

# POLITECNICO DI TORINO

**Master's degree program  
In Territorial, Urban, Environmental and Landscape Planning  
(Planning for the Global Urban Agenda)**

**Master Thesis**

**Traditional craft villages in Hanoi under the pressure of  
peri-urbanization.  
An integrated strategy for Cu Da village sustainable development**



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## **Abstract**

Vietnam is affected by one of the most intensive urbanization processes in the world, which is directly linked to socio-economic reforms launched in the mid-1980s (known as Doi Moi) (World Bank, 2011). As the nation's capital city and second-largest metropolitan area, Hanoi is a critical site of this urban transition. Here, since the Eighties, urban megaprojects and luxury residential developments were undertaken in the peri-urban area, as well as spontaneous settlement took place. In the context of this peri-urbanisation process, traditional crafts villages surrounding Hanoi, whose existence embodies the cultural heritage and establishes a distinct feature in the urban structure of Vietnam's capital, are enmeshed into the urban fabric.

In this thesis, Cự Đà village, an over 500-year-old village, is chosen as a typical example of ancient villages identified with the traditional craft of making Vietnamese soy sauce and vermicelli. The village is considered to retain a lot of indigenous cultural values. However, it is facing great challenges in terms of urban landscape and socio-economic as a consequence of peri-urbanisation processes. The main purpose of this thesis is to understand how peri-urbanization has impacted the traditional craft villages in the peri-urban area of Hanoi, and, through a detailed analysis of Cu Da village case study, propose an integrated strategy for the village sustainable development, aimed at promoting economic growth, as well as cultural heritage preservation and urban landscape enhancement.



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## Introduction

**“Hanoi is the city where myth meets fact. Tales of dragon rising from the Red River, a lake spirit bestowing the gift of a sword and the grandchildren of a dragon and fairy becoming the Vietnamese people” – Edward Dalton**



*Figure 1. Hoan Kiem Lake (Sword Lake) and the Turtle Tower. Source: hanoi-online*

With more than 1000 years of history, Hanoi has always been the most important cultural centre of Vietnam. The capital is known not only for the Imperial Citadel of Thang Long – Unesco World Cultural Heritage, the 2000 years old Quarter – the heart and soul of Hanoi but also for being characterized by ancient villages interwoven with the urban landscape, co-existing through the history. Along with the historical development with the core of Hanoi, the traditional villages in Hanoi peri-urban area also carry both tangible and intangible cultural values. The tangible values can be referred to as works with exceptional architecture, and construction techniques imbued with art such as communal houses, pagodas, ancient houses and so on. While the intangible cultural values include community lifestyles, festivals, culinary culture, and especially traditional crafts in rural villages. These traditional villages carry certain characteristics of villages in the Red River Delta - where the settled agricultural lifestyle originates, associated with the foundation of agricultural and

traditional craft production. This is also the root of the village culture to this day, which still affects the customs and cultural habits of the Vietnamese people.

Traditional villages associated with craft production transmitted through generations, also known as traditional craft villages, are one of the characteristics of rural Vietnam. In the context of the Doi Moi (renovation) policy implemented since the early 1990s which transitioned Vietnam from a command economy to a socialist-oriented market economy, Hanoi entered the inevitable process of urban transition and peri-urbanization. This process is characterized by the gradual conversion of agricultural land in the periphery to the urban area purposely for building modern urban infrastructures and industrial zones. This leads to various consequences that challenge the authorities to come up with appropriate policies. Spontaneous transformation is a particular phenomenon emerging in the context of urban transition in Vietnam, containing many negative factors in terms of conservation and development. This leads to increasing the risk of losing cultural values, and gradually imbalancing the rural ecosystem, forming a new living environment that lacks sustainability, especially in traditional craft villages.

The rapid change of traditional craft villages in terms of spatial and social structure is most apparent especially in the peripheral areas of big cities like Hanoi. The Cu Da village is one of the traditional craft villages in the Hanoi periphery experiencing such changes in the current phase of peri-urbanization. In order to comprehend the traditional village development, as well as the effects and consequences of urbanization, the Cu Da village is selected for the present case study based on several reasons. Cu Da is a 500-year-old village with traditional crafts, containing both exceptional architecture, cultural and aesthetic values (IMC, 2020). Due to the impact of peri-urbanization, as well as the lack of investment and management attention by the government, along with the fact that there is no planning policy implemented to the village, Cu Da has been experiencing spontaneous development that significantly affected the urban landscape. Moreover, the traditional craft and other cultural values such as peasants' customs and habits are gradually disappearing (Dang Van Dien, 2014).

The main purpose of the thesis is to understand how peri-urbanization has impacted the traditional craft villages in the peri-urban area of Hanoi, and, through a detailed analysis of

Cu Da village case study, propose an integrated strategy for the village sustainable development, aimed at promoting economic growth, as well as cultural heritage preservation and urban landscape enhancement.

Consistently, the main research questions have been:

- How and to what extent do the peri-urbanisation processes impact traditional craft villages in the peri-urban area of Hanoi in general and Cu Da village in particular?
- How to preserve the cultural, landscape values of Cu Da village while promoting economic development?

As far as methodology is concerned, the thesis paper has been developed based on a desk review of the literature on urban development and policy responses in Vietnam and Hanoi. More specifically, a theoretical review of the existing literature has been done and secondary data sources (planning and legal documents, as well as journals, textbooks, seminar papers, magazines, bulletins, newspapers and periodicals) have been used to analyse the existing situation of urban development in Vietnam and Hanoi as well as the impact of peri-urbanisation on traditional craft villages in Hanoi peripheral area and in Cu Da Village in particular. Based on the collected data, analysis, interpretation and final proposals for Cu Da Village were drawn.

The thesis is built of five chapters. Chapter 1 describes a theoretical framework on the two main concepts and explains the planning system in Vietnam. The first concept is “Làng” (village) in Vietnamese culture. The second concept is urban transition and peri-urbanisation processes in Vietnam. Both concepts are explained using desk research in order to acquire an overview of key factors. Chapter 2 explores in depth the development of Hanoi as well as the process of peri-urbanisation and its impact on physical transformation and socio-economic transition of traditional craft villages in the periphery of Hanoi. Next, the government’s development policy for the preservation of traditional craft villages and challenges are examined. Chapter 3 explores thoroughly the case study of Cu Da village, in which the urban landscape values are identified and the spatial evolution of Cu Da village is also illustrated under the impact of peri-urbanisation. Next, the current situation of Cu Da village is analyzed. Chapter 4 presents a planning framework for traditional craft villages

system in the periphery of Hanoi, together with international examples which are also analysed in order to discover an effective solution in the context of Hanoi and Cu Da village. An integrated strategy for Cu Da village sustainable development is proposed based on the principle of accepting the coexistence of traditional and contemporary values, with the objective of preserving local culture and architecture and ensuring a sustainable livelihood. Chapter 5 provides conclusions, recommendations and reflections.

## CHAPTER 1. Theoretical framework

This chapter is to provide general background about traditional villages and their values in Vietnamese culture. Additionally, the second section presents the urbanisation process in the peripheral area. And the last section will discuss the partial planning system in Vietnam.

### 1.1. The concept of “Làng” in Vietnamese culture

There are many definitions of the traditional village. *Làng* (Vietnamese traditional village) is also known as *xã* (in Sino-Vietnamese or ‘she’ in kanji, which is a type of syllabic characters originated from the Chinese language). In ancient Vietnamese society, *Làng* is regarded to be one of the most distinctive institutions which are also described as *a little state* or *small court* (Trần Hữu Quang et Nguyễn Nghi, 2016, p.61-88 cited Ory, 1894, pp.136; Nguyễn Văn Huyền, 1944, p.81; Phan Khoang, 1966, pp.49-50). On the other hand, *Xã* (village or commune) is the primary unit of habitation in rural Vietnam, which is described as having certain property in common and a commonplace of worship and social deliberation, so-called *đình* (communal house), according to Alexander Woodside (1971, pp.143-153). The social, historical and humanistic attributes of traditional villages all mark that they are the carriers of the essence of a nation’s traditional culture.



Figure 2. Duong Lam Ancient Village. Source: HanoiTVOnline

Traditional village refers to the village with material form and intangible cultural heritage, which has rich historical, cultural, scientific, artistic, social and economic value (Anh Toan ,1968; Tran Tu, 1984; Tran Dinh Huou, 1995). According to Bui Xuan Dinh (1998), a traditional Vietnamese village is “a unit of traditional habitation of Vietnamese farmers, with its own geographical region, organizational structure, infrastructure, custom of worship, having its own identity and dialect”. He also stated that the village context is where Vietnamese culture is most vividly displayed, and also an inspiration for many artists. For instance, Tran Nguyen’s paintings (Figure 3) have drawn out a corner of traditional northern rural villages that have been connected with the childhood of many generations of Vietnamese people over the years.

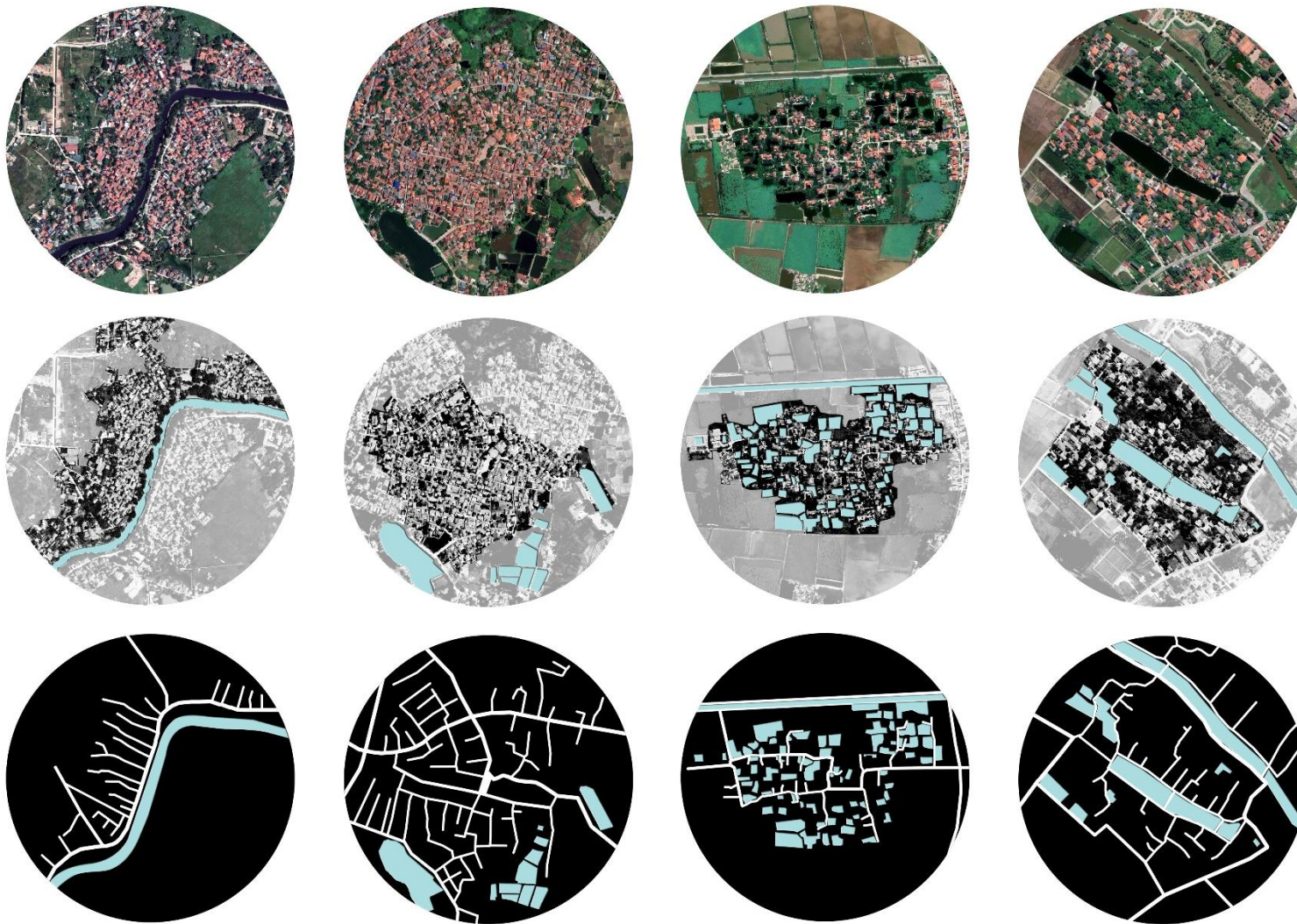


*Figure 3. Rural landscape, village and traditional rural house in painting. Source: Painter Tran Nguyen*

Tran Dinh Huou (1995) believe that traditional villages are important carriers of regional culture and folk customs, rich aesthetic value, and play a strong representativeness and typicality role in reflecting traditional cultural values. In a paper published in 2001 concerning the traditional villages in Northern Vietnam, Yu Insun (2001) described Vietnamese villages as *xã* (commune) - an administrative unit, whereas *làng* (villages) are regarded as natural entities. Vietnamese villages, according to the author, were social-economic communal groups of Vietnamese people living together and formed naturally

based on arable land before it was dominated by China in 179BC. Also, the administrative structure of the *làng* has not changed significantly during thousands of years of history during which feudal dynasties and colonial empires reigned (Pham Hung Cuong, 2000) . It's worth noting that in a traditional Vietnamese villages study published in 2013, Bui Xuan Dinh said that research up to that time had been conducted using a variety of techniques, including a geography-humanity approach, a history-culture approach, an ethnology/anthropology approach, and a sociology approach. According to him, 'làng' is the subject of two study directions. Firstly, there are studies about traditional villages which existed prior to August 1945, when *làng* had not been adversely affected by the government's political, economic and cultural reform policies (Bui Xuan Dinh, 2013 cited Tran Tu, 1984, pp. 228). Another area of study is the social change that occurs in a village throughout the economic development process, particularly during the market economy period, as a result of urbanization. (Bui Xuan Dinh, 2013).

Moreover, Bui Xuan Dinh integrated various research findings on traditional villages in a study article (2013). First, as a social residential unit (not an administrative unit), the Vietnamese village studied by Philipe Papin (1999) is highlighted. A Vietnamese village has four main characteristics: a social unit, and a perfect collective structure; a closed system; residents are hierarchically divided; and the village recreates traditional lifestyle itself, which is the foundation of Vietnamese culture (Bui Xuan Dinh, 2013 cited Phillipe Papin, 1999). Second, 'làng' has a well-organized social and economic framework centred on the wet-rice economy. Third, villages are distinguished based on the village's economic basis (craft villages, trading villages, fishing villages, etc) as well as its geographical location (north, central, and southern Vietnam) and the village's formation over time (Bui Xuan Dinh, 2013). This thesis, however, concentrates on traditional craft villages in the Red River Delta on the outskirts of Hanoi. Figure 4 shows the diversity in the spatial structure of villages in the Northern Delta. This diversity mostly shows the difference in economic base (pure agricultural villages, trading villages, craft villages), and land typography (riverside villages, villages located in low-lying plains, so on). In addition, the villages' structures are naturally formed based on factors such as topography and water surface which particularly creates an extremely important spatial feature in the green infrastructure of rural villages in Vietnam.



Riverside village - Cu Da village

Village on low hill- Duong Lam village

Lowland village - Nha Xa village

Village structure towards the common pond - Nom village

*Figure 4. The vilalge morphology of Cu Da village, Duong Lam vilalge, Nha Xa village and Nom village. Source: Author's elaboration*

### 1.1.1. The social structure and cultural values of traditional villages

The Vietnamese traditional village's social structure is characterized by an internal *community* and as well as relative *autonomy* in relation to other villages (Bui Xuan Dinh, 2013). To begin with, the *community* is reflected by social interactions in a village that are inextricably intertwined, just as an individual in the village has numerous ties. Family and relative relationships, neighbour relationships, professional partnerships through craft organizations in the village, and the relationships amongst persons of the same age in education are all examples of these types of interactions that may be listed. There are other social organizations in a village, such as *Giáp* (adult men's organization), *Phường* (professional organization), and *Hội/Phe* (organization of mutual assistance between people with the same occupation, interest, etc). The village festival is a community activity that celebrates the strength of the village's social organizations and is the glue that creates community cohesion. Besides, *Clan* is a form of extended family, blood relations, and has the role of helping and correcting deviant and unethical behaviours. Every family has an altar for their ancestors, and every clan has a family shrine. Furthermore, aside from collecting taxes and managing unpaid labour for the state, the village used to function as an independent social entity, capable of dealing with its own internal affairs without official involvement from authorities (Dao Duy Anh, 1951). As the result of village *autonomy*, each village has its own set of regulations, often known as villages conventions (village norms are written down), the customary law or folk law (unwritten village rules), the council of elders as the legislative body as well as the *lý dịch* as the law enforcement council. Villages are defined by a closed way of life, an *isolated* society in which people's lives are self-sufficient and able to live well and stably based on village institutions (Tran Dinh Huou, 1989). Yu Insun (2001) claimed that the village community has total control over its residents. Up until August 1945, the social order and autonomy of villages were not substantially influenced by feudal dynasties and colonial regimes.



*Vong La village festival (Hanoi). Source: toplist*



*A family in Vietnamese New Year festival. Source: vietvisiontravel*



*Folk game - Human chess. Source: Vietnamdiscovery*

*Figure 5. Village festival in Hanoi*

Additionally, the Vietnamese traditional village is considered as *sacred land*, the place of *birth - growth - gathering - return* of each person. Villagers deal with each other based on the philosophies of Confucianism, Buddhism, Taoism and ancestor worship. The Vietnamese believe that all things are spiritual, thus everyone cares and protects their village to be always green, clean and neat. In particular, all people have a spirit of respect for the past, what their fathers have created should remain the same, not allowed to change, only allowed to repair and embellish, that is the spirit of respecting history. Behind the village bamboo rampart is a community that is closely linked by professional, religious, neighbourly relations and especially the clan with its own rules, namely the “king's rule loses to the village rule”. That feature has kept the physical and social structure of traditional Vietnamese villages relatively stable throughout history, despite the fact that multiple times attempts of centralized government have been made (Chinese occupation, French colony, Vietnam war,

communist central government). According to folklore researcher Nguyen Hung Vi, house - village - nation are entities that are inextricably linked and inseparable.

Today, the traditional village has changed, no longer enclosed in a village bamboo rampart but an open residential unit, each village is the smallest administrative unit (unofficial) in the current administrative system. Villages have partly removed the old ways of life that are no longer suitable such as living in groups, closed with relationships with other villages. However, the village still retains the valuable values of the village culture such as preserving and respecting the community relations in the village and in the clan.

**Crafts** are originated in traditional villages and closely tied with agricultural production. The wet rice agricultural production, in particular, is characterised by its seasonality. Due to the fact that the small pots of land are insufficient to sustain them throughout the year, farmers have been forced to find alternative occupations to engage in during the off-season. As a consequence, some villages have gradually specialized in craft activities that do not require a large amount of capital investment and may take advantage of the local human resources in abundance.

Vietnam's traditional craft village, as defined by Pham Con Son (2004), is an ancient administrative unit, as well as referring to an area where many people live together, is structured, disciplined, and has its own customs. Along with being a community that specialized in one handicraft, a craft village indicates that individuals with the same vocation live together to develop their job. Craft villages are built on a solid foundation of collective business, economic development while preserving their local identity and individuality. (Pham Con Son, 2004).

Nowadays, traditional craft villages are therefore those that produce crafts in addition to traditional agricultural production, bringing together craftsmen and a large number of households that specialize in the craft. A family's craft occupation is passed down from generation to generation. In most cases, manufacturing is organized on a family basis, or there is a cooperative effort to produce and sell items in the form of wards or organisations, or a system of small and medium-sized companies.



*Thu sy village - bamboo fish trap. Source: tzido sun*



*Pottery village. Source: beetrip*



*Incense village. Source: AFP-Manan Vatsyayana*



*Silk making. Source: luxtraveldmc*

*Figure 6. Traditional craft villages in Hanoi*

### 1.1.2. Urban landscape features of traditional villages

#### **Typical spatial form of a traditional village**

Viet Nam's rural communities have a rich architectural heritage, including communal houses, pagodas, and temples, as well as village wells, ponds, and ancient houses, which blend in with community culture to create a distinct place that is unique to Vietnam's rural areas and communities. The following Figure depicts how such a traditional village structure could look like.

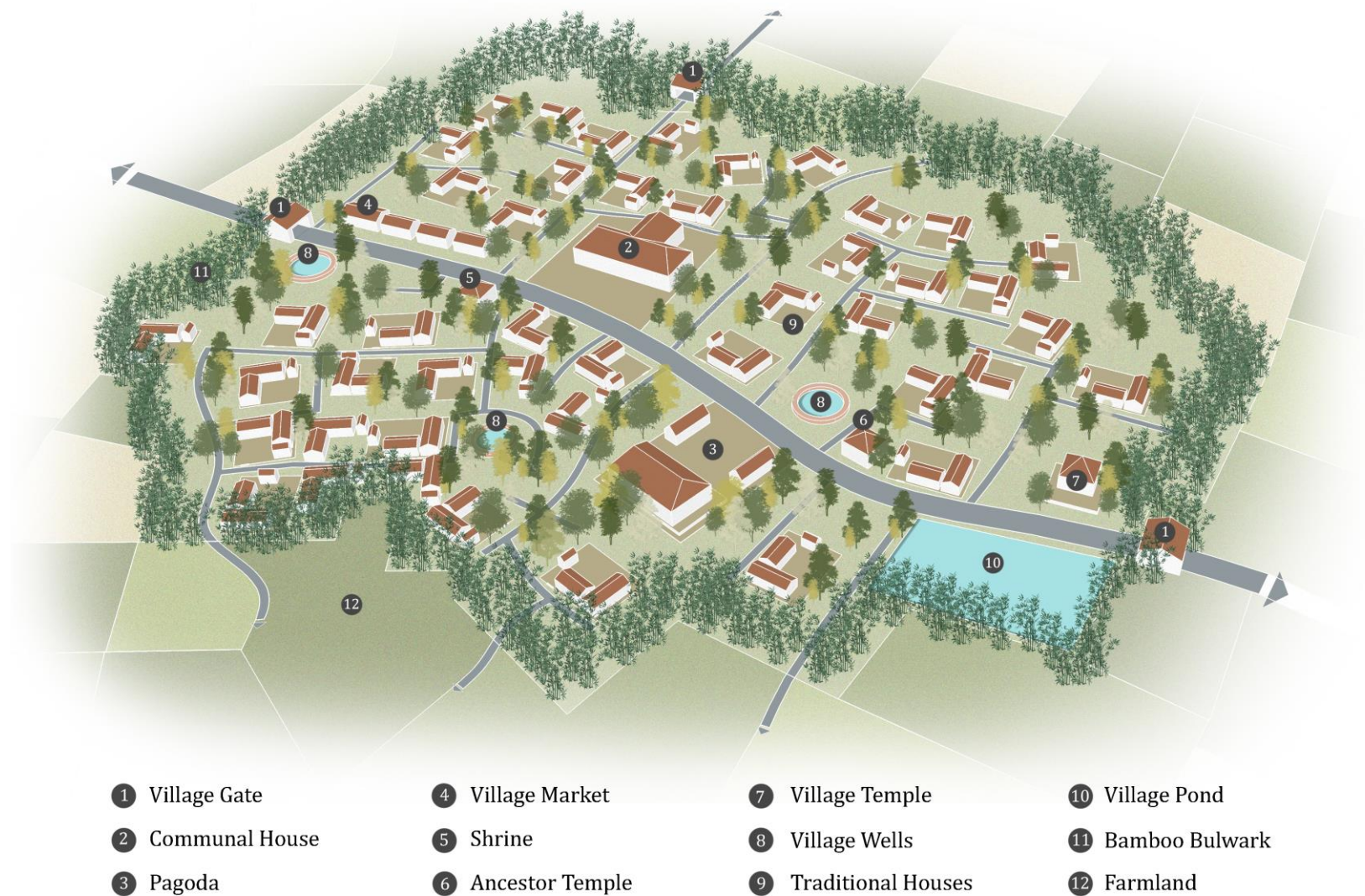


Figure 7. The typical traditional village model. Source: Author's elaboration



**Village Gate(s) - Bamboo Fence (Bulwark):** Every village has at least one gate in various shapes and sizes. Together with the gates, a thick bamboo bulwark surrounded the village and served as a sturdy and durable shield. Villagers regard seeing a bamboo fence as a sign of returning home. A defence booth at the gate serves as a resting spot for night guards and a rain shelter for farmers.



Figure: Duong Lam Communal House. Source: cattour

**The communal house (Dinh)** has traditionally been the most significant public structure in a village. It was recognized as both a public building (the administrative headquarter and the common house for meetings) and a work of culture and religion. It used to be a location for meetings, litigation, tax collecting, celebrating achievement, and guest accommodation.



Figure: Mia Pagoda. Source: anninhthudo

**Religion: Pagodas, temples, and shrines** are regarded important spiritual supports in people's life. Some pagodas have sacred images for worship, and villagers visit there to pray for peace and wealth. Village temples devoted to Confucius, martial arts, ancestors, and heritage (for craft villages). Ancestral Temple is constructed by each clan, where generations of descendants gathered yearly to pay tribute to their ancestors.



Figure: Uoc Le Village market. Source: addflag

**Market:** Since ancient times villages have been quite economically self-contained and self-sufficient. Generally four to seven villages often shared one market which took place periodically once or a few times a month. Besides attending the market, villagers also exchanged goods and food amongst each other.



Figure: Da Phuc Village pond. Source: BEM photography

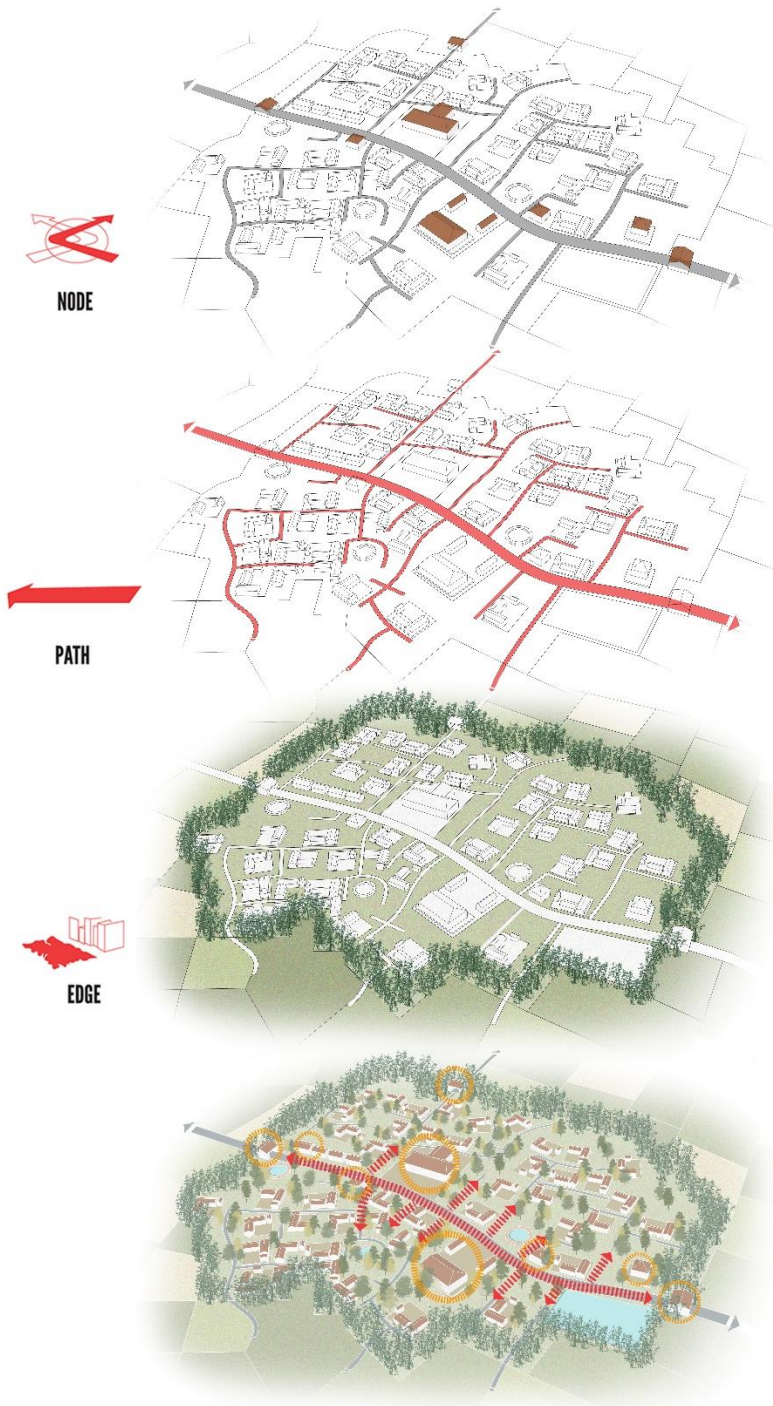
**Well - Pond :** Water symbolizes life in Vietnamese mythology. The village public well and ponds represented the importance of water in rural Vietnamese life. They were urged to share these sites to save water. A public pond next to the temple or pagoda offered an open space and landscape for religious activities. Villagers shared the pond in daily activities such as washing, bathing, chatting...



Figure: Farmland in Tam Long Village, Vinh Phuc province. Source: Tam Long Village

**Farmland:** Vietnamese villages were associated with wet rice cultivation. Paddy fields supplied food and goods to villages. While most households owned land, farming was a largely communal and community-based activity. The rice fields were used for both working place and a ground for village gatherings.

Figure 8. Rural village elements



**“The edge, route, and node”** is how Le Quynh Chi (2016) describes in-depth the analysis of village morphology using Kevin Lynch’s theory. *Edge* is a perceived border in landscape planning, such as paddy fields in the outer ring and village gates, bamboo hedges enclosing the inside space. Vietnamese village planning refers to *paths* as village roadways and *nodes* as the focal points of religious and cultural activities, such as a communal hall where the village founder or a local hero is worshipped. Similar to current municipal centres, a communal hall also serves as a gathering space for the residents of the village. (Le Quynh Chi, 2016).

Figure 9. Village elements analysis based on Kevin Lynch’s theory.  
Source: Author’s elaboration

## Architecture values

**A communal house** – Dinh is an example of a traditional architectural structure in a Vietnamese village. It is usually located in the centre of a village and serves as a place of worship for the village's founder as well as a gathering place for the local community. In general, traditional architectural villages are constructed in accordance with Feng Shui principles. The most typical kind of architecture observed in most communities is a wooden structure with a focus on ornament and carving. Massive, straight, round timber pillars are often used in their construction, which is supported by big stones. Also noteworthy is the fact that Dinh's bearing system is completely made of hardwoods. The bricks were used in the construction of the home wall. The roof is covered with curved nose tiles and is often embellished with depictions of two dragons at the top of the structure.



*Trang communal house*



*Trang communal house, section view*



*Decorative details on the roof*



*Decorative details*



*Workshop space*

*Figure 10. Trang communal house (17th century) located in Chang village, Hanoi. Source: Dantri*

**Traditional rural houses**, according to a study by Hoang Manh Nguyen (2013), are often organized according to the principle of *ecological circle*. The main elements of a traditional rural house include:

- Construction element: main house and ancillary blocks
- Ecological element: garden, pond, livestock barn
- The linkage of other elements: fence, gate, yard

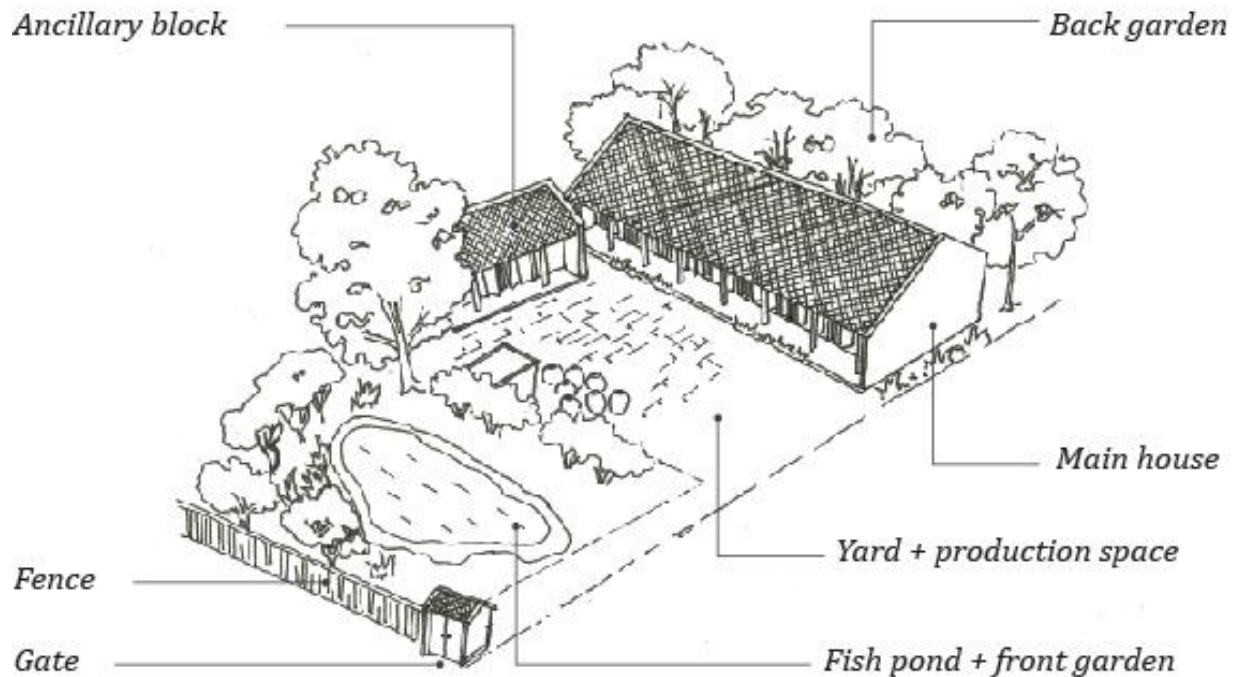


Figure 11. Typical traditional rural house. Source: Author's elaboration

Functions: The main block is the main living space of a family, including worship space, guest space, private space for family, storage for food and valuable assets. The block is often used as a kitchen and a craft production space. These two blocks are built with locally sourced and natural materials, such as wood, bamboo, cork, self-fired bricks... The bearing system of the house is made of wooden and bamboo frames. The buildings are designed in the direction of catching a lot of cool air in the summer and sunshine, and avoiding cold wind in winter. The front garden is usually the location of a fish pond and some ornamental trees. The back garden is usually a place to grow vegetables, medicinal plants, spices and an orchard. The yard is often used as a space to dry grain and make crafts. *Front garden (with/without fish pond) - courtyard - main house - back garden* form a typical spatial sequence of rural houses in the Northern Delta. In addition, traditional rural housing represents a model of housing that adapts to the environment, as well as a harmonious blend of building construction, landscape and surrounding rural environment (Hoang Manh Nguyen, 2013).



