through the brochures, information desk, information panel, etc., should be made available.

In pursuit of sustainability of tourism development, it requires to build the capacities of local government¹⁸¹, especially managers and staff with direct responsibilities for

¹⁸⁰ A few writers pointed out that there is a significant distance between guests and hosts such as cultures, customs, status, religions, and economy (T.-C. Wu et al., 2017). These factors are cause for some conflicts and tensions among local residents and tourists. This is possible to lead to the disruption of social-ethical dimensions in the local community. Additionally, it is also a barrier for tourists to understand local cultures, customs, lifestyles, and acts of the host community. From the other perspective, several scholars (Chronis, 2005; Medina, 2003) noted that during the cultural exchange, the manipulation of cultural elements is inevitable.

¹⁸¹ Several definitions of community capacity have been proposed in the tourism literature, for example, it is generally collective knowledge and the ability of the community. This knowledge and ability are utilized to determine the problems and views of the community (Imbaya, Nthiga, Sitati, & Lenaiyasa, 2019; Moscardo, 2008). The community

conservation, the stewardship of heritage assets and the implementation of sustainable tourism. They are able to generate suitable strategies and policies. The local government should consider incentives for tourists to adapt sustainable behaviour. Tourists are willing to change their negative attitudes and behave responsibly at the tourism destination. Visitors would be interested in sustainable patterns. For instance, during holidays, many visitors with the usual leisure patterns such as alcohol consumption, going to bars at night or making noise in public places, etc. Sometimes they also ask for their own traditional food or different dishes at tourist destinations. In this context, tourists tend to change moving toward behaviors that are more responsible. Namely, they purchase local green products and use services that contribute to the local economy and comply with the regulations of the place to visit. When visiting tourist destinations, tourist behaviour has a significant influence on the community. As in the study of T.-C. Wu et al. (2017) study viewed that tourists are one of the main players in the development of the tourism sector and those can strongly support the community that they visit moving towards sustainable tourism as well.

Interestingly, a local representative expressed that in order to achieve successful sustainable tourism, Hoi An people and their manners are the most important element. Moreover, intangible culture includes key factors (which are examined in chapter 5) connected closely to the people of Hoi An. This is in accordance with the perspectives of , who argued that culture has been deeply interwoven in the lives of local residents those who live in and conserve their cultural and historical resources, especially they find new ways

capacity has different features that encompass aspects concerning “knowledge and the ability to define and suggest solutions for problems; the ability to critically evaluate proposed projects and activities; local leadership and entrepreneurship; specific technical and managerial skills in target areas...” (Imbaya et al., 2019, p. 2; Woodhouse, 2006). Networking among stakeholders is a crucial factor of capacity building as well as for the development of sustainable tourism, especially in rural areas. And community capacity building is a critical component of tourism planning and tourism development in these destinations (Reid, Mair, & George, 2004). In fact, local communities are faced with shortcomings such as limited access to information, skills, and fund, limited knowledge and capacities, limited understanding of cultural heritage resources and of tourism effects, etc. They are seen as obstacles to effective and successful tourism development in rural destinations.

of using these assets to produce economic gains and other goals. Thus, residents are also the main indicator of the success of sustainable community tourism.

(266) Sustainability is to continue promoting the behavior of Hoi An people, those of the insiders. Hoi An is also implementing ... pure love "nhân tình thuần hậu" to gradually restore the culture and behavior of the ancient Hoi An people. In my opinion, this is the most important, although the world cultural heritage is said to be large, but in fact compared to other countries, in other regions of Vietnam, it is small/ nothing. Tourists come to Hoi An because of the people of Hoi An, because life here still remains quiet, peaceful, it is not affected much by urban life. The heritage area I call it the core or center compared to all other areas of Hoi An. But actually what we call intangible culture, it contains many cores that are closely related to the people of Hoi An (G4, Z: 132-141).

7.3.2 Regulation Focus

Some regulations, laws, and policy guidelines, notably government's regulations on the protection of cultural heritage resources were put in place, but they are not working effectively because of the limited enforcement of regulations and laws (cf.6.2). Also, Hoi An has faced pressures from tourism development in the recent past, now and in the foreseeable future. If all these issues persist, Hoi An is likely to lose the cultural and heritage values that gave Hoi An its identity. In addition to other factors that help deal with impediments, regulations and penalties are appreciated very much. With respect to this, considerable efforts into the regulation establishment concerning both tourists and locals are required. Firstly, there is a clear need for laws as well as a system of land-use planning and building control to prevent spontaneous construction status and mitigate adverse effects generated by tourism on the environment; if some regulations also help in stimulating the creation of positive outcomes. Secondly, revising local regulations and rules have to be appropriate to the current local circumstances. For example, by laws and regulations should relate to businesses, tourism development, responsibilities of administrators and locals, and cultural heritage conservation inside the community. Thirdly, in terms of cultural heritage protection, existing overall regulations and relevant laws were not entirely suitable for the

protection of heritage resources at Hoi An ancient town. Because these cultural relics are different from other cultural heritage assets in Viet Nam, which stretch across the old town. Particularly, for people who inhabit historic houses or heritage sites and many of them are the owners; it is difficult for them not only to access funds for restoration and to other aims via using or shifting these buildings but also according to conservation regulations. Therefore, it highlights that there is a need to have by-laws, local regulations and policies that encouraged community members to use and conserve cultural heritage resources toward tourism sustainability.

To illustrate this point, responses from an interviewee who states that it should be had the government's regulations on the protection of the case of the World Heritage Site in Hoi An,

(267) The most important thing now is that Hoi An needs a legal stick (Vietnamese: một cái gậy pháp lý), meaning that they build a specific mechanism for Hoi An. The Prime Minister has directed Hoi An to soon develop this regulation. The specific mechanism is the mechanism reserved for the case of Hoi An, it cannot apply general estate law. It cannot use the general laws relating to heritage and culture that adopt Hoi An. But it must have a separate mechanism, including the regime, policies and people that the Party and State (here the district level). Currently, as my agency is at the district level, the district level is not entitled to this and that. But since it is a district agency that has to manage world heritage, it must have something for this agency to have enough scope, enough strength, enough power, enough power to manage the heritage. Or at the district level, this government is not allowed to issue laws, the legal documents must support the district government to implement issues related to the conservation and use of culture and heritage of Hoi An. These legal documents cannot be applied to the whole province but only to Hoi An (G2, Z: 476-487).

Furthermore, local government officials impose a list of what to do and not to do on both local residents and tourists, which is related to supporting the preservation of the environment and cultural heritage values in which locals live and tourists visit. Importantly, the list helps them to avoid inappropriate behaviours such as not making noise or leaving

anything in the old building or polluting the water of Hoài river. In the context of local socio-cultural rules, visitors needed to be respectful of some places (i.e., Pagodas and Temples Shrines, Clan Ancestral Houses) as well as to respect behavioral restrictions at the destination community. Besides, sets of unwritten rules derived from these contexts should adopt in cultural conservation and tourism development. Sets of these rules are in what Lockwood (2012, cited in Esfehiani 2018, p.11) refers to as ‘customary laws’. The local traditional rules are often unrecorded but most of the community members respect and follow them, which should be introduced to tourists such as through a guided-tour, owners of the old houses and their place of accommodation at destination. Visitors are expected to follow traditional cultural rules (customs, social norms) that make them behave more responsibly. It suggests that these rules also encourage the consideration of social-cultural and environmental concerns. The quote was from a local resident who also emphasizes:

(268) If you can bring in the village conventions, clan conventions (tộc ước), village conventions, or business conventions... Not just relying on the laws and regulations of the state... Hoi An is a place with a lot of regulations. Every village has its own rules, every village has its own rules and regulations. All activities are must-haves. But to do that, there must be state supervision, they must be active in this. Professional agencies must also take the initiative in this issue to help local people. Without that, it would be very difficult. (G2, Z: 453-463).

(269) Without appropriate regulations and policies, the value of heritage and culture will be reduced. (G1, Z: 52-53); Specific difficulties, which have many things, each aspect will have its own difficulties, but bringing cultural heritage into tourism service is the biggest difficulty nowadays... How to do to keep cultural heritages from losing their traditional values... and not being affected by the negative impacts of tourism activities and not affecting the originality (of the physical heritage) ... when putting these resources into tourism. It is also important not to affect the identity, the individuality, the tradition of the intangible heritage. This is probably the biggest difficulty faced in the process of tourism development in Hoi An. (G1, Z: 55 -63).

In some cases, local cultural context and intangible cultural heritage (including local traditional cultural practice and traditional knowledge) are deemed as a reinforcement tool in resource management and preservation; and as a means of filtering for tourism. It facilitates agendas concerning cultural and environmental protection, etc. The above arguments and examples are in line with findings by several authors (Assante, Wen, Lottig, & Hotels, 2012; Esfehiani & Albrecht, 2018; Houde, 2007) who suggested that cultural and spiritual values, customs, social rules, traditional ecological knowledge, etc will provide effective ways to protect cultural and natural resources. They play an important role in conservation and are a filtering tool for tourism.

Additionally, the local government develops policies and strategies to enhance community awareness about the potential issues of crime. And officials organize surveillance teams to prevent criminal activity. The fact that there do not have much legislation for some specific situations, so the need for education is considered.

(270) ...There are thieves everywhere, but there should be a sanction, for example, when you steal things from Western customers, you will also be punished more severely. Should not let the situation when guests come to Hoi An are not secure, then spreading on social networks is not good... If solved simply, it will not bring peace of mind to foreign guests. (R11, Z: 95-100).

7.3.3 Stakeholder Participation Focus

Many studies highlight the importance of sustainable tourism that aims to not only enhance the positive environmental, economic and social effects of tourism development but also minimise the negative impacts of tourism, which also emphasize in this study (Andereck et al., 2005; Buckley, 2012; Rasoolimanesh & Jaafar, 2017; Waligo et al., 2013). It is noteworthy that sustainable tourism demands a number of necessary components related to different stakeholders. In particular, the economic, environmental and socio-cultural needs and interests of the stakeholders have considered as well as their support for and their participation in the process of tourism sustainability are encouraged (Byrd, 2007). In this context, several scholars have advocated that the participation of relevant

stakeholders is vital for achieving sustainable tourism development and for conserving cultural heritage resources (T. Jamal & Stronza, 2009; T. B. Jamal & Getz, 1995; L. N. Nicholas et al., 2009). In addition to identifying stakeholders, the stakeholder theory was used to help increase stakeholder engagement in tourism development.

Despite there are efforts from the government in order to overcome the negative effects of tourism development and the challenges of managing cultural heritage resources. Many problems still exist, these concrete issues have been identified in the previous chapter with specific reference to Hoi An (including some villages and the old town), which is a common visitor destination. For instance, the participation of local people and regular collaboration between the relevant stakeholder groups in the tourism planning process were relatively neglected. In addition, many departments and agencies and public organizations involved in the management of tourism and cultural heritage resources in Hoi An were limited cooperation and coordination. The main reason for this situation is as the centralization of government, and the government authorities see a threat to their position, lack of knowledge and skills, etc. The works of authors such as (Mowforth & Munt, 2015; Reid et al., 2000; Tosun, 2000, 2006) suggested that the development of tourism destinations has brought more benefits but nevertheless, it is often cultivated in isolation from the host population. In other words, there was no tradition of participatory activity of the local residents in the process of tourism development. Importantly, to address these obstacles, stakeholder participation is one of the approaches that should be concerned and adopted by the above organizations in Hoi An. And locals who have an active role in and are most directly influenced by tourism. A carefully designed long-term tourism planning, collaboration and the conception of open dialogue, education programs, intensive capacity building and training for both locals and officials, infrastructure support, etc. should be further discussed.

In connection with these above, it is stressed that the level of the participation of community members and their support for tourism development in a destination area depend on very much how local residents perceive the effect of tourism on their communities

(Látková & Vogt, 2012; Y. Wang & Pfister, 2008). Their perceptions are important to attaining the sustainability of tourism, which was linked to chapter 6. Many studies have investigated stakeholder participation in tourism development, but in a particular area, community participation and community support for sustainable tourism development, effective measures for residents' willingness to engage in tourism activity process as well as their perceptions toward tourism sustainability will have differed considerably from those of other sites (Jaafar, Noor, & Rasoolimanesh, 2015).

Based on the above, it would be correct to state that Hoi An needs to move towards sustainable tourism. This contributes to an increased degree of different stakeholder engagement in the decision-making process as well as enhances the levels of collaboration between stakeholder groups. In the tourism literature, the concept of community participation has been viewed by many scholars from different disciplines. As a result, different notions of community involvement in sustainable tourism development have emerged from researchers and practitioners. This study utilizes the community involvement theory of some scholars (see more detail at community involvement, p.71) and identifies stakeholder groups and participants (see p.81 for more detail) for the case of Hoi An. According to WTO 2017¹⁸², both external stakeholders and local stakeholders have played an important role in achieving successful stakeholder participation. If external stakeholders facilitate the early stage of the collaboration process, local stakeholders will ultimately determine its success. Here, it is also claimed that the role of some stakeholders at tourism destinations in the implementation of tourism sustainability has not yet been widely discussed in Vietnam or is often neglected. Meanwhile, locals themselves know what will be best for their own communities and understand the hopes, desires, and concerns of community members. Nobody can better decide than the local community about which sustainable indicators may be appropriate in practice; how rich historical, socio-cultural, and heritage resources are conserved and managed (Ghaderi et al., 2018; D. J. Timothy &

¹⁸² Managing Growth and Sustainable Tourism Governance in Asia and the Pacific.

Tosun, 2003)¹⁸³. The participation of local residents is an indispensable part of tourism sustainability, hence their participation in implementing sustainable tourism development projects in Hoi An is requisite and extremely important. Perceived benefits are the active role of local residents those who are primary stakeholders in community destination development are critical, with the ownership of their place identity, place dependent, affective connections between place and resources, and tourism products (see more in chapter 5). This role is shown in the goals of SDG ‘engage all stakeholders to work together to achieve the SDGs’¹⁸⁴.

That is to say, local communities should be well prepared to actively participate in tourism management activities. In this sense, there is a need for capacity building for and training relevant stakeholders. This makes community members feel likely to significantly take part in sustainable tourism development processes in their communities. Their engagement will boost the acceptability and increase the likelihood of the tourism plan being implemented. Because it provides additional local insight for tourism professionals, planners and administrators, to make better tourism plans. Stakeholder participation is used to retain the unique lifestyle of local residents, meet their aspirations, and prevent alteration of the qualities of a destination that matches tourist expectations. Also, the local government officials determine who will qualify as a ‘suitable stakeholder’ at Hoi An. Moreover, there are policies to encourage residents to provide quality and sustainable tourism products associated with local resources, place identity for tourists. Thus, community-based tourism products should be prioritized in tourism development policies. Because it brings benefits to the host community, preserves cultural heritage resources, promotes community and

¹⁸³ Doyle-Capitman, Decker, and Jacobson (2018) also noted that the stakeholder engagement at local level will generate benefits. Because their knowledge of local resources, their accessibility to institutional and social memory, and direct administrative capacity, etc can improve the feasibility and successful implementation of the management and use of cultural heritage.

