

Cultural Sustainability of Hoi An Ancient Houses in the Process of Becoming the World Cultural Heritage City

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Abstracts: In the face of increasing pressures of development towards industrialization and modernization, Hoi An ancient town, needs to add more research to preserve and sustainably promote the value of its cultural heritage. However, there are few studies on cultural sustainability in Hoi An ancient house architecture. Therefore, one of the research objectives of this article is to fill this gap by enhancing current knowledge in the field. The structure of this article explains the relationship between heritage value and ancient heritage houses, as well as the place and role of cultural sustainability in the overall framework of sustainable development. An in-depth literature analysis was conducted following a survey of five ancient houses in Hoi An to achieve these goals. This article also studies the cultural sustainability of ancient houses to solve problems in line with the orientation of Hoi An as an eco-cultural-tourism city.

Keywords: Hoi An Ancient House, Cultural Heritage, Cultural Sustainability, Production of Space.

1. INTRODUCTION

Cultural sustainability has been recently considered as the fourth pillar of sustainability [5]. It is about "passing down cultural values to future generations" [19]. Ahmed (2011) sets out 8 principles for sociocultural sustainability as to housing: responsiveness to social needs, responsiveness to cultural values, quality of life, adaptability, safety, security, participation, and accessibility (inclusive/universal design) [1]. The notion of cultural sustainability needs to be not only future-oriented but past-oriented, unlike other kinds of sustainability [14]. It involves concepts such as cultural memory and cultural heritage. According to Kangas, Duxbury, & De Beukelaer (2017), "Cultural sustainability tends to be defined in two ways." On the one hand, it refers to the sustainability of cultural and artistic practices and patterns, including, for example, identity formation and expression, cultural heritage conservation, and a sense of cultural continuity. On the other hand, cultural sustainability also refers to the role of cultural traits and actions to inform and compose part of the pathways toward more sustainable societies. [10] warn that "A central issue with the concept of cultural sustainability is that so many researchers share it as a common goal that it has become a political catchword, showing up in many discussions without anyone deeply considering what it means, and tends to be diversely defined and operationalized.". There is a genuine danger of the term becoming a meaningless cliché unless a concerted effort is made to add precision and content to the discussion [10]. Based on their discourse analysis of scientific articles on cultural sustainability, Soini & Birkeland (2014) identify seven storylines characterizing the concept: "heritage, vitality, economic viability, diversity, locality, eco-cultural resilience, and eco-cultural civilization" [17]. Commercialization can undermine cultural sustainability if unchecked and unregulated [3]. Chiu (2004) states that "culture is not static; it evolves with time and has its own identity. Cultural sustainability, therefore, should not be equated with keeping a culture static. Rather, it refers to sustaining cultural diversity and enabling cultures to evolve" [4]. Chiu (2004) lists "arts, music, performing arts, literature and religion" [4] as manifestations of cultural sustainability. We can easily add architecture to this list, as it involves the "preservation of housing heritage" [4]. Stylianou-Lambert, Boukas, & Christodoulou-Yerali (2014) define cultural sustainability as "the consideration, preservation, and presentation of tangible and intangible heritage, artistic production, as well as the knowledge and skills of various social groups, communities, and nations" [18]. Stylianou-Lambert, Boukas & Christodoulou-Yerali (2014) mention the following as the parameters of cultural sustainability: "heritage preservation, cultural skills and knowledge, memory/identity, new audiences/inclusion, cultural diversity / intercultural dialogue, creativity and innovation, and artistic vitality" [18]. In the same context, Axelsson et al. (2013) spell out "cultural vitality, diversity, conviviality, social capital, cultural landscape, cultural heritage, and cultural access, participation, and consumption" [1] as the indicators of cultural sustainability. According to Axelsson et al. (2013), early definitions of cultural sustainability only involved material elements, while the new definitions included immaterial elements. An early definition of cultural sustainability is "cultural heritage in terms of human-built objects, landscapes, and combined man and nature systems" [2]; a new definition is "Cultural heritage such as in terms of

