



THE INTANGIBLE CULTURAL HERITAGE OF PEOPLE LIVING IN THUA THIEN HUE COASTAL ZONE IN SUSTAINABLE DEVELOPMENT

Nguyen Thi Hoai Phuc*

Hue University of Science, Hue University, 77 Nguyen Hue St., Hue, Vietnam

Abstract. The coastal residential community of Thua Thien Hue with a system of intangible art documents such as customs, beliefs, taboos, rituals and festivals has been formed and ended for many generations. organized until today. These intangible value documents are increasingly defined in the development trend, the coastal area of Thua Thien Hue province in particular and the coastal area in general. The sustainable development strategy of Vietnam's marine economy to 2030, with a vision to 2045 of the Party, the intangible cultural values of coastal residents are the main resource for socio-economic development of the local community. Therefore, exploiting intangible documents of coastal residents of Thua Thien Hue in order to develop is a company that implements the Party's strategic vision for the sea.

Keywords: intangible culture, heritage, sustainable development, coastal zone, Thua Thien Hue

1. Introduction

In the current trend of sustainable development, apart from economy and environment, culture is considered a very important factor to ensure that development. The Convention on the Protection of Intangible Cultural Heritage 2003 recognizes "the importance of intangible cultural heritage as the main driving force of cultural diversity and as a guarantee for sustainable development" [11; p.3]. Coastal residents communities in Thua Thien Hue province with a system of beliefs and festivals related to the sea, myths, genealogy, indigenous knowledge, and folklore, ... The values of cultural heritage that intangible chemistry plays an increasingly important role not only to meet spiritual needs, but also to carry out the function of community adhesion, arousing the spirit of loving the homeland and the people of the people, but also a strength resources for the sustainable socio-economic development of coastal residents as well as protecting the country's sacred sea and island sovereignty. Under this approach, in recent years, many authors conducted their studies on the economic, cultural and social life of the fishing community in our country. In Folklore of the coastal villages, the article "Thuan An Beach Village"[3; p.601], Le Van Ky et al. (2000) clearly introduced the traditional

* *Corresponding:* phuc.nguyen@pxu.edu.vn

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customs and the beliefs of the coastal residents at Thuan An beach (Phu Vang, Thua Thien Hue), especially the Fish festival, a famous and important festival of the people here. In the "Fishing community in Vietnam"[5], Nguyen Duy Thieu (2002) was written about the process of forming fishermen groups and the organization of the religious life in the Vietnamese fishing communities. The author also affirmed that the marine customs had an important role on the economic life of the coastal residents. However, these do not have any research about the issue of the role of intangible cultural heritage of coastal residents in Thua Thien Hue with sustainable development announced. This article is based on the methods of analysis and synthesis of written sources and fieldwork studies at the coastal villages in Thua Thien Hue such as Hai Nhuan village (Phong Dien district), Thai Duong Ha village (Huong Tra town), and An Cu Dong village (Phu Loc district), focusing on understanding the basic issues: (1) An overview of the coastal community in Hue; (2) Values of intangible cultural heritage of people living in coastal areas of Thua Thien Hue; (3) Intangible cultural heritage of people living in coastal areas of Thua Thien Hue with sustainable development.

2. An overview of the coastal community in Thua Thien Hue province

According to the Vietnamese dictionary, "along" means "land running along side by side" such as riverside houses, dikes, suburban areas or "along, skirt" such as skirt the coast or riverside [1; p.10]. That said, "Coastal" can be understood as "the land running along one side of the sea". Ngo Duc Thinh, in chapter one of "Folklore of the coastal villages," discussing The folklore of the coastal residents, wrote that "coastal residents are those who have coastal areas and live mainly near the beach" [4; p.12]. Nguyen Duy Thieu divided the part of coastal residents into two small parts, based on the classification of the fisheries management industry in Vietnam, longitudinal fishermen and coastal fishermen [5; p.75]. Longitudinal fishermen are communities of fishermen living in seaport estuaries. They have estuaries for bringing boats inland and for hiding boats from storms and rough seas. Coastal fishermen are fishermen who live on the coast and not in estuaries. They do not have a place to hide their boats during storms and rough seas, but have to carry or push boats up on the sand for protection. Thus, although up to now, there has been no definition of coastal residents, but through studies on coastal villages, it can be understood that coastal residents are those who live in coastal villages and fish-breeding is their own main source of life. Coastal residents are communities whose lives and livelihoods depend on the marine environment. Their intangible culture is manifested in many forms, these are the living and business experiences that have been accumulated and passed by many generations. These are knowledge accumulated and applied through daily activities and seasonal labor.