¹⁸⁴ See more at <https://sdgs.un.org/goals> (retrieved September 24, 2021).

continues to attach importance to the community's participation in heritage management and tourism development.

Given this, it is first necessary to have incessant government support, they need a concerted effort to create long-term planning for tourism development and involve local relevant stakeholders in the process. Today, the realization has emerged that efforts were made to lower the degree of centralization of public administration systems, which have shifted from centralization to decentralized power. Several examples of this type of analysis are given by scholars (D. J. Timothy & Tosun, 2003). In this respect, for the case of Hoi An, the applying decentralization of power should be a high priority. It is recognized that the failure of the top-down manner has been demonstrated, collaborative decision-making and bottom-up approaches are essential to sustainable tourism development. And the 'go-it-alone policies' of the past should shift toward the integration of conventional top-down and bottom-up approaches (L. Fan, 2014; Saito & Ruhanen, 2017) Alternative approaches above are as valuable tools to match greater community involvement in tourism development, to engage effective stakeholder collaboration and cooperation; to lessen negative tourism impacts; to create effective sustainable tourism products, to understand and preserve the values of cultural heritage resources, and so on (Dadvar-Khani, 2012). More importantly, they are as means for implementing practical solutions in this city.

It is essential to provide capacity building training courses for local authorities and relevant coordinators such as the effective methods of heritage management, heritage tourism planning method, skills in public speaking and teamwork skills, techniques to engage the participation of involved stakeholders, collaborative decision-making processes; they have necessary responsibilities for the day-to-day tasks on tourism matters and make commitment. Accordingly, experts, planners, and decision makers will choose the most relevant indicators of sustainable tourism development for Hoi An, which indicated in somewhat different research findings. The participatory process will help the local community select significant sustainable indicators for their own development. Moreover, as already noted, the characteristics of the local population as knowledge and skills are

important for managers and decision makers, which help them to learn about sustainable tourism development that is suitable within the local context. It contributes, to some extent, to the draft plan. It is here emphasized that the real needs, concerns, hopes and interests of the host community for tourism should be identified and addressed in the first stage. Through this stage, development experts on the sustainable tourism subject will determine what prerequisite knowledge and skills to provide for the local people that help them actively participate in the tourism planning process. Then, local government together with different organizations involves bringing educational opportunities for the host region in order to gain new knowledge and skills or additional knowledge. This can assist locals to enhance and maintain their self-esteem. Limited access to information about tourism development in Hoi An, it thus requires that locals need to access full information about this subject. The provision of information and guidance and skills to the Hoi An community are implemented through workshops, community meetings, open dialogue, etc. Through these meetings, they can be shared information and knowledge, and discuss issues such as the ways of interpreting heritage, culture, and communication to tourists; tourism activity tourism products and services; monitoring tourism's influences on the local community. The draft plan will also share with local communities, even tourists, then it will be added further information or ideas produced by stakeholders. Public meetings and workshops build trust between stakeholders as well as encourage their involvement in the process of sustainable tourism implementation. Furthermore, they develop new relationships for future cooperation, and green products and strengthen responsible tourism practices. Throughout the process of collaboration, knowledge and information sharing or information exchange can handle problems, disseminate benefits and learn good lessons in practice regarding effective collaboration.

It is also needed to occur transparency in Hoi An-related tourism activities and among the different stakeholders. Frequent meetings, constant consultation and communication bring learning opportunities for members of the community to work together, which are key elements to developing collaboration. Also, it builds relationships

between various stakeholders and brings together them in order to tackle common issues. When different stakeholder groups work together, it engages in the sharing of information, learns from one another, and has best practices between them. This is a chance to create some level of consensus or establish common purposes. Through open dialogue and detailed discussions, the issues of the development of tourism activities will be revealed among stakeholders. Establishing a framework for collective action is also strongly emphasized.

Local government should help increase awareness of and interest in the value of cultural heritage resources and the importance of community participation in sustainable tourism development among local communities. As noted in the works of Somaya, Goiporia, Jharia, and Team (2020), this group of researchers stressed that one of the important keys into a conservation project (at the first step) is to understand the stories surrounding the heritage and the significant cultural values of its heritage sites, buildings. The support of government officials is needed to make locals more aware of the tourism cost and benefits, to build the connections between tourism development and existing resources like intangible cultural heritage, landscape, unique architecture, and heritage to diversify the sustainable tourism product in Hoi An.

It is stressed that to achieve sustainable tourism development, a process of open and consultative ones is needed. As well an effective approach is applied to spread the costs and benefits of tourism development equitably. In addition, all voices of stakeholders in a community destination should be heard as well as their views are considered. These elements are pertinent to develop mutual trust among the community and making local residents feel having of control over tourism products and in decisions about tourism development, which is referred to as a sense of empowerment¹⁸⁵(Graci, 2013).

¹⁸⁵ In line with this premise, in the tourism research context, some scholars suggest that the empowerment of residents is paramount to the concept of sustainable tourism development. For example, Schmidt and Uriely (2019, p. 3) viewed the importance of empowerment as addressed within the conceptual framework of community-based tourism; defining as a tradition in sustainable tourism. Through that, the host and the benefits they can gain from participating in tourism activities, which are a central point in the process of development; the limits of growth are decided through negotiation

To sum up, it is believed if stakeholder engagement is accepted as a tourism development strategy, it will be an opportunity for local residents to articulate and realise their own needs, interests and aspirations in the tourist destination. The elements analyzed above are critical ingredients for not only the local community to get gradually involved in the process of sustainable tourism development, but also to enhance their trust and empathy with the local government. Furthermore, it engenders local residents' support for long-term tourism development plans and cultural heritage conservation. Stakeholders will be willing to accept the costs of implementing the sustainable tourism process like time consumed, and financial investments. It is important to note that the effectiveness of solutions as well as the degree of participation of all stakeholders in tourism development will depend upon factors such as economic and socio-political conditions, environmental and cultural considerations, the relationships between relevant stakeholder groups, and so on.

7.3.4 Community Well Being

It is widely recognized that tourism has impacted on historic cities and rural contexts regarding economic, environmental and sociocultural dimensions (Andereck et al., 2005; García et al., 2015; H. Wu, Kim, & Wong, 2020). Some forms of tourism have valued and used local culture and tradition in tourism development that become a tool to help in cultural heritage conservation and maintaining local traditional values. Tourism has brought Hoi An communities to additional livelihood opportunities, which creates employment opportunities, increases income for and improves the quality of life for local residents. Traditionally, residents mainly worked in agriculture, fishing, handicraft, and micro-enterprises, etc. From a negative point of view, tourism pollutes noise, air and water; reducing natural resources; increasing the living costs, and prices for housing and land; increasing traffic jam and crime, etc. In this context, examining the potential for tourism

and participation. Cole (2006a, p. 4) Empowerment is the capacity of individuals or groups in the community to determine their own affairs; it is a process to help people to exert control over factors that affect their lives. It represents the top end of the participation ladder where members of a community are active agents of change and they have the ability to find solutions to their problems, make decisions, implement actions and evaluate their solutions.

and its positive impact on destination communities according to a perspective with multiple dimensions is very important. The links between tourism, community well-being or the quality of life, and sustainability are considered.

Findings from this study show tourism impacts on wellbeing of destination communities at the old town and some villages in Hoi An from in both positive and negative viewpoints. Accordingly, local authorities should build tourism towards sustainable development. In this case, maintaining community well-being is an effective policy that helps improve tourism sustainability. Previous literature has linked different forms of capital (see more in hình máy) and wellbeing of local residents (Moscardo & Murphy, 2015), and showed the contributions of agritourism to community wellbeing in seven factors (including educational and cultural elements, economic and social benefits, environmental and socio impacts, employment and business opportunities, and governance and leisure (Naidoo & Sharpley, 2016). Others proposed six dimensions for agritourism community well-being (economy, environment, health, conservation and development, society and relational, educational dimensions).

It is realized that there are different perspectives of and definitions of community wellbeing, many scholars agreed this concept includes a comprehensive combination of social-cultural, economic, environmental, political, educational, etc. aspects, which will be meet individual's and community's needs and aspirations (Qiao, Wong, & Zheng, 2019; M. M. Su, Wang, Yu, Wall, & Jin, 2023).

The majority of interviewed participants disclosed that the income from traditional occupations such as farming wet rice, vegetable growing, handicrafts, etc., is low and benefits generated tourism are distributed unequally. A common situation in the villages is many young those have migrated to cities to work. Others satisfy the level of their family income because of tourism. Thus, it should develop more sustainable heritage tourism programs to enhance the degree of economic wellbeing for residents and to bring residents opportunities of diversified livelihoods. An alternative form of tourism like cultural heritage

tourism has the potential to contribute to improving the lives of numerous local residents, and tourists get direct interaction with the local community.

Tourism has to some extent a positive impact on living environment of residents. However, the local people also have given a low evaluation and stated that it has negative influences on their village environment and their old town, which also decrease natural resources' economic value for tourism development in the long-term. Residents and tourist are aware of the importance of friendly environment behavior practices and traditional culture conservation. The environmental improvement project is also paid attention to improve the quality of living environment of the host community.

Regarding social and relational pillars, local resident interviews indicated low satisfaction and disappointment with the commune and local management. Conflicts and competitions still exist. Improved collaboration among relative stakeholders is required in this case to achieve the purposes of sustainable tourism and to share experiences and knowledge with each other, which reduces the above problems. Management capacity, especially for the local governments and village committees should be boosted by training courses. Effective communications and consultations among relative stakeholders should be also organized regularly to increase mutual understandings.

There is a limited educational opportunity and training course regarding sustainable tourism and conservation issues for residents. They are a critical factor to help local residents in accessing to more opportunities, making their life better and boosting tourism development. Sustainable heritage tourism projects will offer the potential to increase more educational opportunities for local residents (farmers, students, pupils, etc) and tourists to understand historical and cultural resources of the Hoi An. It also develops partnership between community members who those engage in agriculture-based tourism activities, culinary experiences, traditional crafts that are served to tourists, which contribute to the income for local community. Whilst tourists are attractive to participate these activities, which help them to gain important learning experiences.

For historic and cultural heritage conservation and tourism development, residents and local management demonstrated that the current resource preservation complies the regulations and requirements of the Vietnamese government as mentioned above, but it exists limited benefits and uneven distributions benefits generated by tourism. Residents are aware of important values of Hoi An culture, which are sustainable resources for tourism activities as well as enhance the pride about their traditional culture. Moreover, some residents realized that they have the chance to develop themselves, tourism motivates individuals to engage in courses and training programs. Thus, cultural heritage preservation, and a balance between conservation of traditional culture and tourism development are necessary in this case that are never easy task in implementation of sustainable tourism development.

7.4 Environmental Dimension

The aforementioned analysis verified that the development of the tourism sector can provide benefits for tourist destinations. For example, C.-L. Lin (2020) and J. Swarbrooke (1999) suggested that tourism generates economic resources for protecting cultural heritage asserts. More importantly, tourism help with the preservation and restoration of historic buildings through the re-use of historic buildings and of disused old buildings for touristic purposes. For example, tourism has worked better when turning Hoi An-a sleepy town into a bustling and busy ancient town. In the particular case of the environment, the environment is a great source of tourism development and is one of the critical attractors for tourists. Also, it is an important component to sustain the distinctive tourism product of a destination as well as distinguishing from location to location (Confente & Scarpi, 2021; Razumova, Ibáñez, & Palmer, 2015). In this light, several authors (i.e.,Confente & Scarpi, 2021) have stressed, the relationship between tourism and the environment is closely interrelated, with ‘each being dependent on the other’ (Page and Connell, 2009, cited in Campos-Soria et al., 2021).

However, it is clear that tourism was harmful to several aspects of the environment in different ways, including air, noise, and water pollution, litter, sewage, erosion,

transportation, etc, which was discussed and debated by a number of scholars (Carasuk, Becken, & Hughey, 2016; Confente & Scarpi, 2021; Dolnicar, 2020; Juvan & Dolnicar, 2016; Khonje, Simatele, & Musavengane, 2020; Tkaczynski, Rundle-Thiele, & Truong, 2020). In this context, some international institutions (including the World Watch Institute, the International Panel of Climate Change (IPCC)The United Nations) have agreed on the need for rising actions to protect the environment. Furthermore, some scholars argued that the term sustainability of tourism is perceived as a concept of the maintenance of the quality of community and environment; environmental quality is also significant to sustainable tourism development. Thus, a number of governments have employed sustainable tourism policies (Asmelash & Kumar, 2019; C.-L. Lin, 2020; Sharpley, 2009; Tsaur & Wang, 2007)¹⁸⁶.

Within a sustainable tourism context, practical measures concerning the environmental dimension are proposed to handle the existing problems in Hoi An. For example, enhancing awareness and understanding of appropriate ways to dispose of litter, improving hygienic problems, protecting the natural environment, the cautious use of heritage resources in tourism development are needed attention.

7.4.1 Planning Focus

Past research has begun the evaluation of the current situation and some advantages of local resources for tourism development in Hoi An. However, measures for reducing adverse environmental effects are still limited within the region. Also, a few planning documents have been introduced, but be ineffective at reducing the impacts of tourism on

¹⁸⁶ This point also identified by Fialter (Ireland, 2007) that suggests the governmental authorities should conduct and practice the principle of tourism sustainability due to the best way of alleviating impacts by tourism development on the tourist destinations namely environment, historic buildings, landscapes, etc. Moreover, some authors (Razumova et al., 2015; Tkaczynski et al., 2020) also noted that the relationship between tourism and environmental change, and sustainable tourism have become a key issue for tourism. The concept of sustainable tourism has evolved to deal with damages generated from tourism, often the environment. It has led to numerous of reports of government, industry, institution and the adoption of 'sustainable' tourism policies by individual countries.

the environment, which did not really base on residents' perspectives and change to adapt in the process of the sustainability of tourism¹⁸⁷. It is, therefore, necessary to create long-term planning for sustainable tourism development, which includes environmental issues. The proper ways will reduce negative impacts on the environment and developing ideas may also boost the environmental quality of Hoi An. Additionally, as noted in the works of Failer (2007), environmental issues have become an important part of tourism policy and tourism planning. Particularly, in response to complex environmental problems, it requires building flexibility in environmental planning. Accordingly, a short-term action plan should also be considered to respond to challenges that appeared in each period of development. This generates important groundwork for the maintenance of a high-quality environment as well as further support for permanent tourism development. In this context, Cheng, Wu, Wang, and Wu (2019) noted that in order to achieve successful tourism planning, we can not be short-sighted instead of taking a long-term view, a short-term view is also considered.