practices, representations, expressions, knowledge, skills, and instruments, objects, artifacts and cultural spaces associated with practices, including tradition, identity, values, cultural diversity, spirituality, and esthetics" [2], while an emerging definition is "Tools and skills needed to understand and transform the world towards sustainability, including but not limited to literacy, creativity, critical knowledge, sense of place, empathy, trust, risk, respect, and recognition" [2]. In the architectural and artistic complex of Hoi An Ancient Town, housing is a type of relic that plays a particularly important role. They make up the vast majority and create the appearance and character of Hoi An Ancient Town. The complex of architectural relics in Hoi An ancient town is considered a "living museum" of architecture and urban lifestyle. The spatial creation of Hoi An Ancient Town—World Cultural Heritage in general and the ancient houses in Hoi An, in particular, is not a separate and unique process but needs to be placed in the relationship between different regions' different levels of political space and social space. The spatial transformation of this ancient city involves two entities, the state and the society. In Lefebvre's theory (The Production of Space), it is a political and social space [9]. In particular, each specific space of state-society relations has different manifestations. The role of culture in achieving social, economic, and environmental sustainability is often debated and studied extensively in the literature. Meanwhile, the fourth pillar, the cultural sustainability that helps the ancient house become culturally sustainable, must be discussed more. For this reason, our study seeks to test Lefebvre's (The Production of Space) theory-based model of 'space construction' providing an insightful analysis of the political, social, and local authorities and people involved in building Hoi An into a World Cultural Heritage site and old houses into old houses. Therefore, we aim to develop existing knowledge in this article by answering the following questions: What factors influence the cultural sustainability of ancient houses in Hoi An? To what extent do the social, environmental, and economic sustainability goals of Hoi An ancient houses support their core cultural mission of keeping heritage objects safe? The article is structured as follows:

The first part is the introduction. The second part is an overview. The third part is a research method that lays a theoretical foundation to identify hypotheses and describe the structure of surveying and evaluating ancient houses. The fourth section presents the study's findings, and the final section discusses the results, summarizes the conclusions, and proposes some suggestions for future research.