Before merging into Dai Viet territory, Thua Thien Hue was the residence of the Cham people. This process took place from the 11th century to the 14th century, with the marriage of

Princess Huyen Tran (1306). The land was merged to Dai Viet, followed by the migration of the Vietnamese into a new land. The process of mixed culture of Cham - Vietnamese took place very quickly; many beliefs became common beliefs of both ethnic groups during the integration process such as worship of Nong God, worship of Goddess of the land, and worship of Whale fish [7; p.18]. Vietnamese people, on the basis of the cultural baggage that is purely agricultural, carrying and adapting the culture of the islands of the Cham residents, have formed new cultural colors for a coastal community. It can be seen that, over a long period of time, those initially heterogeneous residents have gradually formed a community of people with similar cultural and customary behaviors with natural living environment and society.

For generations, the livelihoods of coastal residents of Thua Thien Hue have been rooted from the sea and the lagoon. Fishery is always the fisherman's leading work and the main source of income for the people here. Along with a diversified fishing gears system suitable for many types of fishing, exploitation is a system of customs, taboos, and festivals were created and integrated from many cultures and civilizations, through many generations that have contributed to enrich the spiritual life of the residents here.

3. Values of intangible cultural heritage of people living in coastal areas of Thua Thien Hue province

Intangible culture, which can be considered as a spiritual flow, exists steadily and persistently in community life. Over many generations, these cultural and spiritual values have become the property of man in a harmony communicated with nature, including an attitude and a system of behaviors in a harmonious, friendly relationship that is inseparable between people with people and people with nature... Intangible culture always wears the folk colors, close attachment and companion with life and become "living heritage", "values of life" [8; p.17].

With a coastline of 128km and a large community of people who have settled and established themselves in a longtime since this land merged into Dai Viet after the marriage of Princess Huyen Tran with Cham king Che Man from 1306 until today, this land and its people have created a treasure of unique marine culture. That unique marine cultural treasure is reflected boldly in the intangible cultural values, such as religious beliefs, literature and art, customs and festivals, social relations and social institutions, and local knowledge. These are the traditional values of residents accumulated and transmitted from generation to generation. These cultural values represent the human behavior towards the sea to create harmony, refuge and attachment with nature for sustainable socio-economic development of the coastal area in particular and country in general. Among them, the most clearly expressed values are religious life, festivals and indigenous knowledge.

Religious life: On the way to the South, the Vietnamese peasant inhabitant initially adapted and get on well with new circumstances and new environments, as Li Tana considered, "Vietnamese people are influenced much by the customs of the Cham people. Living under the influence of spells, sorcery, amulets and incantation are very miraculous, Vietnamese people are forced to follow the customs or methods of worship of the Cham people" [2; p.196]. Symbolizing of this cultural fusion and acculturation is the worship of Mother Goddess and the worship of Whale (Ong fish) in Vietnamese culture.

At the first days in this area, the Vietnamese amalgamated the belief of worshipping the Goddess of the land of Cham people, Po Inu Nagar, on the basis of the Mother traditional region, building up the image of Mother Thien YA Na. The basis for this combination is in the similarities that keep the image of Po Inu Nagar with Au Co, Lieu Hanh, and all gods who hate evil and protect the people. It was Po Inu Nagar's form that had partially recovered the nostalgia of the homeland, so it quickly entered into the religious life of Vietnamese and migrant children who became Mother Thien Y A Na, a Vietnamese God of superiority, worshiped by both the Nguyen court and the people.