*Figure 12. Traditional house architecture. Source: theslowroad*

## **1.2. Urban transition and peri-urbanisation in Vietnam**

### **1.2.1 Definitions**

The process of urbanization, according to Bairoch (1985), has changed housing patterns around the world, a process that is continuous, irresistible, and irreversible (Bairoch, 1985). This process occurs with the phenomenon of population groups expanding and merging into one large settlement.

In addition, urban transformation characterizes the emergence of an urban area or a city. Urban transformation is defined by Pannell C (1995) as the shift from rural to urban settlements and the shift of employment from agriculture to industry, commerce, and services. Urbanization, in addition, "creates a shift in population structure, from a population, that is mainly engaged in agriculture, mainly living in relatively small and dispersed rural settlements, to a population group mainly live in urban areas, mainly engaged in industrial and service activities" (Montgomery, M. and D. Balk, 2011).

The urban transition is best illustrated by the urbanization curve, which forms a descending S-pattern. This model is found to be present in all countries in the world (Farrell, K. An, 2018). Through this model, the urban transformation process is shown through three stages. The first phase describes the slow and gradual increase of the urban population, the next stage reflects the increase in urbanization experience. This is due to a large part of the population moving to urban areas. The final stage is the period where the urban population approaches the upper limit and the urbanization rate begins to slow down (Northam, 1975; Mulligan, 2013).

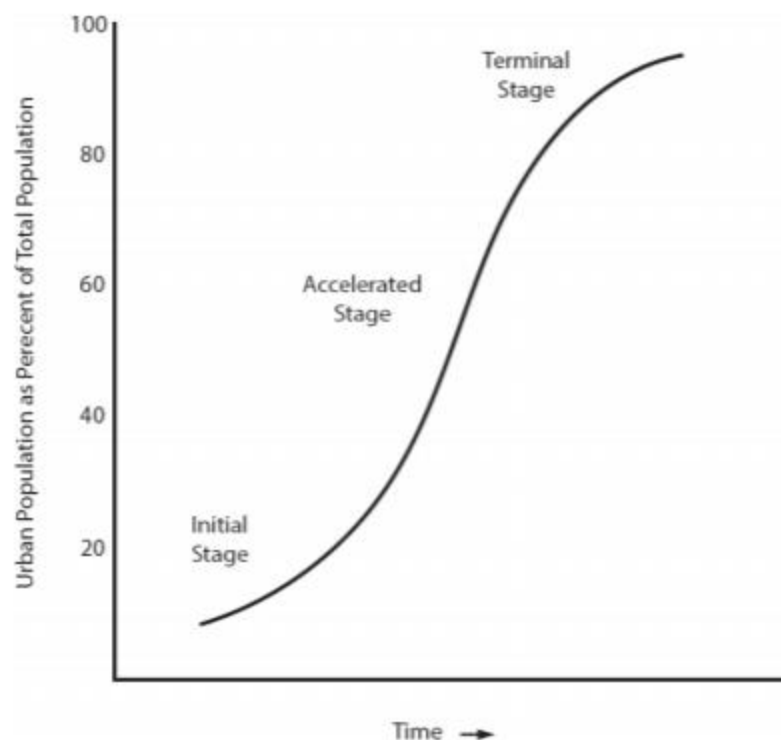


Figure 13. Mulligan, G. (2013). *Revisiting the Urbanization Curve*. *Cities*, 32, 113-122.

Peri-urbanization, according to Webster and Muller (2011), is a process in which rural areas situated on the outskirts of existing cities become urbanised as a result of urbanization. This transformation takes place on several levels, including the physical, economic, and social.

In an urban study by Fanny Quertamp and Claude Miras (2012), the peri-urban area is the introduction of urban elements into the rural environment. The author also points out the difference between peri-urban urbanization in developed countries and developing countries. In developed countries, the process of peri-urban urbanization manifests itself as the phenomenon of cities expanding and absorbing surrounding rural areas. Meanwhile, in developing countries, specifically in Asia, this process involves city size, growth rate, level of development and new development model. Peri-urbanization processes (in both developed and developing nations) seem to be quite different. In developed countries, urbanization has been linked to concerns such as international economic competitiveness, urban welfare, regionalization processes, and an expanding urban population paired with a declining rural population. Rural to urban migration, population growth, and rural urbanization are some of the characteristics of peri-urbanization in developing countries. (Woltjer, 2014). Moreover, peri-urbanization in developing countries is especially prevalent, and it is considered as a transition from rural to urban living (Hudalah et. al., 2007).

Peri-urbanization from the perspective of these scholars can be approached in a certain place and has a transformation of the landscape from the countryside and the peripheral area, and gradually becomes an area with characteristics of population density, the distance between buildings, administrative and economic functions of an urban area (Quertamp, Fanny & Miras, Claude., 2012). Here peri-urbanization can be understood as occurring simultaneously with the disappearance of the countryside and the construction of urban areas at the edge of the city. It is a dynamic process that integrates not only the aspect of spatial transformation but also places and people, to create new landscapes in urban-rural linkages.

Webster agreed that peri-urbanisation is typically accompanied by fast changes in social structure. This is due to a variety of factors, including a high rate of immigration and the fact that the local agricultural population is being forced to adjust its rural lifestyle to the urban lifestyle, among other things. Furthermore, certain aspects of the landscape in the peri-urban

areas are often seen as fast degrading infrastructure and the environment. Webster and Muller looked into the process of peri-urban urbanization in developing countries, they discovered the following four transitions that are also characteristics of the process. The first transformation takes place in terms of economic structure, with the peri-urban area shifting from an agriculture-based economy to one dominated by manufacturing and services. The second transformation has to do with the transition in the structure of employment from agricultural to industry. This process is also characterized by rapid urbanization and population growth. The fourth shift is characterized by spatial transformation, land-use change, and an increase in land prices. (Webster, Muller, 2011).

### 1.2.2 Processes

Vietnam is currently experiencing one of the most intensive urban transitions in the world. Its urban population doubled over the last thirty years (UN 2018). Since 2010, it has been growing at about 3 per cent per year, placing Vietnam's urbanization rate above the Southeast Asian annual average (2.5 per cent) and very close to China's rate of 3.1 per cent (OECD 2018). According to the latest UN projections, half of Vietnam's population will be urban by 2039 and that figure will reach 60 per cent by 2050 (UN 2018).

This shift from rural to urban society is closely associated with socio-economic reforms launched in the mid-1980s which progressively liberalized the economy and relaxed the grip of the state on population movements and activities. Known as Doi Moi (literally "new change"), these reforms removed constraints on the movement of people from rural to urban places and allowed occupational shifts away from agriculture. These policies later encouraged the physical expansion of existing urban areas and the creation of new urban-industrial space in densely settled rural communes (World Bank 2011). In 1986 fewer than 13 million residents or 20 per cent of Vietnam's population, lived in areas officially classified as urban. By 2017 that number had grown to 30 million, or 35 per cent of the population, with urban areas contributing over half of national GDP. From 2009 to 2014, the average annual population growth rate in urban areas was a brisk 3.3 per cent (General Statistics Office of Vietnam, 2016). The urbanization process has been associated with the movement of workers and their households from rural areas to urban areas and workers in the

agriculture sector to the industrial and service sectors in urban centres. It has also been associated with natural population growth in urban areas. In dealing with urbanization, the country has mounted an impressive record of keeping rural-urban and regional disparities in check through the promotion of rural industrialization and central transfers aimed at poorer areas. These transfers have allowed the expansion of basic services and infrastructure. (World Bank 2020).

According to a report from World Bank (World Bank 2011), urbanisation in Vietnam has been assessed in five different dimensions of change in order to provide insights on the extent and form of urbanization, the function of cities, and the socioeconomic landscape within the urban portfolio. The five transitions or shifts consist of administrative, physical, economic, demographic, and welfare changes across the entire Vietnam urban system. The first one, the “administrative” transition, refers to how the overarching policies, institutional and management practices central to urbanization (as well as issues like the decentralization agenda), critically influence the other four transitions. The “physical” transition, examines urbanization in a spatial dimension and focuses on changes to land use as urbanization takes place. The “economic transition” examines the nature and transformations of economic activity driving urbanization and is often a driver of the other transitions. The “demographic” transition describes the socioeconomic changes brought about by Vietnam’s economic and spatial transformation (and vice versa). The “welfare” transition correlated with the economic changes as well as the physical, administrative and demographic changes would indicate whether Vietnam’s urbanization trajectory has improved the wellbeing of its population, particularly the less privileged.

### **1.3. Spatial planning system in Vietnam**

With a population of 96.46 million people, Viet Nam is Southeast Asia's third most populous country. After implementing the reform policies in the 1990s, Vietnam's growth has been exceptional during the previous 30 years. Economic and political changes have accelerated economic growth, converting what was once one of the world's poorest countries into a lower middle-income country. Between 2002 and 2018, the GDP per capita rose by 2.7 times,

reaching over US\$2,700 in 2019. With an annual economic growth rate of 7 per cent, Viet Nam is now the world's fourth fastest-growing economy since 1990 (World Bank, 2019).

Country name	Socialist Republic of Viet Nam
Surface area	329,241 km <sup>2</sup>
Population	About 96.46 million (2019: WB.)
Population density	311 people/km <sup>2</sup> (2020)
Percentage of urban population	33.6% (2015); 35% (UNDP 2017)
GDP	USD 261.9 billion (WB, 2019)
GDP per capita	USD 2715.28 (WB, 2019)
Percentage of employment by industry	agriculture: 37.22% industry: 27.44% services: 35.34% (2019)
Economic growth rate	7.02% (WB, 2019)

*Figure 14. Vietnam overview. Source: World Bank*

There are three-tiered territorial management systems in Vietnam with different types of the administrative unit on each tier: Provincial Level, District Level and Municipality Level. The territorial governance structure, at the Provincial Level, is divided into 58 provinces and 5 special cities which are administered directly under the central government, such as Hanoi, Ho Chi Minh, Can Tho, Da Nang, Hai Phong. Additionally, at the District Level, each province is subdivided into Provincial cities, Towns, and Rural districts, while as, each centrally administered city consists Urban districts, Towns and Rural Districts. At the Municipality level, each unit under the District Level is further divided into smaller-scale units so-called Wards, Communes, Townships. (Article 110 of the 2013 Constitution, 2014). In fact, there is a Fourth Level, which contains Neiborhood (in urban area), Hamlet and Village (in the rural area). However, this is not an official tier.

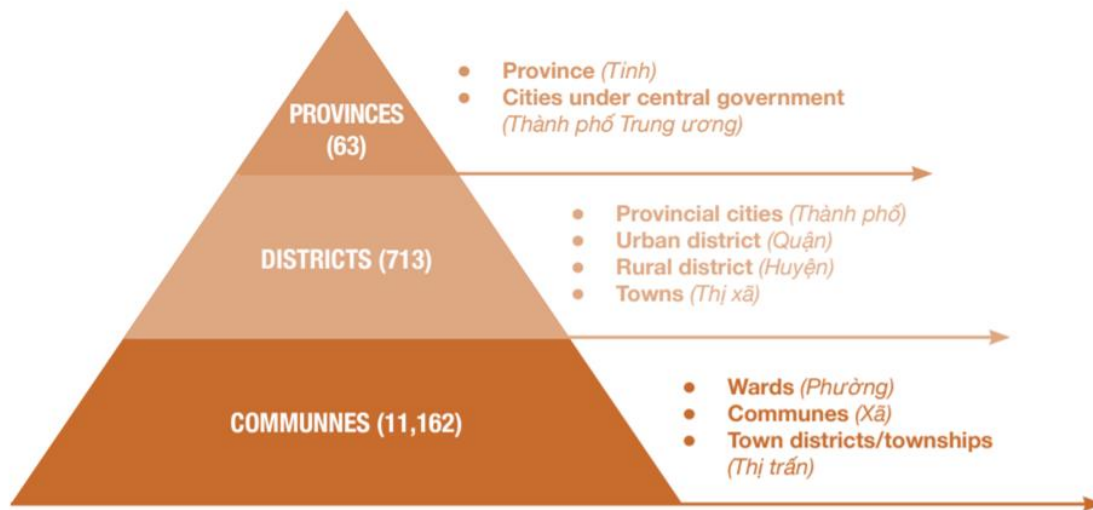


Figure 15. Vietnam's subnational administrative structure. Source: General Statistics Office of VietNam, 2019

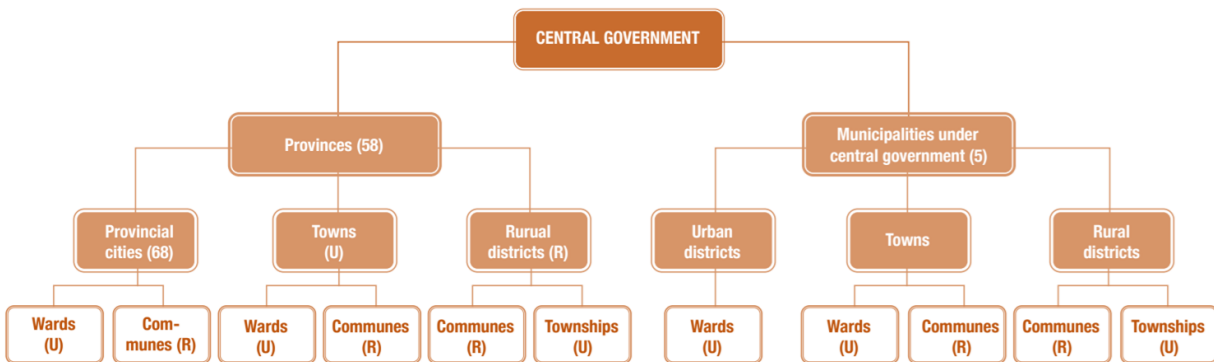


Figure 16. Urban management structure in Vietnam. Source: General Statistics Office of VietNam, 2019

Concerning Vietnam's development planning framework, this is based on three primary categories:

- Socio-economic development planning
- Spatial planning under the Construction Law and Urban Planning Law
- Natural resources planning.

These planning systems are managed and executed at three different levels: Regional, Urban and Neighborhood Level. According to the Law on Planning issued in 2017, the plannings at

Neighborhood Level must be consistent with those at Urban Level, and the plannings at Urban Level must be relevant with ones at Regional Level.

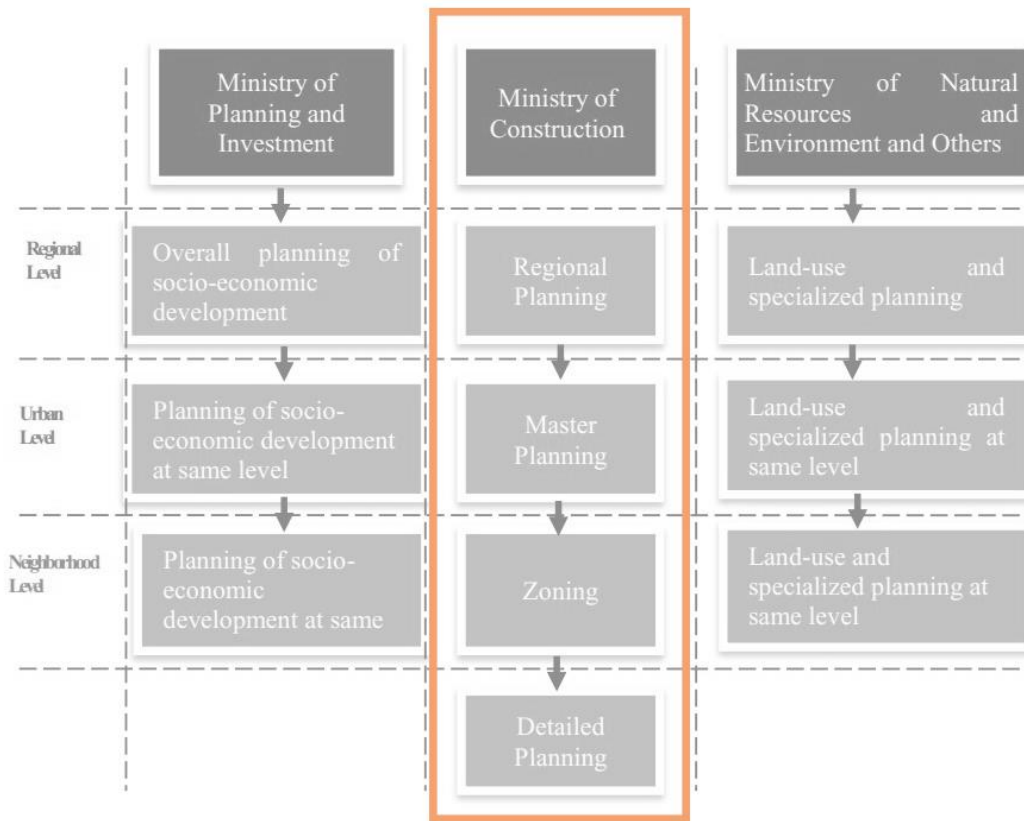


Figure 17. Planning system in Vietnam. Source: Van Phuc, M., & Trung Vinh, T. (2018), modified by author.

In Vietnam, urban planning occurs in a state organization, which strictly separates functions and professions from one another. For urban planning, the Ministry of Planning and Investment (MPI) is in charge of developing and approving socio-economic comprehensive planning at national, regional, and provincial levels. The Ministry of Construction (MOC) is responsible for developing and approving master plans for regions, provinces, large and medium cities, and major buildings. Other related ministries include the Ministry of Transportation, Ministry of Information and Culture, Ministry of Agriculture and Rural Development, Ministry of Defence, etc are in charge of their own plans.

Construction planning shall be classified into four different types: Regional planning, Urban planning, Particular-function zone planning and Rural planning (Law on Construction, 2014).

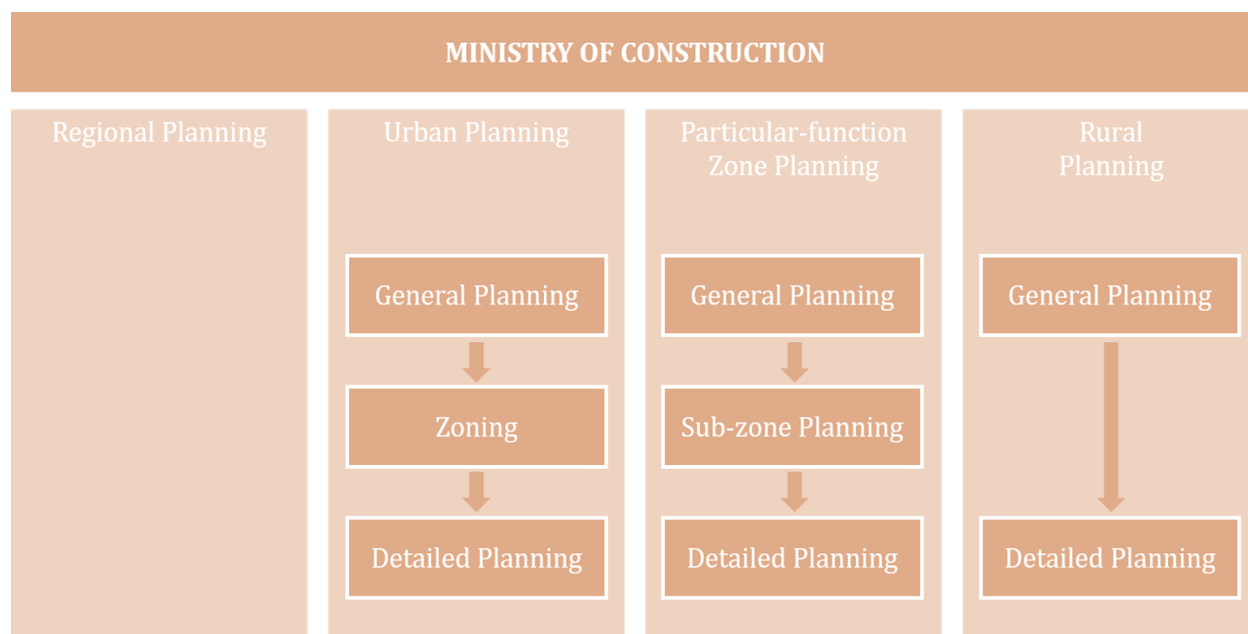


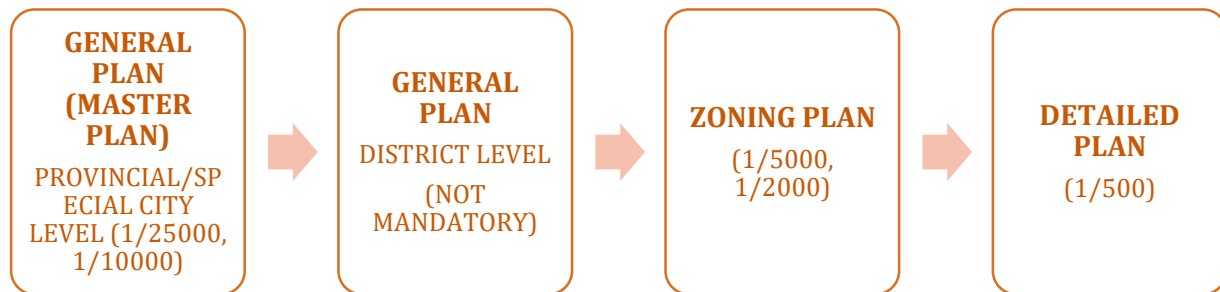
Figure 18. Construction Planning system in Vietnam. Source: Construction Law (2014)

**Regional Planning.** The Regional Plan is a strategic plan carried out for several types of regions, such as Inter-provincial regions, Provincial regions, Inter-district regions, District regions, Particular-function zones, Regions lying along expressways or inter-provincial economic corridors (Law of Construction, 2014).

**Urban Planning.** According to Degree No.3 of Law on Urban Planning, “Urban planning is the organization of the space, architecture, urban landscape and system of technical and social infrastructure facilities and houses in order to create an appropriate living environment for people living in an urban centre, which is expressed on an urban plan” (Law on Urban Planning, 2009). Urban planning system includes the three main types of planning: General Plan (Master Plan), Zoning Plan, and Detailed Plan.

- General Plan (Master Plan) is made for cities directly under the central government (such as Hanoi, Ho Chi Minh, Da Nang, Can Tho, Hai Phong), provincial cities, townships, townships and new urban centres. The Master Plan must serve as a basis for the Zoning Plan.
- Zoning plans are made for zones in cities, towns and new urban centres. The Master Plan must serve as a basis for the Detailed Plan.

- Detailed planning is made for the area according to the requirements of urban development, management or construction investment needs.



*Figure 19. Vietnam's Urban Planning Tools. Source: Law on Urban Planning (2009)*

**Particular-function Zone Planning.** According to Art. 13 of Law on Construction (2014), particular-function zone construction planning shall be carried out for the following functional zones: Economic zones; Industrial parks, export-processing zones, hi-tech parks; Tourist resorts, ecological resorts; Conservation zones; revolutionary, historical-cultural relic zones; Research and training zones; physical training and sports zones; Airports, seaports; Key technical infrastructure zones; Other particular-function zones identified under the approved regional construction planning or established under decisions of competent state agencies. There are three levels of particular-function zone construction planning:

- General planning is carried out for particular-function zones of a size of 500 hectares or over. The General Plan must serve as a basis for the Sub-zone Plan.
- Sub-zone planning is for particular-function zones of a size of under 500 hectares. The Sub-zone Plan must serve as a basis for the Detailed Plan.
- Detailed planning is for areas within particular-function zones, which serve as a basis for the grant of construction permits and formulation of construction investment projects.

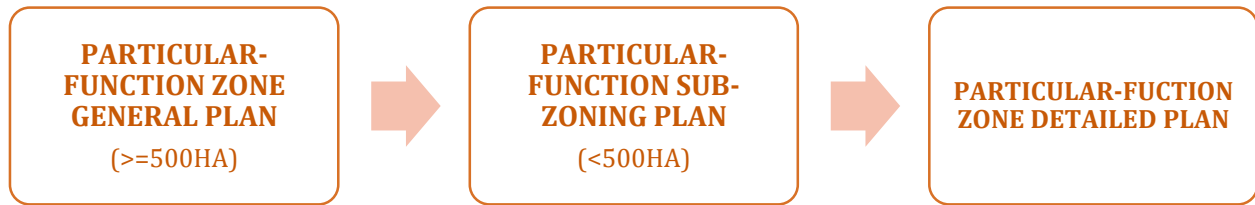


Figure 20. Vietnam's Rural Planning Tools. Source: Law on Urban Planning 2009

**Rural Planning.** According to the Law on Urban Planning (2009), Rural planning tools include two types of planning: Commune Master Plan and Detailed Renovation Plan.

- Commune Master Planning is made for communes. The Master Plan must serve as a basis for the Detailed Renovation Plan.
- Detailed Renovation Planning is made for Commune Core, Villages, Hamlets, and New Rural Settlement Area.



Figure 21. Vietnam's Rural Planning Tools. Source: Law on Urban Planning 2009

### Urban Classification system

By recognizing the importance of cities and urban networks as the primary engine of national economic growth, the Vietnamese government has placed a high priority on the formation of an urban system with synchronized infrastructure that is modern, environmentally friendly. The system includes a number of large cities and several small and medium-sized cities that are linked and decently distributed among regions (Socio-economic development strategy 2011-2020). This urban system is characterized by a hierarchical structure that an urban classification is necessarily established in order to monitor the system of cities which are regarded to be the backbone of the Vietnamese economy. As a result, Vietnamese cities are divided into six classes based on criteria for evaluating the socio-economic effectiveness of each city. These classes are defined by the levels of economic activity, urban growth, population, population density, and infrastructural provision found in each area. In addition, the central government allocate resources and budgets to cities

based on their respective urban classes (Urban Upgrading Program 2009-2020). Due to their significant economic and political importance, Hanoi and Ho Chi Minh City are the only two cities in Vietnam that are designated as "special" (Son, Le., 2020).

An administrative unit to be classified as an urban area must have the following basic criteria:

- Having an urban function: being a general centre or a specialized centre, at the national level, at the inter-provincial level, at the provincial level, at the district level or as a regional centre within the province; play a role in promoting socio-economic development of the whole country or a certain territory.
- The population size of the whole urban area reaches 4,000 people or more.
- Population density is suitable to the size, nature and characteristics of each urban type and is calculated within the inner city and inner city.
- The rate of non-agricultural workers (calculated within the inner city and inner-city boundaries) must reach at least 65% of the total number of employees.
- Meet the requirements for the system of urban infrastructure works (including social infrastructure and technical infrastructure). Meet the requirements on architecture and urban landscape.

The classification system provides incentives for cities to try to move to a higher class. Cities often make investments in infrastructure to enable them to meet the requirements of the next classification level, rather than in direct response to the immediate needs of the population. Coulhart, Quang, & Sharpe (2006) describe how the urban classification spurs development and creates perverse incentives: Class V is the smallest urban class and marks the demarcation between urban and rural. Decree No. 1210/2016/UBTVQH13 presents 3 main groups of indicators to make a distinction between urban and rural (Table: )

INDICATORS	SPECIAL CLASS	CLASS I	CLASS II	CLASS III	CLASS IV	CLASS V
Population	>5 million	<ul style="list-style-type: none"> <li>▪ &gt;1 million: Central government-run city</li> <li>▪ &gt;500,000: Provincial city</li> </ul>	>200,000	>100,000	>50,000	>4,000
Non-agricultural labor	>70%	>65%	>65%	>60%	>55%	>55%
Population density	>3000/km <sup>2</sup>	>2000/km <sup>2</sup>	>1800/km <sup>2</sup>	>1400/km <sup>2</sup>	>1200/km <sup>2</sup>	>1000/km <sup>2</sup>

*Figure 22. Main indicators for urban classification. Source: Decree No. 1210/2016/UBTVQH13*

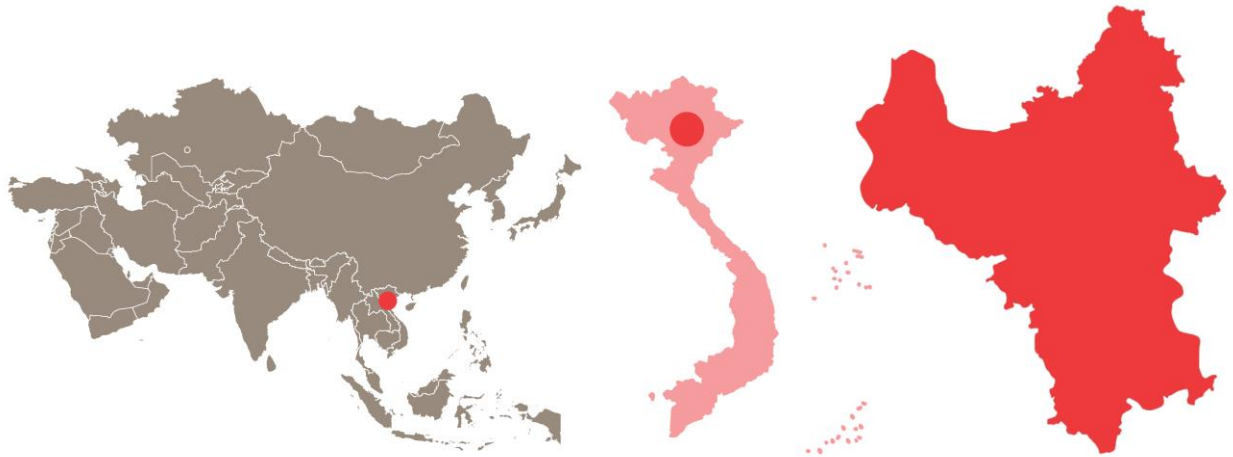
The fragmentation in the spatial planning system and the lack of engagement and collaboration among the involved authorities discussed in a World Bank's report on Vietnam's urban areas is one of the essential areas that Vietnam needs to improve. In addition, approaches in spatial planning are not based on a scientific basis. (World Bank, 2011).

In fact, due to limited inter-sectoral interoperability and lack of community participation, many spatial plans have been made inconsistently and overlapped among multi-sectoral stakeholders. This leads to a number of problems and conflicts of interest among stakeholders and makes it more difficult to effectively implement spatial planning projects.

## CHAPTER 2. Hanoi: urban processes and challenges

### 2.1. History events

Hanoi, the capital of Vietnam, is located in the northwest of the Red River Delta, with the central plain accounting for three-quarters of the natural area, and surrounded by hills to the north and west. Formed by the Red River Delta, Hanoi is known as “the city of lakes”, or “the river city”, where is the source of civilized agricultural production of wet rice. Following the expansion in 2008, Hanoi now has an area of 3358.6km<sup>2</sup> and ranks 17<sup>th</sup> among the world’s capital cities with the biggest area, with a population of 8.05 million (2019), including more than 30 administrative entities split into levels: districts, towns, communes, wards, and townships.



*Figure 23. Location of Vietnam in Asia, location of Hanoi in Vietnam. Source: Author's elaboration*

Recognized for its role in the Vietnam War, Hanoi, however, is also one of Asia’s oldest cities. The city has been inhabited for over 2000 years, with roots dating back to the third century BCE. Hanoi is a land that carries within itself a thick layer of the history of colonialism, communism, capitalism, but not as a result of being battered through repeated conflicts, but as a “the rising dragon” as the very meaning of its ancient name “Thang Long”.