This study suggests several solutions to environmental obstacles that Hoi An should do to handle challenges. In order to prepare a better development plan for sustainable tourism in Hoi An, the local government should pay much attention to each dimension of sustainability, notably the environmental pillar. In this respect, it should continue to generate environmental programmes and projects, for example, the introduction of environmental education to both local residents and tourists; behaving in environmentally

¹⁸⁷ In this regard, as discussed earlier, a bottom-up approach is understood as important for not only local community to be engaged in environmental decision-making processes of sustainable tourism development, but also to allow them including to have the voices in the design of any supporting programs. One of reasons for this point is as noted by Reed (2008) that the quality of environmental decisions can be boosted through the participation of relevant stakeholders in decisionmaking by considering more holistic information inputs. And stakeholder participation can effectively tackle environmental problems. Consistent with other studies (Gløersen, Balsiger, Cugusi, & Debarbieux, 2019; Pike, Rodríguez-Pose, & Tomaney, 2017; Waligo et al., 2013) this study suggests active participation of the relevant stakeholders in policy-making is critical for sustainable tourism development as well as to address environmental issues. To achieve this, in the context of environmental dimension, there is a need shift the focus from centralization to localization.

friendly ways, the use of environmentally friendly products; environmentally friendly construction materials. These programs will make them more knowledgeable about the environmental problems what Hoi An currently faces. Indeed, education programmes and environmental awareness campaigns are one of the key factors in increasing the understanding of local people for sustainable tourism development as well as environmental protection, which are also emphasized in the works of Reed (2008)¹⁸⁸. In particular, campaigns are a good way to increase the host community, tourists and their neighbors, friends and relatives toward recycling and to encourage them to pick up litter left by others. This has been also identified by Dolnicar (2020) and C.-L. Lin (2020) with reference to information campaigns that focus on 'household recycling'. There are many sources of information (e.g., internet; social media like facebook, zalo, twitter; local council information; etc.) relating to environmental protection problem, which provide considerable insights for the host community or managers, policymakers, producers in implementation, design, and planning (Tkaczynski et al., 2020). However, the role of these information sources will be varied (Razumova et al., 2015). We can get much useful information or learn essential things through such television/radio commercials, television shows, television documentaries, and extracurricular activities in kindergarten or at school. Besides, local government should introduce a number of recyclable products where to receive and take these products; and people can bring home toys, booklets and stuff like that¹⁸⁹.

¹⁸⁸ Knowledge is deemed a good tool to be used to assess the appropriateness of local-level solutions to environmental problems.

¹⁸⁹ In the terms of accommodation sector, a number of hotels have adopted innovations by recycling, recovering, and reusing waste products or alternative means of generating energy to reduce their effects on the natural environment (Dolnicar, 2020; Khonje et al., 2020; Razumova et al., 2015). For instance, in order to energy saving, some hotels have innovated by replacing 'incandescent bulbs with Compact Fluorescent Lamp's (CFL's) or Light-emitting Diode (LED) bulbs' (Khonje et al., 2020, p.7). Similarly, other hotels try to become sustainable by adopting online booking systems and computer network systems; and encouraging tourists and employees to book and communicate and transact via these systems to alleviate paper usage (Berezan, Raab, Yoo, & Love, 2013).

There are many good ways to employ environmental protection. In this light, interviewees suggest that people (tourists, friends or family, and locals) should consider recycling and reuse things, for example, they refuse to buy stuff like coffee, food, water, and juices in disposable cups or boxes instead they will take their cup of coffee or their box of food, their bottle of water, using own shopping bags, using own drinking cup, using own bottle or growing their own produce, using straws made from rice flour, grass, bamboo, and stainless steel, et. A respondent suggested that:

(271) They use an evening where hundreds of plastic cups like that, which are usually thrown around on the street. I feel very inadequate, I myself am a person who does not use plastic bottles, plastic cups, plastic pipes - garbage, plastic. In environmental issues, it is necessary to pay more attention to the waste that is difficult to decompose, difficult to recycle, and difficult to reuse (Tourists, T9, aged 20-30, interview).

Further focusing on attention to measures for a better environment through employing actions such as tourists picking up trash, planting trees, and promoting environmentally responsible behavior of tourists in the tours they bought at the destination; and through tourism products that exploit indigenous values. In this case, tourism operators significantly contribute to facilitating environmental behaviour change among tourists. In addition, there needs to be advocacy, propaganda and government regulations to change the consciousness of local people on environmental issues. As interviewee 2 suggested that:

Resembling, Dolnicar (2020) provides some examples of how the tourism sector (hotels) can minimize environmental problems that focus in scope on persuading tourists to behave more environmentally friendly in the field of tourism services. For instance, at the check-in counter of the hotel, receptionists informed they are taking action to negative impacts on the environment; And they invite or entice guests to engage in environmentally sustainable behavior by reusing towels, minimizing routine room cleaning, and reducing plate waste at the hotel buffets without affecting the satisfaction of tourists. Specifically, compensation for these activities is through introducing hotel guests to a stamp collection game and they will receive a small price at the end of their stay when checking out, giving them free drinks vouchers. These initiatives contribute to diminishing environmental damage. They not only save business operating costs but also increase holiday fun.

(272) ... Focuses on exploiting indigenous values and cares about environmental issues. Indigenous values such as taking the people, the farmers, the fishermen, who create the products, serve the tourists of your company. And through such products, I want to send a message about the green environment, to change people's preferences. That is, we not only do tourism, we also want to change the environment more, ... to keep it clean by propagandizing and mobilizing people not to litter. And people also have to pick up trash when they work with my company. For such a tour, when I do, I have in the integrated tour program for about 15-30 minutes to clean up the environment. And foreigners who pay for it (Private tourism sectors, aged 40-50, P9, interview).

... And after each of those tours, for the coastal riverside area, I will invite tourists to join me in collecting garbage (Private tourism sectors, aged 40-50, P9, interview).

(273) The most important thing that now wants the Vietnamese people to change well is that in addition to advocacy and propaganda, there must be a sanction to change the consciousness of Vietnamese people. As for tour operators, they should include responsible tourism (responsible tourism) in the tour for Vietnamese citizens. For example, participating in the talk about garbage, not littering, limiting the use of plastic bottles and plastic items, and reducing the big impact on the environment... Now for the people who work in my company, I agree; set of thoughts is that we don't use plastic, plastic bags... We planted forest trees on the tour too, like nipa palm trees. The nipa tree belongs to the type that grows very strongly in the water area, then this type of tree, it has the advantage of blocking the river, blocking the wind, it keeps it from corroding (Private tourism sectors, aged 40-50, P9, interview).

In addition, the local residents try not to use plastic bags and utilize biodegradable substances where possible. Especially, when shopping, they should bring bags with them, which can be made from locally sourced materials such as bamboo basket¹⁹⁰.

¹⁹⁰ There are efforts to promote green consumption and sustainable production practices. Namely, the adoption of diverse innovation forms has been made to try to tackle environmental problems, such as homestay, hostels, villas are built with environmentally friendly materials whenever possible. They can be of locally sourced and recyclable materials (see more from pictures from the websites cited in Khonje et al., 2020).

The local government should provide more trashcans that include both general waste bins and recycle bins. It is necessary to provide enough or build toilets in tourist destinations. This will aid in effectively controlling litter, hygiene and sanitation and fly-tipping problems in urban and rural areas. In addition, the local government should work together with other bodies and agencies to set out a range of what Hoi An should do. Furthermore, they encourage all relevant departments and agencies to work in partnership with each other to increase awareness of adverse environmental consequences of the tourism industry as well as to tackle challenges. Here, the local government will provide advice and information to these bodies and planning authorities. They also support environmental issues in setting policies and programs to raise the capacity of and the opportunity for the local community to knowledge and skills about environmental protection. As noted by Swarbrooke (1999, p. 50), it should encourage local residents to conduct many good environmental practices and proactive actions, which are better rather than preventing them from doing bad practices.

Parking and transport issues should be also considered, as discussed earlier the local government has yet to deal adequately with traffic congestion, especially on public holidays. In response to this, Hoi An needs to build parking at an appropriate site. Moreover, environmental laws and sanctions should also enforce and impose; there are more security guards at tourist destinations to monitor environmental issues.

This research echoes viewpoints made by some authors, such as Faccioli, Czajkowski, Glenk, and Martin-Ortega (2020) and Hopkins (2020) who view that in the context of tourism, some of the damage caused to the environment of the local community by transport is not unavoidable, such as noise pollution, air pollution and other environmental problems. Hence, the choice of sustainable tourism-transport needs to apply. The practicality of this viewpoint may be feasible in Hoi An. Indeed, so as to reduce the impact of tourism activities, some sustainable transport tools, such as electric boats, rowing boats, electric cars, bicycles, pedicabs should be applied in this region. This can also strengthen the links between transport and land use (C.-L. Lin, 2020, p. 5).

The use of private vehicles (like private cars, and motorbikes) are common on roads in Hoi An. Whilst, the provision of public transport is inadequate and insufficient. To make movement easier and more comfortable for both locals and tourists as well as to reduce negative environmental effects (i.e. air pollution and congestion), the local governments should use widely electric cars as a means of public transport in Hoi An. This type of transport will be environmentally friendly, which is not harmful to historical buildings and heritage sites. Hence, active movement and sustainable tourism transport could improve health and contribute to carbon dioxide emission reductions. For example, cycling, pedicab, or walking are as alternatives to using private cars or motorbikes that can take place within rural destinations and the ancient town. It is a common way for both international and domestic tourists to access tourist activities and attractions in Hoi An and experience the authentic culture of Hoi An¹⁹¹ (turning now to evidence by picture in Appendix). In this sense, locals and tourists should be willing to change their consumption by paying more for green products to decrease harmful environmental influences. Also, travel agencies as well as other relevant enterprises need to invest green production.

In this light, there has also evidence that through tours tourism could play a critical role in 'motivating pro-environmental behaviours (PEBs) of tourists (see more in Tkaczynski et al., 2020). Data from my study also show that this perspective has connected with the needs of many tourists (in mobility, and tourism activities) at Hoi An that refers to cycling, farming, planting rice, basket boat tours, etc. These outdoor activities promote not only sustainable tourism practices but also allow tourists to encounter natural features and

¹⁹¹ In this field of study, the role of sustainable transport choices was also identified by scholars (Alazaizeh et al., 2019; Chirieleison, Montrone, & Scrucca, 2020; den Hoed, 2020; Hopkins, 2020). Those studies have noted that sustainable transportation tools have a significant contribution to personal healthy and physical ability and adverse environmental impact reductions. In addition to this, it allows people to visit 'place of interest' and get a good experience, to undertake daily activities such as visiting family and friends, shopping, running errands. etc, to have more enjoyment. Also, Hall suggested that 'transport has the potential to act as the gatekeeper to culture contact, constraining or encouraging host tourist interactions' (Hall 1999, p.53 cited in Hopkins 2020).

experience residents' daily lives (as examined in chapter 5). Whilst on experiencing the tours aforementioned, tourists can also enhance awareness of environmental behaviors and be more environmentally responsible as it is. Because they will be provided information concerning environmental harm by tourism operators; learning more about the environment and other actions to protect the natural environment (Tkaczynski et al., 2020). Dinan and Sargeant (2000) also noted that tourists are likely to modify their own behaviour when they see evidence of behaviours at the tourist destination where they visit, which are not friendly with the environment such as litter, traffic congestion, pollution, etc. Meanwhile, the local government should also make small changes in order for the local residents to have more benefits from tourism development. And a new management plan is considered to meet the real needs as well as to address problems created by tourism development pressure. This view is supported by several scholars (Duval et al., 2019; Moswete et al., 2012).

In the context of reducing negative environmental issues, applying good practices and green consumption (i.e. recycling, energy conservation, water savings, noise reduction) were emphasized by some authors that engaged people in positive actions for the environment (Dolnicar, 2020; Faccioli et al., 2020; Khonje et al., 2020). More importantly, a balance between environmental costs and economic growth should be considered. The local government provides suitable training and education schemes for residents, especially people who work in tourism; and gives guidelines for both local residents and tourists concerning the environmental issue (P. He et al., 2018). Here, local authorities also often evaluate the quality and carrying capacity of these programs (Korhonen* & Lappalainen, 2004). Environmental issues at the tourist destination are deeply concerned also means taking care of the tourists. For example, clean sanitation, the quality of high water, and improved destination management can contribute to a safer and more enjoyable vacation for tourists.

In brief, the solutions above, the development and other activities related to tourism should be suitable in all respects for the character of the place. Namely, it is appropriate to the nature of the place, scale, design, the particular land use of zoning tourism, and

economic, cultural -social, and environmental considerations of the place. And in line with Failte (Ireland, 2007) tourism can only be sustainable 'if everyone in the industry assumes responsibility for these issues'.

7.4.2 Cultural Heritage Conservation Focus

The important role of and the typicality of cultural heritage resources have been emphasized within the tourism literature, which strengthens both international and national and local images with high identity, the value of prominent aesthetics, unique and rich cultural values of heritage destinations in cultural tourism and heritage tourism markets, notably, tourism destinations include the World Heritage Sites (WHSs) designation by UNESCO (Parga-Dans, González, & Enríquez, 2020; Zhang, Li, & Min, 2018). Historical and cultural heritage are a critical way of public education for the public interest. This value is an important means to remind us of the past, of where we come from. Conservation of cultural heritage is thus essential, which not only saves the physical remains of the past but also provides a deep understanding of our identity, the place of each community, and of continuity. Therefore, the conservation and restoration of these assets and their sustainable use create an opportunity for the community, which will closely link with their own cultural heritage.