2. OBJECTIVES

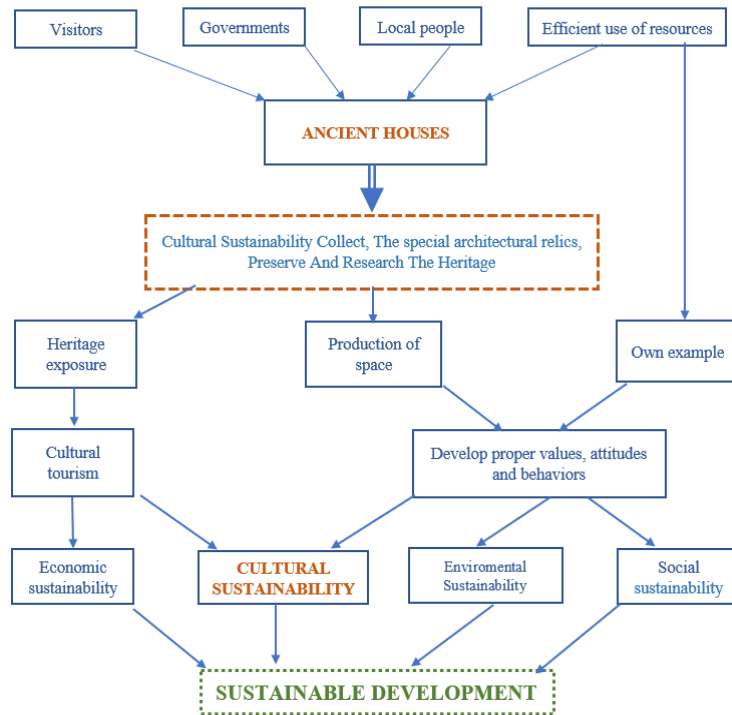


Figure 1. Framework of research

The concept of concrete space is not only a simple natural geographical context, but also a social structure with multidimensional relationships. It can be seen that, in recent decades, the spatial approach has become an interesting analytical direction for the disciplines of architecture, urban planning, and social sciences. The research method of the article is a qualitative research method based on the spatial approach, which is the theory of "the production of space" [9] by Henri Lefebvre. An important issue associated with this argument is that space is not static, but changes over time, because human spatial construction is a process. The same house, architecture, layout, but the use has changed, people and social relations have also changed. Before UNESCO recognized them as relics, the ancient houses in Hoi An were referred to as "old houses" by the locals. They are the ancestors' memories with cultural and historical significance. Each ancient house is a unique piece of history, containing many changes in time and social development. The words "old house" and "ancient house" contain a profound spatial transformation process. It created space through three levels of analysis for each space: social space means real space (physical), discourse space (performance), and living space (through human experience) [9]. Various actors create physical space (or abstract space in Lefebvre's terms). Considering the context of researching Hoi An ancient house, it is the owners of the house, generations living in that house for hundreds of years. The local government and its policies are responsible for restoring and conserving the heritage. This view shows that another important point of Lefebvre is that space is associated with the time and daily life of local people and the local government's political, cultural, and social policies here. Our research offers an integrated approach that puts cultural heritage at the heart of the sustainable development process in ancient houses. Cultural sustainability can influence social, economic, and environmental sustainability. It is also influenced by components of these three dimensions of sustainable development. Culture is thus a resource for economic, social, and environmental sustainability. However, it is also the result of three pillars that support the cultural mission of the ancient houses in Hoi An. Besides proposing a theoretical framework that unifies input and output approaches to cultural sustainability in the economy, society, and environment, this paper expands previous research on how factors affect cultural sustainability in ancient houses.

3. METHODOLOGY

The article uses qualitative research methods, surveys, and interviews with local people. In addition, this study also used the following methods:

- Methods for gathering information from bibliographic sources such as books, newspapers, magazines, and theses to serve as a source of documents, a reference base, and specific solutions for preserving and promoting the old town's identity.

- Analytical method based on the comparison, contrast, and evaluation to draw comments and speculations for solutions

3.1. Research Population:

- Hoi An locals

This group consists of the original Vietnamese who lived in Hoi An in the past. They have contributed to forming a social culture about the uniqueness of Hoi An in many different contexts. In the past, most of them lived and worked as local fishermen, showing the cultural values and identity of the people in the past of Hoi An port city in the context of a Multicultural society chemical.

- Government official:

This refers to local government officials and national government officials. They played an important role in policy making and operations to build Hoi An, a national heritage city, and be elevated to a World Cultural Heritage City status. They also now play a regulatory role in various aspects of Hoi An as a World Heritage City, including those related to nostalgic tourism. Therefore, their role is important in this study's "politics of space" concept.

3.2. UNESCO

The officials of the UNESCO World Heritage City Office are an essential research population. They are important in being listed in Hoi An as a World Cultural Heritage City. They work with Vietnamese government officials in the policy determining which 'heritage area' in Hoi An, has been registered as a protected area. It is also considering the registration of some old houses to be ancient ones. It also takes a role in the restoration of ancient houses as well as allowing them to support the nostalgic tourism business too.

- Businessman:

The business people here refer to a group of tourism business operators in the World Heritage City of Hoi An, especially a group of merchants doing business in ancient houses. They use Hoi An's past and ancient houses as a selling point for nostalgic tourism.

- Tourists:

Tourists here are the tourists who come to consume the past of the world heritage city of Hoi An, where they are offered various forms of nostalgic tourism, including the use of ancient houses.

- Researchers:

Hoi An ancient heritage town, has attracted many researchers in the world and researchers in Vietnam, such as archaeologists, cultural researchers, sociologists, and writers. Their research contributions have made Hoi An the center of cultural heritage values.

- Architects:

This group includes planners, architects, and interior architects. They are researchers with a direct impact on design and planning solutions, restoration and preservation of Hoi An Ancient city, and World cultural heritages.

3.3. Field of Research

Main site: The area of study includes the ancient town of Hoi An, which is controlled by the World Cultural Heritage Law and UNESCO.

Subsite: This is the surrounding area of the World Heritage City, where the Government can expand the management of the area to serve tourists visiting Hoi An World Heritage City. Therefore, these two study areas are related to each other. Both of these fields are also my areas of research.