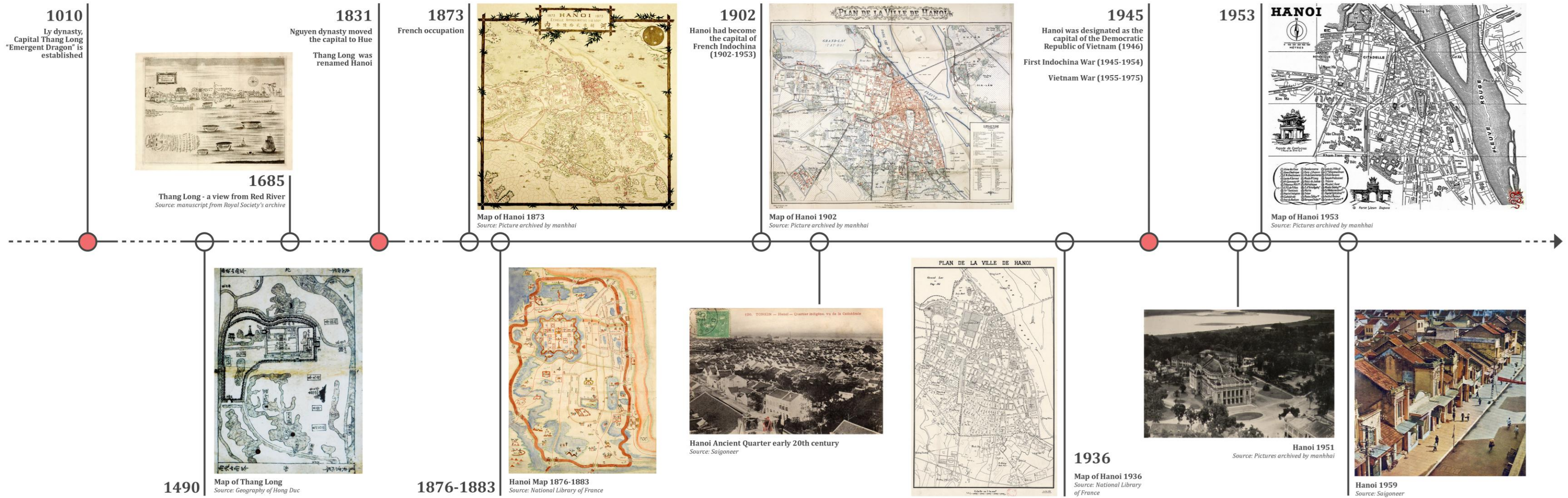


Figure 24. Timeline of Hanoi's history. Source: Author's elaboration

## Hanoi since the Ly dynasty (1010) until 1831

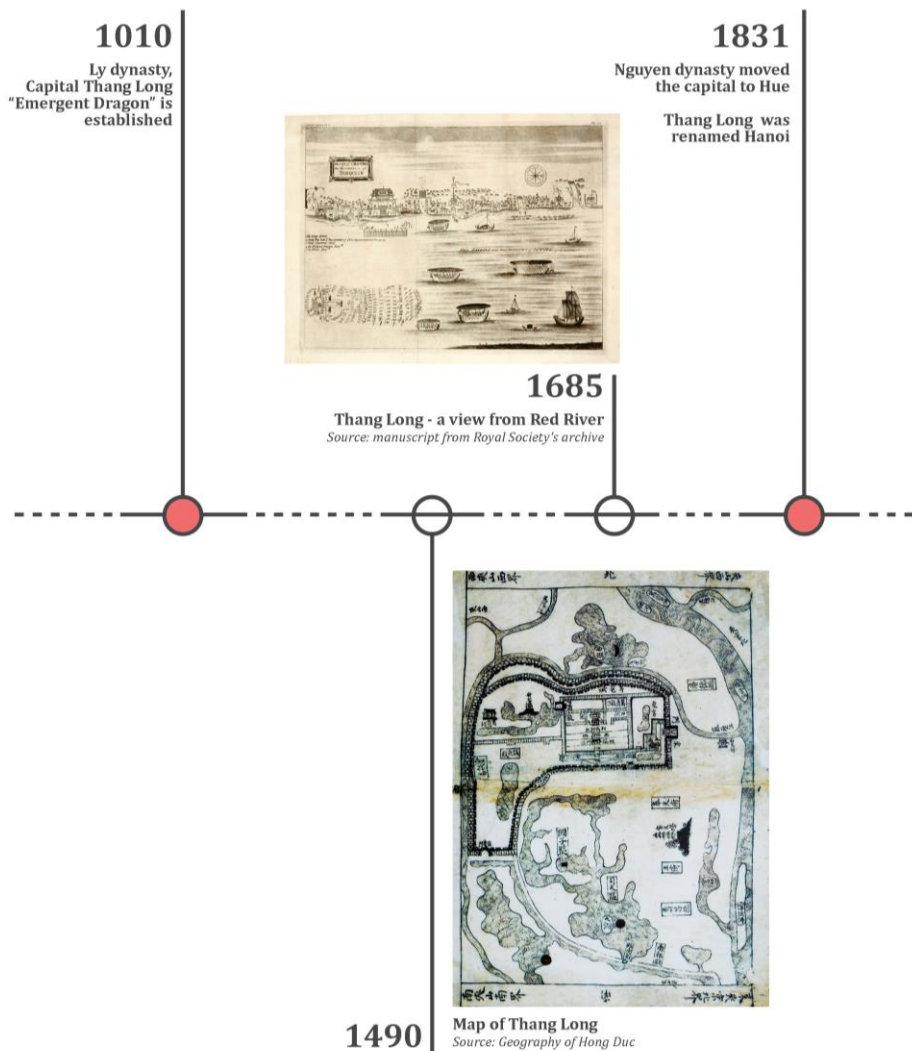


Figure 25. Timeline of Hanoi history from 1010-1831. Source: Author's elaboration

Hanoi was founded in 1010 by King Ly Thai To and given the name "Thang Long". Despite power conflicts among feudal dynasties and invasions from neighbouring nations during the following eight centuries, the ancient capital of Vietnam continued to flourish. Evidence for this growth may be seen in the creation of a market centre near the Imperial Citadel by merchants, an irrigation system, and the establishment of a university, as well as the construction of religious structures like temples and shrines. Over time, Hanoi has been changed several names, including Thăng Long, Đông Đô, Đông Kinh (also known as Tonkin), and eventually Hanoi (1831).

## French occupation (1873-1945)

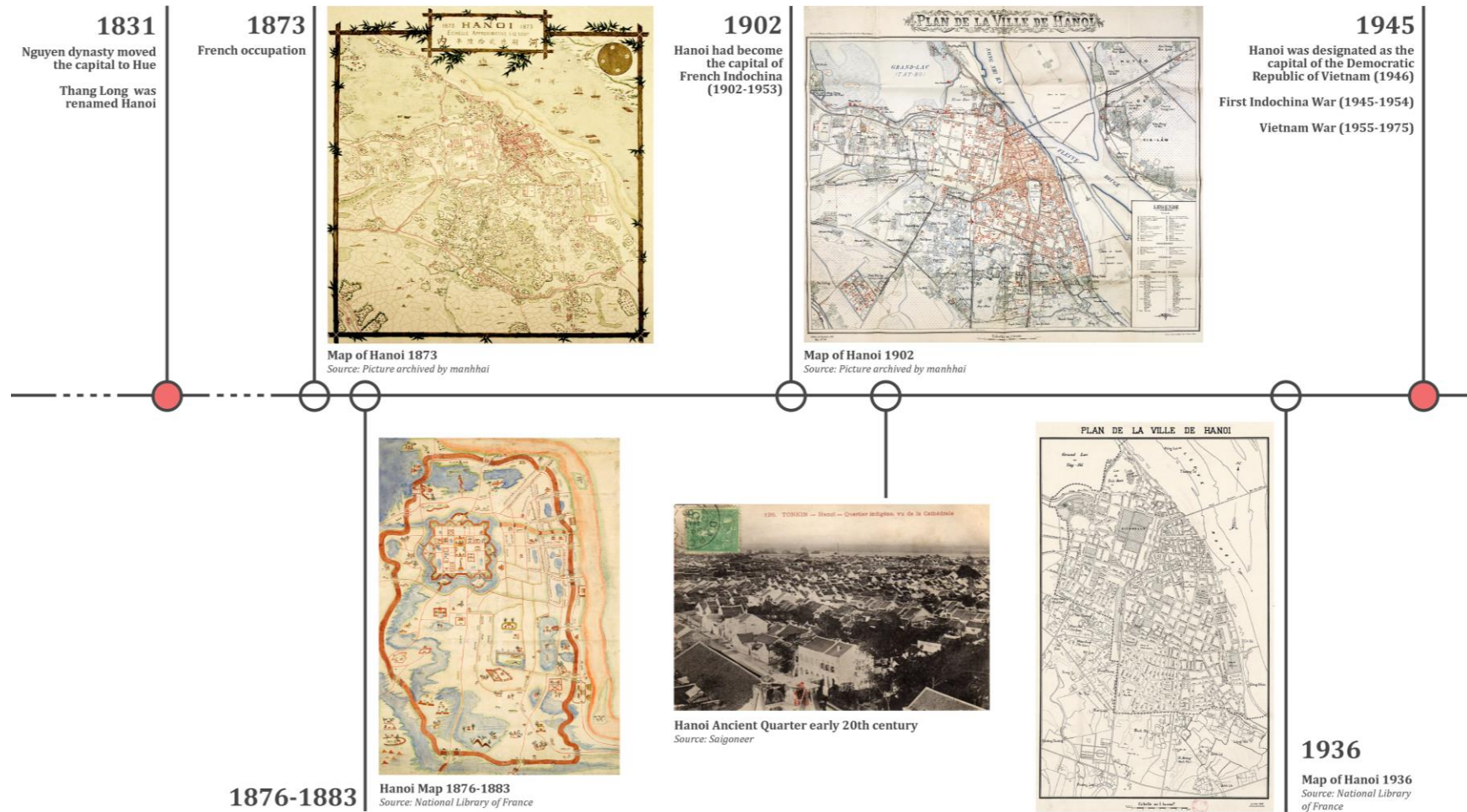
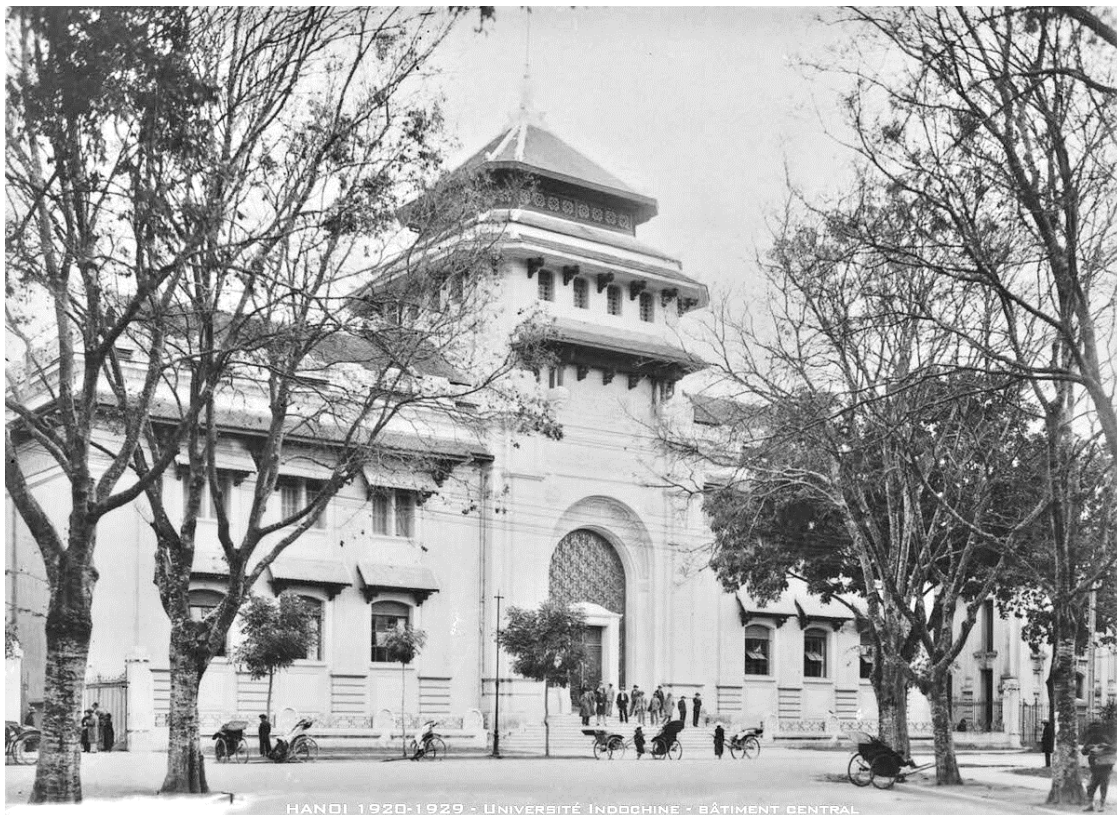


Figure 26. Timeline of Hanoi history from 1831 to 1945. Source: Author's elaboration

Prior to the nineteenth century, Hanoi was a socio-spatial amalgamation of three different spaces: a citadel, a merchant district, and an aggregation of rural villages surrounded by a dike before the French occupied (Danielle Labbé, 2010 cited Logan, 2000; Papin, 2001). The capital of Vietnam had steadily transformed in both appearance and function since the French settled in the city in 1874. From 1902 to 1953, Hanoi served as the capital of French Indochina. During this time, Hanoi's urban structure saw significant imprints as a result of the influence of the French. The inner city was expanded, new areas were organized using a grid system, wide tree-lined avenues, and infrastructure was built with new technology and modern materials. The French also spread the language of French colonial architecture to the new structures in order to evoke a sense of Paris in Hanoi. Although traditional Vietnamese architecture was not completely erased by the Western-like style, it was merged with the impression of French architecture to create a new type of architecture that is indigenous and resistant to the harsh weather. The Indochinese style emerged as a result of this significant transformation.



*Figure 27. Indochina University, 1920-1929. Source: Pictures archived by manhhai*

## Hanoi from 1945 – present

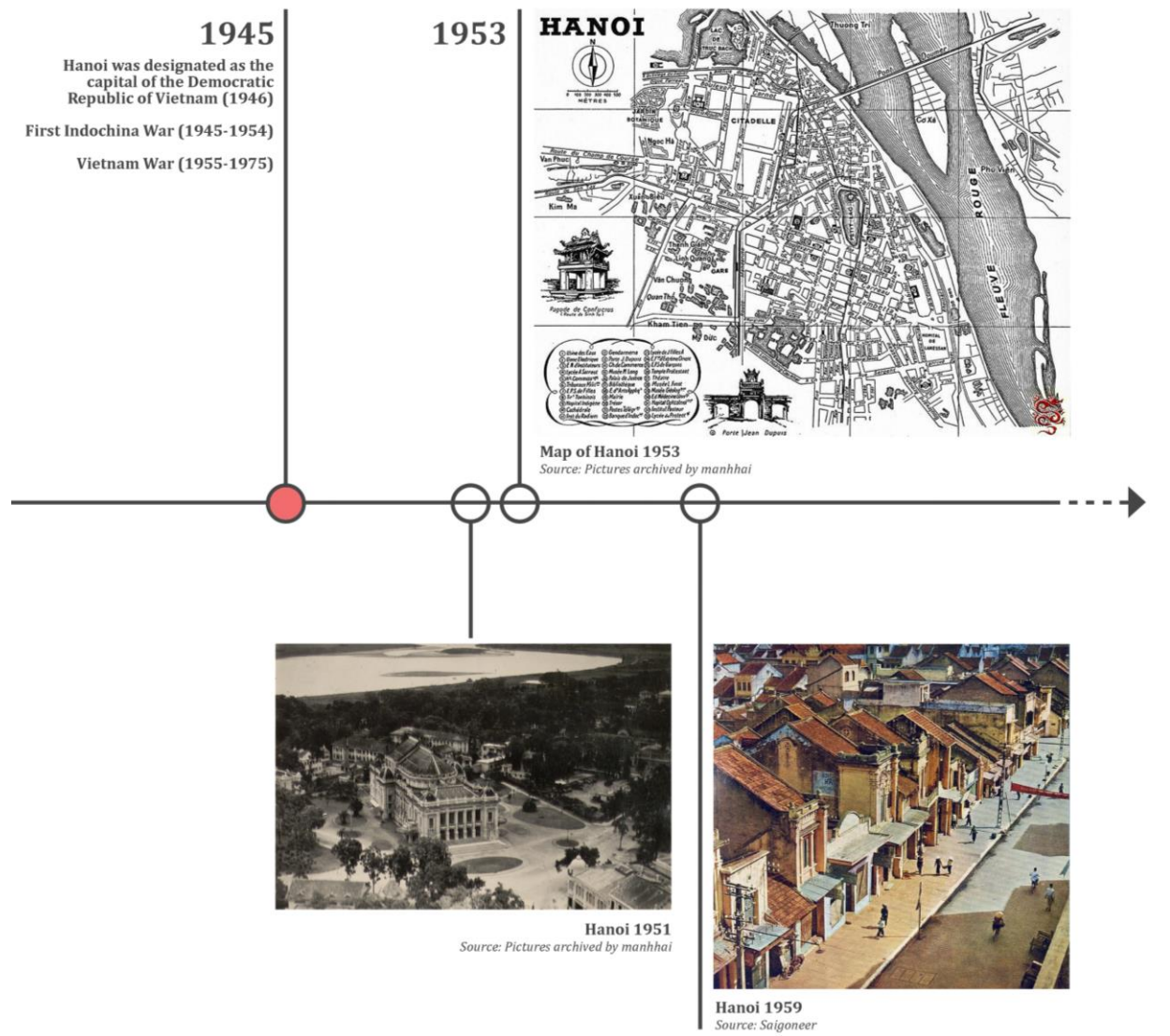


Figure 28. Timeline of Hanoi history after 1945. Source: Author's elaboration

Since Hanoi was designated as the capital of the Democratic Republic of Vietnam in 1946, it had been the site of numerous conflicts, including the First Indochina War (1945-1954), and the Vietnam War (1955-1975). The capital was seriously damaged by bombings that targeted the bridges crossing the Red River, the railways, industrial zones outside the city, as well as the hospital and the ancient district. After the wars, in 1976, the Socialist Republic

of Vietnam was founded, the North Vietnam authority extended the control over the whole country of Vietnam, with Hanoi was officially established as its capital.

Despite its tumultuous history, since 1956, Hanoi has transitioned from a city specializing in trade hub into a centre of industrial and agricultural production for reconstructing itself. Implemented in the 1990s, Vietnam's Doi Moi (renovation) strategy was reformed cautiously with the aim of transiting from a centrally-planned model toward market-oriented. Doi Moi policy was adopted in order to develop a multi-sector economic structure, focusing on the public sector while supporting the private sector, as its major goal. Besides, economic integration would be accomplished by balancing the political and social circumstances through an open door policy. The war-torn economy was gradually transformed towards modernization after the US lifted the trade embargo in 1994.

## 2.2. Urban evolution

### 2.2.1. The administrative boundaries

The 20th-century witnesses Hanoi's administrative boundary being changed several times in 1961, 1978, and 1991. In 2008, Hanoi's border was once again expanded, bringing the city's total area to around 3300km<sup>2</sup>, with two-thirds of the land dedicated to agriculture and a population of around 6.4 million people.

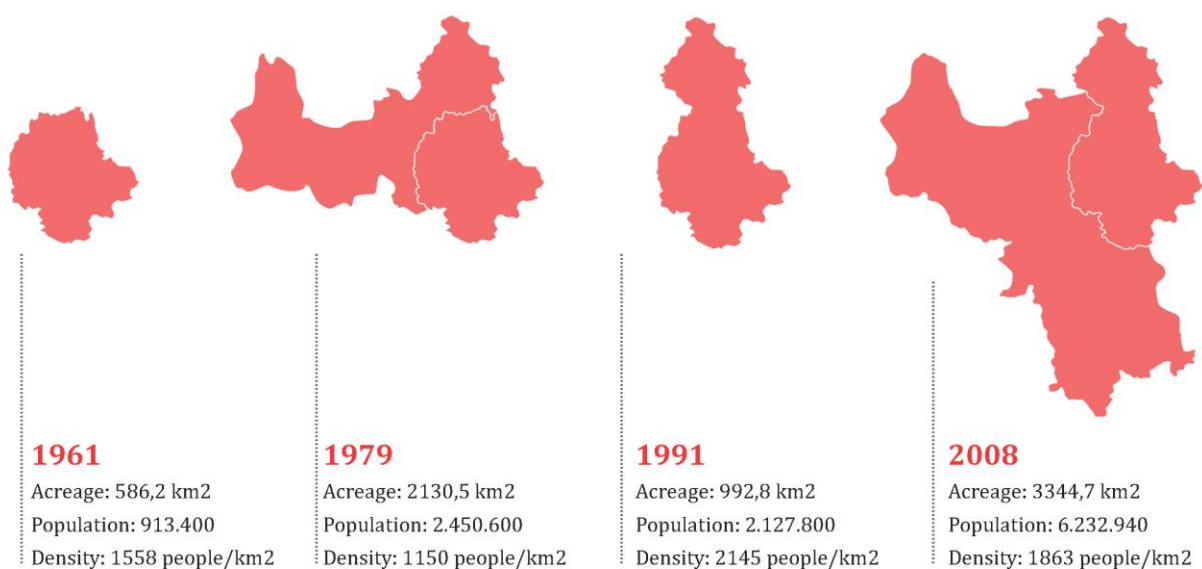


Figure 29. Hanoi edge expansion over periods. Source: Author's elaboration

As an outcome of the administrative boundary extension, Vietnam's capital's position on both national and regional scales would be reaffirmed. A centre for politics, education, science, economics, and international exchange, "New Hanoi" is projected to contribute to the city's growth and function. These goals were intended to be achieved by promoting private investment and permitting expansion and upgrading of the area's infrastructure network, as well as matching the city's growing population dispersion outside of its dense urban core (VET 2008).

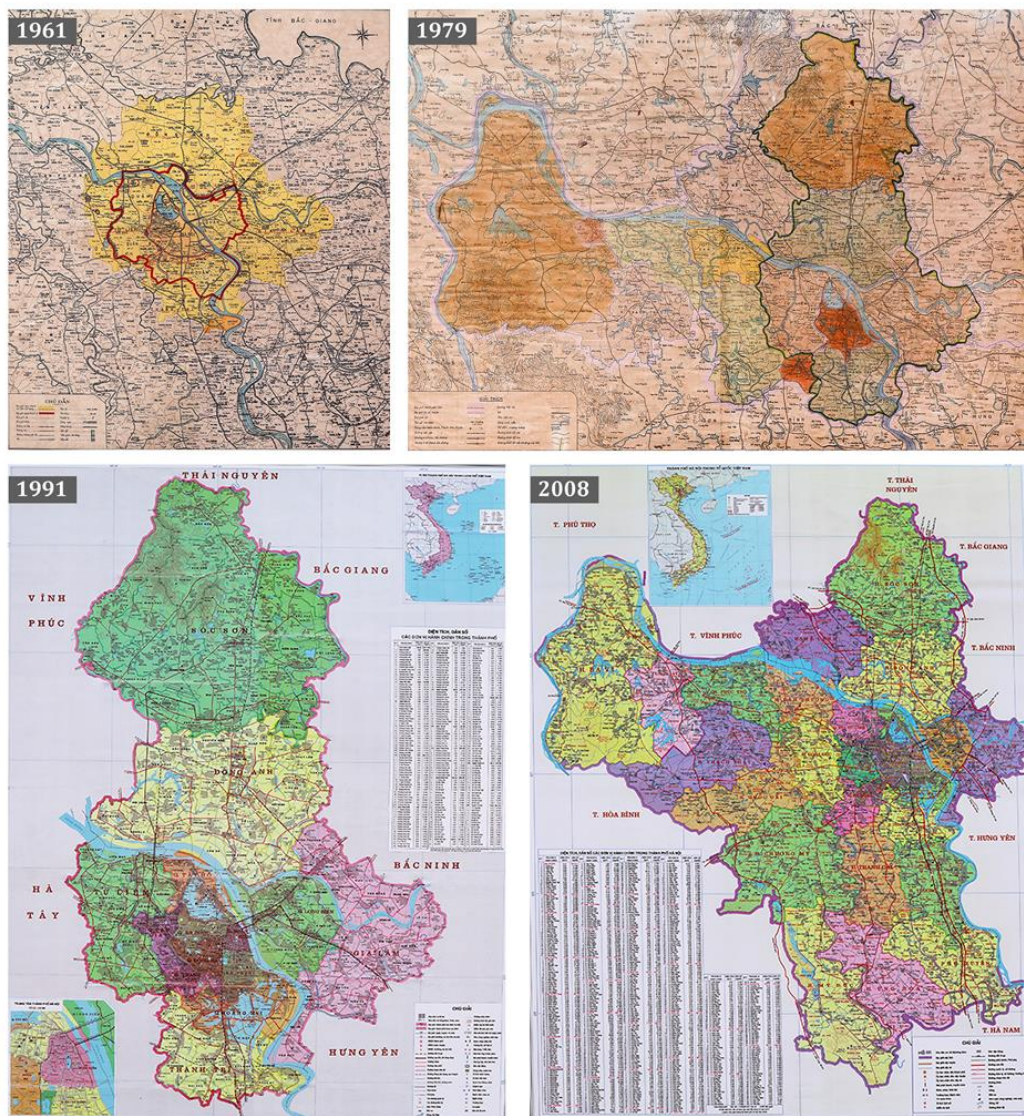


Figure 30. Administrative map of Hanoi city expanded in 1961, 1979, 1991, and 2008. Source: bandovietnam

### 2.2.2. The city

The urban evolution in Hanoi is also tied to the historical development of the city and may be traced back to the early stages of its establishment. Over time, that process was sometimes slowed down by the orientation of the agricultural economy in the feudal period and by experiencing constant wars. However, Hanoi is now present on the world map as one of the fastest-growing dynamics cities in Asia with several urban development projects being implemented. Despite the growth of the market economy, Hanoi has remained embracing the distinctive imprints of more than 1000-years history of formation and development. This is a land with a combination of puzzle pieces, where the layers of past and present, old and new, and particularly the historic serenity of old buildings and the bustling contemporary Hanoi are deeply intertwined. In this section, the existing urban layers of Hanoi (Figure 31) are analyzed in association with historical and development stages to help identify the characteristics and forms of Hanoi's urban area.

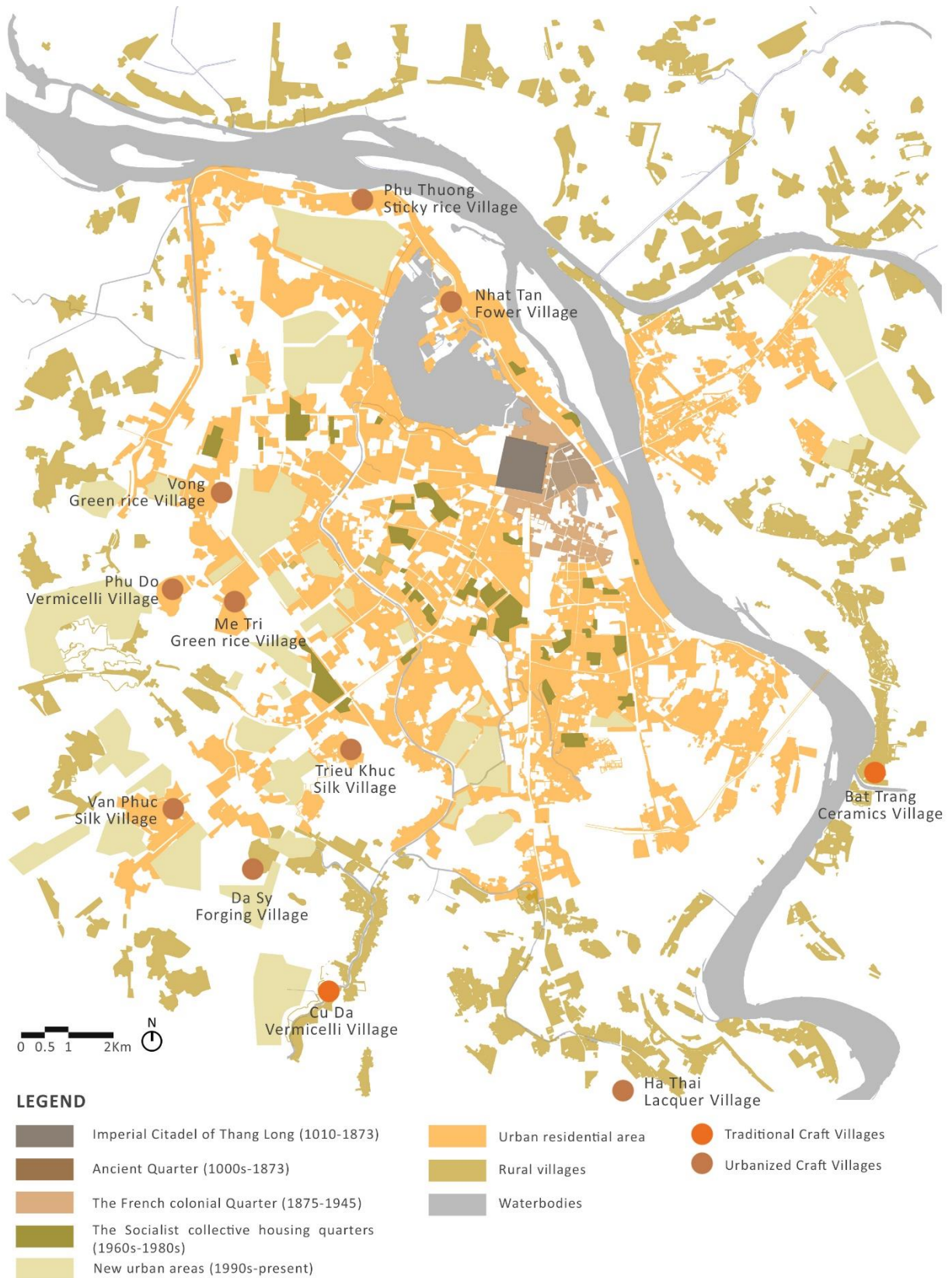
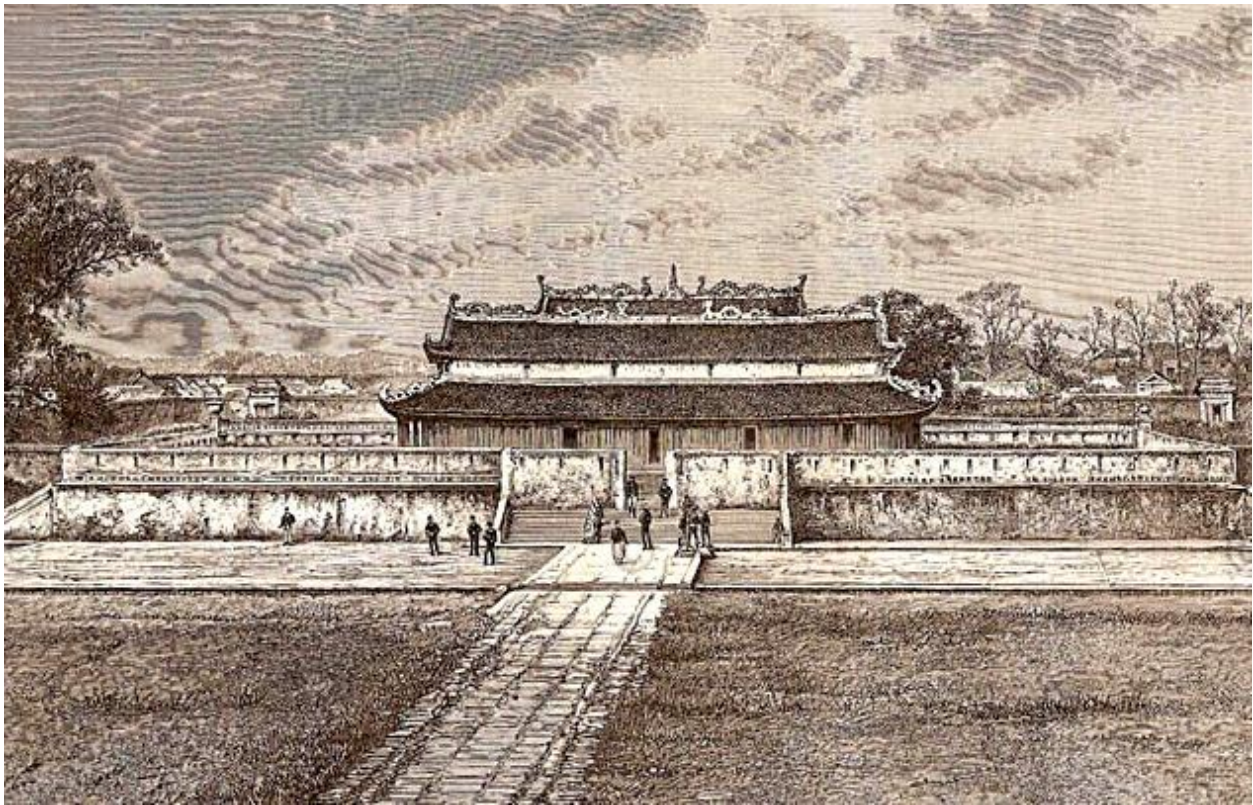


Figure 31. Current urban characteristics of Hanoi. Source: Author's elaboration

## Imperial Citadel of Thang Long

Thang Long Imperial Citadel, lying in the heart of the Hanoi capital, was built in the 11th century under the Ly Dynasty on the foundation of a Chinese fortress from the 7th century. Located in the Red River Delta, it has been a regional political centre for over 13 centuries without interruption, despite decades of power conflicts between domestic and foreign forces. When it comes to Thang Long Imperial Citadel, the core section is the most important and well-preserved in the system of buildings of the ancient Citadel. This place was the home and workplace of the feudal governing apparatus, as well as political leaders throughout the French colonial period and later, the Vietnam War.