Throughout the Central coastal provinces in general and the coastal region of Thua Thien Hue in particular, the traces of the Vietnamese - Cham cultural exchanges exist. Accordingly, besides the communal houses worshipping the tutelary God of the Vietnamese, there are also temples and shrines worships the Gods of the Cham people, such as Ngu Hanh Tien Nuong, Ky Thach Phu Nhan, Dien Phi Chua Ngoc, etc. The worshipping Thai Duong Phu Nhan at Thai Duong Ha village is very important to the people who live there. The fisherman always come to the temple of Thai Duong Phu Nhan before going out to the sea to pray for peace and to catch a lot of fish. Trance in the Vietnamese Mother's worship is also the influence of the medium dancing act, also known as the offer flowers respectfully festival, a traditional custom of the Cham residents.

The most affection in the religious life of coastal residents is the worship of Whale/ Ong fish. The Central coastal residents call Whale/ Ong fish with many different names such as Sir Ong, Sir Ngu, Mr. Ong, Mr. Nam Hai, Nam Hai King, etc. The history of the Nguyen Dynasty also has many lines of records about Ong fish. In Dai Nam Nhat Thong Chi (the lower) writes: "Whales have a common name of Ong fish, round head, where there is a water hole in the forehead, smooth black color, no scales, tail has two prongs like shrimp tail, be charitable, often rescue people was in danger when crossing the sea. At the beginning of the reign of Minh Mang, the king named it Mr. Ngu, at the beginning of the reign of Tu Duc changed it to Sir Ngu..." The belief of worshipping the Whale is animism, which is in line with the beliefs of all living things of the Vietnamese people. Accordingly, when people "in a non-cultural state can worship animals directly because of their superiority of strength, their boldness or slyness and also tend to attach them to a soul like a human soul" [10; p.799].

The fairy tales of the Cham still preserved the story about Po Riyak (God of Waves) as follows: Once upon a time, there was a young man named Eh Wa who came from a poor farmer. He was oppressed by the evil strongmen and was determined to go out and find a teacher to study magic. After many years of studying, although he was not finished, he became homesick and he asked his teacher to let him go back to help people. Although the teacher did not give permission, he still floated across the waves to his homeland. Under the curse of the master, Eh Wa's float was broken by the stormy billows when he was near the mainland. He was swallowed by a shark. Eh Wa's spirit entered the Whale to save the fisherman in distress. Eh Wa died because of the waves, so the Cham people called Po Riyak (God of Waves). The legend of the Vietnamese record that, in the past, Lord Avalokitesvara used to travel to Dai Hai, He felt sorry for the fate of people who drowned in the sea, so He tore his robes into pieces and dropped them on the sea, and made a miracle to transform into his Fish, giving Him the elephant skeleton so that the Whale would have a large body, and granting permission to collect the road to wade quickly to fulfill His responsibility to save people in distress. Through the two stories, it can be seen that Po Riyak and the Whale are one. Cham people worship gods, Vietnamese fishermen worship fish as guardian gods.

Coastal residents in Thua Thien Hue in particular and the other coastal areas of our country in general, always believe in Ong fish and consider it to be the patron god of seafaring, the savior of seafarers. In "Gia Dinh Thanh Thong Chi" by Trinh Hoai Duc, it is recorded that the Ong fish saved people as follows: "...When the boat is windy in the middle of the sea, it is common to see Whales accompanying the boat to prevent it from tilting and wrecking, protecting the people. If the boat is in danger of wrecking, the Whale can carry people ashore. The court issued an ordination board as "Nam Hai General Ngoc Lan honoring god" and recorded in the Temple of Worship" [8; p.122 - 123]. Therefore, residents of coastal villages in Thua Thien Hue in particular and our country in general set up shrines and hold annual worship ceremonies. Whenever facing difficulties, before going out to sea, concerned about the risks, fishermen often come to Ong fish temple to pray for protection and preserve from the dangers of the immense sea.

Festivals: Traditional festivals of coastal residents of Thua Thien Hue associated with beliefs of coastal residents; folk knowledge related to occupation, are material and spiritual authentic evidences of sovereignty over seas and experience behaviors with seas in the past, present and future of many generations of Vietnamese people. Through the festival of the resident community here, the intangible cultural forms of the marine's cultural heritage are integrated to make the festival lively, such as Bai Choi festival, Ba trao singing and dancing, nets casting games and folk games such as boat racing, and junk racing on the lagoon attracting people and tourists to enjoy.