3.4. Data Collection

- Fieldwork and data collection
- Interview; Formal interview, Informal interview,
- Focus group interview
- Observation; Normal observation (or general observation), Participatory observation
- Documentary data collection
- Tool or Equipment for data collection
- Motion picture (cameras, video recording equipment)
- Voice record

- Field notebook

3.5. Data Synthesis and Analysis

After surveying the 5 ancient houses mentioned in this article, they are:

- Tan Ky ancient house (101 Nguyen Thai Hoc street, Minh An ward, Hoi An, Quang Nam, Vietnam).
- Quan Thang Ancient House (No. 77 Tran Phu Street, Minh An Ward, Hoi An, Quang Nam, Vietnam).
- Duc An Ancient House (No. 129 Tran Phu Street, Minh An Ward, Hoi An, Quang Nam, Vietnam).
- Phung Hung Ancient House (No. 4 Nguyen Minh Khai Street, Minh An Ward, Hoi An, Quang Nam).
- Diep Dong Nguyen Ancient House (No. 80 Nguyen Thai Hoc Street, Minh An Ward, Hoi An, Quang Nam).

Through interviewing the research subjects listed above, we have gained valuable information. In addition, we conducted interviews and collected documents from heritage management centers, Hoi An heritage management offices, from old and new managers, we collected many documents including research books. Research, magazines, relevant precious documents about Hoi An Ancient Town. Thereby, we have a complete and accurate synthesis of the research issues for this paper.

4. RESULTS

4.1. Cultural sustainability in ancient houses in Hoi An

4.1.1 Cultural sustainability and cultural identity in the architecture of ancient houses in Hoi

Any culture in the development process requires exchanges with and acclimatization to other cultures to create motivation for its own development. Therefore, the national cultural identity in general and the cultural identity in architecture, in particular, are not constant but always move and develop by the needs and context of society. There are few places where relics are as dense as Hoi An, with more than 1,350 relics. The central area of the ancient town, which is considered a "core area," is only 4 km² wide. However, there are 1,273 architectural and artistic relics belonging to civil works (houses, bridges, wells, and markets), credit works shrines (communes, pagodas, mausoleums, assembly halls, clan churches), and specific works (graves). Each type of architecture has its own characteristics and nuances, but it is a harmonious combination of space, layout, and ingenious blend of Vietnamese - Chinese - Japanese - Western architectural styles. As a result, the "unrepeatable beauty" of Hoi An's ancient town is one-of-a-kind in that it harmonizes the typical in the multiplicity, contained in the richness of architectural forms, and adorned in the perfect adhesion of each monument together. History, geography, feng shui and weathering have formed generations of Hoi An people with their own bravery, personalities, and nuances. The Old Quarter is preserved almost intact, both in terms of architecture and soul inside. The old houses, communal houses, pagodas, mausoleums, shrines, assembly halls, ethnic churches, and bridges have survived many historical periods in the care and respect of their owners.

Identity implies being distinct and distinct. Several natural and human factors determine uniqueness and distinctiveness, such as place (area, geography, topography, and climate), people (society, community), and culture. Traditions, customs, languages, and religions are all examples of culture. To better understand identity in architecture, it is essential to discuss these elements and how their interrelation is reflected in architecture. Architecture is a product of people, places, and cultures. It is an aspect of identity. Architectural identity can be related to the realization of personal and social identity. Architecture, as the most obvious physical artifact of any culture, has many characteristics that respond to the uniqueness of the place. Two essential factors for architectural identity in the context of increasingly strong globalization are cultural identity and sustainability in architecture.



Figure 2. Interior of Duc An ancient house with Vietnamese cultural identity and Chinese decorations.
Source: Author Nguyen Thi Bich Van.

Architecture is an art discipline; architectural works are built to meet the needs of all human activities and are products that accurately reflect contemporary society. Therefore, the architecture of ancient houses in Hoi An is also an expression of culture and carries the characteristics of the culture. In the current context, for society to develop, cultural interference is inevitable, not only at interference between regions but also with regional and international cultures. Cultural interference in architecture refers to the phenomenon of cultures meeting and learning from one another, which results in the fusion of architectural elements from various cultures in the same type of architectural work. In the process of cultural interference in the ancient town of Hoi An from the 16th to the 18th century, ethnic groups received and learned from each other's architectural forms and styles and enriched them to meet their daily living needs. Human tastes led to the development of traditional vernacular architecture. To achieve environmental responsibility, social justice, and economic development, a particular set of values and behaviors need to be developed among individuals [6]. Since a sustainable society depends on a sustainable culture, any action to achieve sustainable development goals must consider the natural, social, economic, and cultural environments. If society's culture disintegrates, so do all its other components [8]. Therefore, "culture is essential for a sustainable society" [13]