Locals will well understand and experience cultural heritage values. Importantly, cultural resources will bring people a recreation space with spiritual and educational values, and so on. These benefits not only are for the contemporary generation but also are essential to preserving for the future generation. Moreover, the protection and enhancement of cultural heritage have generated economic, cultural and social benefits for society (see more in section 6.1). Indeed, the use of resources for tourism purposes helps to enhance the income of local people, especially the owners of the old house and craftsmen. Thus, the tourism industry could provide payback on the costs of restoration and conservation. Importantly, it brings an opportunity for the locals to access funds for restoration and for maintaining their stable living. This situation, (Roddewig, R. J., 1987 cited in Radzuan et al., 2019) noted that the conservation of historic buildings should bring a reasonable

financial return for the owners of these buildings. This is also a key role of incentives in the conservation process. Namely, through the adaptive re-use of old buildings or heritage sites converted into hotels, souvenir shops, restaurants or used for activities of visiting, tourism revenue generated from entrance fees and tourism services has been created to return to the preservation of heritage (S. B. Tan & Ti, 2020). Obviously, when setting up visits programmes at the historic buildings will make profits, which encompass also the economic returns from tourists through tourism services such as the sale of books, souvenirs, posters, maps, snacks, drinks, and entrance fees. Generally, with a tendency towards transforming historic buildings for profitable functions is a prevailing trend in many heritage sites and Hoi An is also no exception. For instance, Fauveaud and Esposito (2021) depicted that the conversion of old buildings gave house owners and tenants a chance to access the financial returns from buildings protected, which is a widespread trend in Phnom Penh, Lao. In support of this, the present study suggests that transformation should open to other cultural heritage resources in Hoi An like handicrafts, Ba Trao sing, Bai Troi sing, etc. Nevertheless, it will be restricted by laws and conservation regulations. This view is supported by the results of observation and deep interviews in June 2020 in Hoi An. In addition, one participant commented that:

(274) Going to classes teaching folk songs in the old town, while teaching children to both transmit the profession and serve tourism, I think it is necessary to raise the level (nâng tầm). For example, in the performance spots, the performances are trying to be better; the artist tries to learn and hone his profession to perform better; The performance point is decorated from the outside to the inside to make it eye-catching and attract many visitors. And when tourists come to see it, also from the smallest things such as from the chair, from the stage, from the makeup, the artist must act really well; and especially there are new works to change. Of course, it must be advanced, imbued with national identity [...] The new work is also new by folk art, not from time to time inserting the contemporary. In general, an artist must have a heart for the profession, must hone his profession, and must perform better and more excellently. As for the organizers, choreographers, and crews, they also have to refresh some performances to better serve tourists. In the work of vocational

transmission, we, the teachers, teach the children more enthusiastically. During working time, go on time, and especially take advantage of the time that we teach in class, we do our best to teach, so that the children can sing the most songs and memorize them. The most lessons [...] especially for that lesson to be effective[...] we take advantage of all the time frames, class time, do it really well, to the best of the artist's ability. Finally, in addition to vocational training, social work and propaganda open contests and festivals [...] Every year, there is a singing contest for adults and a singing contest for adults, singing hut songs for children (Local residents, aged 40-50, R13, interview).

The above quotation demonstrates that in order to perform well the dual role of being both an artisan to the next generations and serving tourism, each artist himself needs to make a lot of efforts. They need to constantly learn to hone their professional skills. In order to have many new works, and to elevate themselves in the eyes of the audience, each artist must work very seriously and effectively. In addition, Bai Choi art performance spot needs to be invested more in the form of stage decoration and stands to attract tourists. To encourage this traditional art form, as well as recruit talented artisans, local authorities should also regularly organize Bai Choi competitions for both adults and children.

The trend mentioned above addressed issues as in the work's Suntikul (2013) conducted in Luang Prabang, Laos, for example, the owners who want to sell their house that is ancestors' heritage; or they do not want to repair their house or find material because of lacking money to restore. In a similar vein, Osman et al. (2018) indicated that changes in heritage use could handle some conservation problems for heritage sites, such as the limited financial abilities of local residents for heritage restoration. With regard to this, the term "adaptive re-use" of heritage buildings is often used in heritage conservation projects with specific requirements and criteria, which is seen as a crucial strategy in heritage preservation, which is also an important tool for cultural tourism and heritage tourism development (Embaby, 2014; Suntikul & Jachna, 2013; Yung & Sun, 2020). Some historic buildings were changing their main function to be places where are served tourism purposes. This generates funds for the renovation and improves the income of their owners. Hence, here, the study concurs with the suggestion by scholars (Dans & González, 2019; Poria et

al., 2003; Zhang et al., 2018) that focus on balancing between the promotion of tourism and economic development, and the preservation of cultural heritage to enhance the destination brands.

Clearly, some of the damage to the cultural heritage as well as the environment caused by the conversion of these resources into visitor attractions or for tourism purposes is unavoidable, which was also examined in detail in chapter 6.

Conservation is a complex process and also practices in many heritage destinations and cultures, and at all times (Mason & la Torre, 2002; Parga-Dans et al., 2020). It is here stressed that local residents who own and manage cultural heritage resources need to determine: what needs to be conserved and how to conserve them; how they are used, cared for and invested, and so on. In the works of Suntikul and Jachma (2013), the conservation and restoration of historic buildings have posed threat to traditional livelihoods. Similar to the observations of several studies, the author of this study also argued that many historic buildings or old houses of Hoi An have been constructed over the past few decades with the livelihood adaptations of the previous generations; but it is accepted that the contemporary generation is living in these houses, who perceived that they need a change to accommodate the new evolving context. For example, when their family got bigger, house owners want to change the functions of or extend some rooms as they liked; repair houses with modern furniture, several buildings' façade are changed to exploit for commercial purposes. The author observed that these changes are, to some extent, necessary to meet the needs and desires of the inhabitants, but they should conform to the heritage preservation criteria. This view echoes the perspective made by Radzuan et al. (2019) that the policy formulation for cultural resource conservation should look at the real needs and desires of local communities in cultural heritage areas.

It is necessary to formulate government policies, laws and conservation guidelines whereby the owner of the property or cultural heritage resource users comply with these regulations to retain the heritage assets within certain parameters. In order to encourage conservation as well as enforce conservation requirements better, it also has the designation

of conservation areas. This will depend on many elements such as the specific development and location, and the stipulated parameters of properties (height, colors, facade, roof, etc). Crafts, customs, cultural practices, and other traditional activities are also considered according to specific requirements of their characteristics or appearance. Relating to resources protection policies, more documents were formed (see more in chapter 5) and have been ongoing. Several documents on the one hand helped in preserving, enhancing or restoring the cultural heritage assets of Hoi An. On the other hand, a few documents, strategic policies, projects, etc. were not implemented or often did not translate into action by the relevant stakeholders (e.g., tourism businesses, authorities, locals, and tourists). It is important to realise that some guidelines stated by ICOMOS, and UNESCO are very important to build conservation strategic plans and develop new thoughts in conservation. Based on the experience gathered in these guidelines, some good practices already appear and exist. Based on the above and the current situation in Hoi An, local authorities should provide specific conservation guidelines for Hoi An. Because cultural-socio and economic meanings of heritage conservation created as well as the actual practice of heritage conservation is to differ from place to place, like European and Asian regions (Rypkema, 2012; Winter, 2014).

In alignment with previous research (Armitage, 2005; Barrett, Brandon, Gibson, & Gjertsen, 2001; Mountjoy et al., 2014)¹⁹², this study suggests that Hoi An employ the

¹⁹² These authors have advocated an alternative approach that is towards community-based natural resource management (CBNRM). They focus on adaptive capacity building with reference to CBNRM. For example, Mountjoy et al. (2013, p.1) have identified 10 important indicators for the capacity of implementing successful community-based natural resources management such as motivation, leadership, respect, mutual interest, shared value education, marketing, communication, planning, funding and equipment. In addition, this group of authors improve innovative solutions and analyse the practical limitations in the contemporary CBNRM practice. The community-based natural resource management approach encourages relevant stakeholder engagement (e.g., community members, resource users and local institutions) in the decision-making process. This approach also reduces confrontational, apathetic, and unsympathetic issues in resource protection coming from the community. Due to the above reasons, some researchers suggested that CBNRM regimes will perform better than others.

approach of community-based natural resource management. This approach is increasingly well documented that encourages the full participation of community members and resource users in decision-making activities and conservation activities of cultural heritage. Resource protection based on the local community is a response to the limits of a resource management model. Indeed, the essential need for community members to involve in natural and cultural resource protection is more suitable for the context of Hoi An¹⁹³. This approach has been also described by (Keen & Mahanty, 2006; Lepp & Holland, 2006; Owen et al., 2008; Zhang et al., 2018)¹⁹⁴.

In terms of the environment, the previous section has stressed educational and training programmes are essential for reducing negative environmental problems. Here, they were also a crucial part of conservation. Therefore, authorities should provide an outline for the contents of training and educational programmes, which will be added

¹⁹³ As noted earlier, Hoi An, where many cultural heritage resources (i.g., the old houses) are owned and managed by generations of families; some resources are ecologically fragile. Due to these characteristics, in addition to the management of the above resources is represented by the state. So, the public response is often confrontational, apathetic or non-existent. In response to these issues, local authorities and local people and resource users should manage together heritage assets in accordance with government regulations. their involvement in the process of resource preservation is necessary for many resources.

¹⁹⁴ Applying community-based natural resource management in the Pacific, Keen & Mahanty (2006) suggest the learning approach, which focused on important components such as systems thinking, negotiation, and reflection. This theory is also combined together with the concepts of adaptive management and participatory resource management. These processes have allowed different stakeholders to listen to concerns of each other as well as to gain a better understanding of issues. It creates consensus decision making and enhances community engagement. Importantly, trained local people were emphasized in sustainable resource management. Meanwhile, in the works of Lepp & Holland (2006) conducted in a rural Ugandan village that explores differences in residents' attitude towards resource conservation: one is by the state-led approach, and another by community-based. It is noted that there are costs and benefits for the state-led approach. On the downside, this approach generates negative attitudes and leads to low engagement in the local community. This may also result in 'anti conservation' behaviour. In contrast to this approach, community-based resource preservation has fostered full community involvement that creates favourable attitudes toward conservation. This will also increase pro-conservation behaviour.

contents to match with local residents in each destination. Additionally, multiple forms of education are given to all local residents and at all ages.

In order to increase the involvement of the community, it suggests effective ways such as the local authorities post a notice or notification, an invitation to local people to participate in workshops, public meetings, etc., concerning cultural heritage conservation in the local newspaper, local radio promotions or sending the notice to the school. A broad notification of the local community will widen community engagement and increase awareness and interest¹⁹⁵.

In addition, local governments organize multiple public meetings, and workshops and set dialogues or even have visits socially (open house) (Owen et al., 2008). In this way, the relevant stakeholders can freely share information and ideas as well as learn from each other before producing consensus or common goals. Policymakers will receive feedback and gain ideas from the community members to add to the draft plan. They display then draft plan in these above meetings and in a local newspaper. Resource protection plans must be recertified at regular intervals. Respect for the knowledge and ideas generated by residents as well as a professional learning experience from locals¹⁹⁶ is an important component in successful cultural heritage protection. Multiple public meetings are an effective approach to provide locals aware of the protection process. The protection plan has been created with community input from these meetings, which reflects the ideas of the entire community on the implementation of heritage conservation. These activities have an opportunity to increase public representation and engage community participation in

¹⁹⁵ According to water protection specialist in the works of Owen et al., (2008), there are some ways to effectively engage participation of residents. Namely, she has adjusted and changed her support methods. also, she refined and expanded the the applicability of increased participation in planning to community. her methods focused on improved public notices, the presence of common local foods at meetings and workshops, the wider participation of local community in planning, better education, etc.

¹⁹⁶ Although Zhang et al., (2018, p.6) indicated that local community often have conservative thoughts, low educational level, weak abilities to gather information and low entrepreneurship. This view is, to some extent, similar to the context of Vietnam.

resource protection. They raise awareness of greater responsibility, control, and ownership in the process of cultural heritage conservation. It seems that mutual respect and trust among the participants have been increased in the process of resource conservation.

It is realized that the activities are above mentioned not merely crucial ways to foster support from the local community and resource users but also indicate transparency and information sharing and effective communication. This is on behalf of the collaboration and co-operation, which should develop among diverse stakeholders and between different local government departments, local authorities and organizations. This criterion is also vital to manage and implementing the resource protection projects (Embaby, 2014).

Local authorities should work together to control the number of visits and to manage increased tourist numbers during peak seasons¹⁹⁷. Consistent with Crespi-Vallbona and Smith (2020) this study emphasized Hoi An should conduct regulations of access at sensitive sites, for example, sightseeing tickets by digitizing (Vietnamese: vé thăm quan bằng số hóa)¹⁹⁸, which will reduce the impolite behaviour of staff at tourism destinations and tourist activities. In addition to tourists purchasing tickets from ticket booths at tourism destinations, it should also create opportunities for visitors to buy a ticket online and from certain ATMs in Hoi An. When purchasing tickets, tourists have to choose visit times, which are in 30 minutes increments according to their scheduled time. In this way, it allows tourist attractions to enhance tourists' experiences with a certain culture and object or a genuine experience. It also suggests for the visitors those who should choose sufficient time to absorb cultural values in the local context. This will tackle the problems examined in chapter 6) and minimize the physical and societal pressures at tourism destinations. With the regulations of access to cultural heritage areas, it helps to manage the congestion issues and to control the proper number of visitors accessing the sensitive areas of Hoi An such as the

¹⁹⁷ Tourist numbers increased to 5.699.960 arrivals in 2019.

¹⁹⁸ See more at: <http://hoian.gov.vn/CMSPages/BaiViet/Default.aspx?IDBaiViet=17820>. (Retrieved September 29, 2021).

old town, Coconut Forest, Thanh Ha pottery village, etc. Based on the local government's statistics on the number of visitors visiting sensitive sites in the previous years, the local authorities should make a proposal for the appropriate number of people visiting each area at a time. In this way, it will achieve another important issue is that cultural heritage is conserved for the long-term and protected from degradation due to overuse.

The protection and enhancement of cultural heritage resources have economic and cultural-social benefits. Through the development of alternative forms of tourism, it generates job opportunities, especially for groups of vulnerable people and promotes local products. In this context, it ensures that Hoi An will live up to its reputation as an ancient town with a distinctive heritage and culture, friendly people and quiet streets, a peaceful lifestyle, etc. However, it is noted that there are some challenges with regard to heritage conservation. For example, how to achieve a satisfactory trade-off between redevelopment and preservation; how to have a management system to partition resources equally; the central and local authorities as well as relevant stakeholders to take a more proactive role to preserve the quality of the environment.