*Figure 32. Thang Long. Source: hanoionline*

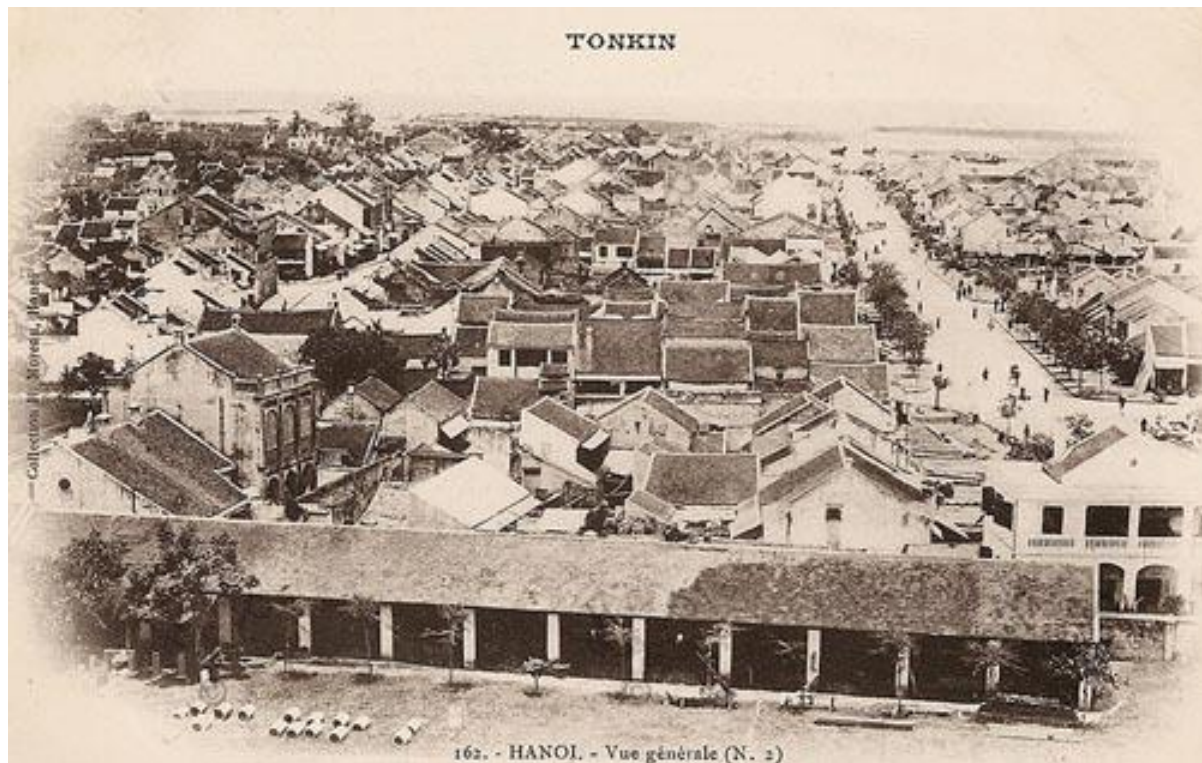
The Imperial Citadel of Thang Long has a highly distinctive and diversified heritage value. These values are identified as a rich treasure of underground archaeological artefacts, as well as aboveground architecture, planning and decorative artworks. The Citadel is claimed to have reflected the unique culture interwoven between East Asian, Southeast Asian and South

Asian cultures and coalesced in the centre of the Red River Delta, which is also the origin of the traditional culture – the Red River civilization.

In 2010, UNESCO designated the Imperial Citadel of Thang Long as a World Cultural Heritage Site.

### **Ancient quarter**

Located in Hanoi's historic core, the Ancient Quarter is a maze of narrow streets dedicated to trading with a history dating back more than 1000 years. Covering an area of 82 hectares, it started as an area specializing in handicrafts since the 11<sup>th</sup> century when Kinh Ly Thai To established the capital. In the 13<sup>th</sup> century, the small craft villages clustered around the Imperial Citadel were assembled into artisan cooperatives (or guilds). Each guild was a community of craftsmen and merchants, who came from the same village and lived together on the same street, producing crafts and providing the same services. Since the residents of each guild were originally from a village, they brought their religious activities to that area with temples, pagodas and communal houses. They recreated the closed structure of their village in the neighbourhood they did business where was surrounded and closed by gates. Besides, the streets are also developed uniformly with narrow façade stores combining production and living spaces in the back. This type of house is called *Tube house* with an average size of 3x60meters. The street space during this period became a public space, where all the community activities and social interactions took place.



*Figure 33. Ancient quarter under the French influence. Source: Vietnamnet*



*Figure 34. Hang Non street (left) and Hang Giay street (right) in 1903. Source: Brossard*

During the French colonial period, part of the ancient district's structure was demolished from the end of the 19<sup>th</sup> century until 1954 in order to replace it with a Western-style urban structure, notably in the transportation system and urban management. For instance, each guild's gate was demolished in order to build sidewalks and drainage systems.

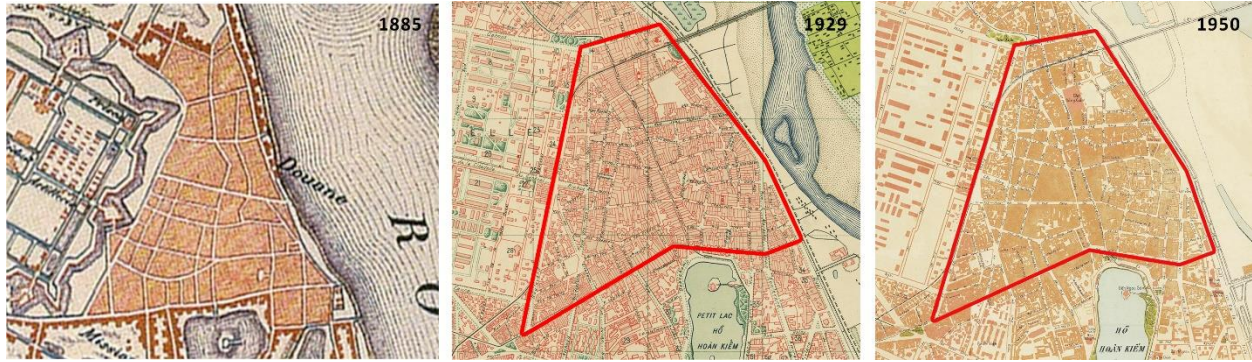


Figure 35. Ancient Quarter map 1885, 1929, 1950. Source: Bibliothèque nationale de France, département Cartes et plans, GE C-5660

Under the communist regime (1955-1986) and during the period of state subsidies, the guild system with private owners was replaced by state-owned craft cooperatives and small-scale manufacturing factories.

Private economic activities only returned to the Ancient Quarter during the Doi Moi (innovation) period (1986-present). With the rapid transformation of the economy along with spontaneous construction and renovation activities for business and living, the space of the Old Quarter faces many challenges in terms of preserving cultural and architectural values.

### **The French colonial Quarter**

The French Quarter in Hanoi was built in 1875 in the area along the Red River and gradually expanded to the surrounding area and the South of the Old Quarter. As part of their ambition to make Hanoi the capital of Indochina, the French proceeded to extend the urban space to the North and West of the Imperial Citadel of Thang Long with a Western-style urban form with a chessboard-shaped road network, along with wide tree-lined avenues and large squares were built. This street network led to form an urban space different from the “The Ancient Quarter” which is characterized by spontaneous roads with narrow, crooked paths.

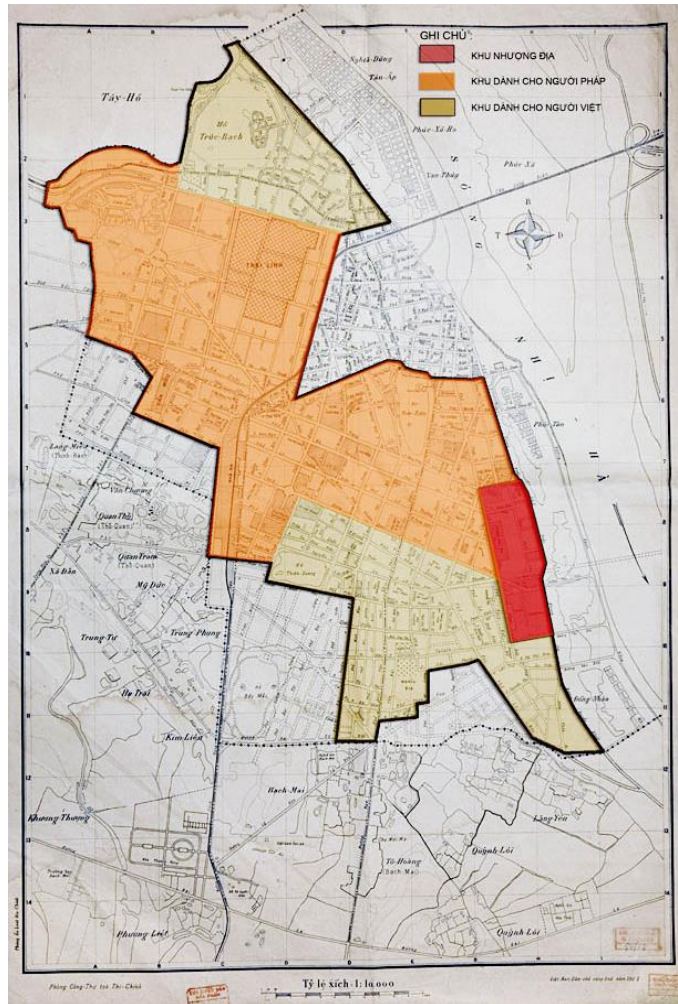
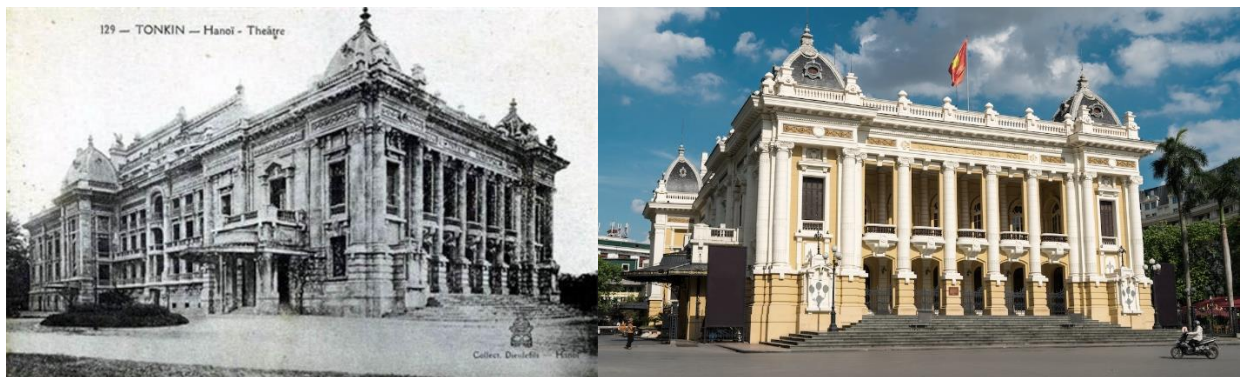


Figure 36. French colonial Quarter. Source: Ashui

By 1945, after numerous historical upheavals, that French Quarter began to take shape, encompassing an area of 780 hectares. It included the political-administrative core, the cultural-commercial centre, the military zone, and residential quarters mainly for the French. Since the French settled in Hanoi, the capital's architecture witnessed the transformation in scale, art, construction techniques, and materials. For example, traditional local materials such as bamboo, wood, bricks and tiles are replaced by cement, iron and steel. Pre-colonial style, Neoclassical style, French vernacular architecture, Art-deco, and Indochinese architecture are the main architectural styles built in this area.

By 1972, the French Quarter was heavily damaged by many conflicts during the war. However, there are several buildings that still preserve the particular characteristics of this neighbourhood, such as the General Governor of Indochina Palace (the Presidential Palace),

the Hanoi Train Station, the Opera House, Sant Joseph Cathedral, Long Bien Bridge, and Dong Xuan Market.



*Figure 37. Hanoi Opera House 1911 (left), present (right). Source: Hanoimoi.*

### **The Socialist collective housing quarters**

The Socialist collective housing quarters, developed in Hanoi's peri-urban area during the 1960s and 1980s, were a model of state-led housing construction brought by the Soviet Union. This model was implemented in Hanoi in order to deal with growing urbanisation while simultaneously realizing an ideal socialist society. During this time, this model was used to build 50% of Hanoi's urban houses, covering a total area of 450ha. The collective housing quarter is home to around 7000 people and may accommodate up to 15000 people in an area of about 15-25ha. Each quarter is a residential community that consists of 4-5-story low-rise apartment buildings with attached services such as markets, schools, kindergartens, medical centres, public space and public offices. After 1990s, with the introduction of Doi Moi (innovation) policy, the collective housing model was no longer able to fulfil the housing demand for migrants to Hanoi.



*Figure 38. Socialist collective housing. Source: Mathieu Arnaudet*



*Figure 39. Socialist collective housing. Source: Hanoi from above*

## New urban areas

Following the socio-economic transformation in the 1990s, in order to meet the increasing demand for housing, Hanoi witnessed the transition of the residential model from “the collective housing quarter” to a “New Urban Area” (NUA) mainly in peri-urban area areas. The development of NUAs in the period of industrialization and modernization, not only aims to meet the need for housing, but also plan the land use more efficiently, providing a better quality of life for the residents. New urban areas, according to the Ministry of Construction guidelines, are residential areas that cover a land of 50-200ha, being capable to accommodate around 4000-20000 people. A NUA functions as a closed urban area with a commercial-service area, schools, parks, synchronized infrastructure system and other public facilities.



*Figure 40. New urban areas. Source: Musil. C.*

## Spontaneous housing construction

The Doi Moi policy in 1986 resulted in a significant economic shift in Hanoi. Income and living standards have improved markedly. Along with economic growth comes a rise in population as a result of migration from rural to urban areas, putting further strain on housing demand. Under the pressure of the housing shortage, the state encouraged private enterprises and individuals to participate in the construction of the city. This had resulted in a “spontaneous boom of housing construction” in urban centres and peri-urban areas. The renovation and construction of new houses are mostly self-built based on their own preferences. This trend has created a significant change in the urban landscape and contributed to land waste.



*Figure 41. Illegal Construction Requiring Partial Demolition, 1995. Source: William E. Crawford*



Figure 42. Super-slim buildings in Hanoi's Tu Liem District (2013). Source: dtinews.vn

### Urbanized villages

*Urbanized village* is a phenomenon that marks the process of urbanization affecting traditional agricultural villages which were transformed into a part of urban areas. In a report of the World Bank (2015), Hanoi's urban area increased from 2,200km<sup>2</sup> in 2000 to 2900km<sup>2</sup> in 2010. This is due to the fact that during the process of urban investment and development after the economic opening, the state tends to take agricultural land rather than the settlement area of the village because of financial issues and difficulties in relocating villagers. This resulted in the settlement of the traditional rural villages being retained, but the farmland was taken away to make way for urban development projects such as New Urban Areas. As a consequence, traditional agricultural villages are surrounded by New Urban Areas and form a phenomenon known as *urbanized villages*. Along with that, the authorities have to deal with a number of social issues that arise as a result of the process of transforming urbanized villages, such as the issue of livelihood for people who have lost their farmlands, the problem of villagers having to change their customs and lifestyles to adapt to urban life, or the difficulties in preserving traditional crafts, cultural and architectural values.



Figure 43. Phu Do village over time. Source: Google Earth

In fact, the loss of agricultural land has led to the upheaval of the farmer's life, which has also led to the disintegration of the traditional village structure. Farmers whose land was acquired for craft production, not a few people used that money to rebuild the rest of their houses in urbanized style, which are not suitable for the village landscape. This has contributed to losing the traditional appearance of the country house as well as the traditional village structure being transformed. In particular, the image of a traditional village gate in Gia Thuong village serves as a symbol of how traditional values have vanished in an *urbanized* neighbourhood where traditional rural houses were formerly found (Figure 42).



*Figure 44. Gia Thuong Village Gate, Long Bien district, Hanoi. Source: Gia Tien.*

These urbanized villages are now within the boundaries of the Hanoi urban area, becoming oases in the city where their physical and intangible histories are still intact, allowing us to distinguish the village from the rest of the houses in the neighbourhood. Due to the fact that they have maintained their own cultural and religious traditions for centuries, it is possible to distinguish the villages from the other inhabitants. For instance, several customs and activities are still organized by the village during the spring festival every year.

### **Traditional craft villages**

Craft villages represent the self-sufficiency and self-contained nature of traditional villages, as well as the adaptability of farmers to geographical constraints, environmental, economic and social situations. Traditional craft villages were formed and developed in the Red River Delta, especially in the periphery of Hanoi. Originated as traditional villages associated with wet rice cultivation for thousands of years, crafts were gradually formed through time. This is due to peasants taking advantage of their spare time between crops seasons to create

goods for agricultural cultivation. Crafts were developed from the family-scale into wards, associations. After King Ly Thai To relocated the Imperial Court from Hoa Lu to Thang Long in 1010, these villages were assigned by the court to produce handicrafts for the Court. In addition, a wide variety of craft products were made to fulfil everyday necessities, then exchanged in the local community, and traded with nearby Asian countries, including China and Japan. Craft products are produced using raw materials from local, botanical and animal. Due to the fact that each village specialized in the production of a type of handicraft product and created an unlimited number of variations on a single item that it is specialized in, labour is distributed among villages, which form integrated production units that manufacture the same sort of commodities (Fanchette, 2012 cited Gourou, 1936). These craft products can be mentioned as bamboo and rattan goods, embroidery, handcrafted weaving, handmade paper, agricultural products, and processed foods.

Under the Ly Dynasty from the 11th to the 14th century, with the encouragement of production and trade by the court, artisan communities from the craft villages around Thang Long (Hanoi) gradually moved to the trading area (also known as the Ancient Quarter today) outside the Imperial Citadel of Thang Long. This quarter is considered the most prosperous commercial hub in the region that exists to this day (Figure 45). They started setting up shops selling handicrafts that were produced from their home villages. Besides, the movement of merchants and artisans between their shops and craft villages stimulated trade and handicraft industry to flourish. Thanks to Thang Long Citadel's advantageous geographical location at the intersection of numerous big rivers such as the Red River, To Lich River, and Kim Nguu River, as well as various ports situated along the rivers, commerce to surrounding areas and abroad was highly favourable. (Fanchette, 2012). The development of a commercial network between the Ancient Quarter and the surrounding villages and Delta villages made it easier for rural-to-urban transition to emerging. The 17th and 18th centuries were the golden eras for craft businesses between the merchant quarter and craft villages around the Imperial Citadel.

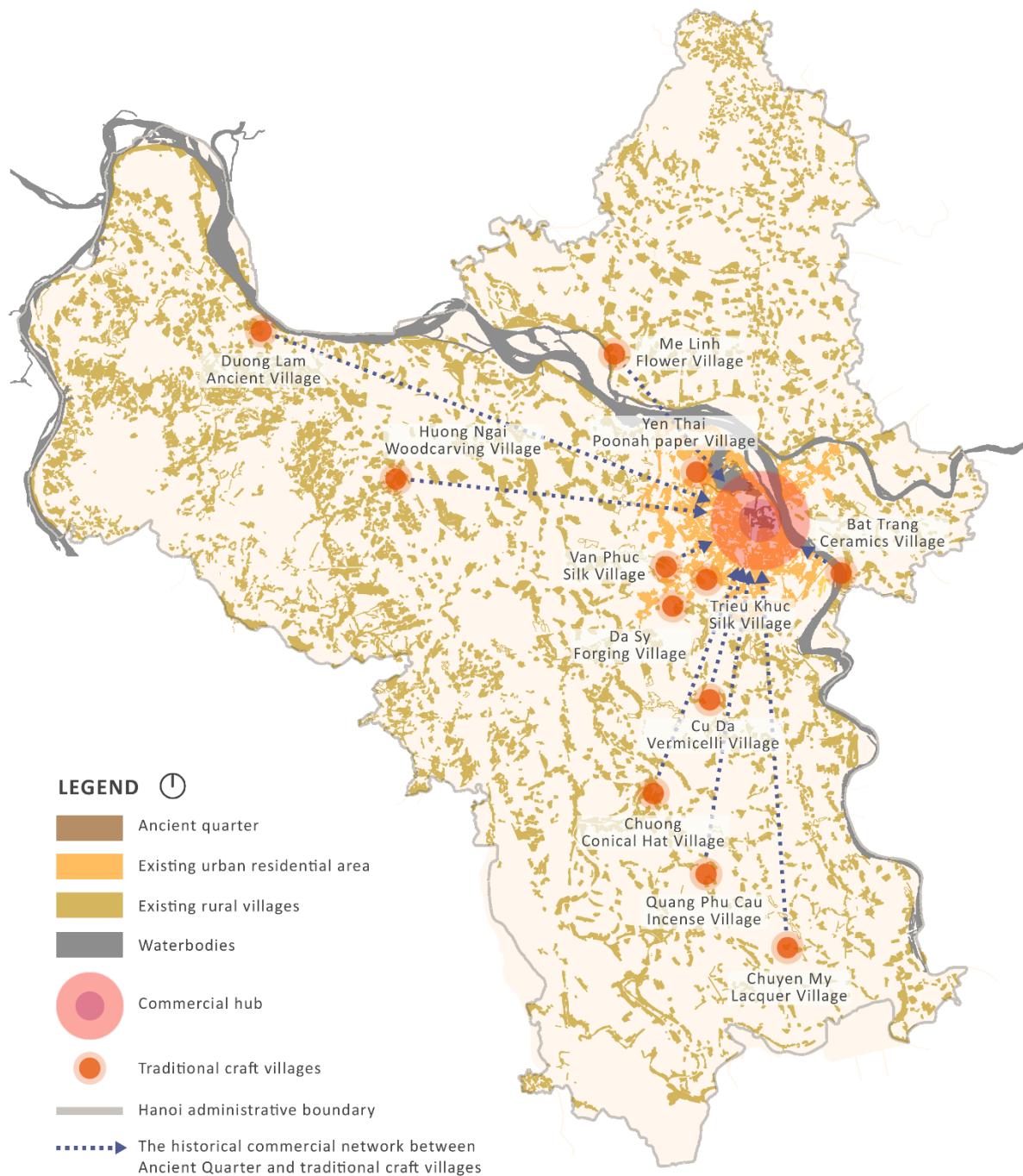


Figure 45. Traditional craft villages system in Hanoi and the historical commercial network to the Ancient Quarter.  
Source: Author's elaboration (based on VIUP data, 2011)

In the 19th century, the capital was relocated to Hue (1806), there have been numerous changes in Hanoi's ancient trade quarter, as well as the position of craftsmen in the society. As a result, the Imperial workshops began to shrink, while private commerce continued to

thrive. Thanks to the fact that merchants registered to display their crafts in other French colonies, San Francisco, China, and so on, this marked a further step in their journey to trading with international markets of Vietnamese craftsmen.

During the period when collectivism was introduced in Vietnam, craft guilds were organized into production cooperatives, while private enterprises were eliminated, and trading activities were not allowed. This led to an increase in the production of handicrafts through state-run cooperatives, while, on the contrary, a serious decline in public products in the industry prohibited from independent producers. Craft cooperatives played a role in promoting self-sufficient production in the provinces around Hanoi in terms of agricultural tools and the production of goods for daily living, such as paper, wooden furniture, ceramics, etc. Furthermore, these cooperatives also increased the production of goods for Eastern European countries during the cold war period. The Ancient Quarter, during this period, also gradually lost its connection with craft villages surrounding Hanoi in the circulation of handicrafts and trade.

In the wake of the opening of the economy in the late 1980s, craftsmen faced a difficult challenge due to the cessation of state support. They have to find new markets for their products on their own based on their business relationships. On the other hand, if they cannot adapt themselves to the new context, they are forced to stop production or return to farming.

Besides, the landscape architecture and products of these craft villages are cultural symbols in the development of Thang Long - Hanoi. However, in the process of urban transition, along with the socio-economic reforms (the 1980s), many craft villages have almost disappeared. Traditional villages have become urban villages, in addition, the price of land increased rapidly, leading to the fact that the owners of these land plots transferred the land for production or construction of new houses. This is also an example of the spontaneous construction boom in Hanoi. As a result, the traditional craft is gradually vanishing.

## 2.3. Peri-urbanisation processes

### 2.3.1. Peri-urbanisation in Hanoi

Since 2010, the urbanization rate in Vietnam has increased by about 3% a year (OECD, 2018), the urban population has doubled in the 30 years since the Doi Moi policy was implemented (Figure 47), Vietnam is said to be going through one of the most dramatic urban transition in the world (Labbé, D., 2016). The Doi Moi plan, which was adopted in 1986, has played an important role in the development of urban areas in Vietnam. A large number of cities have been established and, if necessary, upgraded. Urban areas in Vietnam are crucial for sustaining national economic development, and every region, every province, benefits from this fact in one way or another. Significant development has taken place in the cities' urban structure over the recent years.

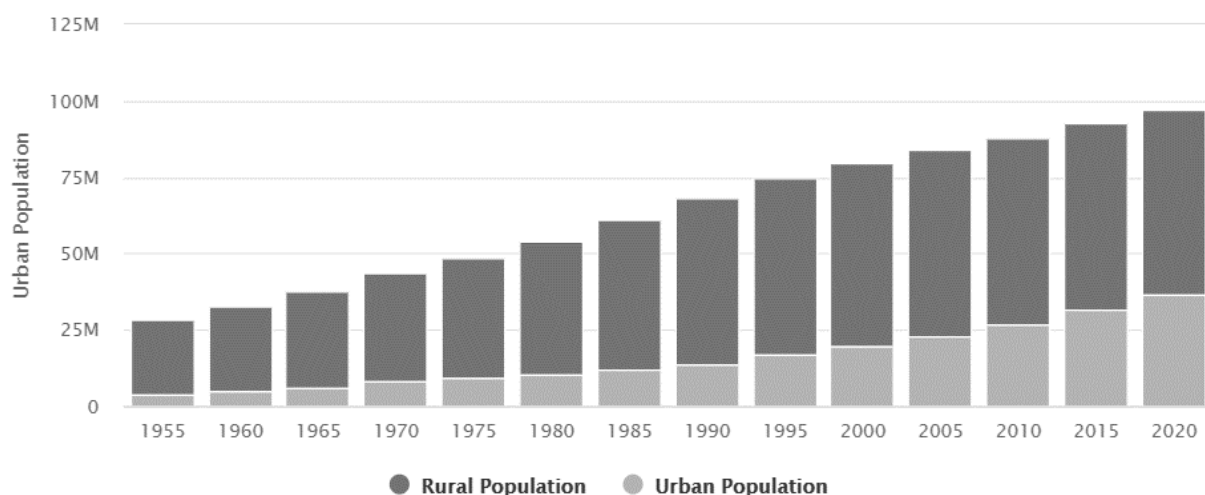


Figure 46. Vietnam Urban vs. Rural Population from 1955 to 2020. Source: UN 2018

Hanoi, as the country's economic, administrative, and political centre, is unquestionably a part of this process. According to urbanization statistics, the city has seen fast urbanization since the nation implemented economic reforms that caused built-up land to rapidly grow, particularly in the buffer zone between 10 and 35 kilometres from the city centre (Nong, D.H.; Lepczyk, C.A.; Miura, T.; Fox, J.M., 2018). In 2019, Hanoi is the second most populated city in Vietnam, behind Ho Chi Minh City, with a total population of 8.05 million people (2019). A total of 3.96 million people live in urban areas, while 4.09 million people live in rural areas. The urban and rural populations account for 49.2 per cent and 50.8 per cent,

respectively. Urbanization in Hanoi has accelerated significantly over the last few years as evidenced by the rapid increase in the proportion of the urban population from 36.9 per cent in 1999 to 41 per cent in 2009 and 49.2 per cent in 2019 (Figure 48) As of the year 2019, the population density of the city is 2398 people/km<sup>2</sup>, and it is growing at a fast pace when compared to the previous two separate years of 1999 and 2009. When compared to 2009, there has been a 469 people/km<sup>2</sup> rise, and 833 people/km<sup>2</sup> increase when compared to 1999 (Figure 49). The infrastructure of the city was placed under tremendous strain as a result of these events. 9343 people/km<sup>2</sup> in urban areas compared to 1394 people/ km<sup>2</sup> in rural areas, a difference of 4.7 times the population density in urban areas. By 2030, the urbanization rate in Hanoi will reach 65-68 per cent, according to Hanoi's forecast (General Statistics Office, 2019).

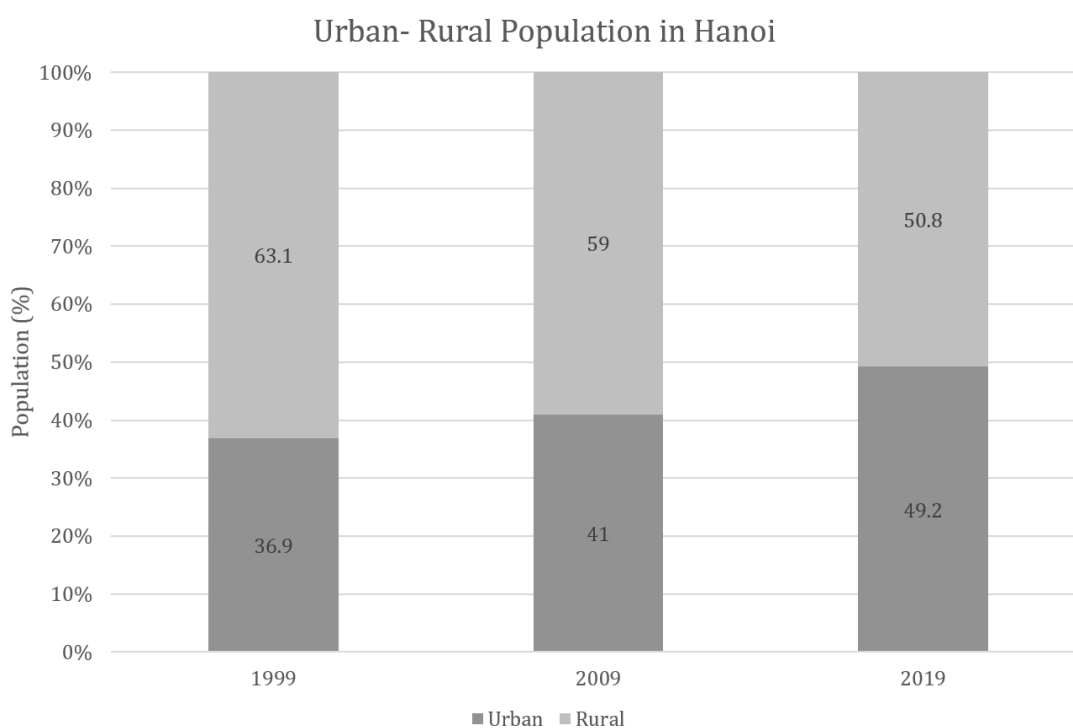
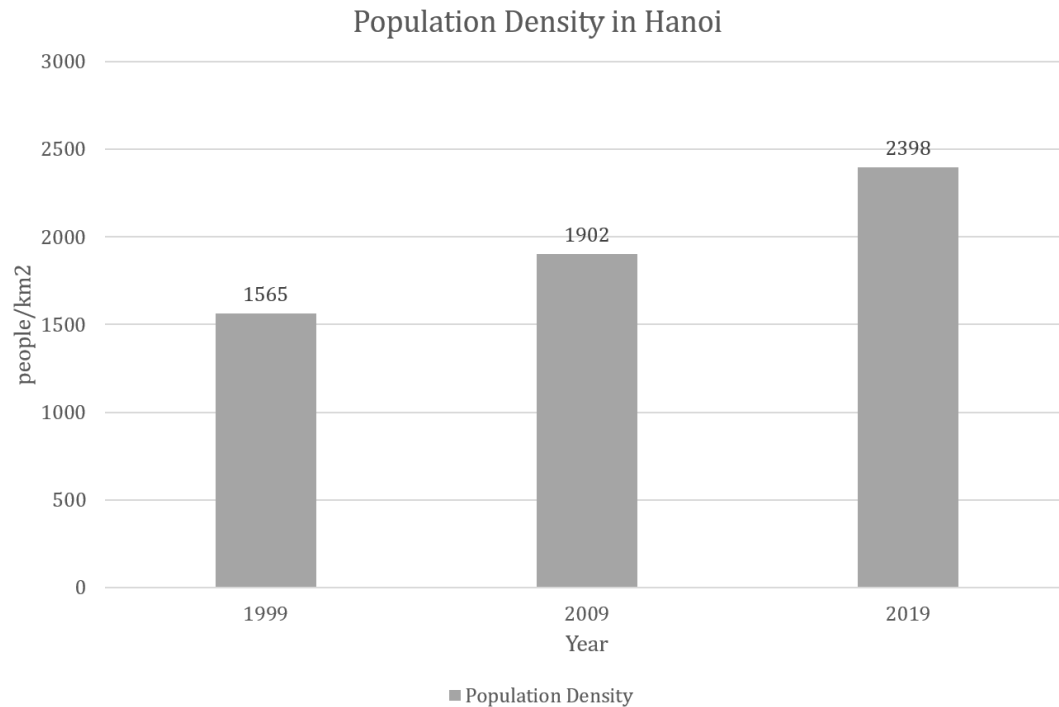
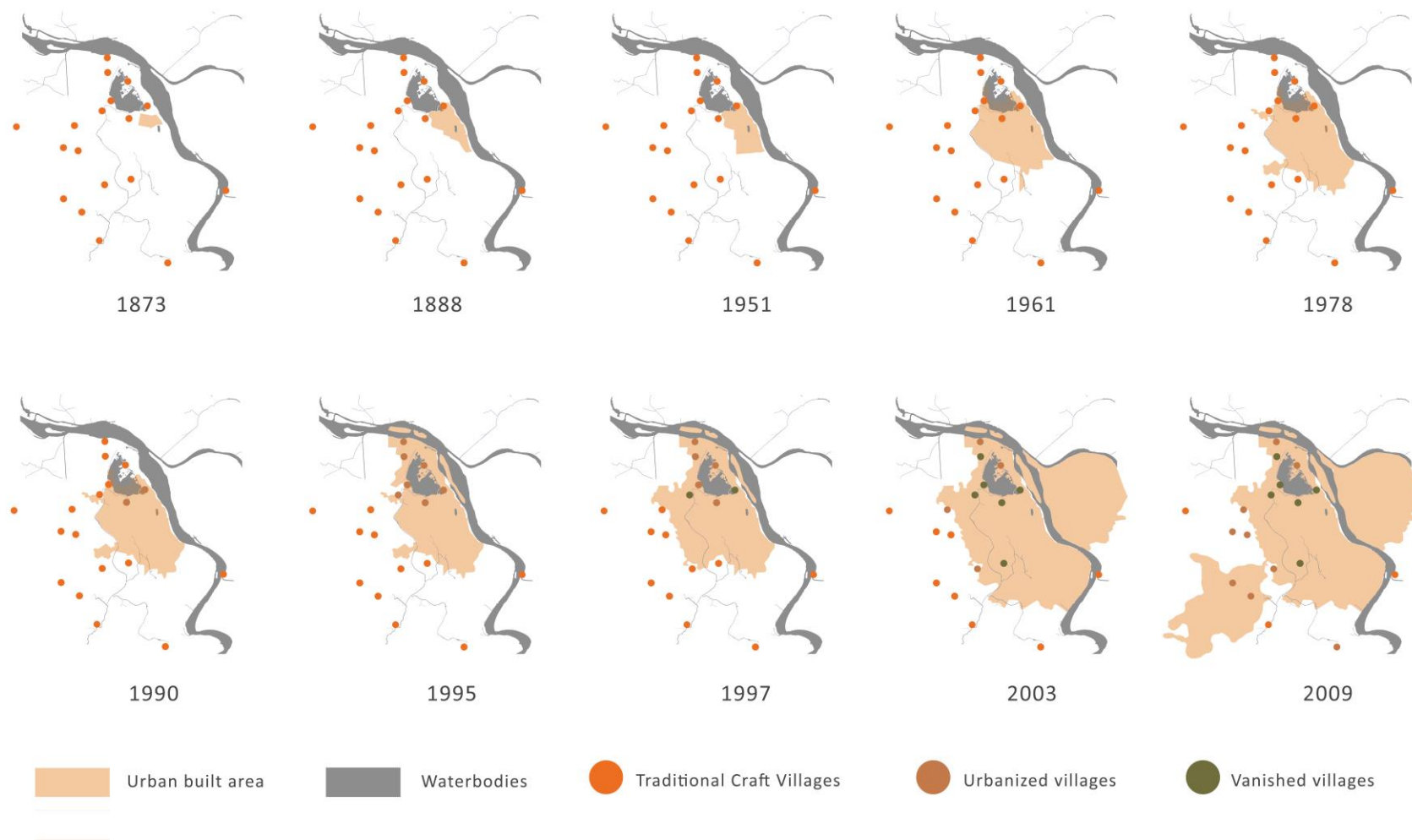


Figure 47. Urban – Rural Population in Hanoi. Source: General Statistics Office (2019). Made by author



*Figure 48. Population density in Hanoi. Source: General Statistics Office (2019). Made by author*

According to some experts, Hanoi's urbanization can be clearly seen, since the city was established more than 1000 years ago. Hanoi had created a highly closed craft trade between the Ancient Quarter and the craft villages surrounding the Imperial Citadel. Indeed, Vietnam's capital city is an urban area formed of traditional craft villages. These villages have also integrated into the urban structure as the result of the development (*Figure 49*). However, urbanization accelerated the fastest and resulted in the most significant transformations when the French settled in the city, especially following the implementation of the reform policies – Doi Moi. In terms of urban development, this policy had generated a series of institutional and land policy changes that have accelerated the process of "liberating" agricultural land, making it more accessible to real estate developers and making it simpler for them to invest (Fanchette, S., 2016). In 2008, Hanoi made a decision to expand its boundary with an area tripled. The administrative expansion aims to increase the capital's global ranking and give investors more control over the land to build New Urban Areas. This expansion and significant urban transformations took place in the densely populated periphery with a large concentration of traditional craft villages.