4.2. Cultural sustainability of ancient houses in Hoi An is positively related to social space and spiritual space

The social contribution of old houses to sustainable development includes building new relationships with the communities of people living as landlords, tenants, and specific groups of people such as the local government, tourists, groups of researchers to stimulate intercultural understanding and acceptance. In this context, inclusiveness and openness are basic requirements for a socially responsible antique house. The ancient houses in Hoi An have a social responsibility, taking visitors as the center to promote tourism development and preserving the heritage for the nostalgic benefit of the local people. This may result in increased funding for ancient houses (visitors, government, UNESCO) from various sources. Thanks to this financial support, the ancient houses in Hoi An can successfully fulfill their main mission of enriching, preserving, and researching cultural heritage. Thus, we can affirm that a positive relationship exists between cultural sustainability and the openness of ancient houses to the public, creating social space according to Lebfevre's theory.

National cultural identity is the quintessential, sustainable material and spiritual values, bearing the nuances of each nation's origin. National cultural identity is the difference between one community of people and another. The factors that create the cultural identity of a nation are the endogenous factors of that culture and the way of receiving exogenous factors from foreign cultures. In architecture, the national cultural identity includes "characteristics, typical properties, distinctive imprints of natural, socio-economic, cultural and artistic conditions;

fine customs and traditions of ethnic groups; Construction techniques and construction materials, expressed in architectural works, create a unique style of Hoi An architecture". Through many processes of acculturation, the British Association has become what it is today. No one else, the people are the "big tree" that makes up a Hoi An of the past, keeps the Hoi An of today. It is they who will create a unique culture in the future. This shows that to preserve Hoi An's identity, it is necessary to pay attention to the core cause of building people with Hoi An's essence. Through "the state and the people working together" to gradually "socialize conservation work" to help the State mobilize human energy and wealth among the people, making them aware of their responsibilities and duty in that work. Local people are also owners of old houses and ancient relics. They inherently have a tradition of preserving the family line, looking to their ancestors. They are the guardians of the heritage. There have been discussions among people, between families and clans, about the historical and cultural values left behind by previous generations. The good customs of their ancestors were left to the next generation to follow. Local people have kept their ancestral heritage in their own way, with stories about the monuments' sacredness and the divine punishment for those who violate them. That shows that the relationship between the government and the people, the state and the society plays a big role in preserving Hoi An.

5. PRESERVING THE HERITAGE OF ANCIENT HOUSES IN THE PROCESS OF SUSTAINABLE CULTURAL DEVELOPMENT

5.1. Preservation of architecture and interior

Through the survey of 5 ancient houses selected in this study, one of the recognizable points about the architecture of these ancient houses is that the house is structured according to the wooden frame. Some of their wall decorations are also old-fashioned, with perforated bricks. Furthermore, the old houses in this area always have a front porch with a different area depending on the house. Each house is approximately 6 to 8m horizontally. Talking about the architectural features of an old house in Hoi An usually has three parts, including a front business space, a shared living space, and an indoor worship place. It can be seen that the old house in Hoi An is fully utilized in terms of architecture to be able to perform all its functions. This is also a typical design of tube houses with a narrow area. Although the architecture of the ancient house is not luxurious, splendid, or has too many differences, it creates the cultural beauty of Hoi An and is culturally specific to the region. The article surveys five typical classical houses that show cultural identity through the spaces of ancient houses in Hoi An. That is:

- Tan Ky ancient house (101 Nguyen Thai Hoc street, Minh An ward, Hoi An, Quang Nam, Vietnam).
- Quan Thang Ancient House (No. 77 Tran Phu Street, Minh An Ward, Hoi An, Quang Nam, Vietnam).
- Duc An Ancient House (No. 129 Tran Phu Street, Minh An Ward, Hoi An, Quang Nam, Vietnam).
- Phung Hung Ancient House (No. 4 Nguyen Minh Khai Street, Minh An Ward, Hoi An, Quang Nam).
- Diep Dong Nguyen Ancient House (No. 80 Nguyen Thai Hoc Street, Minh An Ward, Hoi An, Quang Nam).

The integrated resonance and integration of many different architectures in history have created a unique overall architectural feature of Hoi An ancient town that anyone must admire. Hoi An has an overall architectural characteristic of Vietnam's urban areas, mainly because of the concentration of many different religious and belief works besides the housing complex formed in the previous commercial quarter, creating a beautiful environment. These old houses represent the oriental urban way of life. These elements also contribute to the relationship and universal form of the eastern city, which arose from the rivers' agricultural civilization.