7.4.3 Education and Regulation Focus

Alongside an increased number of tourists that brings economic benefits, many environmental problems in tourist destinations have been presented. Particularly, the pressure to meet the needs of tourists for more enjoyment and higher development poses considerable environmental damage to the destination community. For example, given the increasing garbage in the tourist destination, loss of trees and ecosystems to build infrastructure, increased pollution of air and carbon emissions due to an increase in the number of means of transportation or from transportation, etc. The environmental problems and environmental action in practice have been examined in prior sections of the present study as well as discussed in detail elsewhere (J. Ren, Su, Chang, & Wen, 2021; R. Wang, Dai, Ou, & Ma, 2021), but are important to the current section for some reasons. The adverse effects on the natural environment and community at tourist destinations have highlighted the demand for sustainability in tourism development since the 1970s, which is also the

reason why tourism is associated with sustainability issues (Saarinen, 2013). As a result, sustainable tourism education in destination communities must address the necessary elements such as developing appropriate skills and knowledge, understanding of what the nature of tourism actually is, and what is environmentally friendly behavior for a destination community. This supports better planning for tourism development and management to minimize adverse influences on the local community.

In this light, for example, locals should understand the impacts of tourism on destination communities seem unavoidable due to the nature of tourism as a global activity, but if they behave in an environmentally friendly manner, it will reduce some of the negative environmental impacts. This point is linked to some previous studies and in line with them, which indicated that some daily living activities, recreational activities and non-green lifestyles of local residents in or near tourist destinations have significantly contributed to the degradation of the environment (Kelly, Haider, Williams, & Englund, 2007; Suntikul & Jachna, 2013; R. Wang et al., 2021; S. Wang, Wang, Li, & Yang, 2020). Importantly suggest that local residents play an essential role in protecting the nature and environment. Also, they recognized that their crucial role in conducting environmentally responsible behaviors is an effective way to develop sustainable tourism and promote the environmental protection of Hoi An ancient town. While previous research mainly focused on the role of tourists as well as their responsible behaviors to reduce environmental harm in tourist destinations but has not much considered the role of local residents in protecting the natural environment. Particularly, the research from the viewpoint of local residents in Hoi An is insufficient. In addition, many tourism development policies have prioritized economic benefits rather than other concerns and view tourist destinations as resources for tourism development, instead of seeing seen tourism as a tool or potential resource for destinations (Moscardo & Murphy, 2015). Specifically, there are different contexts of cultural heritage as well as socio-psychological factors, Hoi An needs to take preventive measures and act for its own environment.

Based on the above, seem to be pointing to a need to propose a new approach to the ways in which the local community will be the heart of the tourism planning process with input at all stages rather than being informed after important decisions have been made as a stakeholder (Moscardo & Murphy, 2015). Alongside education, effective community involvement in tourism is required to improve sustainable tourism development.

To expand knowledge and skills (service skills, soft skills that support participation in the empowered decision-making process, improved more effective communication) coupled with increased understanding of tourism development and trust among stakeholders, it is necessary to encourage destination community to read book or brochures, posters and the reports; watch, listen to about environmental action and good practices of environmental protection. There are numerous information sources, including the internet, information from the local council, documentaries on television, social media (Zalo, Tiktok, Facebook, Instagram, Twitter) and school initiatives, local residents especially young people can improve their own information about resources and the environment. In this respect, local governments provide websites that locals can access for resources, information, seminars and workshops.

In fact, there are many activities related to environmental protection that can be adopted in Hoi An. For instance, adolescents and children can take part in various activities of extracurricular activities where they live in or green classes in their school such as planting trees, sorting garbage, recycling waste products, sweeping the school-yard, picking up litter, taking care of gardens, etc. Suffice it to say, environmental education is an important part of extracurricular activities which schools in Hoi An should include in their programme to enhance children's sense of the place (Graci, 2013; Korhonen* & Lappalainen, 2004; Ristić et al., 2019).

It has also other activities in the environmental education sector such as developing clubs or groups of villagers who are interested in natural environment protection and cultural heritage conservation to share lessons learned or learn from each other; creating rural libraries, and organizing regular environmental educational events. To create

complementary economic activities as well as additional income for themselves, some farmers have changed to using their own land, using garden skills as a new way of earning a living. Several farmers use the traditional knowledge of farmers to serve tourists such as providing agriculture-related activities for visitors, selling clean vegetables, and other added items made from local materials, and sales of handicrafts and others do not have opportunities (see in detail in chapter 5). Farmers continue to not use chemical fertilizers but prepare the land and fertilize it with seaweed from the local lake or river. Suggest the need for raising resident awareness of these agricultural practices that are an effective way to cope with climate change and achieve sustainable development. In this context, local authorities organize community workshops, community events and public meetings in which local residents and tourism researchers and experts relating to environmental aspects will discuss with each other about the issues of environmental protection of their place. It is important to make short courses and some training courses for all generations. They also start projects or programs of separation of organic and inorganic waste, maintaining general hygiene; building and using toilets and bins in rural areas; respecting the natural environment. Furthermore, people should encourage their relatives and neighbors to behave more environmentally responsible behavior.

Some of these education programs have been conducted in different places such as Indonesia (Cole, 2006a, 2006b; D. J. Timothy, 2000), several locations in Africa (Sammy, 2008), and South America (Stronza, 2008). On the same line, Sammy (2008) and Stronza (2008) have supported organizing field trips for key local residents to compare the natural environment of their home village with other destination communities and share lessons learned and talk about the challenges in environmental issues. This was significant because data from the current study have shown that many residents who live in rural areas have limited networks to outsiders and lack experience.

Locals performing environmentally responsible behaviour will indirectly affect on attitudes and behaviors of tourists about the protection of the destination environment. It may be worth emphasizing to raise awareness of tourists such as educating tourists about

the local cultural, historical and political contexts, social traditions, and customs of the destination is crucial to make them sensitive to the 'destination area environments and the feelings of residents' timothy (2000). In light of this, tour operators should also provide more information about the natural environment of tourist destinations in their tours. And tourists change behaviour, such as tourists should support the use of more environmentally friendly products, and environmentally friendly building materials, buying organically grown food and are more willing to sort and recycle garbage, etc at the destination. Specifically, the current research suggests both locals and tourists avoid the use of disposable products (cf. excerpt 271-273).

In sum, environmental education programmes are undoubtedly essential factors to increase environmental awareness and action of both local residents and tourists, where sharing lessons learned. This is particularly significant for people in rural areas who have relatively little or lack experience in tourism impacts¹⁹⁹. It is perhaps important for local destination residents to enhance their capacity for effective engagement in the sustainable tourism project (Cruz, Selby, & Durham, 2018). This study believes that Hoi An people may feel more responsible for the negative impacts of their daily activities on the environment. They will also have a responsibility to protect Hoi An's natural environment and be more willing to participate in the destination environment protection. In line with previous literature assertion that postulated that increased individual environmental responsibility and their commitment to engaging in environmental protection practices as well as the performance of pro-environmental behaviours are critical factors to contribute to the destination sustainability (Ertz, Karakas, & Sarigöllü, 2016)(Ertz, Karakas, & Sarigöllü, 2016).

It may be worth emphasizing that encouraging local residents to behave more environmentally responsible behaviour may pay considerable costs that need to sacrifice

¹⁹⁹ Data from this study also shown that the majority of interviewees did not think that tourism development was responsible for some environmental costs.

time, money and resources, for example, paying a higher price for green products, changing daily habits such as avoiding the use of plastic bags, plastic bottles, plastic straws and other disposable products (S. Wang et al., 2020; Zelezny, Chua, & Aldrich, 2000). In fact, all elements of the educational program mentioned above are interest for the present research on Hoi an, but none of the elements can be easily applied to the context of Hoi An, where has unique historical cultural, political, and environmental circumstances. Therefore, it should be implemented step-by-step according to the existing aspects of the community that allow the environmental education project to succeed in practice.

It is also important to undertake a review of environmental education and training courses, which help determine how well these programmes address environmental issues in the context of tourism development and to produce further recommendations on the improvement of the current environmental issues; determining what actions are suitable for the destination's environment.

Alongside environmental education, government policies and laws are an important part to enforce conservation. Based on local conditions, it is also essential to take compulsory measures to protect cultural heritage. However, they should make locals feel a stronger attachment to their place and have a better experience to have more responsible behaviour and implement environmental protection behaviours. Environmental regulations and policies should be need to concern to maintain the quality of Hoi An's natural environment as well as the surroundings of the heritage sites. These regulations would change residents' and tourists' behaviour for a better environment, such as don't use plastic bags, using coffee cups that can be used recyclable, cleaning surroundings, and creating green villages and pleasant places.

7.4.4 Environmentally Friendly Attitudes and Behavior

It is realized that tourism causes negative environmental effects (e.g., the emergence of air, noise and water pollution, an increase in traffic congestion, the reduction in natural resources, and waste generation), more specifically, the conditions of living environment of

many destination communities have increasingly deteriorated. Whilst, tourism depends heavily on the quality of the environment. Therefore, the environmental development toward sustainability has received considerable attention from practitioners, governments, and scientists. A few local governments have taken regulatory action to reduce or prevent adverse impacts. In this respect, raising resident's and tourist's awareness about environmentally responsible behavior is a very important element of sustainable tourism development.

Previous studies pointed out friendly behavior with the environment refers to collective actions or behaviours of individuals or groups relating to the understanding, learning and practising of environmental responsibilities and attitudes as well as to using natural resources in more sustainable ways, which are a significant factor to contribute to tourism sustainability (Cheng et al., 2019; Dolnicar & Grün, 2009; Y. Liu, Qu, Meng, & Kou, 2022; Safshekan, Ozturen, & Ghaedi, 2020). To achieve success in developing sustainable tourism, local resident's support, as well as their contributions, are essential; activities and behaviors of residents will have negative or positive impacts on the local resources and natural environment because they are long-term users of a tourism destination's environment. Local residents should provide more environmentally friendly/green products to tourists and both tourists and residents are willing to use them in their lives. For example, villagers at Tra Que grows vegetables without using pesticides and chemical fertilizers, they know how to utilize organic fertilizer for farming and develop recycled organic products made from bamboo, rattan, old paper, cartons, milk box, etc.

It is important to improve resident's and tourist's attitudes about sustainable environment and their environmental knowledge and attitudes which can be provided by environmental education and information campaigns. These programmes will help them understand the negative environmental impacts of tourism and the necessary development of environmental sustainability. In this case, they will change their behavior and are willing to deal with the environmental issues as well as prevent environmental problems in their communities and at tourist destinations

Residents and tourists take practical actions such as watching environmental TV programs, learning about recycling and reusing things, taking part in groups or organizations to help or support environmental issues, picking up litter and do not litter indiscriminately, increasing the use of public transport, cycle and walking, saving water and electricity (turning off the light, faucet, air condition, heating when we are not in use). They should diminish the use of plastic bags and take environmentally friendly bags to buy products, use a reusable cup and takeaway box to buy coffee and tea and to hold water, avoiding water bottles that are used only once, recycling newspaper and cans, reading nature magazines.

Chapter 8: Conclusions and Prospects for Further Research

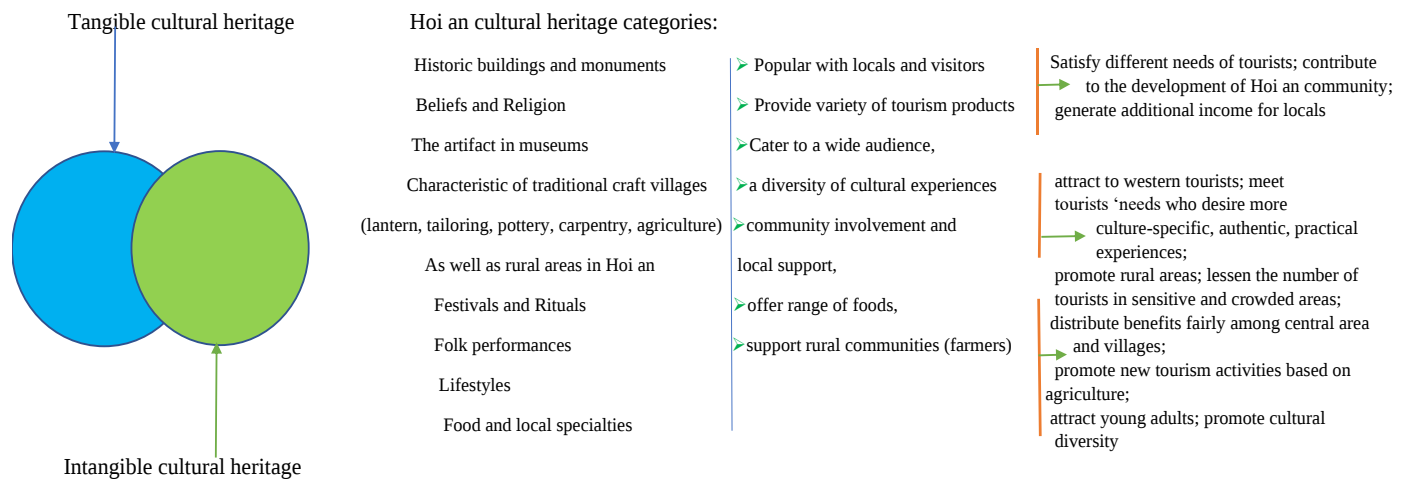
8.1 Introduction

In this chapter, all the research results of the study presented in chapters 5, 6 and 7 will be summarized and discussed. In addition, the chapter includes the background of cultural heritage resources, the challenges of developing cultural heritage tourism, and a model of sustainable tourism. The theoretical and managerial implications, limitations, and recommendations for future research are also presented. Namely, the first section will provide a summary of the main findings, a discussion about them and then match those findings to the research objectives. The next one focuses on the contribution of this thesis to the literature. The third section will present implications for local governments to develop successful sustainable cultural heritage and advice to cultural heritage conservation as well as heritage tourism markets. In conclusion, the last section will identify the limitations of the current research and offer suggestions for further researches.

8.2 Summary of Major Findings

With the potential geographic location and favorable historical context, Hoi An developed a crucial international trading port and cultural exchange (see more in detail in chapter 4). It evolved from a trading port into a multi-cultural historic city. This study identified attractive attributes of local heritage culture (figure 8.1 and see extracts 1-20). These categories indicated that Hoi An is a place with rich and diverse cultural resources. This richness attracts tourists from around the world (see extracts 15-22).