The Fish Festival, a typical festival of coastal communities in Thua Thien Hue, is associated with the worship of Whale (or called the worship of Ong fish), the patron god of fishermen. The previous feudal government stipulates that: When a village finds an Ong fish has died, the mayor must report it to the suburban district so that the mandarin can examine it, grant a death penalty, burn incense, and red cloth wrapped enough seven rounds and have it buried and granted land to build mausoleums and incense fields for worship. After 3 years, they are reburied, the bones are put into sarcophagi, jug, and put into mausoleums, communal houses, temples, ready-built shrines to worship depending on each localities. Each village has a incense-smoke managerment and a village management council. Currently, there are still graves of whales buried in Thai Duong Ha, An Cu Dong. In Hai Nhuan village, the tombs have been eroded due to the effect of floods. Today, only the Ong fish temple remains as a place of religious activities of fishermen.

From the above customs, in Thua Thien Hue, the first person who sees the Ong fish carcass must have drag Him to the the coast to organize a funeral ceremony. At that time, he became the eldest son of Ong fish and had to mourn for 3 years, not just for 100 days like other provinces in the region. After the end of the funeral, every year on the day of the death of the Whale (that is, the day the whale dies), the fishermen solemnly hold the Mr. Nam Hai Ceremony - also known as the Fish festival with full of rituals. For example, at Thai Duong Ha village, the Whale sacrifice ceremony was still held on May 20th; at Hai Nhuan village, each village has its own shrine of Ong fish and holds the Whale sacrifice ceremony in February every year. The people of the sea believe that, the more thoughtful the sacrifice is organized, the more complete the ritual is, the more His grace will give the fishermen a good harvest of shrimp and fish, and a prosperous and prosperous life.

The Ong fish sacrifice ceremony has its origin in the primitive beliefs of coastal residents. After the sacrifice ceremony, there is an organization of Ba trao singing, classical theatre and heave ho. During the festival, the altar is decorated very brightly and dignified. All the houses set up incense tables to display offerings. On each boat, there are lanterns with flowers. The ceremony to pray for peace is held on the first night in Ong fish sacrifice ceremony. The village under the direction of the chief worshipers, who are seniors and have great prestige in the fishing village. The chief worshiper offers sacrifices (usually without using seafood) and reads the funeral oration expressing the villagers' gratitude for the merits of Ong fish and praying for a good fishing season and safe sailing.

The Fish festival in the coastal villages of Thua Thien Hue province involve such things as Boat racing festival on Jan 6th at An Cu Dong village, The Fish festival on the middle of July at Hai Nhuan village, the Fish festival on Jan 10 - 12nd at Thai Duong Ha village and the Fish festival at Thuan An village (Phu Vang district). These are sacred emotions, sublimated sympathies, helping the community to increase their character committed and proud of its

culture. The Fish festival not only shows the unique and regional folklore identity of the fishermen in each locality, but also an environment to preserve, enrich and promote the diversity of identity national culture. This is an opportunity to promote the value of Vietnam's marine culture.

Folk knowledge related to the marine environment: Due to the professional characteristics of "going out to sea", "soul hanging on the mast", the coastal community of Thua Thien Hue has also drawn up a system of indigenous knowledge to help people more convenient in fishing and also in their life.

From the observations, the coastal fishermen of Thua Thien Hue have generalized into the up and down laws of the water. The water here is tidal water. On the day of birth, the water flows to the North, the sea is rough, the waves and the wind are strong, so fish will rarely appear. Before the day of birth, water that is still is called "dead" water. They look at the sky, at the earth, at the clouds, at the water to predict the waves. Natural phenomena such as thunder, lightning, and thunderstorms are gradually generalized and drawn into laws, such as:

- The wind will blow when the sun is yellow; it rains when the sun is red
- In July, the water jumps ashore
- The lightning in the East flashes, the cock crows in the morning and it rains
- Oh, who goes out to sea

On the second of August, the storm comes, you must return quickly

- He forgives but She does not forgive

A great flood comes on the twenty-third of October...