Figure 3. A corner of Tan Ky ancient house, the living room tile roof is roofed in a harmonious yin-yang style, helping to expand the living room space—source: Author Nguyen Thi Bich Van

5.2. About architecture

Hoi An is famous for the traditional and harmonious beauty of houses, walls, and roads. The ancient town of Hoi An, despite its many ups and downs in history, still retains the ancient beauty of silence and moss in each tile, brick, and row. In addition, Hoi An is also known for the simplicity of character, the pure and sincere soul of the local people. The most common type of housing is the one- or two-story tubular house with a narrow width and a very long depth. The house is made from materials with high strength and durability due to the harsh climate here. The two sides have separate brick walls and wooden frames, divided into three compartments with a path in the middle. Each house in Hoi An ensures harmony between living space and nature. There is a courtyard that is paved with stone and decorated with water tanks, rockeries, and ornamental plants, creating an overall sense of beauty. Ancient houses in Hoi An generally have the following characteristics:

+ Due to the limited space plan, short width, and very long length, a tubular house is created that necessitates a townhouse with more functions (living, living, trading, trading, worshiping, and storing goods). This necessitates a tight and reasonable division of the spaces in old houses. In the narrow campus of the townhouse, solutions for wastewater, light, and color are handled quite well. This is the product of the social environment and highly organized urban construction techniques.

5.3. About the interior

Like wooden architecture in many other places, the interior space of an old house in Hoi An ancient town is an ideal environment for artists' artistic creation. Here, on the walls, on the pillars..., we are left with rich and vivid wood sculptures, transforming the house into an increasingly "art castle," bright and long-lasting. The door eye is a unique decorative detail of the house that is mounted on the front door frame. Door eyes come in many different forms with embossed, perforated patterns, and they are present in almost all types of architecture. Aesthetically, the door eyes are considered as "full bloom chrysanthemums" with brilliant round and square shapes on a red fabric background to create a warm and sheltered look when entering the house. Hoi An has 14 door styles with many unique shapes. In the five houses selected for survey, most of their doors are in the shape of chrysanthemums or bats, covering the inner yin and yang and the letter Tho. This is a unique creation of Hoi An ancient house. From a part of the architectural structure, the "door eye" gradually becomes an indispensable decorative part and a recognizable sign

in Hoi An architecture.

In recent years, tourism development activities in Hoi An city and especially in ancient houses, special architectural monuments in Hoi An, have quickly become an attractive tourist destination in the region. Central Vietnam. The rapid increase in the number of visitors to Hoi An is an opportunity for the locality to create more activities to attract and promote tourism. Many forms of activities to attract visitors to stay longer in the Old Quarter have been implemented and are quite successful. Nostalgic tourism in these ancient houses also contributes to strong economic growth in Hoi An. Annually, income from tourism accounts for two-thirds of the city's total revenue. Per capita income increases steadily every year, improving Hoi An people's living quality. People here become more active, equipped in the city, and families become more comfortable by participating in tourism services. People communicate and live in harmony with the common development of the country, the region, and the world. Tourists' frequent appearances has made the Old Quarter's colors diverse through costumes, language, and behavior. The pace of life in the Old Quarter has also become more vibrant in the exchange and trade activities between locals and tourists. Tourism development has created jobs and jobs for local people, contributing to economic development, local economic growth, improving people's living standards. Many products produced by local people are easily consumed, without importing goods from other places, creating conditions to expand production and improve the living standards of local people. Tourism in Hoi An is gradually moving towards sustainable tourism. Many houses have been restored according to traditional architecture. The facades are embellished, wooden doors gradually replace the iron sliding doors opening to the street, and the advertising signs on the front side are also interested to adjusting the scale, color, and placement to suit the general landscape.



Figure 4. The roof of this house is designed in the style of a traditional Japanese roof. Source: author Nguyen Thi Bich Van.