Figure 8. 1. Attractive attributes of local cultural heritage resources



Indeed, Hoi An is well-known for its distinctive architecture, unique culture, and urban landscapes that represent its historic past as a trading settlement of many merchants (see chapter 5). Importantly, it still well-preserved traces of acculturation as well as traditional culture and traditional modes of production that endured for hundreds of years (see section 5.2). Additionally, villages still maintain their traditional values like a landscape of craft village, rural landscape, space, and ancient architecture under urbanization. Besides, these

villages still retain their traditional craft production process (such as ceramic, planting vegetables, carpentry, lantern, etc), which provides opportunities for tourists to get significant hands-on experience in a rural atmosphere (see excerpt P9: 0'23-0'26)²⁰⁰. In addition, annual traditional festivals are still organized, some of those include several unique games to attract the participation of visitors (see excerpts 31 and 32). In this context, I postulate that these resources have created unique and distinctive tourism products for Hoi An. For example, besides buying handicraft products made by local artisans, tourists can have a wonderful opportunity to watch and directly make these products under the guidance of local artisans (see tables 5.1, 5.2, and 5.3). Tourists also explore the ancestor's temple, the communal house of the ancestors in every village. This finding corresponds with the results from previous studies (Bangkok, 2008; H. T. Bui et al., 2020; Pham Hong et al., 2021; Trinh et al., 2020) reporting many historic buildings and other cultural heritage properties representative of the various cultures within Hoi An ancient town core WHS zone, Hoi An's intangible and tangible cultural heritage are considerable. Moreover, my research explores how the link between these resources and tourism and the ways in which they are connected to tourists (see chapter 5). Hoi An has practised some forms of tourism

²⁰⁰ We take guests to a fishing village to visit, it's a real fishing village [...] 500 years old. Visit a place where people make boats, repair boats here, build, repair, maintain and maintain boats. I talk to the guests about this fishing village, which has done a job in the past, so that it is still preserved until now. Guests will have a feeling that people are entering that period. Then get on a boat to go on the river, we go around the river. We also have a fleet of boats, fishing hills [...] because when doing a tour - you have to have an organization, not a natural coming and going [...] There has to be a methodical organization but it must be done. It was extremely difficult; it was not easy at all.

When the guests got off the boat, we let the guests go on the river, around the fishing village. It has a lot of boats; the guide will talk about the fishing village culture. On that fishing village, people are already arranged. Who they are, they are real people, real fishermen, every day they work on the river [...] People earn from those fishing nets. This is the real foundation, the real culture. But it is not natural to hire it, where people come from anywhere, but hire some fishermen [...] who have 30 years of experience in fishing.

... Gently visit the fish castings, 30-50m away they are working. In fact, we have already trained our guests on this; trained carefully, how many meters away they have to cast a fishing net. Normally, the fishermen naturally spread their fishing nets to find fish. Their fish brought back to sell more.

development, such as community-based tourism, and ecotourism, but the development of sustainable cultural heritage tourism is a new form. Also, tourists are more and more interested in cultural exchange and contact with local communities in rural areas (see excerpts 37-39). Hence, the cultural heritage resources of Hoi An become appealing to large numbers of tourists. This tourism trend, thus, facilitates for development of sustainable cultural heritage tourism.

Following the inscription of Hoi An ancient town as a World Heritage Site by UNESCO in 1999, the number of tourists has increased steadily and the local economy has gradually shifted from focusing on the tradition to tourism. An appropriate infrastructure (hotels, homestays, restaurants, etc) is constructed to match the increased tourist number. The number of jobs created, and revenue from tourism (such as the fees from entrance tickets, tours, and food) has increased (see table 4.1).

It has become especially important to note that cultural heritage resources make a substantial contribution to society through historic, cultural and symbolic values, and spiritual meanings (Chenavaz, Leocata, Ogonowska, & Torre, 2022; Wright & Eppink, 2016). They create Hoi An's identity and represent a sense of belonging and a shared experience for the community. The construction of a destination's image based on heritage and cultural dimensions has also been demonstrated in earlier studies (Ramires et al., 2018). In this study, culture and heritage assets are important resources for sustainable cultural heritage tourism. Because as the literature suggests that it contributes to the wealth of living environment for both the current and future generations and is included in the United Nations Sustainable Development Goals (United Nations and Affairs, 2015) and the United Nations Educational, Scientific and Cultural Organization's (UNESCO) Sustainable Development Agenda (Boccardi and Duvelle, 2013)²⁰¹. In addition, through data analysis software Vosview, Iqbal, Ramachandran, Siow, Subramaniam, & Afandi (2022) noted that

²⁰¹ Cultural Heritage and Sustainable Development: A Rationale for Engagement", available at: <http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CLT/images/HeritageENG.pdf> (accessed 20 August 2020).

the keyword 'sustainable tourism' is often used by many authors with the number of occurrences being 60.

Figure 8. 2. Opportunities for the development of sustainable cultural heritage tourism in Hoi An

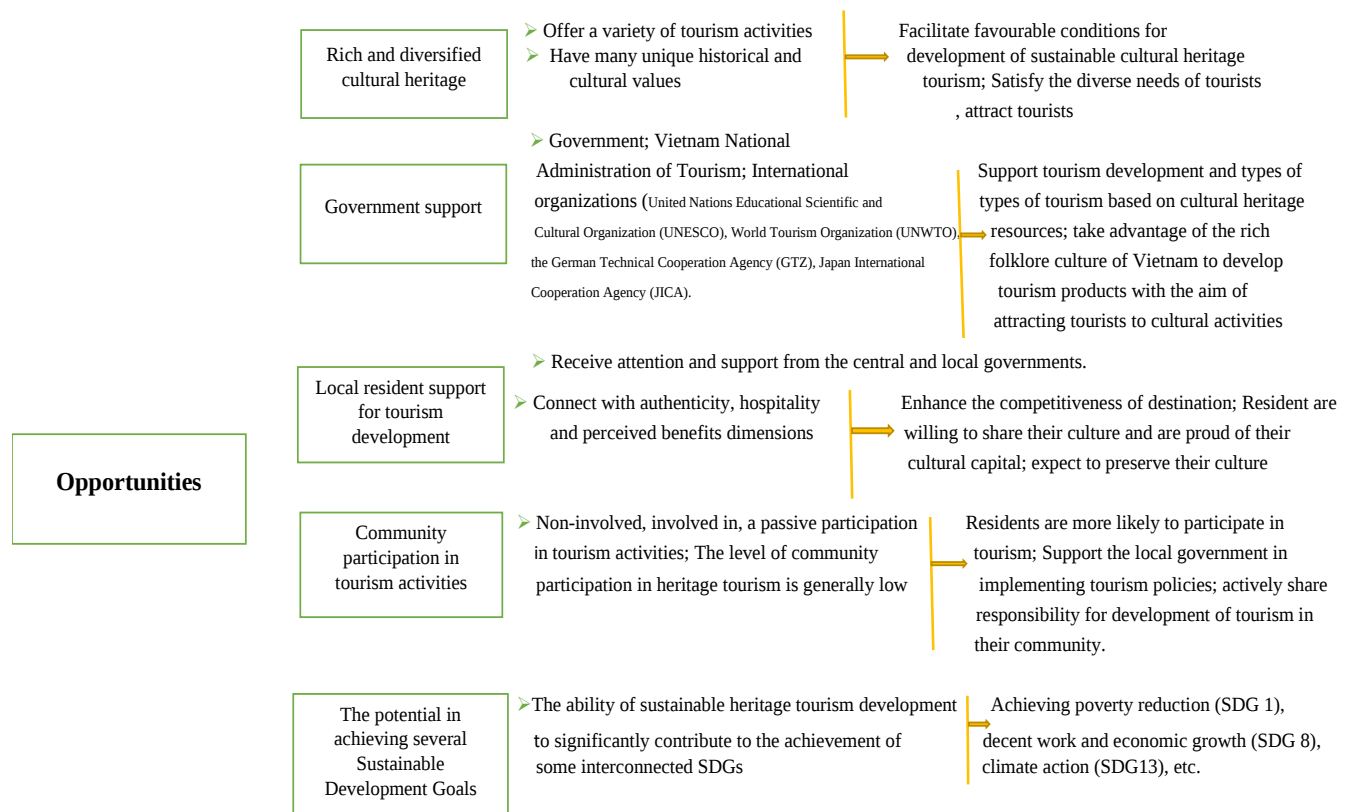


Figure 8.2 shows opportunities, which need to be maintained and taken advantage of in the development of sustainable cultural heritage tourism in Hoi An. In addition to this, several challenges that impeded the development of sustainable cultural heritage are also identified (see figure 8.3) to find suitable and effective solutions for the success of cultural heritage tourism development (chapter 7). This will address existing issues and maximize benefits generated by tourism for the development of the local community.

Traditional industries in rural villages have been decreasing, namely handicrafts, fishing village industries, growing vegetables, wet rice cultivation, and other rural village industries (see excerpt 76-81). Hence, villagers must change to find alternative means to strengthen their community's economy. This issue is also mentioned by other studies (Lepp, 2007; H. Wang, Yang, Chen, Yang, & Li, 2010). In this context, tourism is a viable option for developing in these areas due to it brings benefits to local residents in economic, social and environmental dimensions (T.-H. Lee, 2009; T. H. Lee, 2013; MEHMETOGLU & ELLINGSEN, 2005; Shrestha, Stein, & Clark, 2007). Hoi An has advantage of developing some forms of tourism, cultural-based tourism or heritage tourism, cultural tourism, ecotourism, community-based tourism, etc (see figure 8.2). The settlements (such as Tra Que, and Cam Thanh villages) around the Hoi An ancient town are involved in small-scale agriculture. In particular, the geological characteristics of these regions provided favorable conditions for vegetable growing, horticulture, and wet rice cultivation. In recent years, the land-use pattern changed, for example, several agricultural areas have become parts of hotels, homestays, and restaurants (see excerpt 99). This led to the disappearance of rice fields as well as the countryside landscape. In line with the work of Puczko&Rátz (2000), the study suggests that villagers should develop sustainable tourism to meet the needs and desires of local inhabitants. Tourism is here used as an effective means to generate additional income for farmers (see excerpts 48-65). The results also identified that agriculture-based tourism activities attract international tourists (see section 5.2, excerpts 37-40, table 5.3). In this respect, interviewee P9 expressed the tourism activities serving tourists provided by his company:

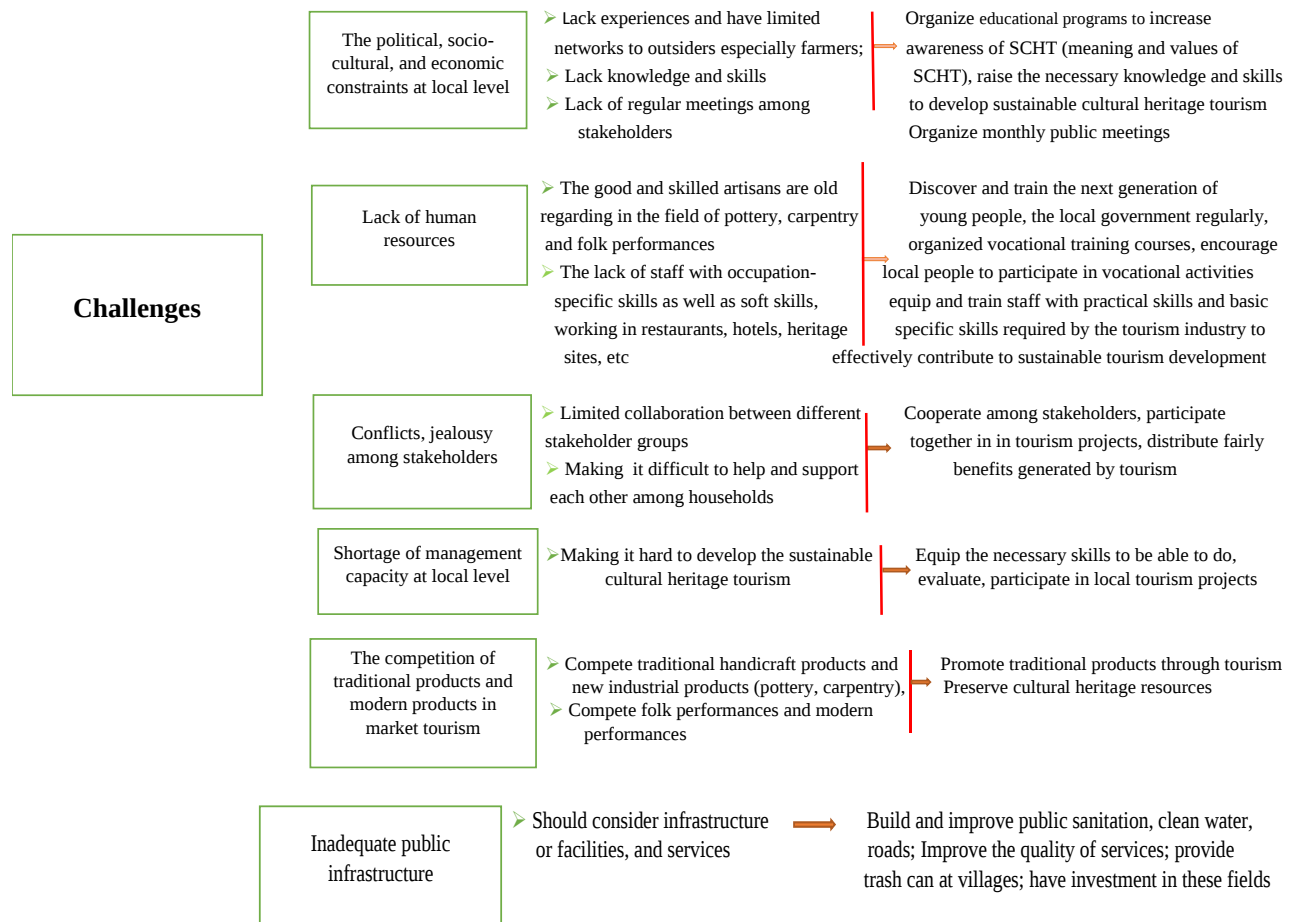
(275) Visitors experience the tour as a farmer and fishermen. Being a farmer here, for example, in the Tra Que vegetable village, is to grow vegetables, water, and prepare the soil. Being a farmer in Cam Thanh means planting rice, plowing fields, and riding buffaloes. That is, tourists all participate in those activities. Then, when going down to the river, visitors will be able to participate in fishing with fishermen, rowing basket boats, and exploring the seven-acre ecological coconut forest-one of the revolutionary bases of Quang Nam (Private tourism sectors, P9, aged 40-50, interview).

In this regard, sustainable tourism development will contribute to the achievement of climate action (SDG 13) and life on land (SDG 15). Farmers prepare the land and fertilise it with seaweed from the local lake to grow vegetables that lessen the negative effects to the environment (see excerpts 33-35). Especially, sustainable tourism gives Hoi An vegetables a distinctive flavor and has significantly impacted on local traditional Hoi An dishes, for example, Tam Huu spring roll (Tam Hữu or Tôm Hữu), Cao Lau, Quang noodles (Mì Quảng), Xeo cake (Bánh Xèo, which is cake, stuffed with pork, shrimp bean sprouts, and scallions), and so forth (see excerpt 36 and field notes 5.3.2017). Tourists enjoy food made from local materials that help in reducing carbon footprints.