*Figure 49. The process of urbanisation in Hanoi over time. Source: Author's elaboration, based on Tran Nhat Kien, 2010*

The process of urbanisation has absorbed a large number of rural villages and this rapid urban transformation produces dramatic changes in the urban spatial landscape. At the same time, it also affects all aspects of traditional villages. To promote development and investment, the government focuses on urban development to turn underdeveloped rural areas into functioning urban areas (*Figure 50*). As part of this procedure, the government prefers to requisition farmland rather than rural village settlements, in order to avoid the expensive and time-consuming programs that need the compensation and relocation of village residents. A consequence is that the settlement components of communities survive while their surrounding environment experiences drastic transformation. New urban areas encircled villages in terms of space, resulting in the formation of urbanized villages.



*Figure 50. New urban development on agricultural land. Source: vietnamcarhire*

The peri-urban area is the most visible manifestation of the rural-urban transition, serving as a link between the traditional rural symbol that has been in existence throughout history and the emerging urban image that is stretching out and expanding rapidly. Peri-urban spaces enable us to investigate rural-urban integration in areas such as labour structure, rural-urban migration, and spatial organization (such as landscape architecture, housing and so on).

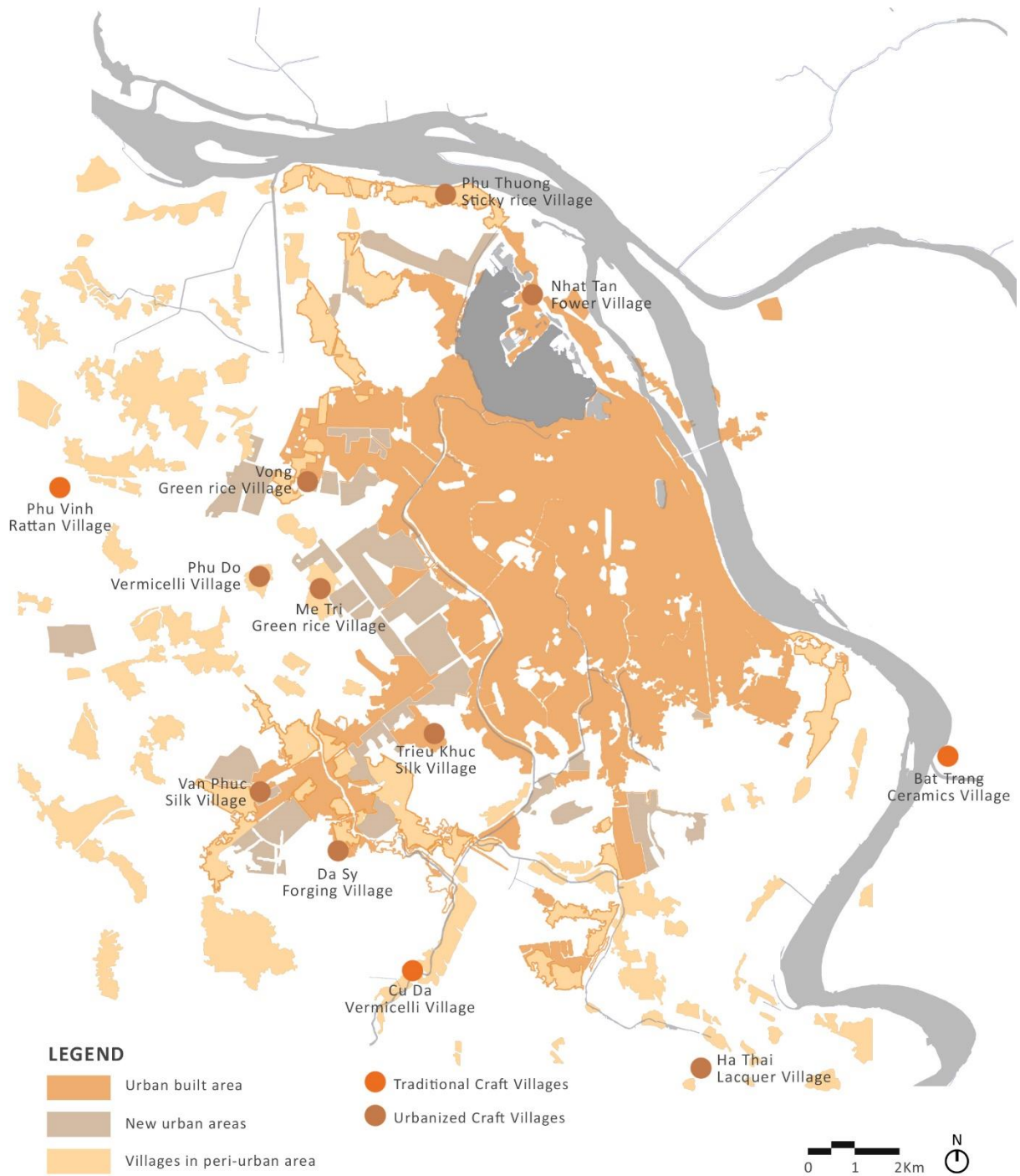


Figure 51. New urban areas and peri-urban villages at the edge of Hanoi. Source: S. Schramm, L. Wright-Contreras. Modified by Author

### 2.3.2. The impacts of peri-urbanisation on traditional craft villages

The shift from rural to urban society is characteristic of peri-urbanization associated with socio-economic reforms in Vietnam in the late 1980s and early 1990s. Over the past 30 years, Hanoi has witnessed a powerful transformation. This transition brings many positive signals in economic development and modernization of facilities, and also comes with many risks. The risks here are reflected in rural-urban migration, shifting occupations from agriculture to non-agricultural sectors. The most obvious is the change in architectural form and planning structure from rural to urban. The expansion of Hanoi has always been linked to the physical and social integration of the rural villages in the peri-urban areas which involve the fact that new urban areas are built on peri-urban farmlands. It also embraces numerous crafts villages, which have a way of living characterized by a strong sense of community. As a result, rural-urban integration manifests itself in many aspects of the economy, society, and urban space. To clarify, the transition from rural to peri-urban life includes changes in labour structure, demographic structure and spatial transformation of these villages.

Firstly, the peri-urban integration is identified by the movement of people from rural to urban areas in search of jobs, which is characterized by spontaneous and freely movement known as "free migration," which refers to people living in peri-urban villages who move to big cities for reasons which are not permanent, temporary or seasonal.

Secondly, with the urban expansion, administrative borders were redrawn, which caused rural settlements to be placed inside administrative limits. These changes resulted in a shift in the population structure of the agricultural communities in question. Gradually, the rural population has been transformed into an urban population, which has formed a basic administrative unit. Some villages were split as a result of the development of urban transportation routes, and the population was forced to move and then become more integrated into the urban lifestyle in another situation. In addition, due to the transition, over a lengthy period of time, many former farmers have changed their professions as well. While a part of their family members continues to work in agricultural fields, others work as non-agricultural labourers in industries or as craftsmen, which allows them to support themselves. As a result, the population engaged in agriculture has been steadily declining, while the non-agricultural economic sector has been growing. When it comes to livelihoods,

the effect of urbanization and economic development policies is the shift away from traditional agriculture and handicrafts to other occupations in order to meet market demand and keep up with the current trend.



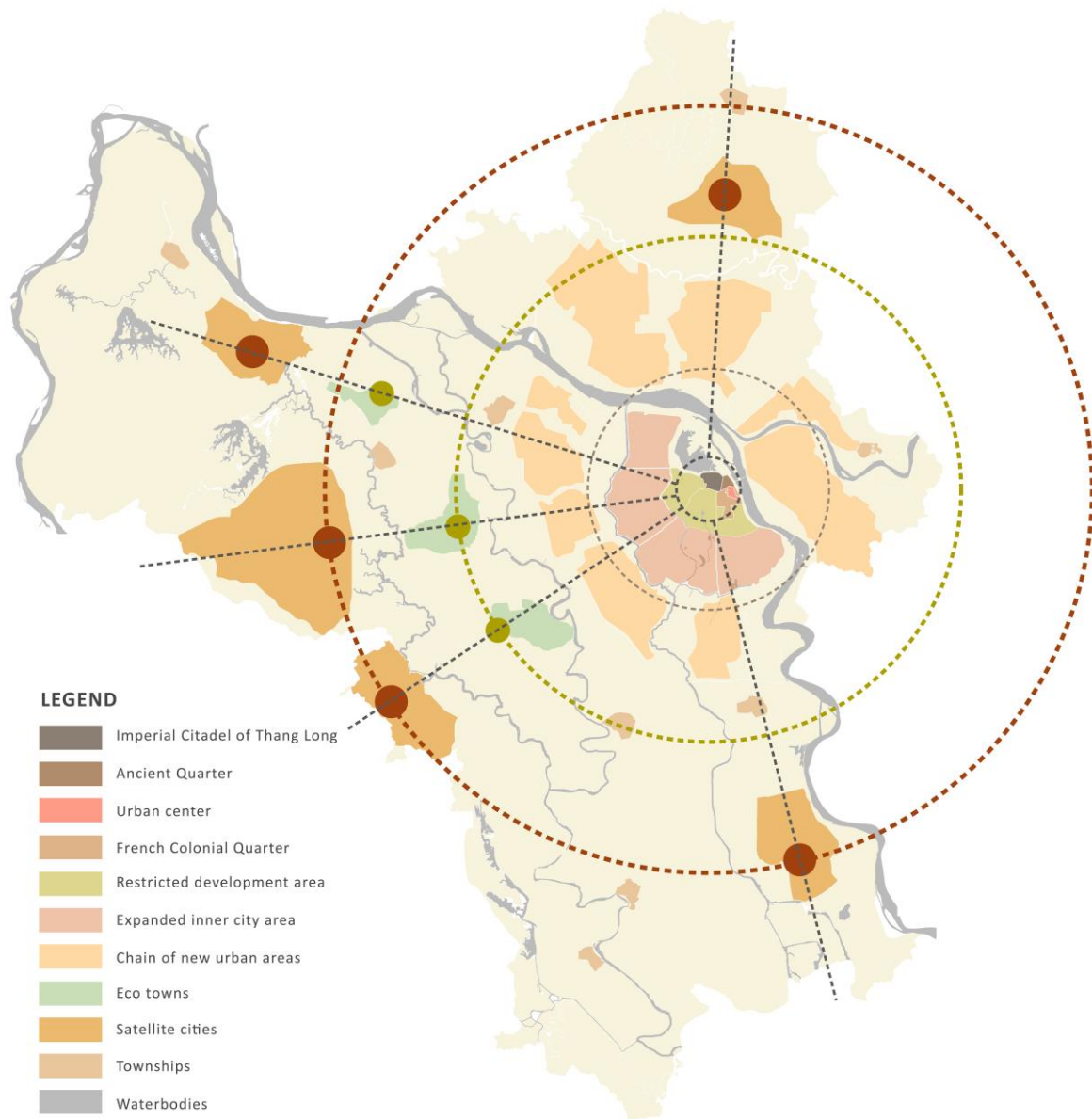
*Figure 52. The big road divides a rural village, the architectural form of the village has completely disappeared, replaced by the tube house architecture - a typical house type in urban area. Source: Hanoi from above*



*Figure 53. Hypothesis on the historical process of traditional rural houses into "tube" houses in Hanoi. Source: Sketches by Nguyen Ngoc Quynh, modified by author*

Furthermore, the main focus of urban integration impacts is the spatial transition from rural to urban. This impact is manifested in many real cases. The first is the emergence of new satellite towns to accommodate increasing urban populations. Hanoi has a chain of satellite

cities, such as Lang Hoa Lac, Xuan Mai... With this development, a chain of hi-tech parks, industrial parks, and university urban zones will be built in addition to residential areas. These are the factors contributing to the rising rate of urbanization linked with the transformation of rural to urban space in peri-urban areas.



*Figure 54. Urban growth model of Satellite Cities and Eco-towns. Source: Author's elaboration, based on VIUP data, 2011*

In addition, the development of new urban areas in peri-urban areas is proof of urban integration. Over the last several years, Hanoi has undertaken a number of initiatives to

construct New Urban Areas to create a new image for the city. At the same time, these areas have gradually met the housing demand for the inner city where the population density is too high. The new urban areas aim to create an airy environment with full amenities and modern infrastructure, ensuring a good quality of life for new residents. The rapid development of these areas also contributes positively to the speed of urbanization in terms of physical space and its quality. Besides, the new urban areas also directly affect the nearby villages in terms of the social-cultural and urban living norms. In fact, farmers must relinquish their agricultural land to facilitate urban development projects. Traditional villages are now no longer oases among the fields but instead are modern new urban areas. With the decreasing of farmlands, farmers are forced to find new livelihoods, either by continuing to work and improving their craft skills or by finding a new job in urban areas.



Duong Noi New Urban Area



Construction work of New Urban Areas in progress



Abandoned villas in a New Urban Area

*Figure 55. Current situation of New Urban Areas development. Source: TienPhong*

Another case is the development of peri-urban villages as a result of the process of urban integration, which fills in or overlaps the edges of cities. Villages that have been urbanized are often bordered by urban transportation networks. The surrounding region was soon occupied with densely packed apartment blocks, as well as the city's public buildings, which included industrial facilities, and other infrastructure.



Figure 56. The development of new urban areas in peri-urban areas. Source: Author's elaboration, based on Aimini Matteo, Hanoi 2050

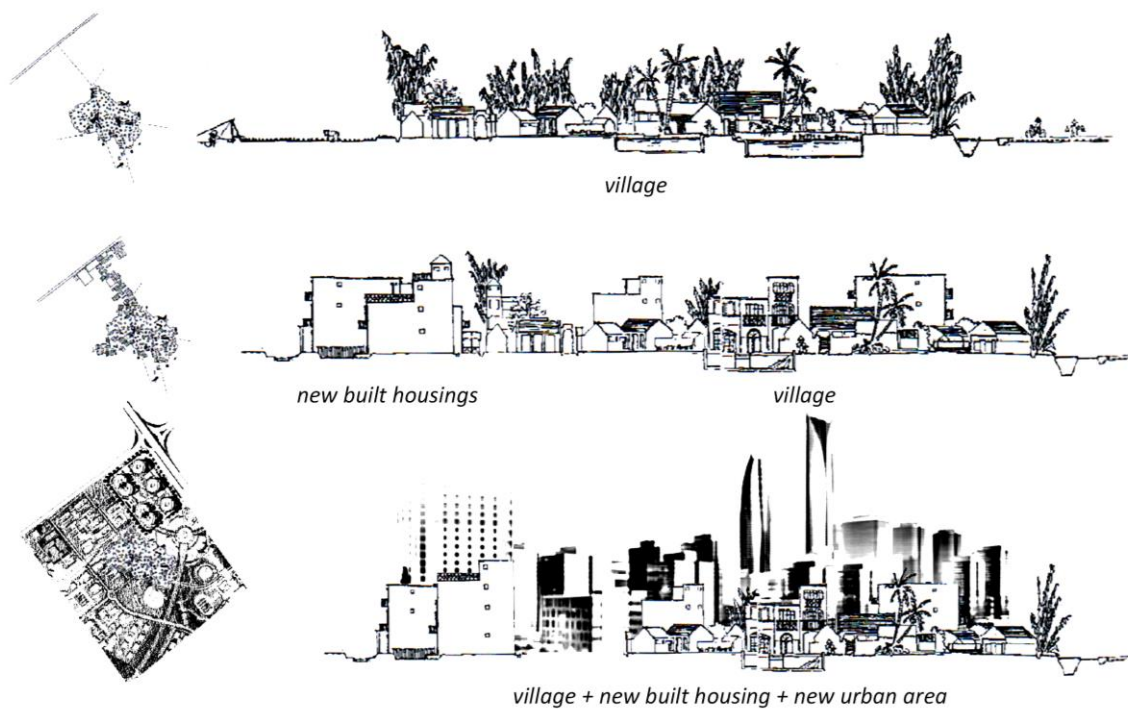


Figure 57. The process of urban development on the basis of villages. Source: Aimini Matteo, Hanoi2050

The process of urban integration also affects the villages themselves. A traditional rural village is known as a residential community, a basic socio-economic unit, and a cultural environment. A village is a fundamental entity made up of the following elements: traditional

public buildings, vernacular houses, and public spaces. These elements are intertwined, closely linked to form an entity space containing traditional cultural values. Traditional craft is a characteristic of production culture, carrying physical and spiritual values. This characteristic is associated with cultural activities, religion, beliefs, customs and traditions which these intangible cultural values are what give each village its unique identity. These are internal factors available in traditional village architecture which is traditionally believed to have a closed social structure and to be resistant to outside influences. Villages in the peri-urban area are today destined to become adapted to the transition and more and more integrated with the rest of urban society.

The impact is most evident in the changes in the architectural and landscape spaces of the village. This is due to the fact that new housing is built in the village in order to meet the increasing demand for housing of villages' households. On the other hand, urban migration which urban residents or individuals from outside of the village migrate into the village and purchase property to construct homes in these locations. As a result, the area for gardens and ponds in the village is split into tiny sections for house building, and the density of housing construction is quickly increased. This leads to a change in the form of vernacular architecture, which more broadly disrupts the planning structure of traditional villages.

The space of the village for the development is limited, and in some cases, it is limited by new urban area projects (Figure 59). Yet, the population density in the village has been steadily growing over time, along with the rise in the height of newly built homes and other structures. While the water wells and public courtyards that are two of the most characteristic spaces of traditional villages have been preserved, they are now surrounded by civil works, and public spaces in the village are becoming more narrow as the population grows and the number of houses is increasing.

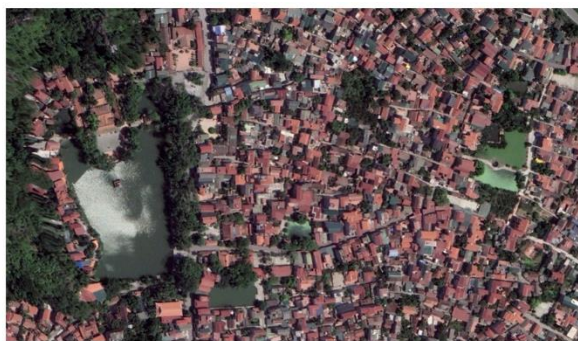


*Figure 58. The case of Hoa Muc village. Source: Nguyen Hoang Linh*

In fact, in today's rural areas, traditional cultural and historical aspects are maintained on a variety of levels. The state is only concentrating its efforts on preserving significant sites. For instance, the preservation of historical and heritage works is considered necessarily important in the inner city of Hanoi. However, in the peri-urban traditional villages, the focus is on religious works such as communal houses, pagodas, and relics of extremely high value that have been classified as relics and are protected under the Law on Cultural Heritage. Taking into consideration of the landscape architecture space that bears the imprints of traditional village culture, such as village gates and wells, as well as traditional village structures and other such features, they have not received the attention and awareness that they deserve, despite the fact that the majority of those village structures have cultural and historical significance that dates back hundreds of years or more. Da Phuc village in the peri-urban area of Hanoi is an example (Figure 60). The pagoda area has its own conservation policy, but the rest of the village has not received adequate attention in terms of preserving the traditional village space. Under the pressure of peri-urbanization, with population growth, rural–urban migration, and changes in employment structure in the village, the spatial morphology of the village's landscape architecture has significantly changed over time. Vernacular houses were demolished and replaced by urban-looking houses, narrower and taller.



Source: Google Earth, 2002



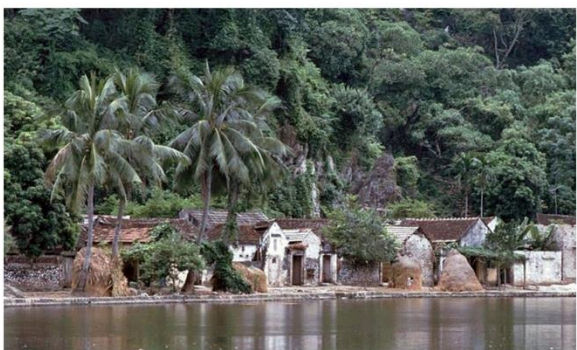
Source: Google Earth, 2021



Source: hpgrumpe.de, 1991



Source: Cafeland, 2021



Source: hpgrumpe.de, 1991



Source: Cafeland, 2021



Source: hpgrumpe.de, 1991



Source: Cafeland, 2021

Figure 59. Da Phuc Hamlet and Thay padoda (Quoc Oai district), the changes over time.

Due to their historical significance, these traditional village characteristics and values should be preserved through conservation policies. However, it can be seen through the complexity of the relationship between urban and rural areas in this transition in the peri-urban area of Hanoi that this makes policymakers confused when they are not adequately prepared to comprehend and deal with this transition (WS Rauws & G. de Roo (2011). This is certainly a significant challenge, considering Vietnam's fragmented and overlapping planning system.

## **2.4. Planning policies**

### **The national framework: Urban System and Development Strategy to 2020 (as the current urban management and development policies)**

With the introduction of *Doi Moi*, Vietnam has started on a path of fast economic liberalization. In addition, the Vietnamese government has adopted a number of measures in an effort to promote a more equitable distribution of economic growth and urban development (World Bank, 2011). *Government Decision No. 10 (1998) on the Urban System and Development Strategy to 2020* is an example of a government decision (Figure 60). The Socio-Economic Development Strategy recognizes that urbanization will be required to achieve the country's industrialization and modernization objectives.

Urban Development Policies	Consequences
Central Control of Administrative Boundary Shifts	From 1954 to the present, administrative boundary changes required approval from the central government. This has historically been viewed as an effective tool for controlling city size and encroachment of urban areas onto agricultural lands. With the increase in urbanization since Doi Moi policies in the late 1980s, the loss of agricultural land to urban use is increasing conflicts at the urban fringe of many cities.
Controlling Populations Movement and the Demographic Transition	The demographic transition has been largely controlled by the urban residency permission system, which is essentially a Vietnamese version of the Chinese hukou system. This was considered largely effective for its intended purpose from 1954 to 1990. Since 1990 this policy has been relaxed - the effects of which can be seen in the demographic transition since 1990; the urban population rose from 19.5% in 1990 to roughly 30% in 2009. However, remnants of this system may actually still result in an undercount of the actual urban population with many migrants potentially not accounted for in this number.
Urban Service Provision and the Welfare Transition	From 1954 to early 1990s uniform utility rates for the provision of urban services largely discouraged the provision of these services and impacted their quality. In most cases since the 1990s and the 2000s, reforms in service provision have been made to allow for cost recovery in tariffs and an orientation to commercial practices. This has had a general positive impact on increasing access to basic services across all urban classifications. Quality of services remains a problem.
Urban Finance and the Economic Transition	Urban Construction finance from 1954 to the present has been largely controlled through the state and the redistribution of revenues on a per capita basis. This has had a positive impact on equity between regions and urban areas. But many cities still struggle to make infrastructure investments necessary to keep them competitive and in pace with demand. There is a growing trend for cities and the private sector to take over urban construction, though large SOEs still dominate in many areas. Land sales are a big component of 'own source' revenues that cities have for infrastructure investments. There is growing debate nationally to create new rules for larger cities (e.g. The Law on the Capital City).
Land Markets and the Physical Transition	Urban land markets were largely ignored from 1954 to the 1990s. The 1993 Land Law was a step forward to release land into the land and housing market. Conversion of farmland to urban use accelerated rapidly, though it was considered to have been chaotic due to low levels of legally recognized land use rights and many informal transactions. The 2003 Land Law further grants the use of land as a resource input in business and as eligible for compensation when land is acquired by the government for development. The Land Price Framework (generally lower than 'market' rates by 30 - 70%) is intended to stimulate economic development. It is viewed as being successful in attracting real estate investment; but it is also viewed as source of land speculation, land conflicts, and as raising land prices to the end user to benefit the state and property developers at the expense of the original land owners and by the creation of a de facto two tiered land price system.
Transition towards Pro-Urban Policies?	<p>The Government Decree No. 72 (2001) and Decree No. 42 (2009) established city and town classification requirements in an attempt to distinguish between the roles of different cities. The classification system has implications for administrative functions, tax collection and state funding allocations. A possibly unintended consequence has been a trend for cities to exploit loopholes in the classification system to move up in the ranking. These moves are largely administrative and not necessarily based on the actual economic function of the cities.</p> <p>Government Decision No. 10 (1998) on the Urban System and Development Strategy to 2020 called for the development of medium and small sized cities and containing the growth of the largest cities. By 2009, Government Decision No. 445 updating the 1998 Decision with a vision to 2050 accepts the possibility of megacities with populations over 10 million. The current thinking is to develop a system of cities that each play a role in the country's urban economy. However, these Decrees are non-binding, and are seen as only statements of intent.</p> <p>The 2011-2020 Socio Economic Development Strategy de facto accepts that urbanization will be necessary to promote the country's goals of industrialization and modernization</p>

Figure 60. Government policies to control and guide urban development in Vietnam

Due to the rapid urbanization that has occurred in recent years in Vietnam, the government has reacted with a new Socio-Economic Development Strategy for the period 2011-2020 (Box 1.1). It is the goal of this plan to continue to foster industrialization and modernization while also promoting fast and sustainable growth. As part of the transition to a mainly socialist-oriented industrial future, it also encourages equality throughout the whole population. Promoting parallelism between industry and urbanization, while also enhancing social integration, is the aim of this initiative.

**Box 1.1 Socioeconomic development strategy for the period of 2011-2020**

The new Socioeconomic Development Strategy continues to promote industrialization and modernization, fast and sustainable development; equitable social progress; while targeting an industrial future with socialist orientation. The Strategy is orientated towards development, innovation, growth and restructuring of the economy.

The key priorities are as follows.

- Improve regulation of the socialist-oriented market economy; ensure macroeconomic stability; effective mobilization of resources Strongly develop and modernize industry while improving quality and competitiveness to create foundations for an industrial country Comprehensively develop and modernize agriculture while building efficiency and sustainability Strongly develop service industries, especially high value services, with great potential for raising competitiveness
- Rapidly develop infrastructure, especially transportation infrastructure
- Harmoniously and sustainably develop regions, build up new urban and rural areas
- Comprehensively develop cultural and social fields in harmony with economic development
- Strongly develop health services and improve the quality of healthcare delivery Improve the quality of human resources comprehensively; rapidly upgrade education and technical training
- Rapidly develop science and technology capabilities which is crucial for fast and sustainable development in industry and agriculture
- Protect and improve environmental quality, proactively and effectively deal with climate change Strongly maintain independence, sovereignty, territorial unification, political security, and social order; extend external relations, actively integrate and improve the position of Vietnam in the international arena.

## Master Plan of Hanoi, 1992

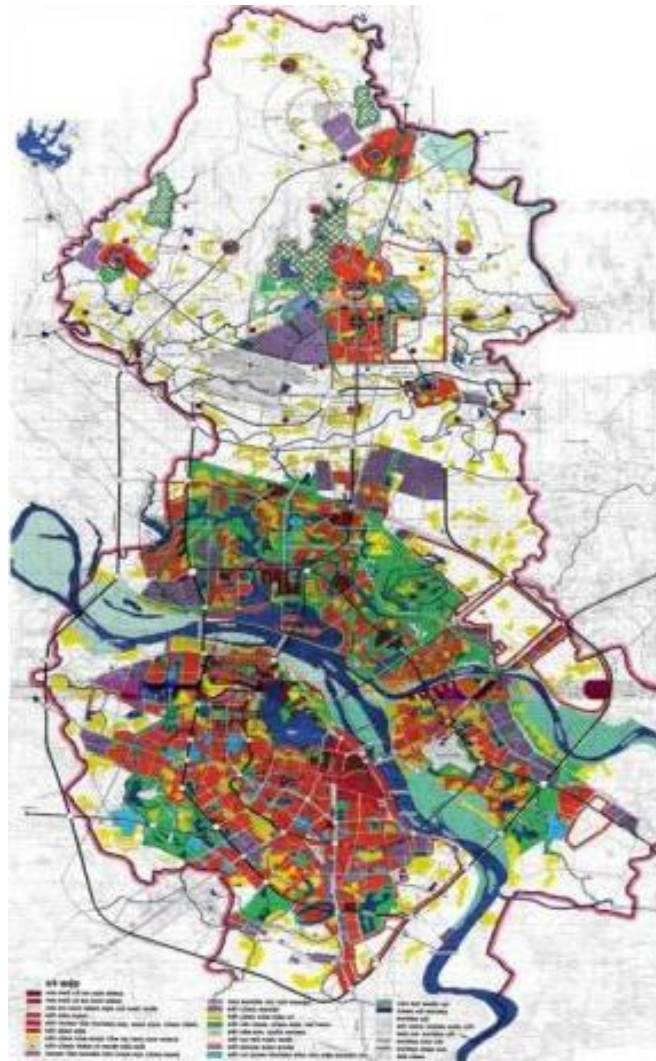
The Master Plan of Hanoi was approved by the State in Decision No. 132, 1992. Based on this plan, Hanoi was expanding into rural peri-urban space and was classified as one of the largest urban areas in Asia. The population size was forecast at 1.3 million people in the first stage and by 2010 it would be 1.5 million people (with a land reserve and other conditions to grow to 1.7-2.0 million people). ) with a growth rate of 1.5%. The area was from 7,500 - 8,000ha with an indicator of the urban land was 50m<sup>2</sup>/person. The Master Plan, on the other hand, was primarily concerned with the historic district in the city centre. The proposal was organized around modes of communication in order to facilitate urban growth and the extension of the metropolis. Villages were shown in this urban development plan, although they had no role in the overall concept. The same was true for the master plan that followed, which was authorized in 1998.



Figure 61. Master Plan Hanoi, 1992. Source: *cafebiz.vn*

## **The Orientation Master Plan for Urban Development, administered by the Ministry of Construction (MoC) – 1998**

The Hanoi Master Plan includes the central Hanoi city and surrounding urban areas in the provinces of Ha Tay, Vinh Phu, Bac Ninh, and Hung Yen with an influence radius of 30 - 50 km, an area of up to about 7,860 km<sup>2</sup>. Hanoi capital is developed spatially according to the urban cluster model, including central urban areas and satellite cities, linked together by a system of ring roads, and at the same time combining a network of radial traffic axis is linked to the regional and national traffic network. According to this plan, villages are mentioned in two categories: villages retained for urban development, and existing villages. However, the preservation of traditional villages was still not a concern for policymakers of this period.