With historical and cultural values, the architecture and interior of the ancient houses have become the typical soul of Hoi An ancient town. The preservation of ancient house relics needs to be considered from the perspective of cultural sustainability. The issue of sustainable development in other studies has placed culture on the same level as economic, environmental, and social [6]. The independent role of culture in sustainability is explained by the importance of preserving and maintaining different forms of cultural capital [12] and the fact that cultural heritage can be used to achieve the social, ecological, and economic goals of sustainable development only after the necessary steps have been taken to preserve it [7]. The third approach considers culture as an "overarching aspect of sustainability," which embraces the other three pillars of sustainability and leads to development as a cultural process [18]. Therefore, the cultural sustainability of the ancient houses in Hoi An is the promotion of architectural, historical, and cultural values. In addition, the spiritual values, beliefs, traditions, and customs that make up the soul of these ancient houses need to be preserved.

5.4. Preserving ancient house relics before the impact of natural disasters and social issues.

Located in an area affected by storms and floods, on average, Hoi An has to face to 2-3 floods and many big and small storms every year. In addition, many adverse factors from the harsh climate of the Central: sunshine - heat - humidity, along with fires and termites, are frequent and unavoidable hazards. The negative impacts of natural disasters are the top challenges for the survival of Hoi An ancient town that has primarily wooden houses and wooden relics. Difficulties and challenges from natural disasters and unstable geology have made it difficult to preserve ancient houses that are more than 150 years old.

Besides, social problems such as the rapid increase in tourists to Hoi An also negatively impact the social and cultural life here. Tourism development has led to a rapid increase in people and vehicles coming to Hoi An. Restaurants and hotels spring up around the heritage site, causing traffic congestion, environmental pollution, noise, and garbage. This uncontrolled development has overloaded the Cultural Heritage of Hoi An Ancient Town. Live in a city filled with tourist services, but only some in the ancient houses can benefit from service activities. Only the ancient houses base on the facade, like the five typical ancient houses mentioned in the study, are eligible to participate in activities with high economic income. Families in or on Hoi An Ancient Town's periphery need help finding work. They are adversely affected by the high cost of living and services. The uneven economic growth among the population in Hoi An makes the gap between the rich and the poor widen. The strong growth of Hoi An tourism has attracted investors from other places to buy houses, buy land to set up shops, and build hotels. After selling their houses and land, many locals must return to work as tenants for new owners from other places. Job opportunities in Hoi An increased, leading to a wave of laborers looking for jobs and doing small business, creating a change in population composition. The way of life in the families living in Hoi An's ancient houses is also gradually changing in response to the tourist service rhythm. The trend of commercialization, following the economy, gradually changes peaceful lifestyles. Many new cultural expressions emerge in Hoi An due to international tourists. The management and restoration of the monument are managed quite strictly. However, there are still cases of advertising, lighting decoration, and using sound to attract tourists, causing a bad influence on cultural heritage and improper use of relics. The purchase, sale, and transfer of relics have sometimes turned ancient houses associated with traditional family cultural values for many generations in Hoi An into pure establishments specializing in displaying, buying, and selling goods. It is increasingly common to change owners from longtime residents in the house to new owners from elsewhere. These actions infringe on the traditional cultural values of Hoi An in terms of lifestyle, cultural activities, customs, behavior, and cuisine. In the development process, the benefits brought to the owners of the monuments are not fair. The disparity in income and benefits from the heritage site occurs between the front houses on the main roads and the houses in the alleys between the old quarter and the periphery. If the responsibility to preserve the heritage is the same, the benefits from the heritage must also be resolved harmoniously and reasonably.

6. DISCUSSIONS

Cultural interference and acculturation have occurred in Hoi An throughout history, and each period left different imprints on this land. However, the remarkable thing is that Hoi An is not hurrying to eliminate it or accept any cultural values. All of this is slowly absorbed through the lenses of the people here, filtered and selected as the most essential and appropriate. But more importantly, that acculturation must be based on the indigenous cultural. Therefore, although the cultural features of the Chinese, Japanese, and West people are still present in each house and every dish of the Hoi An people, they never stand alone. The most valuable lesson that Hoi An leaves for posterity is the subtle blending of cultural values with many differences into a whole without losing its cultural identity. Because of cultural interference, keeping the indigenous culture and integrating the culture of other countries creates unique value in the architecture and interior of the old houses. Cultural heritage can be used to achieve economic, social, and environmental goals. However, our research has shown that some elements of economic sustainability and economic and social impacts have the potential to influence cultural sustainability in museums. Thus, cultural sustainability serves as both an input and an output for the other sustainability pillars. This reinforces previous studies' conclusions that culture can be considered the fourth independent pillar of sustainability, on par with economic, social, and environmental [6].