As stated in section 2.4, section 6.3 and section 7.1, to conserve cultural heritage and develop successful sustainable cultural heritage tourism, community participation and support of residents are critical elements. These factors help in preserving the natural, cultural, historical heritage resources of the destination communities; ensuring a more even distribution of benefits generated by tourism among local stakeholders, and increasing the mutual understanding and trust between residents. The findings reaffirm previous studies' assertion that community involvement in heritage tourism is extremely crucial, which helps to balance the conservation of cultural and historic heritage and tourism development; reducing the conflicts of this process; enhancing the trust of local residents in tourism development planning and sense of belonging (Gursoy & Rutherford, 2004; Kunasekaran, Mostafa Rasoolimanesh, Wang, Ragavan, & Hamid, 2022; Landorf, 2009; L. N. Nicholas et al., 2009; Saufi, O'Brien, & Wilkins, 2014; Srijuntrapun, Fisher, & Rennie, 2018; D. J. Timothy & Tosun, 2003). According to Birendra, Dhungana, and Dangi (2021) the involvement of relevant stakeholders in the tourism sector is involved in planning and policy-making. In this context, the study suggests that local authorities should pay more attention to bottom-up participation planning in that it should be implemented step by step according to the existing socio-psychological aspects of each village. This will alleviate the issue that tourism planning, to some extent, used a top-down approach made use of a top-down approach, with a little bit of involvement from local stakeholders.

This study identified some challenges that hamper the development and operation of sustainable cultural heritage tourism (see section 6.2 and figure 8.3).

Figure 8. 3. Challenges of development of sustainable cultural heritage tourism in Hoi An



The results have also indicated that Hoi An residents' participation in the context of tourism is generally quite low as well as there are different levels of local community involvement (see excerpts 153-157, and 126-129). Because their opinions and voices are not very often heard or considered by relevant professional authorities (see excerpts 140-141, and 242). Among interviewees, local people directly or indirectly related to tourism have a higher participation level in tourism activities served to tourists, but involvement in

the process of decision-making of crucial tourism development is scarce or not. Others have fairly low participation level or are disinterested and apathetic. The reason for these problems is perhaps due to the social-cultural and political conditions at the local level for local community involvement in tourism activities is not favourable and relatively low (see section 6.2, excerpt 71-72, and 66-69). According to some scholars, in many third-world countries, there existed still socio-cultural, and economic constraints; the local authorities are still centralized and bureaucratic, as well as their unwillingness gives community residents the opportunities to take part in and share their power (Aas et al., 2005; Tosun, 2000, 2006). Support from local authorities is needed in this case, they should create further opportunities such as a facilitating environment that allows local residents to join in tourism development, especially participating in the process of decision making; consulting with locals. Indeed, the assistance of the relevant local government is important to help the community in raising awareness of sustainable tourism as well as the degree to which community participation. If it works well, local residents in Hoi An are willing to be engaged in tourism development (see excerpts 8, 174, and 230-23). This finding corresponds with previous studies highlighting the importance of opportunities for the community engage in tourism activities (Hung, Sirakaya-Turk, & Ingram, 2011; Kunasekaran et al., 2022; Rasoolimanesh, Jaafar, Ahmad, & Barghi, 2017). Residents will be more able to take part in activities of tourism development if they have open communication channels with the local government.

Based on previous reviews (chapter 2), the findings suggested that through tourism activities, Hoi An has the potential to attain a number of interconnected Sustainable Development Goals (SDGs). As shown in section 6.1 indicated that sustainable tourism development has contributed to local socio-economic development. For example, it generates employment opportunities for residents and helps in promoting local culture and products, which are deeply connected with decent work and economic growth (SDG 8). Furthermore, tourism is also indirectly related to other goals such as poverty alleviation (SDG 1), and good health and wellbeing (SDG 3). In this respect, tourism in traditional

villages has positively influenced the livelihood of the local community and climate action (SDG 13); reducing the poverty, and improving the quality of life. Specifically, revenues from tourism or fees collected in tourist destinations also contribute to the development of health-care services. It contributes to enhancing a sense of healthy lifestyle through clean water, public sanitation expansion and pollution control (SDG 6). Tourists can explore the old town and the vicinity areas by walking or riding bicycles or electric cars as an example of adopting environmentally friendly transportation services, and using local products that are linked to sustainable forms of energy (SDG 7) and support for climate action (SDG 13). In addition, tourism has provided an opportunity for the poor, vulnerable, disabled and old people to participate in agriculture-based tourism activities, lantern making and so forth. This helps to promote gender equality (SDG 5), and local food production (SDG 2). Similar to the findings of previous studies (Birendra et al., 2021; Rasoolimanesh et al., 2020; Scheyvens, 2018; Trupp & Dolezal, 2020) that have discussed the tourism's ability to contribute considerably to the achievement of the Sustainable Development Goals. To achieve these objectives, community participation is an essential element.

Local residents' support for sustainable tourism development has been extensively discussed in the tourism industry (T. H. Lee, 2013; Rasoolimanesh, Jaafar, Kock, & Ahmad, 2017). Thus, it is being increasingly recognized that the significance of understanding local residents' support for sustainable tourism development. And many tourism scholars have systematically examined factors that influence local community support for the development of sustainable tourism, including attitudes (L.-N. Fan, Wu, Wall, & Zhou, 2021; Lai & Nepal, 2006; Lepp, 2007; Nunkoo & Ramkissoon, 2011), perceived effects of tourism development and perceived benefits (Dyer, Aberdeen, & Schuler, 2003; T. H. Lee, 2013; Nunkoo & Ramkissoon, 2011; Rasoolimanesh, Jaafar, Kock, et al., 2017), community attachment (L. N. Nicholas et al., 2009). In connection with these authors, the findings in this study suggest that Hoi An people's support for tourism is referred to the attitudes, behaviors and perceived benefits.

The majority of the respondents perceive the precious tourism resources of Hoi An ancient town are traditional culture, historic buildings, lifestyles, local features, and the character of the local community. And, tourism depended significantly on these resources. They are proud of their cultural heritage (see excerpts 1-15, 33-36, 42-45, and 263-264). Residents in this region indicated supportive behaviors such as they were willing to share their culture and lifestyle and expecting their cultural resources to be included into tourism activities that help tourists understand and appreciate them; they were more likely to introduce their tradition and folk performances and recommend special dishes of their community; they talk about the distinctive features of Tra Que vegetables, Bai Choi folk in Hoi An, and so on.

Also, the results disclosed that Hoi An is generally appreciated to have a good environment with quiet streets, an atmosphere of warmth and friendliness, and friendly local people. Locals are hospitable to tourists, particularly farmers who are really nice (see excerpt 174). With respect to this, tourists are always welcome to visit the old town and traditional villages. Based on the content items presented above, the factors closely linked with them were named authenticity and hospitality. The findings were consistent with prior research demonstrating authenticity and hospitality factors reflect residents' intention for sustainable tourism development (L.-N. Fan et al., 2021). About half of the interviewees perceived their cultural values and expressed a desire for benefits in sharing their cultural resources with visitors. For example, some respondents have expectations for financial returns or expect to get some extra income from tourism development when participating in activities served to visitors. This means only the authenticity dimension has economic content that differs from the findings of Fan et al (2021), which reported villagers expect economic returns both in sharing their authentic culture and traditions and for showing their hospitality to tourists.

Although not always linked directly, it is recognized that if local residents gain profits, particularly economic benefits from tourism, then they will be likely to support more tourism development and resulting in a high level of involvement in tourism. Indeed, the

important influence of perceived positive economic impacts on tourism development on local residents' support for the development of tourism sustainability and community participation is significant. This finding echoes with some earlier studies ²⁰², but it was inconsistent with the study of Kunasekaran et al., (2022), which found that the influence of perceived positive economic as well as environmental impacts on this aspect is insignificant. Besides, local residents desired to preserve their culture and heritage. Some locals believed that tourism development provides their community with a context to show and promote their culture and contributes to cultural heritage conservation. While a few respondents who perceive more negative impacts are less inclined to support future tourism development and activities. In addition, the analysis indicates that when compared with the non-involved local people, those who are involved in the tourism sector or gain benefits have a strong expectation of sharing their authentic culture and are significantly hospitable to tourists as well as being more willing to take part in tourism activities.

The behaviour of many hawkers, vendors and staff working in tourist attractions in Hoi An are not satisfactory (see excerpts 107-109, 112-114, 172-173, and 158,). In addition, significant changes were found to be such in the hospitable character of local community residents, quiet streets, shophouse designs, etc. This has become one of the main issues of this region that requires special attention from local authorities. They should enhance the level of local resident's support for sustainable tourism that helps the sustainable cultural heritage tourism project to succeed in practice.

Tourism development as well as the arrival of large numbers of incoming tourists have offered very different opportunities for residents in destination communities. Some people can touch directly on the positive economic impacts of tourism, while others do not

²⁰² Support for sustainable tourism development depends on positive local community perception of tourism impacts (including the environmental, economic, and sociocultural dimensions (Dyer, Gursoy, Sharma, & Carter, 2007; Jaafar et al., 2015; Kunasekaran et al., 2022; Latip, Rasoolimanesh, Jaafar, Marzuki, & Umar, 2018; Tosun, Dedeoğlu, Çalışkan, & Karakuş, 2021).

have an opportunity (section 6.1). This has led to the unequal distribution of tourism benefits and a great rivalry among residents, especially farmers (see excerpts 159, and 144-151).

In the tourism context, it is emphasized that local residents' awareness, knowledge, and skills create the ability to actively participate in tourism activities (Kunasekaran et al., 2022; Latip et al., 2018; Marzuki, Hay, & James, 2012). In the context of Hoi An, there is inadequate training courses to increase knowledge and necessary skills concerning sustainable heritage tourism. Local community awareness of sustainable development is limited. These factors have been realized as a key constraint for the participation of residents in tourism activities (see excerpts 175, 181, and 184-189). Therefore, the success of and emergence of community participation requires cultivating adequate ability and residents' awareness.

The authority and local people should improve the quality of social services such as clean water, and public sanitation as well as the quality of services (see excerpts 206-208, and 209-213). Hoi An needs to consider a proper waste disposal system, especially in traditional craft villages to solve the problems of air pollution, for example, air pollution issues caused by the material combustion procedure from 4 ceramic kilns in Thanh Ha pottery village.

Local authorities should diversify local handicraft products as well as promote them instead of importing many handicrafts from other places to create competition and difference with other tourist destinations and generate economic sustainability (see excerpt 70-81). They also create a facilitating environment to heighten collaboration between craft villages in Hoi An to increase sales and enhance the uniqueness of Hoi An tourism. Thanh Ha pottery village, Cam Thanh village, Kim Bong carpentry village, Hoi An silk village, and Thanh Nam fishing village collaborate with each other and local hotels and restaurants in providing local products to tourists, such as coconut spoons; wooden spoons; soup ladle and bowl made from coconut; wooden or coconut chopsticks; bamboo or wooden trays for food; dishes sets, spoon, and cutlery sets made from ceramics; staff uniforms made from Hoi An silk; instead of using other industrial products; using local cuisine and so on.

As noted in this thesis, there will be no widely applicable structure of sustainable cultural heritage tourism that is contingent and vary from place to place; information and issues sought will vary from study to study. Additionally, the sustainable cultural heritage tourism model was suggested in chapter 7 (see table 7.1). According to my analytical results, elements are divided into appropriate dimensions. They were linked to the actual situation in Hoi An as well as based on the opinions and voices of local residents, and different stories described by them.

8.3 Research Contributions

This study has contributed to the literature on cultural heritage tourism by identifying different activities based on cultural heritage resources and the influence of these resources and tourism activities on the destination's image and tourist's experiences. As a developing country, the effective use of cultural heritage assets as a means of marketing and promoting destination image is significant in Hoi An. Many examples of cultural heritage consumption provide a better understanding of the concept of cultural heritage tourism. This resource has been presented here as an important complementary element to recreational activity to cater to tourists. The kind of mix of traditional values and leisure activity provide new and diversified experiences for Hoi An. Through this, Hoi An can restructure and improve the existing tourism activities.

There are some studies to apply sustainability principles in cultural heritage tourism (Mansour & Ariffin, 2017; Sangchumnong & Kozak, 2018). In this present study, a considerable practical contribution to the tourism literature is made by demonstrating further practical support for sustainable tourism principles. In addition, this work examined the crucial items in the four dimensions of the sustainable cultural heritage tourism model. The model showed suitable elements that should be adopted in the context of cultural heritage and heritage conservation in a particular destination. And it is emphasized that the local cultural heritage is the main source of sustainable cultural heritage form in Hoi an. In the current research context, some of these tourism activities might be specific to achieving SDGs.

This work contributes by identifying the degree of participation of the local community in heritage tourism and the factors influencing this process in a particular context; by exploring recent local residents' attitudes and behavior regarding three dimensions of hospitality, authenticity, and perceive benefits toward support for sustainable tourism development. It also revealed tourists' attitudes towards diverse popular cultural activities available in Hoi An and the different kinds of cultural experiences that visitors can get. Cultural heritage assets-based heritage tourism yields economic benefits and directly helps local communities in preserving heritage and cultural resources and achieving sustainable development. As a result, the development of sustainable heritage tourism as well as the high level of community involvement in cultural and historic heritage conservation is worthwhile (Kunasekaran et al., 2022; T. H. Lee, 2013).

In the context of Hoi An tourism, this work brings together many works on tourism development such as (Adongo et al., 2017; H. T. Bui et al., 2020; Pham Hong et al., 2021; Trinh et al., 2020). Among the many works on tourism in Hoi An, none reference the cultural heritage resource in detail as a sustainable source of cultural heritage tourism development. This study fills the gap by discussing important factors of this resource that can generate sustainable tourism products and build the cultural value of Hoi An resources as well as the identity of Hoi An in the heritage tourism context.

By looking at the opportunities and challenges of tourism development in Hoi An from different perspectives, by asking residents' opinions, observing phenomena and behaviours, and exploring different cultural resources, the author identified crucial elements for sustainable cultural heritage and proposed a feasible form of sustainable tourism development. Moreover, unlike previous tourism studies, this study demonstrates Hoi An has many opportunities to achieving Sustainable Development Goals (SDGs) through tourism. It is also the first study to focus in detail upon sustainable cultural heritage model.