*Figure 62. Master Plan Hanoi, 1998. Source: [cafebiz.vn](http://cafebiz.vn)*

## **HAIDEP - Hanoi Integrated Development and Environment Project – 2005**

In 2005, the Hanoi master plan was revised under a program called Haidep, developed by JICA. Since economic liberalization, Haidep presented a comprehensive vision of Hanoi's development, as well as a plan that considered the entire and beyond geographical area of Hanoi, the first to consider the urban village issue. In this proposal by HAIDEP, urban villages were actually considered by integrating villages into new residential areas, surrounded by low-rise buildings. According to Haidep, urban villages are used as the basis for development based on traditional and heritage values. This will ensure tourist attraction and, on the other hand, play a supporting role in housing development. Despite the interesting initiatives, this proposal was never put into practice. However, it is also a premise and has a certain influence on the master plan later approved in 2011.

### **Box 1.2 Considerations in Formulating the General Plan**

- The primary objective of spatial planning is to provide the orientation for the overall use of the land and the growth of urban areas. The plan translates the socio-economic development orientations of an area, including its vision and development strategies, into how urban areas are to be developed spatially. Spatial structures determine the direction or pattern of physical growth of an area, thereby providing the foundation for its sustainable development in terms of good living conditions, competitive economic development and employment, and well-preserved natural and cultural environment.
- Key planning principles considered in spatial development planning includes physical and functional integration, clear orientation for conservation and development, consideration of current market-driven development trends, and effective policy intervention.
- Integration is the key concept in the HAIDEP Study as a whole and in spatial planning in particular to generate the parallel effects of robust economic growth and reduced poverty levels.

[...] Integration of Urban Areas in Hanoi City: Urban areas of Hanoi are expected to expand rapidly toward the outer areas. In order for Hanoi City to function efficiently, urban areas with different characteristics must be adequately integrated. Main areas for integration are: (i) areas north of the Red River with large, favorable land development conditions and existing urban areas in the south of the Red River; (ii) growing urban fringe and existing city center; and (iii) growing urban areas along major transportation corridors and existing urban centers.

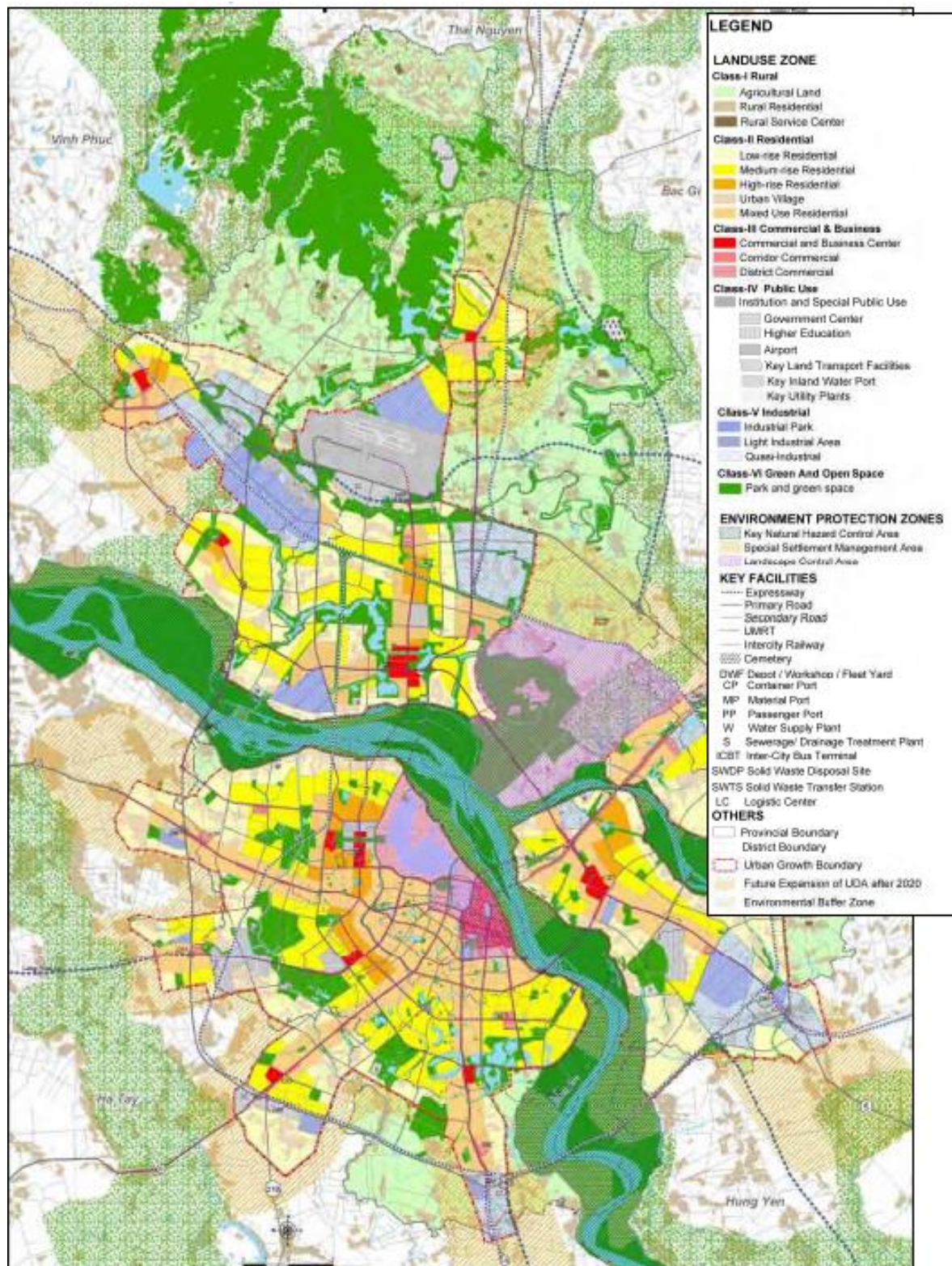


Figure 63. Proposed General Plan. Source: Haidep

**Master Plan Hanoi 2011, revised in 2016.**

One of the objectives of the new Hanoi master plan is to preserve a green corridor between Day River and Tich River, the two rivers flow through the peri-urban area of Hanoi. About 2 million people will accommodate in rural villages and craft villages. 40% of the land in this green corridor area will be dedicated to intensive agriculture, a biodiversity conservation park, and the preservation of cultural heritage, according to the Master Plan. A total of about 40000 hectares of agricultural land will be preserved in order to guarantee food security. Craft industry and agricultural product processing will be concentrated in highly developed clusters of craft villages in the future. According to this plan, the working conditions in craft villages will be improved in order to attract employees and prevent migration to the city (Fanchette, S., 2012). In this plan, traditional crafts were mentioned and oriented towards industrialization, in order to increase labour productivity, create more jobs, and limit migration from rural to urban areas. Rural villages in traditional Vietnamese culture, on the other hand, have not been recognized as a cultural entity that should be conserved and preserved.

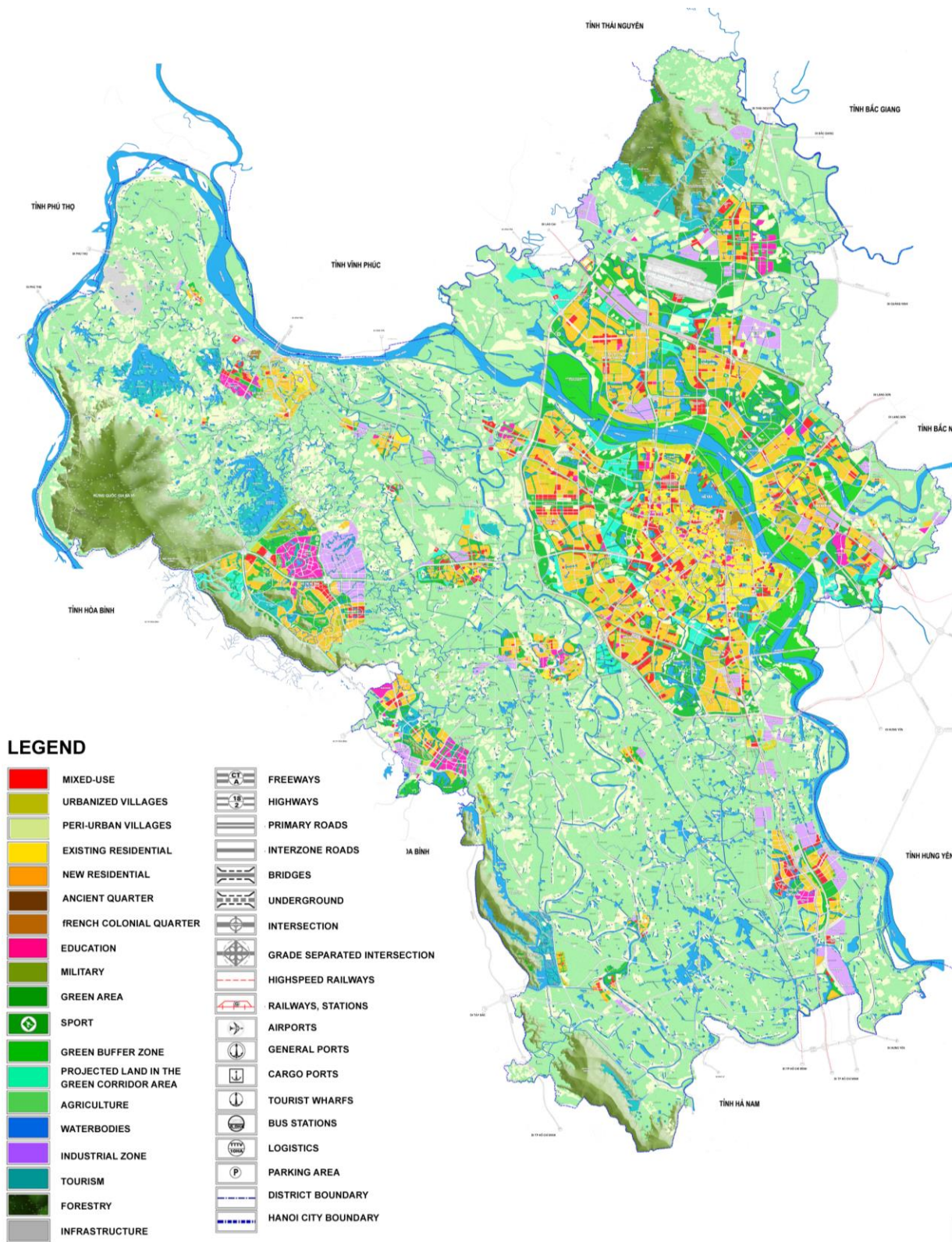


Figure 64. Updated The Master Plan of Hanoi Capital to 2030 and vision to 2050 (2011, revised 2016). Source: VIUP (2016)

## **Planning policies for preservation**

The program on preservation and development of craft villages is specified in Article 13 of Decree 52/2018/ND-CP on the development of rural industries, effective from June 1, 2018.

The craft village conservation and development program includes:

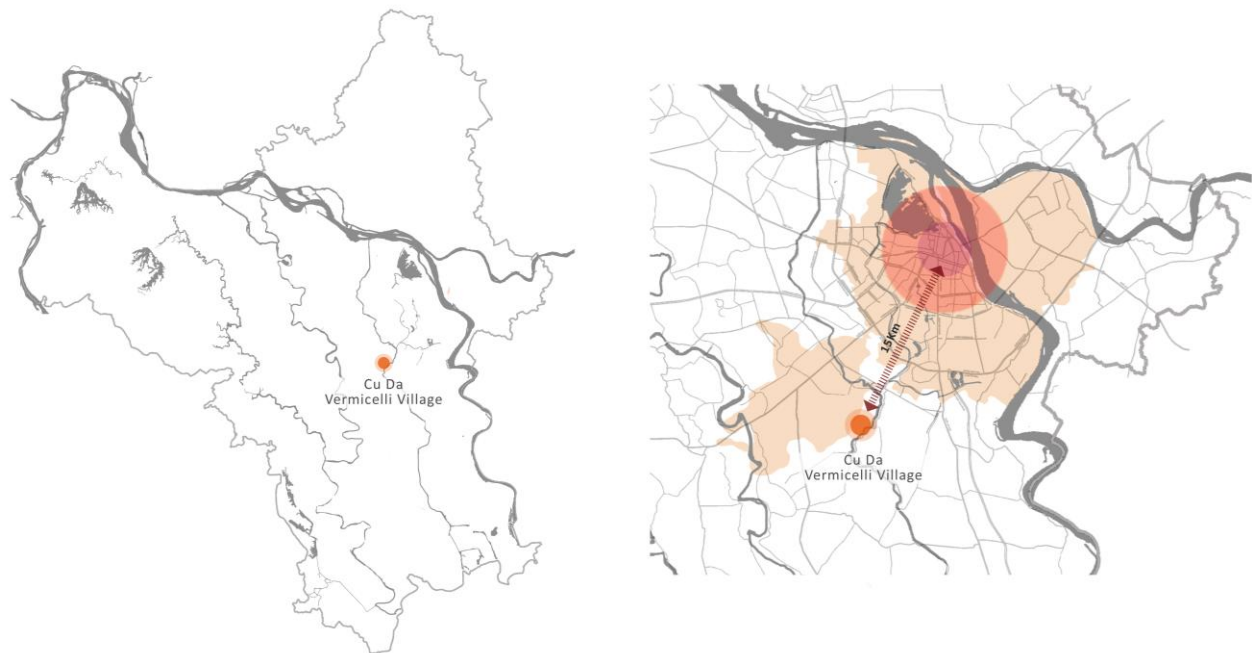
- Preserve and develop traditional craft villages.
- Develop craft villages in association with tourism and build new rural areas.
- Develop new craft villages.

The priority principle of the program is for:

- Craft villages at risk of being lost or lost
- Craft villages of ethnic minorities; craft villages have good consumption markets
- Craft villages associated with tourism development and new rural construction
- Craft villages create jobs and increase income for local people
- Craft villages are associated with the preservation and development of cultural values through traditional occupations.

### CHAPTER 3. Cự Đà Village: values and risks

Located in the southwest of Hanoi, about 15 kilometres from the city centre, Cu Da is a traditional village famous for making soy sauce and vermicelli. Cu Da is a traditional rural village having the most characteristic features of an ancient riverside village in Vietnam. Cu Da Village port has been a gathering place for traders in the region since ancient times, owing to its convenient position and accessibility. This port had been transformed into a thriving commercial river port that also serves as a strategic trading route with Thang Long Citadel.



*Figure 65. Cu Da location. Source: Author's elaboration*



*Figure 66. Cu Da Village. Source: Google Earth (left), Trieu Chien photography (right)*

### **3.1. History and development**

According to historical records, the village of Cu Da was founded around 800 years ago, although archaeological evidence suggests that it was inhabited about 2000 years ago. In 1805, the total area of Cu Da village is about 68.6ha which includes a residential area, farmlands, religious buildings, green areas, and so on. Agriculture was still the fundamental economic sector, along with the craft of making soy sauce, which is nearly 500 years old. Until the 1950s, the villagers began to make vermicelli. Aside from it, the village's commerce was also established fairly early on in its history. During the feudal era, with its proximity to the Nhue River and surrounding craft villages (such as weaving or making household goods), Cu Da people were intermediaries who collected products in the area and sold them along the Nhue River to neighbouring villages and large commercial hub such as the Ancient Quarter. According to a statistic in 2005, Cu Da village has a natural area of 107ha, including 79ha of farm land, 406 households and a population of 1449 people. Currently, Cu Da village is divided into 14 hamlets. The hamlets are distributed along the river bank in the shape of a fishbone which is a significant characteristic of a structure of the riverside traditional Vietnamese village.

Historically, the development of Cu Da village has occurred across many periods. During the initial stage of settlement, most of the newcomers to the town settled near the centre of the village. This is owing to the fact that the majority of the village's older homes are located in the centre of the village. Due to population growth and immigration from other areas, the villagers were driven to extend their dwelling spaces later on in the development of the settlement. After a period of time, it can be seen that people are still building homes on the banks of the river, despite the fact that it was mostly used as a boat dock in the past.

Since ancient times, villagers have been aware of the special location of the village, which is located near the Nhue River and have used this knowledge to transform this place into the centre for the trade of goods with other regions. Along with the trade, the villagers began making soy sauce as a side business and soon developed a reputation across the villages. From the 16th century to the early 20th century, the village flourished in all economic aspects. Trade economic and crafts making have made extremely strong progress and became the backbone of Cu Da village's economy along with traditional wet rice farming. The evidence of economic growth may be seen in a succession of local welfare buildings and ancient houses that were all built during this period.

The Nhue River remained a key commercial waterway for merchants in this region until the 1960s. This was the time when Cu Da village developed the vermicelli-making skill. The art of making vermicelli is still very much alive and well in the hamlet, and it has evolved into the primary source of income. However, as a result of the new renovation policy (1986), commercial activities in Cu Da village began to progressively decrease. The primary reason for this is because the portion of the Nhue river that runs through Cu Da village had been severely accreted, the river bed had become narrower, and the water source was shallow and filthy, making navigation very difficult. The business of the village merchants, on the other hand, suffered severely as a result of the policies that governed the economy during the time of economic reform.

### 3.2. Urban landscape

Traditional Vietnamese villages are identified and evaluated by a diverse and integrated value system that has been accumulated and handed down throughout its formation and existence. As a result, each village's identity and features are formed by recognizing the ideals of the past that have shaped the community. This value system is a fully integrated combination of village design, landscape architecture, and the whole community life, with everything interwoven with each other. Each traditional Vietnamese village has its own characteristics, heavily dependent on the renovation and adaptation to the natural environment there. It is the spaces and traditional village architecture produced by people in the process of adapting to nature that influence individuals, an environment that nurtures and develops individuality while also forming the collective identity of a community.

The historical value is found in the Cu Da village, where there are a number of rich and varied architectural structures system and has the distinctive character of the village. Although now the village has a full variety of traditional Vietnamese village cultural structures, such as village gates, religious buildings, and a number of traditional wooden homes, nowadays, the village only retains a small amount of its original Vietnamese village architecture.



Figure 67. Cu Da Village scheme. Source: Author's elaboration

### 3.3.1. Village morphology

#### Transformation through time

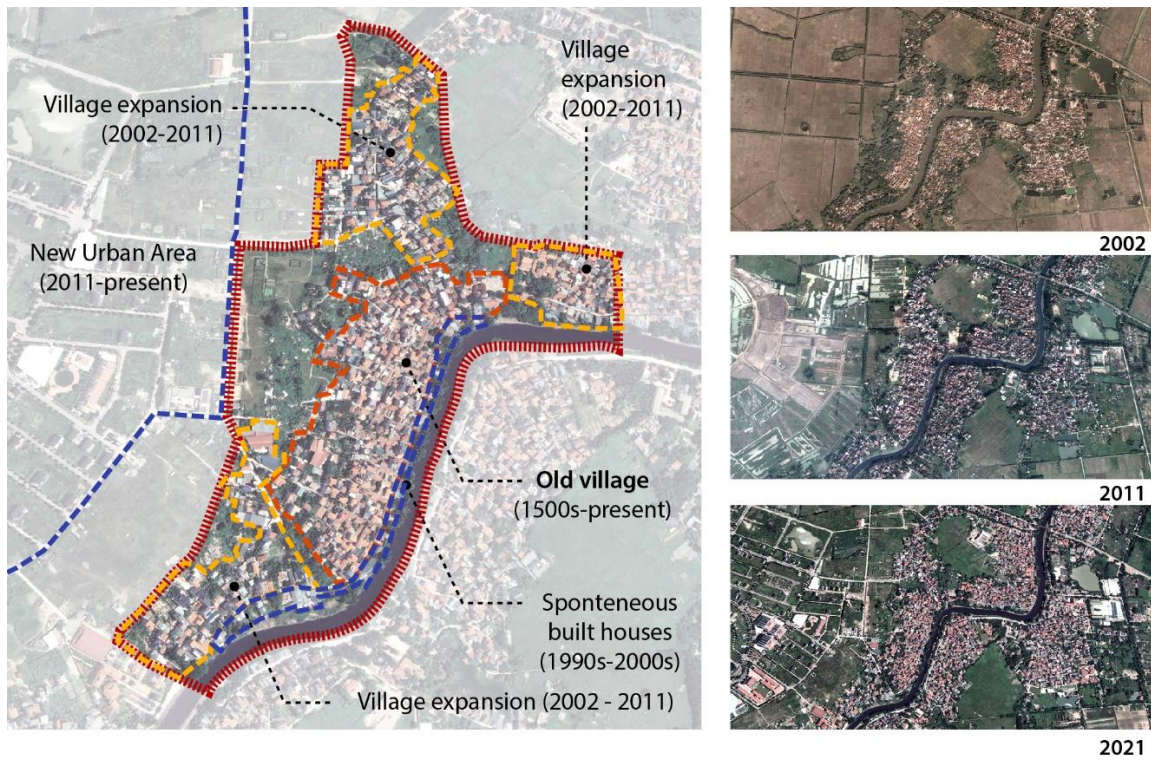


Figure 68. Village expansion and the process of peri-urbanisation. Source: Author, based on Google Earth

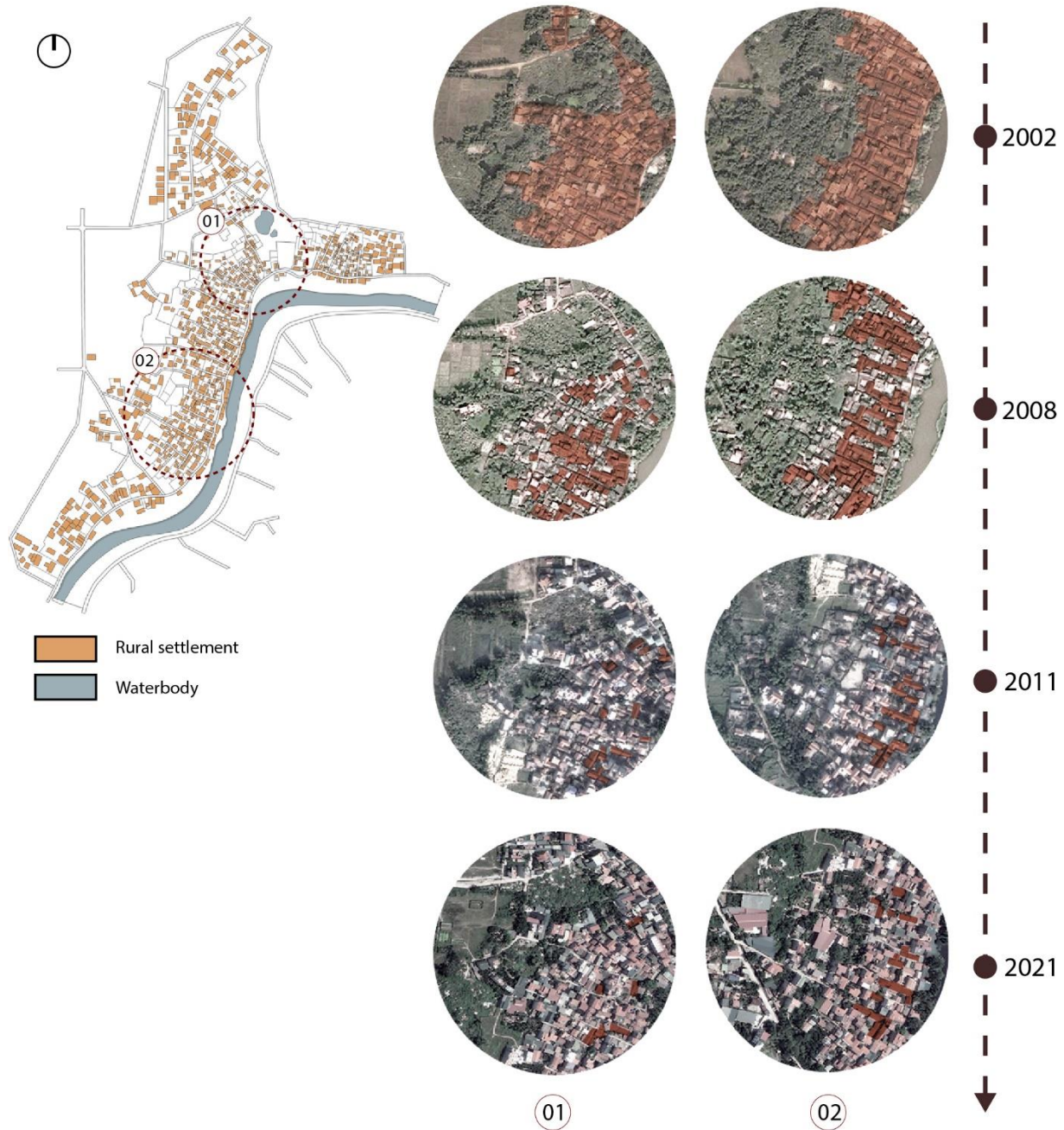


Figure 69. Rural settlement and the changes over time. Source: Author's elaboration

Based on the theory of Kevin Lynch, in this part, the spatial transformation of the landscape architecture of Cu Da village will be evaluated by analyzing the Cu Da village's morphology following aspects: *Node*, *Edge*, and *Path*.

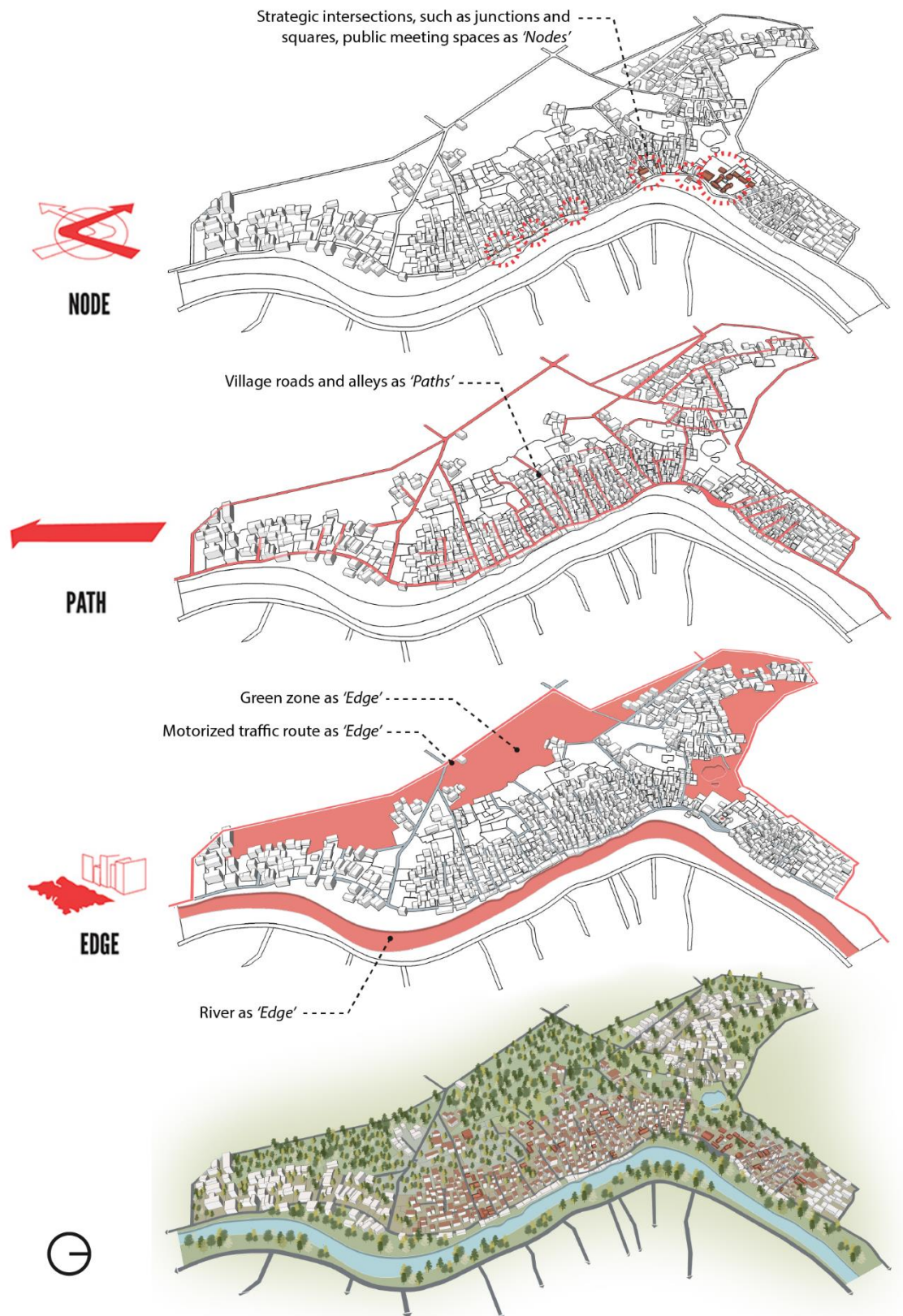


Figure 70. Cu Da Village elements analysis based on Kevin Lynch's theory. Source: Author's elaboration

Cu Da village is examined through the lens of Kevin Lynch's conceptual framework, with the aspects of Edge, Paths, and Nodes being analyzed. First and foremost, the *Edge* is represented by a variety of factors. For instance, a motorized traffic route may serve as the dividing line between a village and a new urban development (named Thanh Ha new residence area). Additionally, the transition zone between the outer space and village space, which is also the rice field, represents the factor of *green zone* or *edge*. In addition, the Nhue River is a significant aspect that depicts the *edge*. Secondly, village roads and alleys run horizontally and vertically through the village, connecting various spaces together, such as connecting living spaces with village public spaces (communal house, pagoda, water well), connecting living space with production space (rice field area, crafts production area, drying vermicelli), and connecting internal and external space of the village. Furthermore, the *Node* includes strategic intersections, such as junctions and squares. Specifically, the public meeting spaces serves as a representation of this aspect in Cu Da village. In a traditional village form, these spaces are the areas in front of the communal house and other religious works such as pagodas, shrines, and wells. These areas are often located at intersections between village roads and alleys, easily accessible and are often used by the villagers. These areas correspond to small squares, or piazzas, in Italy.

### 3.3.2. Architecture features

Among the most important public buildings of Cu Da Village, there is the Cu Da communal house. Cu Da communal house is located in the heart of the village with a view of the Nhue River, was constructed in 1850 and renovated in 1902. Cu Da communal house serves a variety of functions, including worship, administrative centre for the village, public space, and a gathering place for the community. It is also the site of all village festivities, which are held here. Besides the first community house, Cu Da village also includes a second communal house, which, in addition to the typical characteristics of the village communal house in the Northern Delta region. There is also an altar, which is often referred to as the Xa Tac Alter. Dating back to the early 1900s, It was constructed of valuable stones, and served as a place of worship where people prayed for good weather and bountiful harvests.



Figure 71. Communal house in Cu Da village. Source: Cazzy Magennis

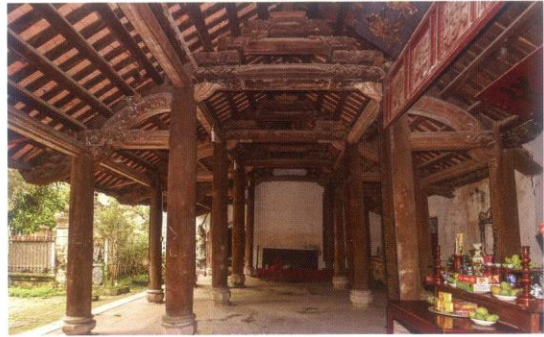


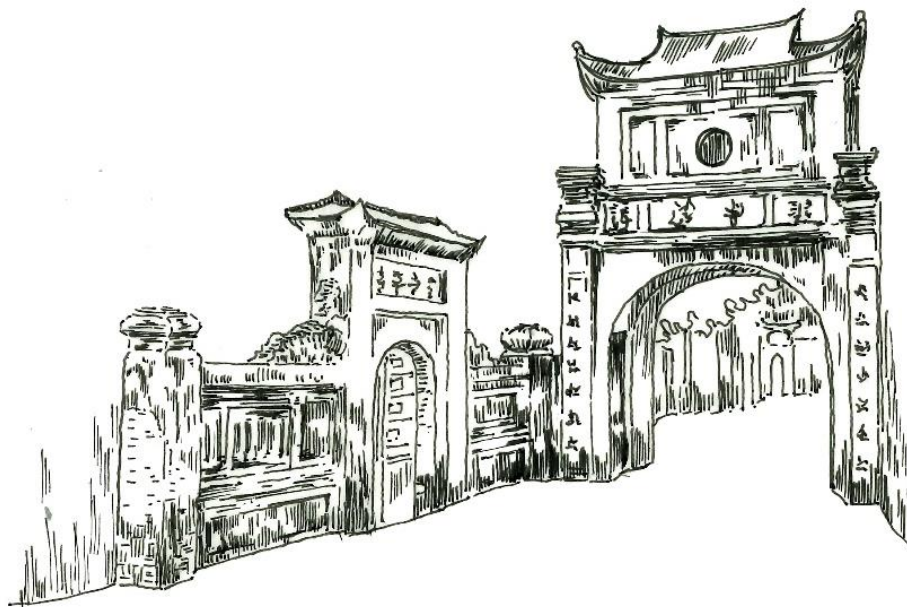
Figure 72. Cu Da Communal House. Source: Monuments Conservation Institute

Concerning religious buildings, it is worth mentioning Cu Da Pagoda. With its philosophy of life, Buddhism was introduced to Vietnam at a very early stage and has since taken root in folklore, where it has been harmoniously blended with indigenous beliefs to form a part of the daily routine in communities, particularly in the countryside of the Northern Delta region. While the communal house is often situated in the centre of the village, the pagoda, however, is typically positioned in a more peaceful part of the village. Cu Da Pagoda is a centre of activity and for the spread of Buddhism. The idea of feng shui is frequently used to guide the selection of land on which to construct a temple. The pagoda has a total size of about 6000m<sup>2</sup> and is thought to have been constructed before 1695, based on artefacts unearthed during this period of time. The present architecture of Cu Da Pagoda, on the other hand, is in the style from the Nguyen Dynasty (1802-1884), since the pagoda has been renovated several times in 1817, 1826, and 1922. In 1996, The pagoda was recognized as a National Historic-Cultural Relic 1996.