Future studies should focus on exploring the influence of other factors on cultural sustainability in ancient houses in Hoi based on this background and our findings. Antique homes positively impact society's economic and social sustainability [16], which can also affect the property's sustainability due to their market orientation, innovation, and the high value offered to customers culturally stable.

In addition, the conclusions of the current study need to be confirmed through research conducted in other countries and geographical areas with different cultural and environmental backgrounds. The environmental protection measures of ancient houses have been shown to have a negligible impact on preserving cultural heritage. However, the outcome may be different in countries that frequently face problems related to natural hazards caused by climate instability. The findings of this study indicate that the efficiency and functioning of Hoi An ancient houses, the openness to the public, and exposure to the heritage positively impact the sustainability of the culture.

7. RECOMMENDATIONS

Many cultural heritages are exploited for economic growth because the understanding of development associated with cultural heritage is limited to economic development. Using cultural heritage to attract tourists is a perfectly reasonable trend, but "sacrificing heritage" and "refreshing heritage excessively" to attract tourists does not create growth. The economy is inadequate because cultural heritage has many roles and functions for sustainable development, such as Social cohesion and support; natural transmission of local knowledge; shaping, nurturing, and fostering ethnic identity. These values create social development in a harmonious, cohesive, and humane way. If cultural heritage is associated with development only in terms of trade and economic growth, it will no longer be cultural heritage as it is. Sustainable development is also not considered development in the true sense, but it is just a development that is deviant, temporary, lacking in identity, and unsustainable. According to the plan's content, in addition to improving the efficiency of tourism in Hoi An ancient town, the local government should pay attention to sustainable tourism development and promote the protection of Hoi An, a tourism resource to preserve for future generations. Developing tourism without depleting existing resources, taking care of the sustainable conservation of Hoi An ancient town. Improve the management conditions for Cultural Heritage, build a good social environment, keep the natural environment clean, use advanced modern science and technology to preserve cultural heritage, and treat the environment. Environment, limiting adverse impacts on the living environment, embellishing the urban landscape. The above contents need to be implemented synchronously and scientifically.

The community in Hoi An needs to perform well in the role of the subject and closely coordinate with the local cultural heritage and tourism management agencies in preserving and promoting the value of the Cultural Heritage. Local authorities create propaganda to raise people's awareness and responsibility for preserving Cultural Heritage as a tourism resource. Implement the motto that the State and the people work together to preserve and promote Cultural Heritage's value and develop sustainable tourism. Staff members of cultural heritage protection units and tourism services in Hoi An must be well trained, develop a professional working style, be mindful of related issues, and remain loyal to the local people.

Tourists must be propagated and share responsibilities in protecting cultural heritage, such as maintaining security and order, environmental sanitation, implementing a civilized lifestyle at the tourist destination, and contributing to propaganda and promotion. The authorities need to strengthen supervision and correct limitations arising in local economic development so that Hoi An cultural heritage is always well protected, thereby developing tourism sustainably in the future.

In recent years, investment in preserving tangible cultural heritage in Hoi An has been tremendous. However, relic restoration techniques must achieve even higher quality in conservation science to avoid massive renovation, new construction, and antiquity. Invest in promoting cultural characteristics in communes and wards so that each commune and ward has typical cultural values to exploit and promote the service-tourism economy to develop evenly across the country. On that basis, encourage the socialization of relics conservation activities; create a mechanism to mobilize resources to restore, embellish, and promote the monument's value. The preservation of Hoi

An cultural heritage, in addition to the responsibility of local authorities, must pay attention to and create conditions that further promote the responsibility of the Hoi An community.

Strengthen the training of human resources for monument conservation, including the management team, the research team on monuments, architects, construction engineers, technicians, craftsmen, artisans, etc., and people who work to protect relics in communes and wards. Continue with the inventory, identification, and comprehensive collection of Hoi An's intangible cultural values. Select typical intangible cultural values to restore and turn into unique tourism products of Hoi An for economic development. Develop a mechanism to encourage research, collection, preservation, transmission, and introduction of the community's intangible cultural heritage. Honor and have preferential treatment policies for artisans with outstanding talents who have merit in preserving intangible cultural heritage in Hoi An.

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