8.4 Implications

The results of the research have some practical implications for the maintenance and strengthening of cultural heritage resources as well as the management and development of

sustainable cultural heritage tourism in Hoi An. Moreover, the findings of this study provide local authorities with empirical evidence to have a better understanding of how cultural heritage resources are more deeply linked to sustainable heritage tourism form; about what are limitations to developing sustainable tourism. This will be useful for local governments to address existing factors that hinder sustainable heritage tourism development, and further enhance the involvement of local residents and support for this form of tourism.

For destination managers, this work can provide direction for the development of a sustainable cultural heritage. Tourism businesses should introduce and recommend sustainable tourism products or environmentally friendly products to tourists and explore new tourism activities based on local culture and lifestyle. Some educational programmes, courses and strategies should be organized to strengthen the ability of community participation enabling them to participate in sustainable cultural heritage projects to succeed in practice. They focus on improving villagers' service skills, teaching locals, especially informal tourism-related livelihoods (farmers, vendors) how to communicate with foreigners.

As mentioned earlier, the hospitality and authenticity dimensions of community support are fundamental for the sustainable tourism futures of destination communities. They are also critical to providing not only meaningful and memorable experiences to tourists but also making them feel comfort and pleasure (L.-N. Fan et al., 2021; M.-Y. Wu, Pearce, & Li, 2018). As emphasized by Mansour and Ariffin (2017), hospitality significantly affects the quality of the tourism experience.

In line with the argument raised by Mansour and Ariffin (2017) reporting people elements including tourism employees and local residents play a crucial role in creating quality experiences for visitors travelling to a specific destination. I suggested that local people and tourism employees should pay more to improve communication skills and residents should be aware of increasing their traditional culture capital. Specifically, when tourism employees interact with tourists, they need to treat tourists with willingness, respect, politeness, warmth, and genuine smile. The hospitable values of local residents must be

promoted as well as to be emphasized during training sessions. They are encouraged to behave in a friendly way and help the tourists when they need it. These little things are vital gestures that assist the destination community to foster their culture of hospitality and enhance the quality of tourist travel and the level of satisfaction. Based on these gestures, tourists greatly appreciate the hospitality and willingness of residents.

As a result of the findings, the local governments should listen closely to community voices. They also make more efforts to enhance local residents' awareness of cultural heritage conservation by the above educational strategies to promote community involvement in. Through the involvement of the Hoi An community in preserving traditional culture and heritage, the positive socio-cultural effects will be increased. Moreover, local authorities should have supportive policies to encourage both business operators and local people to jointly develop sustainable tourism products, which base on traditions, cultural and historical heritage resources, customs, and lifestyle that constitute tourism activities examined section 5.2.

In brief, several findings discussed above are supportive to ideas of prior research indicating the local residents' perception of the economic and cultural benefits of tourism development has significantly influenced their participation in tourism (Kunasekaran et al., 2022). Particularly, my results also are inconsistent with some prior studies that show the resident's perception of positive socio-cultural effects than perceived economic benefits. Most of the respondents expect tourism development to generate positive economic benefits. This impact will help directly ensure the livelihoods of people who on working in intangible cultural aspects and economic returns for cultural heritage preservation. Then they expect tourism growth to give the local community more positive environmental and sociocultural influences. They perceived that this development of Hoi An heavily relied on traditional culture, heritage, customs and lifestyles. Many residents of Hoi An have lived here for generations and are proud of their local cultural heritage. They are more likely to participate in cultural heritage conservation as well as sustainable cultural tourism development. Locals are aware of tourists who those interest in their traditional culture.

Thus, they have a strong expectation of more contacts with visitors to introduce the features of Hoi An to them and help them experience authentic Hoi An culture. The above points are still missing in previous studies conducted in Hoi An. Therefore, this study filled the research gap concerning sustainable cultural heritage tourism in this region as well as offering further insights into community involvement and residents' support for this model.

8.5 Limitation and Future Research

This present study also has a few limitations. First, this current work selected only one cultural heritage destination in a developing country, namely Hoi An, Vietnam for the fieldwork. It would be better for future studies to include more places to improve the generalizability of the findings. It is therefore suggested here that a comparative study among destinations would be necessary. The conclusions will be tested, refined and confirmed based on other cultural heritage contexts. Moreover, the findings of this thesis may be specific to the present research context and have limited application somewhere because of the different socio-psychological of each community as well as its context. A replication study in other cultural heritage contexts in Vietnam and other parts of the world is required in this case. The second limitation is that this work was conducted totally using a qualitative method (including in-depth interviews, observation participation, and field notes).

A mixed method including both quantitative research (namely a questionnaire survey) and qualitative research is recommended for future studies to investigate the research issue of the study and enrich the body of knowledge regarding sustainable cultural heritage tourism. Several workshops are proposed to dialogue with locals those who wish to be engaged in tourism activities. This helps them know and do about sustainable heritage tourism in practice. The aim of the workshop is also to strengthen community collaboration. Because cooperation among local residents and mutual trust is extremely important to develop sustainable cultural heritage tourism. It guides households with experience in tourism to help and support households who just joined and intend to participate in tourism activities.

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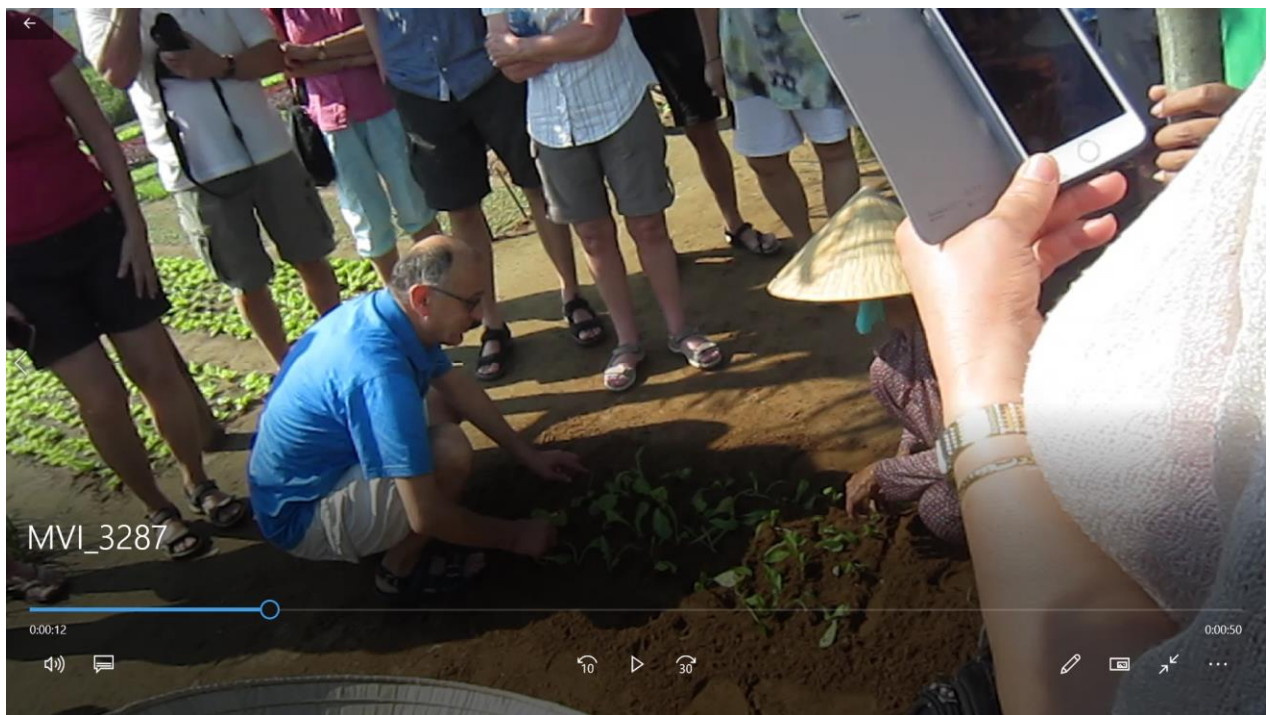
Appendix 1. Pictures



Source: Hoi An Eco-tourism -Local family Operator



Source: the thesis author







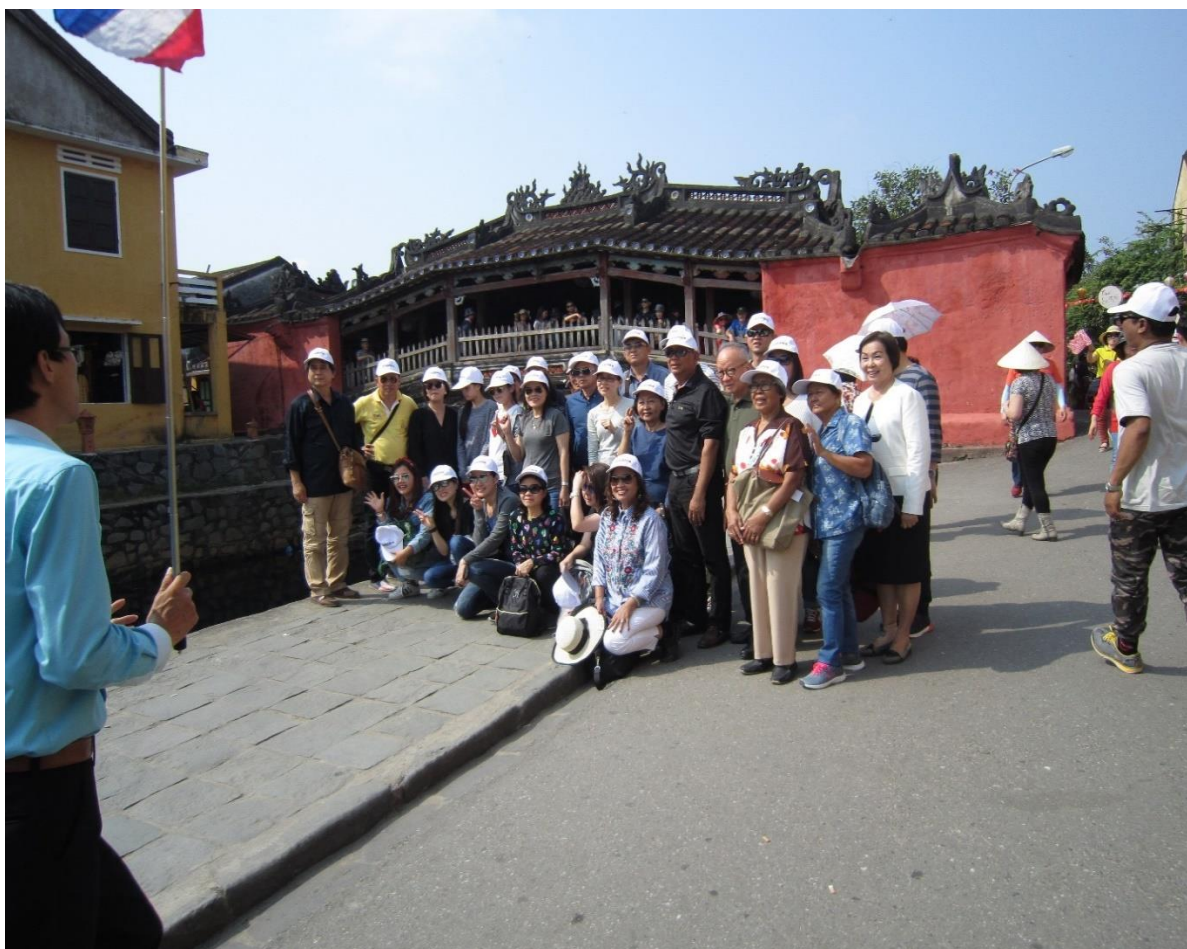




Sourced <https://vietbao.vn/bat-chap-lu-lut-du-khach-van-do-ve-tham-quan-pho-co-hoi-an-388721.html>, 12/10/2022.











Source: <https://vnexpress.net/apec-2017/thanh-nien-apec-thich-thu-lam-den-long-hoi-an-3667615.html>



Appendix 2. Interview Structure

The researcher introduces herself and the objectives of this research project. Then the thesis author presents the reasons for inviting you to participate in as well as appreciates your knowledge and experiences for sustainable cultural heritage tourism in Hoi An city. And the researcher presents the interview purpose. Your participation in this study is anonymous as well as the data that you provide to the thesis author will be presented without disclosing your identity.

Module 1. Background questions

1. Please introduce and tell me a little bit about yourself and your work.
 - Age; the level of education; professional status or employment, how long have you been working in your position; where do you live; and so on
 - What is your link to the tourism sector in Hoi An?
 - Are you interested in and involved in tourism activities in Hoi An, Quang Nam? By what ways?

Module 2. Impacts of tourism development in Hoi An, Quang Nam, Vietnam.

2.1. Do you think tourism industry is good for Hoi An?

- Such as it contributes to local economic? Benefits yourself and your family members?
- Could you please explain your answer in more detail?

2.2. What impacts of tourism in Hoi An are you appreciable or satisfied with?

- Can you please explain in details about economic, social-cultural and environmental impacts of tourism?
- Do you receive benefits from tourism development in Hoi An? and Who benefits the most from this?

2.3. Do you know the concept of sustainable tourism?

- From your opinion, what is the important thing for Hoi An to developing sustainable tourism? Please provide some examples of sustainable development.
 - What kinds of activities of local people and tourists that affected sustainable tourism development?
 - What are important cultural values that Hoi An should be protected? Why
- What is important thing for you to preserve cultural values of Hoi An?

- From your perception, could you please provide some examples of negative impacts of tourism/ unsustainable development of CH tourism in Hoi An.

Module 3. The level of local community participation in tourism and collaboration among stakeholders

3.1. Could you please let me know the forms of engagement among stakeholders in tourism development? that you are currently aware of in Hoi An?

- Are you involved in tourism activities or tourism planning or decision making?

3.2. How is stakeholder collaboration in tourism development in Hoi An?

- Are you involved in the steps of collaboration to develop Hoi An tourism?
- If yes, please explain at what step are you involved and your role in this collaboration.

3.3. What are the existing linkages among tourism stakeholders in tourism development in Hoi An?

3.4 From your perception, how does the current collaboration of stakeholders impact sustainable cultural heritage tourism development in Hoi An?

Module 4. Elements

4.1. What is suitable thing for Hoi An to developing CH tourism?

4.2. Do you support the statutory protection cultural heritage of the area?

4.3. Do you support the CH heritage tourism development in Hoi An?

4.4. What factors facilitate or hamper your participation in tourism development?

4.5. What motivate or hamper your achievement of several Sustainable Development Goals in Hoi An?