*Figure 73. Cu Da pagoda. Source: tapchikientruc*

Besides public and religious buildings, also village gates, hamlet gates, river ports are important architectural elements of the urban landscape. The autonomy of traditional Vietnamese villages is clearly reflected in the village's enclosing and protection system. The ancient Cu Da village had a system of bamboo ramparts surrounding the village, as well as three village gates, which served as a defence system for the community. Through the turbulent history, the bamboo ramparts and two village gates were destroyed, leaving only 1 gate. In addition, numerous remnants of guard posts, which were built to defend the town from foreign troops, were discovered along the riverfront of the village.



*Figure 74. Village gate. Source: Author's elaboration*



*Figure 75. Hamlet gates in Cu Da village. Credit: Author's elaboration*

Besides, some educational facilities and public spaces in the village, such as schools and public gardens, were constructed in the style of French colonial architecture in the early 1920s. This shows the unique historical imprints and the harmonious blend of East-West cultures in the landscape and architecture of the village.

Finally, in Cu Da village still persist traditional residential buildings, as an important cultural heritage testifying the melting in the village of Eastern and Western cultures. More than 100 buildings of historic architectural significance were present in Cu Da village before 1975, with more than 20 two-story residences constructed in the French colonial architectural style. The number of ancient houses has been drastically decreased in recent years, in part as a result of the effects of urban transformation.



*Figure 76. Cu Da village at the intersection of Eastern and Western cultures. Source: Baoanhvietnam*

Cu Da is a village with a long history in the Northern Delta region. Therefore, the houses are also influenced by the traditional architecture in this area as well as by the distinctive characteristics of a riverside village. This is due to the fact that the inhabitants of Cu Da village have made some changes in the way they construct their houses to better fit the area they reside in.

Built between the second part of the nineteenth century and the beginning of the 20th century, the traditional homes that still stand in Cu Da are a reminder of a bygone age. Local

custom indicates that traditional wooden houses be built in the middle of a village, preferably facing southeast or southwest. This is due to the tropical monsoon climate, which dictated that the house be built in a direction that would be cool in the summer and warm in the winter.

Gate, alley, yard, garden, main house, outbuilding, kitchen, toilet area, livestock and poultry barn, and surrounding fence are typical elements of the house's layout and organization. In order to maximize the available space, only the most necessary functions are constructed. For example, since there is no designated production space, the production area for the craft of producing vermicelli and soy sauce is located in the yard.



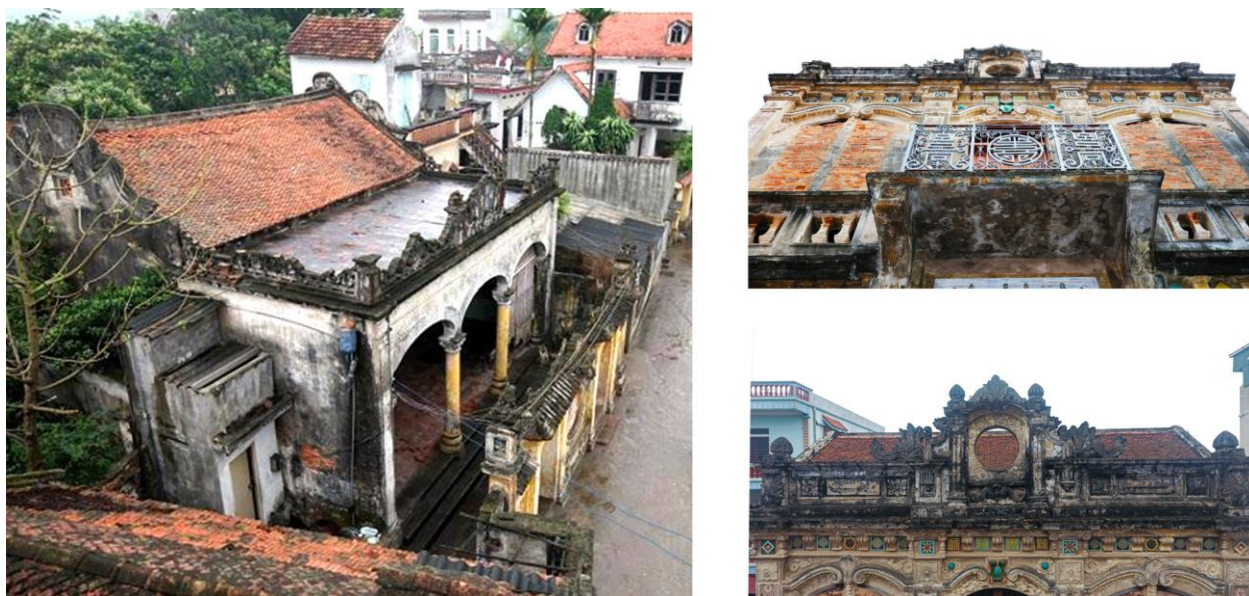
*Figure 77. Production space integrated with living space. Source: Lang co Cu Da*

The traditional Vietnamese rural houses combine architecture and ornamental arts in a masterful manner. Traditional Vietnamese home decorations and interior design become a deep style in which desires for the well-being of family members are conveyed in an aesthetically pleasing manner. Within the house's frame is where the artistic and cultural significance of the structure lies. Wooden house frames are often made of valuable woods such as ironwood, and they are carved with detailed depictions of birds, animals, farm landscapes, and everyday activities. It's clear evidence of that carving art in this area has reached a degree of complexity and sophistication that demonstrates the mastery of the ancient artists' techniques.



*Figure 78. Traditional rural house in Cu Da. Source: Monuments Conservation Institute*

The influence of western culture is visible in the presence of several houses in French colonial style. In this architectural style, there are two kinds of homes. Houses that are heavily inspired by French colonial architecture are one example. Another type of house is traditional Vietnamese wooden houses that have been partially renovated in accordance with colonial architectural style, with the remainder retaining traditional architecture.



*Figure 79. Houses in French colonial style. Source: Vietnamnet*

### 3.3. Cultural values

#### 3.3.1. Crafts

Village crafts are an economic concept that has long existed in Vietnam and is closely linked to the social aspects and indigenous culture of Vietnam. A craft village is also a community that is interlinked by many personal ties, such as close relatives, doing the same work for many generations, and supporting one other via various artisan groups in the village. The long-term significance of craft villages is apparent in creating on-the-spot jobs in the countryside and contributing to the transformation of the rural socio-economic structure. Also, it is profoundly shown self-sufficiency, economic self-sufficiency and food security in the village community.

In Cu Da village, the profession of making soy sauce in Cu Da is said to have been around 500 years ago. Soy sauce is a common condiment in every Vietnamese family kitchen. Soy sauce is composed of the main ingredients are glutinous rice and soybeans, rain water and white salt. The processing is completely handmade by skilful artisans, mainly produced according to the household model. . Cu Da Tuong is famous for keeping the most traditional and delicious taste. Cu Da village now has about 400 households, only 20 households make soy sauce for an average output of 30,000 litres per year.



*Figure 80. Soy sauce making. Source: hanoimoi, modified by author*

The production of Vermicelli is another typical craft activity in Cu Da village. Vermicelli is a type of dry fibrous food. Vermicelli is a raw material for making traditional Vietnamese dishes, popular for family dishes, Vietnamese street food. Cu Da is considered one of the largest vermicelli-making villages in the North. Since vermicelli was introduced into the village, up to now, vermicelli is the main occupation of the villagers. People in the village make vermicelli all year round. Every day, Cu Da village has about 15 tons of vermicelli being shipped. The production of vermicelli can increase to 20-25 tons during the holidays.



ingredient:  
galangal tubers are ground for  
powder

**1. Production model:** Vermicelli is a product prepared by using galangal powder, mainly produced according to the household model. In the past, vermicelli was made, coated by hand in a wide-mouth pot or pan, with just over 1 quintal of vermicelli per day. Later, people changed to machine work. Most manufacturing facilities today are machine-made. From there, each family can produce 1.5-2 tons/day.



## 2. The process of glazing

Cooked galangal paper, which will be spread on a vertical plate. The slats usually have an area of 1.0 x 2.2 m, especially must be made from bamboo bark with anti-mold and non-stick properties.



**3 The process of drying the vermicelli.**  
using hand-drawn carts to bring those vermicelli sheets to sunny open areas to dry. Each plate weighs about 10kg.



4. After the vermicelli is dried, the vermicelli is wetted and separated into long fibers and dried for a second time.



**5. Finally,** the vermicelli is packed into large bundles and shipped.

*Figure 81. Process of making vermicelli in Cu Da village. Source: Tapchikientruc, modified by author*

### 3.3.2. Festival

The tradition of village festivals has existed since ancient times, according to historical records, and many well-known village festivals represent the beliefs in prosperity that have persevered through the ages. Even on the ancient bronze drum, there are floral motifs, which are a distinguishing feature of the village festival. Additionally to national holidays organized by the feudal state, village festivals are typically organized by a village, or they may be organized as a result of several villages near each other having a common historical connection. Although a village festival may be held in a single village or among several villages, a village festival is an essential event in the material, religious, and spiritual life of the Vietnamese people.

Cu Da village festival takes place once every 5 years on a large scale, also known as the great crowd, usually taking place in 3 days, from the 13th to the 15th lunar month. The village festival is normally performed in the springtime to celebrate the arrival of spring. The village festival, with various meanings and a strong sense of village pride, may be considered to have a profound communal character, and it is the culmination of harmony and solidarity for a common wish for the prosperity of the village. Village festivals often take place in village communal houses. The festival expresses admiration and cult of heroes, honours famous people, people with meritorious services to the people, crafts ancestors, can be gods, saints, buddhas, supernatural characters, and representatives of religion, who are spiritual patrons and bring a prosperous and happy life to the community. The festival is an opportunity to show community cultural activities from dance, traditional theatrical performances, martial arts competitions, and customary performances. In festival activities, everyone, regardless of wealth or status, is invited to engage in festival activities such as performing, composing, enjoying and celebrating after long days at work. As a result, it can be concluded that the village festival has engendered a strong sense of solidarity among the people of the community, demonstrating the continuity of cultural values transmitted from generation to generation.



*Figure 82. Spring festival in Cu Da village. Source: Baophapluat*

### 3.4. The impacts of peri-urbanisation



*Figure 83. Cu Da Village in the peri-urban area. Source: Trieu Chien photography*

Keeping pace with the rapid development and expansion of the country, Vietnamese villages in general, Cu Da village in particular are undergoing transformation and acquiring new identities. For example, it could refer to the revitalization of traditional crafts, or to the transformation of an economy in which the role of agricultural production is supplanted by non-agricultural activities, or to the gradual replacement of an existing social structure by

new systems that have emerged as a result of the impact of the peri-urbanization process. The most obvious manifestation of the transformation of Cu Da village is the disappearance of traditional heritages and values. For hundreds of years, the village's fundamental principles have been collected and passed down from generation to generation. However, the significant issue is preserving the traditional values of Vietnamese villages as the country is developing.

'Làng' is a cultural symbol in the life of Vietnamese people. Because of its size and proximity, it encourages a sense of togetherness and community for residents, including among families, clans, craft organizations, and merchants groups. The village is also the home of a socio community with its own traditions, rituals, and practices, as well as shared same values and standards of living, a way of life, ideology, morality, and so on. It may be stated that there are no immutable Vietnamese villages, but rather Vietnamese villages that evolve more or less in order to adapt to particular historical situations and circumstances. Thus, the Vietnamese village should not be seen as an unchanging, isolated, and permanent mechanism, but rather as a dynamic structure that is constantly affected by internal and external interactions, and that constantly changes and transforms in response to the historical context. During its existence, Cu Da village has always had a tendency to grow and transform, whether as a result of external influences or self-changing needs. The drastic change in the inevitable development of the Cu Da village has brought positive effects on economic life, social infrastructure and spiritual values in the direction of integration. However, there are also risks of breaking the village's physical and social structure and having a certain impact on the village's traditional values.

### 3.4.1. Impacts on the urban landscape

#### **Village structure transformation**

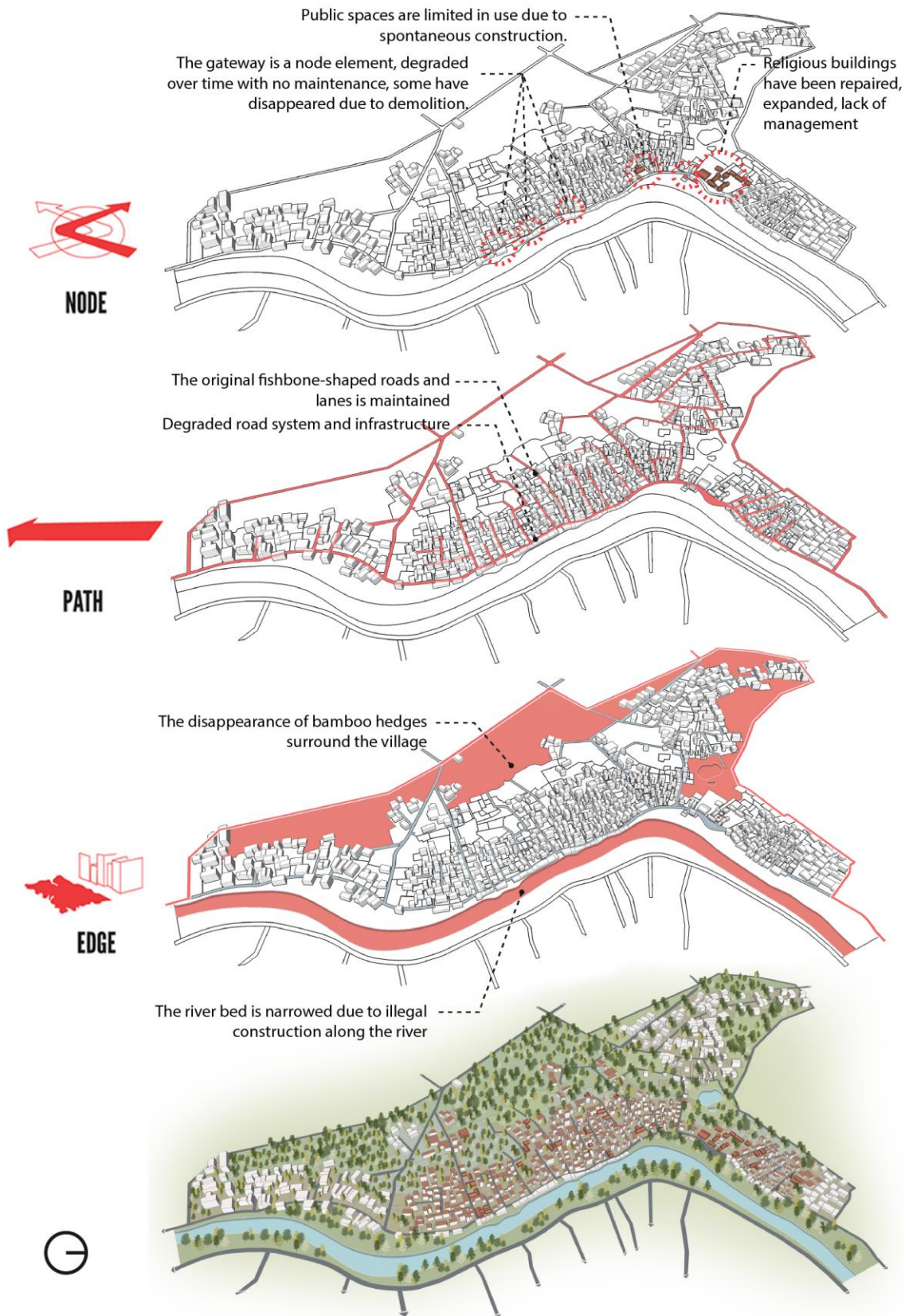


Figure 84. Cu Da Village structure transformation analysis based on Kevin Lynch's theory. Source: Author's elaboration

Based on Kevin Lynch's theory, Figure 84 depicts and analyzes the change of the traditional craft village structure of Cu Da through the following factors:

- **Edge.** Village gates, bamboo hedges, paddy fields, Nhue River are examples of structures that are regarded to be the Cu Da village's boundary. The spatial transformation first taking place is the disappearance of the village's natural barrier of bamboo hedges, which has occurred over time as a result of the construction of many new buildings in the vicinity.

- **Path as village roadways**

Since the Nhue River is the natural border that divides the village into two halves, Cu Da village still maintains its original fishbone-shaped roads and lanes that run through the centre of the village, with the Nhue River as the physical boundary. All the pathways in the village are currently in use. Traditional village prioritizes the development of each hamlet as a self-contained residential community inside the village. Each hamlet has its own separate gate, which proves the closedness of the traditional village in the Red River Delta.

- **Node as the focal point of religious and cultural activities.** Religious buildings are also not outside the transitional process of peri-urbanization. The present state of the village's religious structures does not deviate much from how they were in the past, save that new functions have been added to better fit the needs of their present users.

**Architectural features transformation**

Cu Da village is a distinct artisan village with many various kinds of architecture, including French colonial-style houses and, more particularly, traditional Vietnamese wooden houses. Nonetheless, traditional craft villages in Hanoi's peri-urban area have been severely impacted by rapid urbanisation, as evidenced by the transformation of traditional village landscape and housing architecture from traditional wooden houses to tube houses, which is a typical housing style in the urban area.

*"The land area of the village is shrinking, according to the population growth, the old houses have not been able to withstand that pressure. So they had to demolish the old house to build a*

*new one. At this rate, in a few years, these old houses will gradually disappear.” Tuan, former Head of Cu Da village.*

In the past, the village had about 200 old houses, but now there are about 50% of the old houses remain, which is 100 houses left. This is due to the increase in population and the need for premises to serve crafts production, the old houses in the village are demolished. From 1950 to 1970, the village had more than 100 traditional Vietnamese houses mixed with French colonial architecture. Currently, there are only 25 wooden houses dating back 100 years or more that still remain in the village.

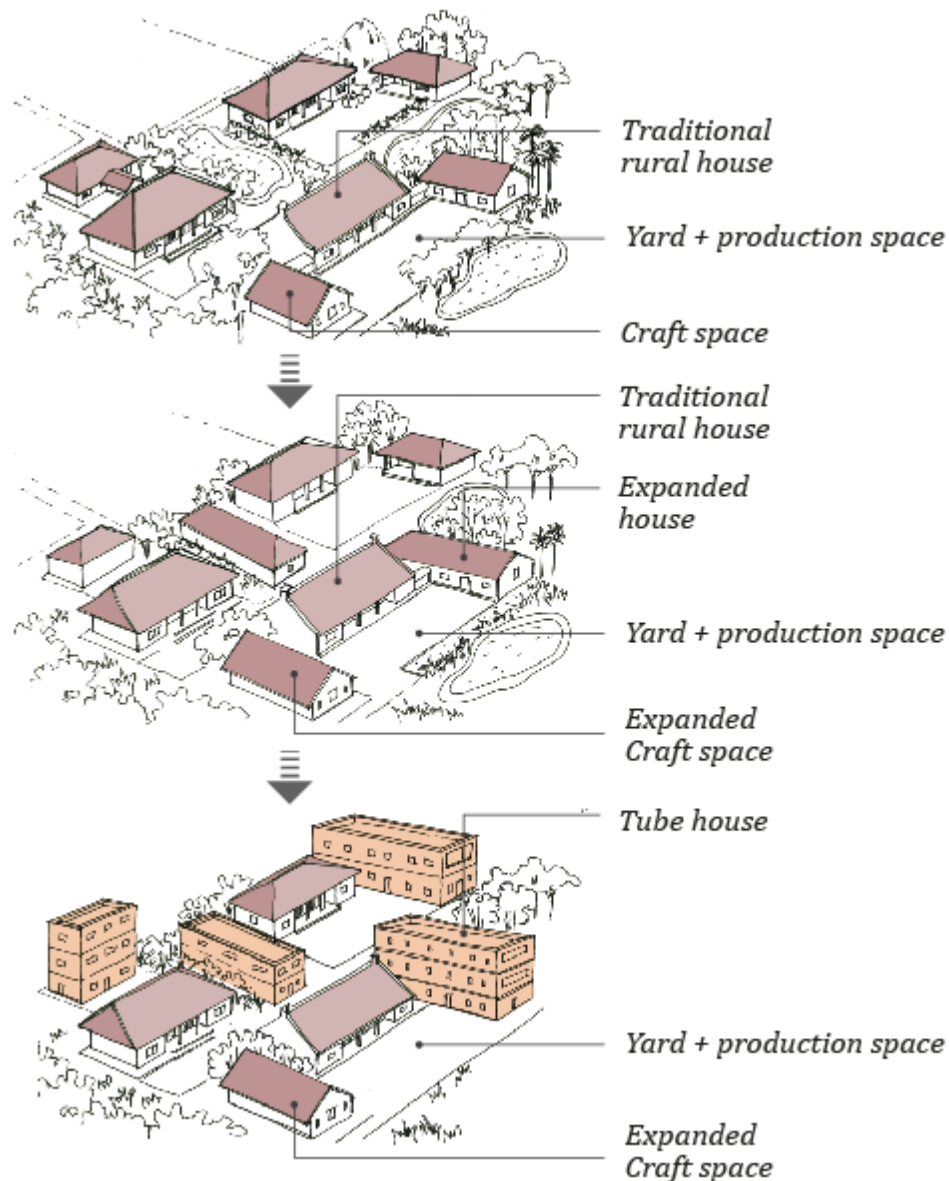
Peri-urbanization and population increase have put a lot of pressure on traditional houses. Population growth while the village land is limited has led to many generations of families living in the same old house. As a result, the common living space was divided, demolished, even a part of the house was renovated or built spontaneously. Contrary to the influence of French colonial architecture in the past when a harmonious interference between two cultures was created, the architecture of spontaneously renovated traditional houses now has the influence of architectural forms of urban housing which is not consistent with the original architecture and surrounding architectural space. In addition, due to the high demand for housing, the old boat docks and guarding points of riverside villages were demolished to build temporary one-story houses. This contributes to breaking the traditional landscape structure of Cu Da village.



*Figure 85. Existing condition of spontaneously built housing in Cu Da village. Source: Trieu Chien photography*

In addition, the construction of new urban areas, industrial parks, and production factories located on the edge of the village in the early years of the 21st century has caused challenges in preserving the architectural and landscape space of Cu Da village. This is explained by the fact that, with the agricultural land being significantly reduced for the construction of new urban projects, people receive a land compensation payment. Therefore, many families have used this money to demolish the old houses they live in and build 3-4 storeys houses in the form of urbanized architecture. This is again to solve the problem of accommodation, while at the same time renovating a traditional house that has deteriorated over time and is not safe to live in. However, houses became higher and courtyards disappeared, compromising the quality of life specific to traditional houses.

With the advent of the 'tube house', a model that, since Doi Moi, rural villages has progressively adopted for themselves. Moreover, the development of vermicelli production requires large production space. The households here still keep the traditional craft production, they make use of every common space such as the yard to produce. The new housing construction is also partly to address the need for this craft production space.



*Figure 86. Living and production space transformation. Source: Author's elaboration*

By identifying this urban transformation, we can see its influence on the Hanoi Old Quarter area since the French occupation and then the open door policy. The new houses are built on the old ground with a more modern form and gradually lose their traditional identity. We could see the future of Cu Da by looking at both the urban transformation that has taken place fiercely from the centre of Hanoi to the peri-urban area to see where Cu Da is in the process. Despite this, little effort has been implemented in order to preserve Cu Da village. This may be due to a lack of proper awareness of the importance and values of humanities, art, architecture and appropriate attention from authorities and stakeholders.

### 3.4.2. Impacts on crafts

The rapid peri-urbanisation that has occurred in recent years has placed a significant amount of strain on craft villages. This has had a direct impact on the production area of the craft village since the production space is decreasing at the same time as the craft village must continue to satisfy the growing demand for its products on the market.

In 2010, nearly 80%, most of Cu Da village's farmland had to be ceded to the construction of Thanh Ha New Urban Area. As a result, the village's long-standing wet rice farming almost disappeared from the village's economic structure (*Figure 87*). On the other hand, the craft sector has grown, thanks to the profession of making vermicelli and making soy sauce. These side occupations were formerly interspersed with leisure, but now they have become the main economic engine of the village and bring great income to the people. Approximately 10% of families now make soy sauce, while 30% of households currently produce vermicelli. In addition, many individual business households provide services such as supplying raw materials and participating in product distribution.

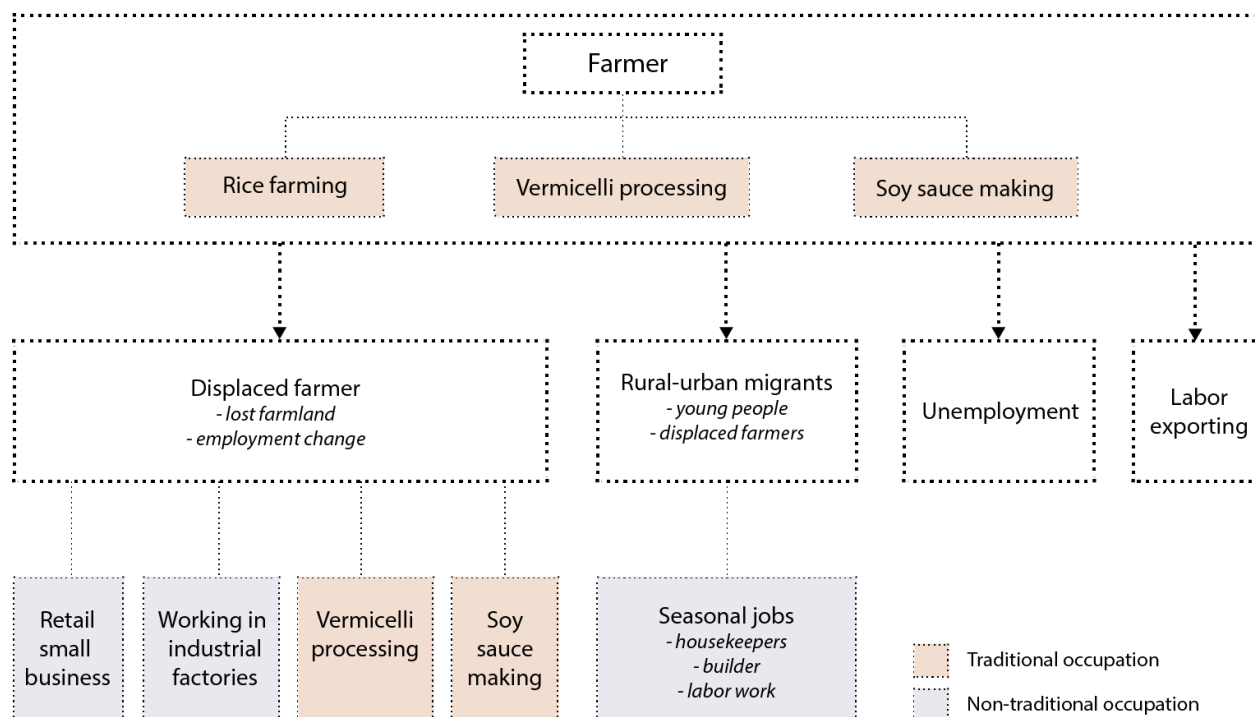


Figure 87. Changes in job structure as the consequence of peri-urbanisation. Source: Author's elaboration

## **CHAPTER 4. An integrated strategy for the sustainable development of traditional craft villages**

### **4.1. Planning framework for traditional craft villages in the peri-urban area (Hanoi)**

In order to preserve the traditional craft villages system at the urban level, it is necessary to develop a planning framework that provides a comprehensive view of the objectives, issues and appropriate strategies. The planning framework is established for two aspects of the traditional craft village that are affected by the peri urbanisation process, namely the urban landscape aspect and the traditional craft aspect. The objectives are to establish mechanisms for the preservation of urban landscape values and traditional crafts, to improve the craft development system, to establish a sustainable handicraft production system, and to support production infrastructure development. This is aimed at preservation, sustainable development and the establishment of an integrated network of traditional craft villages at the urban level.

A successful case study of Japan aims to draw lessons to apply in the case of preservation of traditional craft villages in Vietnam. This is due to the fact that Japan experienced the rapid urbanization process in the 1960s-1970s which made Japan re-evaluate the role and value of traditional crafts. Promoting the formation of self-sufficient areas capable of economic development based on available resources, preserving and developing local traditional crafts is an effective solution to control urbanization and urban migration trends. In 1974, the Japanese government enacted the Law on Development of Traditional Crafts.

### Box 1.3 Craft village development policies in Japan

Traditional Japanese crafts, in addition to contemporary, large-scale industries, are highly regarded for their contribution to the country's growth. A number of initiatives have also been put in place in Japan to help restore and preserve traditional craft communities.

**1. Restore and develop traditional crafts:** In order to revitalize historic artisan villages, organizations such as industry and trade associations, unions and cooperatives must create a plan. Skills training plans might include things like documenting research, assuring the quality of production materials, and enhancing technology, and so on.

**2. One village one product movement:** The goal of the "one village, one product" movement is to promote a craft in each village in order to use local human resources, create marketable goods, and concentrate on teaching management and production skills to each village's residents. As a result, several of the country's once-thriving craft communities have been revitalized, resulting in numerous new jobs.

**3. The Government provides capital support for traditional craft villages.** In order to support traditional craft villages, the Government gives financial support. Craft village businesses can borrow money to fund operations and make purchases of new equipment.

**4. Establishment of Traditional Crafts Association:** To restore and maintain traditional crafts, the Traditional Crafts Association was established. Its primary mission is to develop human resources while also promoting trade and raising awareness of traditional crafts.

- Developing human resources for craft villages:
- Recognition of individuals and organizations who have made significant contributions to the restoration and development of traditional methods
- Vocational education and training for the next generation
- Improve traditional craft manufacturing methods by promoting research and development
- Quality assurance certificate for conventional technology products.
- Make use of the media to spread awareness of traditional crafts.
- Organize traditional craft exhibitions in other countries to introduce and promote Japanese traditional craft villages
- Organizing contests, exhibitions, and product displays.
- Establishing a national craft center that serves as an information hub for traditional crafts and facilitates trade between artisans and customers.
- Making films to introduce traditional technology: to pass on to the future generation.



Figure 88. Craft villages in Japan. Source: japan-guide

From the experience of Japan, the preservation of traditional craft villages at the urban level of Vietnam needs to focus on several key points, such as: developing a system of policies and laws on traditional crafts; formulating planning tools for both provincial and local scales in order to control the urbanisation and rural-urban migration; raising residents' awareness of traditional values and traditional craft products; promoting cooperation between the production sector - research institutions and universities in improving production techniques - technology; finding alternative, sustainable materials in order to promote sustainable production; improving designs on the basis of promoting traditional technical factors, producing new products to meet the consumption needs of modern society. Figure 89 illustrates the integrated planning framework that has been established on the basis of the learning experience from Japan applied to the preservation of traditional craft villages at the urban level.

	Main issues	Strategies
<b>Urban Landscape</b>	Traditional village structure preservation	<ul style="list-style-type: none"> <li>Formulating the orientation development plan for traditional craft villages and land use at both provincial and local levels</li> <li>Promoting research on traditional village landscape</li> <li>Supporting financial to preserve traditional houses, religious works, and village's infrastructure</li> </ul>
	Shrinking the area of the traditional village	Soil consumption controlling (limit to urbanization processes) through land-use plans
	Construction techniques preservation	Designing education programs to pass the building techniques to the next generation
	Public perception about preserving traditional village structure	<ul style="list-style-type: none"> <li>Developing traditional craft village information system, and publishing on websites</li> <li>Establishing village museums</li> <li>Designing education programs, workshops, exhibitions, public engagement activities, and so on</li> </ul>
<b>Craft</b>	Traditional craft making techniques preservation	<ul style="list-style-type: none"> <li>Documenting traditional techniques of craft making</li> <li>Designing education programs to pass the skills and techniques to the next generation</li> </ul>
	Finding raw materials resources	Researching methods to use and preserve raw materials efficiently and sustainably
	Product quality improvement	Improving technical skills in craft making
	Working environment	<ul style="list-style-type: none"> <li>Supporting financial to craft sector in general and craft production activities in particular</li> <li>Enhancing the artisan association</li> <li>Linking the artisan associations of all villages</li> </ul>
	Infrastructure for craft production	Supporting financial investment in infrastructure for craft production
	Craft marketing improvement	Supporting marketing for craft products
	The linkage between tourism and traditional craft villages enhancement	<ul style="list-style-type: none"> <li>Supporting marketing for tourism activities</li> </ul>

*Figure 89. Planning framework. Source: Author's elaboration*

Through this planning framework, once again, it is necessary to develop a large-scale craft village preservation policy, set up action programs and have clear policy guidelines that can be applied to traditional craft villages. Moreover, the feasibility of the policy is also needed to be assessed by implementing pilot projects, aiming to replicate in other villages. In addition, it is essential to have a development orientation plan for each craft village, suitable to the characteristics and development potential, accompanied by activities to encourage the crafts in the villages, or craft associations.

## 4.2. Strategy for preserving Cự Đà Village

Through the assessment of the current conditions and impacts of peri-urbanisation on Cu Da village, a summary table of values and risks is developed. As a result of the study, the author proposes implementation strategies and design proposals for Cu Da village as an example of preserving traditional values in terms of urban landscape and crafts. Furthermore, the author uses a case study from Cang Dong village in China to provide a realistic perspective on the implementation of traditional village conservation via an educational initiative.

	Values	Risks
<b>Urban Landscape</b>	<ul style="list-style-type: none"> <li>▪ Valuable architecture</li> <li>▪ High cultural value</li> <li>▪ Attract tourists and promote tourism development</li> </ul>	<ul style="list-style-type: none"> <li>▪ Lack of interest in preserving architecture and rural cultural landscape</li> <li>▪ Spontaneously built phenomenon</li> </ul>
<b>Craft</b>	<ul style="list-style-type: none"> <li>▪ High-quality craft productions</li> <li>▪ Esoteric techniques of crafting are passed down from generation to generation</li> <li>▪ Crafts with local characteristics</li> <li>▪ Vocational training environment attracts many farmers who are in difficulty adapting to modern production</li> </ul>	<ul style="list-style-type: none"> <li>▪ Lack of infrastructure, facilities and production space</li> <li>▪ Lack of motivation to continue family craft in young people</li> <li>▪ Increasing competitiveness with other modern production models</li> </ul>

Figure 90. Values and risks of Cu Da village. Source: Author's elaboration

The development direction for Cu Da village is to promote all available resources such as geographical location, unique local traditional cultural values, tourism potential to improve the quality of life and ensure food security and livelihood. The objective is to preserve and develop existing traditional craft villages through efforts in preserving urban landscape values and traditional crafts. These efforts need to come from individual households, but also from all levels of local government and other relevant organizations. Next, the revival of traditional crafts plays an essential role in cultural and social life. Therefore, it is necessary to propose initiatives in preserving traditional techniques, training and transferring vocational skills to the younger generation in order to continue the tradition of practice. The craft village is also a living museum, a cradle holding the values of an indigenous lifestyle, landscape organizational structure and labour structure, making it a one-of-a-kind tourist destination. However, in order to develop traditional crafts, infrastructure, human resources, and so on, need to be strengthened in order to develop comprehensively and bring high economic efficiency. The preservation of traditional craft villages is also a step forward in connecting the past and the present, creating a harmonious combination of traditional and modern values. In order to concretize the above objectives, figure 89 below describes a synthesis of action strategies, tools and actors which are recommended by the author to implement in the case of Cu Da village.

	Strategies	Tools	Actors
Urban Landscape	<ul style="list-style-type: none"> <li>Preserve and renovate traditional houses and religious works (<i>For example, see figure 94÷97</i>)</li> <li>Rehabilitate lost features of traditional village components, such as the river port, bamboo hedge... (<i>For example, see figure 98, 99</i>)</li> <li>Improving roads, infrastructure, basic services (<i>For example, see figure 98</i>)</li> </ul>	<ul style="list-style-type: none"> <li>Policies in preserving architecture and rural cultural landscape.</li> <li>Orientation development plan for Cu Da village and land use plan at a scale of 1/500</li> </ul>	<ul style="list-style-type: none"> <li>Provincial, municipal authority</li> <li>Village task force</li> <li>Donors</li> <li>NGOs</li> </ul>
	<ul style="list-style-type: none"> <li>Organise a space for public art and creative space to promote local identity</li> </ul>	<ul style="list-style-type: none"> <li>Urban design projects</li> </ul>	<ul style="list-style-type: none"> <li>Municipal authority</li> <li>Architects and planners</li> <li>Youth Union</li> </ul>

			<ul style="list-style-type: none"> <li>▪ NGOs</li> <li>▪ Donors</li> </ul>
	<ul style="list-style-type: none"> <li>▪ Documenting the village's traditional values</li> <li>▪ Establish a village museum to enhance the resident's identity of the place and people</li> <li>▪ Organizing exhibitions and educational workshops</li> <li>▪ Developing traditional craft village information system, and publishing on websites</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education and preservation projects (<i>For example, see the case study of Cang Dong village, p.133, 134</i>)</li> </ul>	<ul style="list-style-type: none"> <li>▪ Municipal authority</li> <li>▪ Craft associations</li> <li>▪ Architects and planners</li> <li>▪ Youth Union</li> <li>▪ NGOs</li> <li>▪ Donors</li> </ul>
	<ul style="list-style-type: none"> <li>▪ Supporting financial to preserve traditional houses, religious works, and village's infrastructure</li> </ul>	<ul style="list-style-type: none"> <li>▪ Establish a traditional craft village fund</li> </ul>	<ul style="list-style-type: none"> <li>▪ Provincial, municipal authority</li> <li>▪ Donors</li> </ul>
<b>Craft</b>	<ul style="list-style-type: none"> <li>▪ Establish a system of traditional crafts and craft villages</li> </ul>	<ul style="list-style-type: none"> <li>▪ Formulating Craft development and preservation policy</li> </ul>	<ul style="list-style-type: none"> <li>▪ Provincial, municipal authority</li> <li>▪ Village task force</li> <li>▪ Donors</li> <li>▪ NGOs</li> </ul>
	<ul style="list-style-type: none"> <li>▪ Enhancing the craft association</li> <li>▪ Linking the artisan association to other villages</li> </ul>	<ul style="list-style-type: none"> <li>▪ Formulating Craft development plan</li> </ul>	<ul style="list-style-type: none"> <li>▪ Provincial, municipal authority</li> <li>▪ Village task force</li> <li>▪ Craft associations</li> <li>▪ NGOs</li> </ul>
	<ul style="list-style-type: none"> <li>▪ Improving technical skills in craft making</li> </ul>	<ul style="list-style-type: none"> <li>▪ Vocational training plan</li> </ul>	<ul style="list-style-type: none"> <li>▪ Municipal authority</li> <li>▪ Craft associations</li> <li>▪ Youth Union</li> <li>▪ NGOs</li> </ul>
	<ul style="list-style-type: none"> <li>▪ Documenting traditional techniques of craft making</li> <li>▪ Developing traditional crafts information system, and publishing on websites</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education and craft preservation projects</li> </ul>	<ul style="list-style-type: none"> <li>▪ Craft associations</li> <li>▪ Architects and planners</li> <li>▪ Youth Union</li> <li>▪ NGOs</li> <li>▪ Donors</li> </ul>
	<ul style="list-style-type: none"> <li>▪ Designing education programs to pass the skills and techniques to the next generation</li> </ul>	<ul style="list-style-type: none"> <li>▪ Vocational training plan</li> </ul>	<ul style="list-style-type: none"> <li>▪ Craft associations</li> <li>▪ Youth Union</li> <li>▪ NGOs</li> </ul>

<ul style="list-style-type: none"> <li>▪ Researching methods to use and preserve raw materials efficiently and sustainably</li> </ul>	<ul style="list-style-type: none"> <li>▪ Research projects</li> </ul>	<ul style="list-style-type: none"> <li>▪ Craft associations</li> <li>▪ Institutes</li> <li>▪ NGOs</li> </ul>
<ul style="list-style-type: none"> <li>▪ Supporting financial to craft production activities</li> </ul>	<ul style="list-style-type: none"> <li>▪ Social-economic plan</li> <li>▪ The traditional craft village fund</li> </ul>	<ul style="list-style-type: none"> <li>▪ Provincial, municipal authority</li> <li>▪ Craft associations</li> <li>▪ Donors</li> </ul>
<ul style="list-style-type: none"> <li>▪ Supporting marketing for craft products</li> </ul>	<ul style="list-style-type: none"> <li>▪ Craft development and preservation policy</li> </ul>	<ul style="list-style-type: none"> <li>▪ Provincial, municipal authority</li> <li>▪ Craft associations</li> </ul>
<ul style="list-style-type: none"> <li>▪ Recognising artisans' works</li> </ul>	<ul style="list-style-type: none"> <li>▪ Craft development and preservation policy</li> </ul>	<ul style="list-style-type: none"> <li>▪ Provincial, municipal authority</li> <li>▪ Craft associations</li> <li>▪ Village task force</li> </ul>
<ul style="list-style-type: none"> <li>▪ Establish a village museum to enhance the public awareness of traditional crafts.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education and craft preservation projects</li> <li>▪ Workshops</li> </ul>	<ul style="list-style-type: none"> <li>▪ Municipal authority</li> <li>▪ Craft associations</li> <li>▪ Architects and planners</li> <li>▪ Youth Union</li> <li>▪ NGOs</li> </ul>

*Figure 91. Synthesis table of Strategies, Tools and Actors. Source: Author's elaboration*

#### 4.2.1. Strategy for urban landscape Design Proposal



Figure 92. Synthesis of the Design proposal. Source: Author's elaboration

### Design proposal for village central area

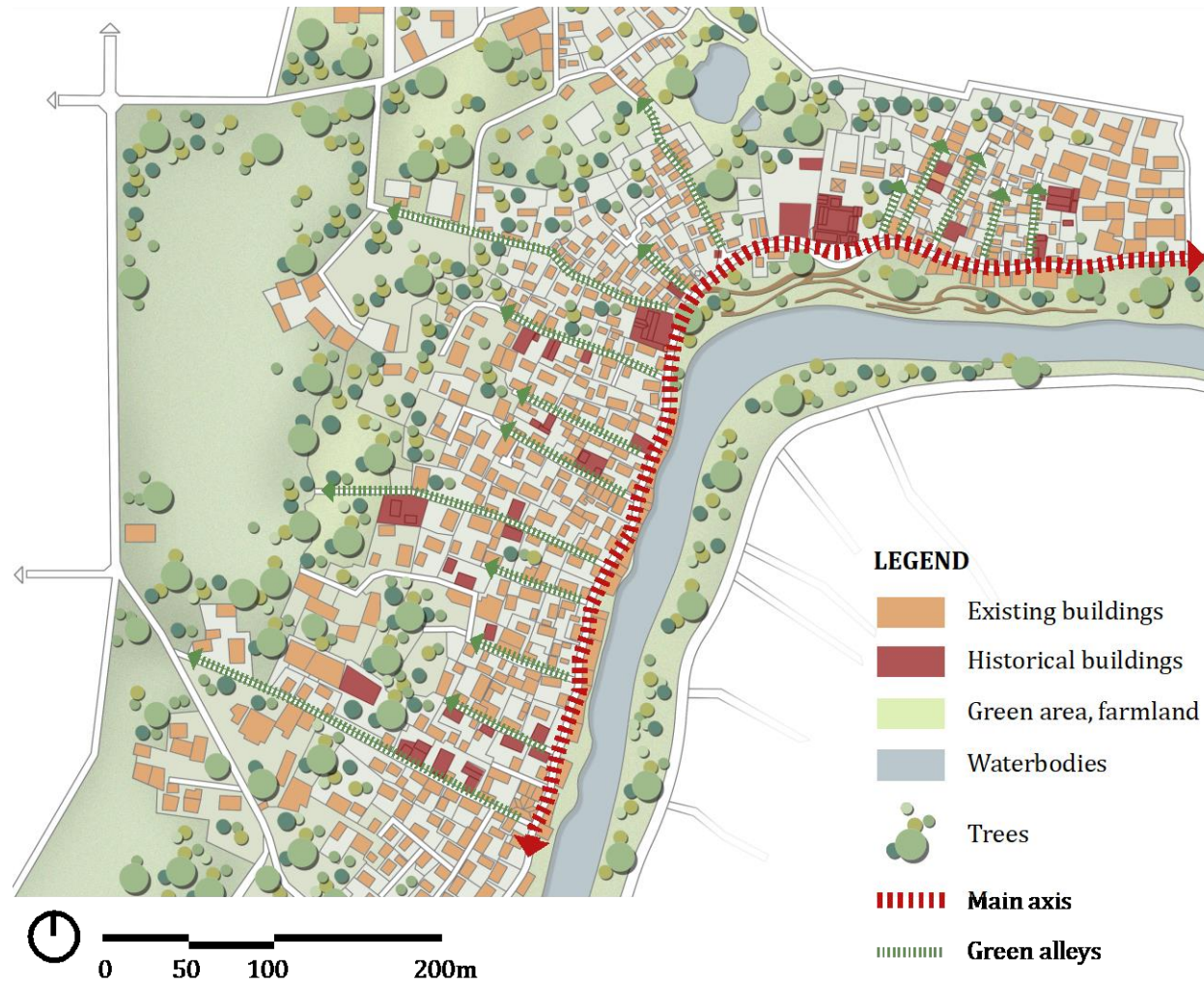
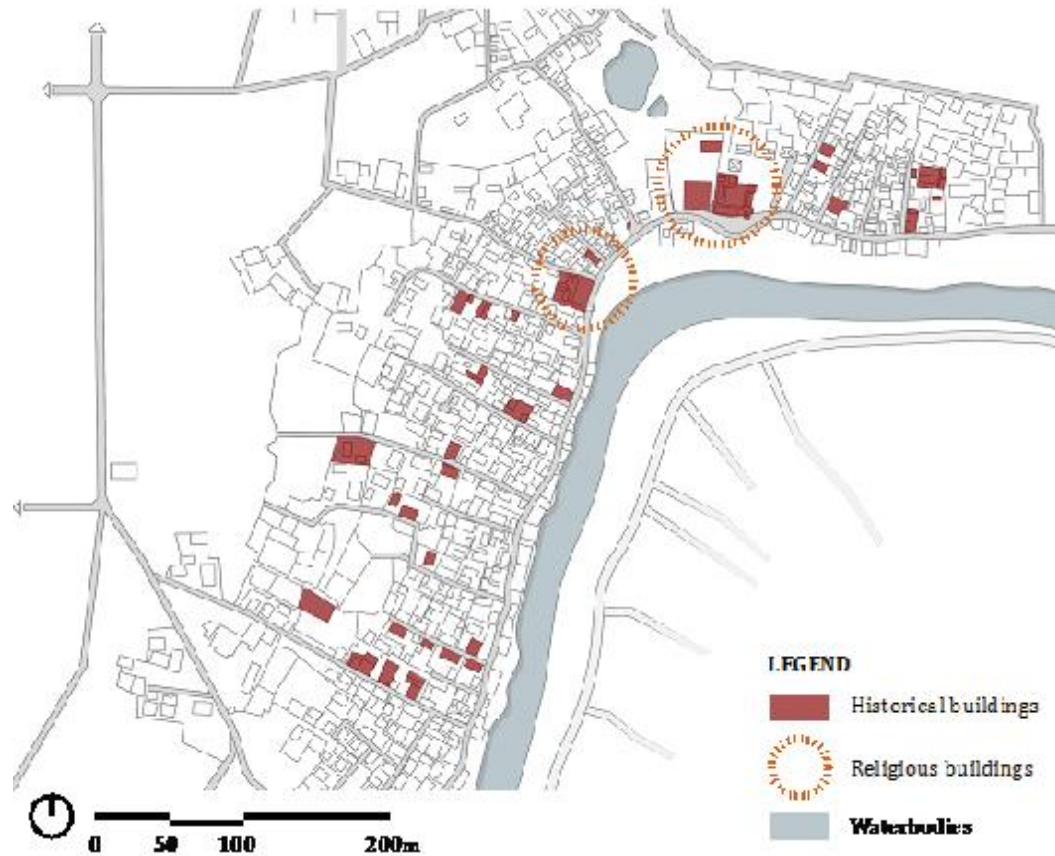


Figure 93. Design proposal for the village center. Source: Author's elaboration

## Strategy for preserving vernacular architecture houses and religious works



*Research on typical designs of houses in rural areas in the Northern Plains. Source: Architecture institute*

### Conservating religious works

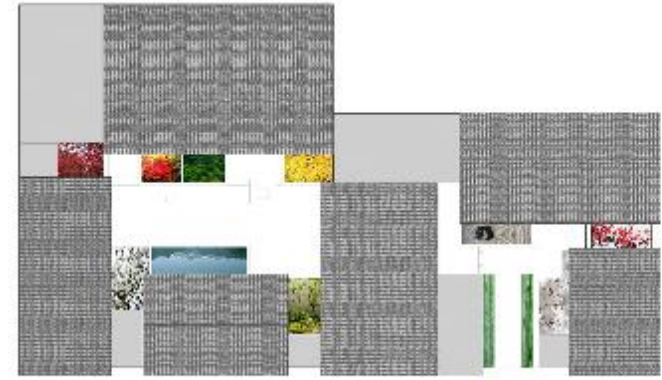
Respecting the original architecture, restoring and embellishing architectural details of artistic, cultural and historical value

### Renovating vernacular architecture houses

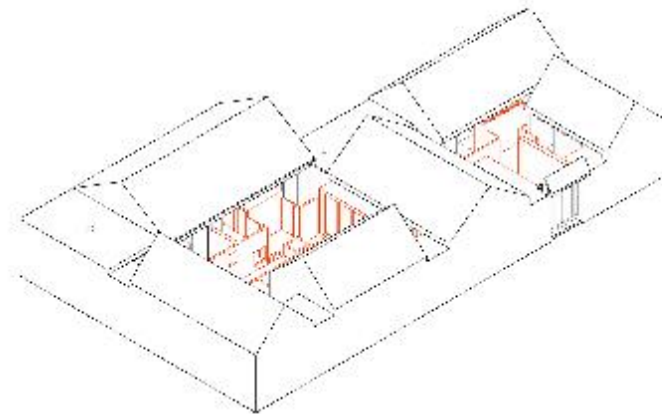
Paying attention to traditional architectural forms, local materials, finishes and colors which bring out the distinctive perceptual imprints of the village.

*Figure 94. Traditional houses and religious works. Source: Author's elaboration*

- Preserving and renovating vernacular architecture houses: is the combination of old values and new construction techniques, the design is an attempt to minimize the impact of the new construction on the traditional architecture. The original traditional wooden structures and tiles can be preserved, and the walls, entrances, windows and doors can be renewed.

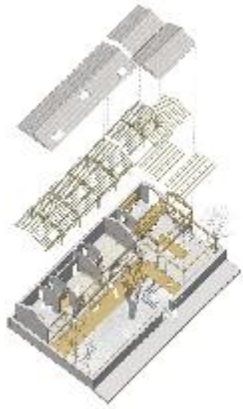


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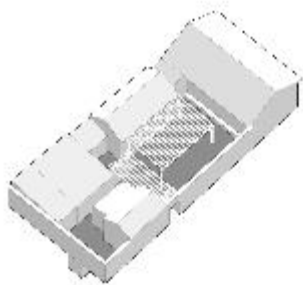


*Figure 95. Renovation of Ten Courtyard House, Hutong, China. Source: Atelier ZAI*

- Reconnect with nature. Use natural materials such as wood and bamboo. Using large-area glass to create the effect of a larger space, allowing maximum access to natural light and nature.



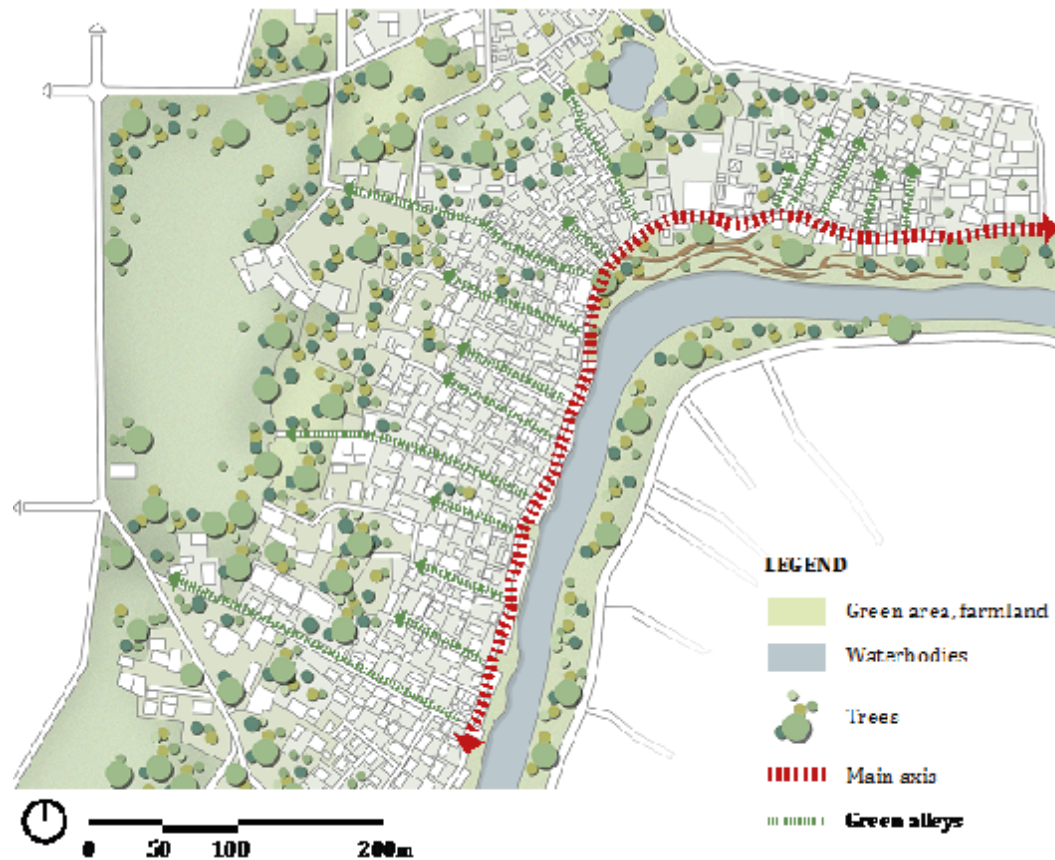
*Figure 96. Renovation of the Peach Garden house, Miyun, China. Source: UPA*



*Figure 97. Renovation of House of passages. Source: Chaoffice*

## Strategy for mobility system, open spaces and green areas system: Rehabilitating lost features of traditional village components

**Principle:** Respecting the harmonious existence between the traditional village structure and the new urban structure; the parallel existence between tradition and modernity, between new and old, between history and development; the parallel, harmonious and delicate existence between traditional urban culture and modern urban culture;



- **Preserving the characteristic structure and valuable basic components of the traditional craft village.** Protecting the “skeleton” – the basic transport network and natural features (natural landscapes, ponds, lakes, rivers, etc.) as well as valuable architectural works (communes, temples, pagodas, etc.) cultural heritage sites, houses) – the basis for the construction of the village’s structure.

- **Improving the main axis and alleys as a public space** to ensure human interaction, providing safe public spaces that promote cultural expression.

- **Rehabilitating lost features of the village**, such as a river port, and regenerating the water front area. The water front area is integrated to the village as a green open space. The idea is creating a friendly space, using different level pathways and connecting them by green grass to bring local activities closer with nature.

- **Renovating the market** to a multi-functional space: a place to trade goods, introduce the products of traditional crafts to the public, a meeting place for everyone.

Figure 98. Open spaces and green areas system. Source: Author’s elaboration



*Kerameikos neighborhood.  
Source: Among the Ants*



*Riverside urban design  
Source: puerto botafoch ibiza*



*Lawrenceville Alley Housing. Source: evolveEA*

*Figure 99. Benchmarking of open spaces and green areas system design*

### **Educational project on preservation awareness. A lesson from Cang Dong village, China.**

The preservation project carried out in the village of Cang Dong, China has been selected as an example of the establishment of a project to educate and preserve tangible and intangible values to raise awareness of the community's understanding of traditional cultural values. Cangdong Village is located in the city of Kaiping in the province of Guangdong. The community has been in existence of 700 years. Several generations of overseas Chinese have returned to Cangdong village and invested in their country since the 1930s, resulting in the community's resurgence. During this time period, family temples and schools were also constructed. Under the significant influence of economic changes, the cultural environment has been facing a lot of challenges in the preservation of historic buildings and local lifestyles. One of the characteristics of Cangdong village is the variety of architectural styles. Typical architectural works such as ancient wells, temples, ancestral houses, community houses. In Cangdong, the village's planning and architecture form a witness to the long history and development of the village reflecting the thinking of the overseas Chinese - the people who built the village.



*Figure 100. Cangdong village. Source: cangdongproject.org*

Along with the historical significance of the historic buildings in the village, the unique combination of Chinese and Western architecture was a key factor in UNESCO's decision to award the World Heritage site. Baroque, Roman, Gothic and other architectural styles can be found in the decorations on the village buildings.

### Box 1.4 Preserving traditional village - Cang Dong project

The Cangdong project is an education and conservation initiative aimed at preserving the village's tangible and intangible heritages by increasing awareness, understanding, and appreciation of the village's way of life, its location, context and culture. This project is being carried out in restored Clan houses in Cangdong Village, which is located in Kaiping. It has been one of five counties in western Guangdong that have traditionally had a strong cultural connection. In order to preserve indigenous culture and foster community development, conservation strategies are being adopted.

The establishment of Cangdong heritage education center allows people to discover and experience the indigenous village way of life and learning about culture, heritage preservation and building villagers' pride of their heritage. The villagers themselves will actively participate in conservation activities to in conservation activities.



#### Project activities:

- Organizing exhibitions and educational workshops
- Participating in the restoration of local culture and heritage
- Engaging in research and implementing experimental projects
- Determining the value of heritage sites
- Promoting activities with the participation of local community

#### Project Objectives

- Promote cultural preservation and re-use of historic structures in the area
- Keep local cultural alive via participation and experience of visitors
- Instill the sense of belonging, identity and understanding
- Attract visitors from around the world
- Serve as a link among nearby villages
- Strengthen ties between China and its expatriate Chinese population
- Create a cultural heritage conservation and development pilot project in China
- Offer a platform for local and international students to engage, learn about South China's culture and exchange cultural experiences.

**Conservation strategies** aim to manage the pace and direction of development in the built environment, rather than holding onto the past and resisting change. At the same time, the goal is not only to preserve the magnificent historical buildings, but also to enhance the national pride and local identity, as well as to practice their way of life.

#### Strategies:

- Restoration of clan houses and repair of community buildings and private residences.
- Restoration works follow sound conservation principles. For example: respecting the authenticity and integrity of the original building, maximizing the preservation of the original design and using traditional building materials and processes, and without destroying the original structure of the building, recreating the space of the ancient time.
- Preserving the original architectural features provide a basis for educational activities, meetings, cultural events with the involvement of the local community.

Source: *isic.org*

#### 4.2.2. Strategy for crafts

- **Developing the capacity of craft villages by strengthening the craft association and enhancing the link between the artisan association of Cu Da Village and other villages.** This is due to the fact that the association serves as a vital link between enterprises, traditional vocational cooperatives, professionals, artisans, and local authorities. It is crucial for the craft association to participate in the development and implementation of policies, action plans, and directives, as well as technical consultation and the promotion of business cooperatives, technological research, and the development of the craft villages system. Craft associations are also essential in the establishment of a fund to financially assist craft villages in the development of their manufacturing capabilities.
- **Promoting a sustainable craft production system.** This can be achieved by several approaches. The first approach is improving technical skills in craft making by organizing training classes and skill enhancement. These courses are organized by artisan organizations with the participation of highly skilled and experienced artisans. The main subject of the following approach is investing in researching methods to use and preserve raw materials efficiently and sustainably. This requires the participation of research institutes, scientists, as well as the organizing of seminars where information, research findings, and techniques of putting research into practical production may be exchanged. In addition, in order to fulfil the objective of sustainable production, a reliable supply of raw materials is required. The farms for producing raw materials must also be easily accessible and use sustainable agricultural practices in order to assure a sufficient and high-quality supply of raw materials for vermicelli and soy sauce production. This requires policies that support and create a favourable environment for the procurement of high quality and sustainable raw materials.
- **Establishing a village museum to enhance the public awareness of traditional crafts, documenting traditional techniques of craft making, together with developing a traditional crafts information system.** In order to revitalize the traditional craft and encourage its continued practice, it is necessary to establish a

craft village museum, which preserves traditional crafting techniques, related historical documents systematically. Moreover, due to the influence of urbanization, the village space is deformed, it is necessary to have a solution to retain or restore a traditional space to store and introduce products and traditional technology (considered to keep the "soul" part of the original value) to serve research and tourists in the new development environment. The museum should be organized with a display system of production tools, ancient technology, techniques, as well as promoting folk art activities, craft activities, festivals, cultural events, tourism events to the public and tourists.

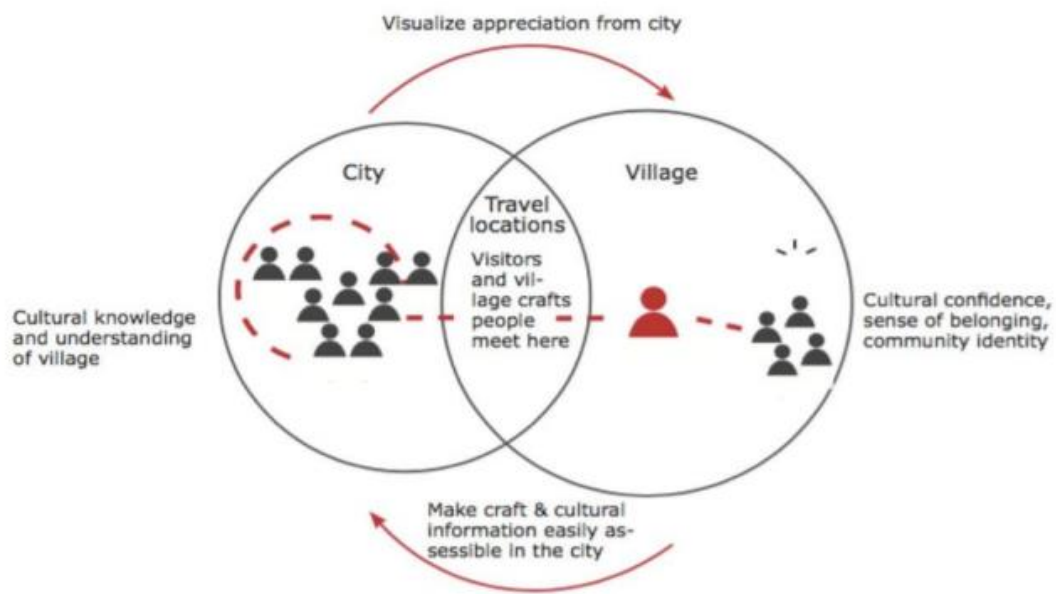


Figure 101. Socially connection through promoting crafts preservation activities (Source: Haodan T., Huaxin W., Eli B.)

- **Designing education programs to pass the skills and techniques to the next generation organized workshops** for artisans to pass on skills to young workers will create a generation of highly skilled workers, meeting the requirements of improving the quality of labour resources in craft villages. This is the source to form a new generation of artisans of the craft village. Honouring artisans is one of the factors to preserve craft villages and vice versa, to preserve and develop craft villages, it is necessary to promote the role of artisans. It motivates artisans to transmit crafts

to younger generations; They are also the bridge between the family and future generations and have many years of attachment to the profession.

- **Supporting marketing for craft products.** The practice of traditional production methods, the lack of business strategy, and the lack of investment in brand design have prompted many craft villages to rush into production without consumption. For the traditional craft village to establish itself as a brand, it is vital to concentrate on enhancing the package design, improving and ensuring the consistency of quality, in addition to producing high-quality products. Collaboration with companies or platforms that specialize in design and market research is regarded to be one of the most effective approaches for branding craft village products. In addition to encouraging the consumption of using crafts in daily life, the branding of craft villages is intended to be a long-term solution toward the objective of sustainable growth of the rural economy as well as the promotion of craft village tourism.

## CHAPTER 5. Conclusion

The process of urbanization in Hanoi is shown from the early period when Hanoi urban area was formed from Thang Long citadel until now. This process takes place strongly in every corner of a city's structure. Indeed, through thousands of years of growth and transformation, Hanoi has evolved from a historic Thang Long Citadel in the centre of rural villages to a booming metropolis with rapid urbanisation, identified with contemporary high-rise skyscrapers. Interspersed with the urban landscape are ancient villages that nevertheless retain the qualities of Indigenous culture and distinctive vernacular architecture. These villages are characterized by an agricultural way of life associated with the production of traditional crafts. Since the implementation of the Doi Moi policy (1986), Hanoi has experienced a significant transition, the process of peri-urban urbanization has become inevitable. The peri-urban areas, which is considered a buffer zone, the transition zone between the new and the old, the modern and the traditional. Along with economic growth comes the threat of indigenous cultural values being progressively lost as a result of the effect of peri-urban urbanization. The traditional craft villages in the periphery best reflect this process in terms of several aspects, such as the transformation in terms of village planning structure and morphology of traditional rural houses, and the transformation of livelihoods.

In addition, the traditional values of craft villages and its factors affected by peri-urbanization are studied. The so-called transition zones, the buffer zones located on the spillway of the urbanization process turn into the surrounding areas in an invasive form. Therefore, the peri-urban area is also the place to witness the "transitional" nature of the living patterns, the lifestyles of both rural and urban mixed together. Such peri-urban areas are often unstable, but outward mobility after a period of pervasive urbanization and "annexation" of old suburban areas. Cu Da village is selected as a case study that currently experiences the process of peri-urbanisation.

The thesis also presents approaches from the government in terms of planning management. The government recognized that urbanization, industrialization and modernization are necessary to achieve the objectives of the socio-economic development plan. At the same

time, the government is also aware of the impacts of this process on social issues, in which social integration is prominent in urbanized areas such as in peri-urban areas. Indeed, the state's policies encourage equality and enhance social integration. However, as we saw the urban planning system in Vietnam was characterised by a Top-down approach rather than a Bottom-up. Transformation and development are necessary but are these policies reasonable to limit the negative effects of integration in the periphery, where problems of emerging population restructuring, employment, and transform the landscape architecture?

Furthermore, the effect of peri urbanization on features of village landscape architectural planning structure, traditional craft, and the living environment, among other things is proved to be significant. However, the research shows that the problem is that traditional craft villages are still not considered as an indispensable factor, above all craft villages with traditional values need to be considered to go hand in hand with economic development. Despite the fact that the state has attempted to integrate the preservation of traditional craft villages within the context of urbanization, it seems that these efforts have fallen short of their objectives. The lack of attention paid to the preservation and development of traditional craft villages in rural areas is reflected in the fact that policies and solutions to assist the conservation, development, and restoration of traditional Vietnamese villages and the restoration of lost craft villages are still in the early stage. Currently, only the preservation and restoration of traditional crafts are addressed by new policies, but the problem of maintaining traditional Vietnamese villages has yet to be addressed by a policy that is suitable for the situation.

The above study aims to show a relative view of the problem of peri-urbanization, and its impact on traditional cultural values and indigenous architecture, and economic structure. Thereby, the author proposes an integrated strategy with the goal of conservation and sustainable development of traditional craft villages. This thesis is the first step to research this issue and should be implemented for sustainable development and further research.



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