The difficulty of the fishery is not only because the catch is much or little, but it is also difficult because their life is always in danger of the sea without any means of warning to hide and be careful. Maybe they can only rely on the experience and the folk knowledge accumulated over generations to generations when they was at sea [9; p.95]. When calculating according to the lunar cycle, people also calculate that, when the moon rises, the water rises. The moon still rises when the water goes down, but when the moon tilts, the water goes down. According to such a schedule, they set a date to go fishing to minimize risks and disadvantages.

4. The roles of intangible cultural heritage in coastal zone in Thua Thien Hue province to sustainable development.

Sustainable social development requires three elements/ pillars: Economy, environment and culture. Among them, culture is not a factor/ pillar equal to other elements/ pillars but the foundation of it all. Referring to sustainable cultural development actually depends on preserving and promoting the traditional values of the nation with the selective absorption of

human cultural quintessence. Therefore, culturally sustainable development also means preserving and promoting national and regional cultural identities.

Coastal residents in Thua Thien Hue province with specific values of tangible and intangible cultural heritage such as boats, fishing tools, festivals and folk knowledge play a particularly important role in the sustainable development of society. The intangible cultural heritages of the coastal residents here are themselves a treasure of unique value for the community here to go out the sea, develop the economy of the marine, and protect the marine environment for today and in the future, and contribute to preserving and promoting the cultural heritages of our ancestors.

It is represented clearly first of all in the field of indigenous knowledge, contributing to helping people prevent natural disasters, and effectively catching seafood resources on the open sea.

Thua Thien Hue fishermen follow traditional methods of holding important information to help solve the challenges of marine biodiversity. Through the production labor process, they draw for themselves valuable experiences in fishing and catching. Indigenous knowledge becomes cultural values that have been molded and tested over time, preserved and promoted to this day. These are the sensitivity and flexibility to changes of nature, migration, habitat of fishes and suitable fishing methods according to seasons, capturing fishing grounds quickly and changing fishing gears for suitable for each type of fishing. These experiences are passed down by mouth to one another and passed down through the generations, becoming valuable knowledge, experiences, taboos, and forbidden items that help them solve the needs for survival and development.

The knowledge and practices accumulated over time help create the sustainable practices of natural resources and minimize the impact of climate change. Consequently, intangible cultural heritage can help protect biodiversity and contribute to sustainable environmental development. International cooperation between local communities and researchers, as well as sharing good practice, can contribute to achieving environmental sustainability. Therefore, the indigenous knowledge heritage of coastal residents of Thua Thien Hue not only creates resources for building a sustainable marine economy but also contributes to the protection of the natural marine environment. Through survey interviews with boat owners and boat workers when going to sea in three villages of Hai Nhuan, Thai Duong Ha, An Cu Dong, all of them recognized the particularly important role of indigenous knowledge when going to sea. They believe that scientific knowledge only helps them predict natural disasters and climate, but in avoiding hazards, natural disasters, fishing experience, the role of indigenous knowledge is suggested by the community, such as "when there is a storm, if you get to the shore, you die; if you stay away from the shore, you live", "break the waves and go", "The turbid water of the sea is a flock of fishes swimming there", "low-flying albatross is a flock of fishes nearby", etc.

Folk beliefs of the coastal residents of Thua Thien Hue include worshipping the Mother, worshipping Thai Duong Phu Nhan of the people at Thai Duong Ha village (who always come here before going out to the sea to pray for peace and to catch a lot of fish), worshipping the four saints and worshipping the Ong fish. These folk beliefs are associated with a system of festivals, such as the Fish festival with the nets catching game at Thai Duong Ha village, Hai Nhuan village, the Nghinh Ong ceremony, the festivals associated with the belief of worshipping the Goddess of the Sea, and festivals for peace. These festivals have unique values that not only preserve the traditional values of their ancestors but also serve as a resource for economic development through tourism economy. Through statistical survey in 3 coastal villages (Hai Nhuan, Thai Duong Ha, An Cu Dong), every year these communities regularly organize four festivals (Fish festival, Peace ceremony, festival associated with Mother worship, boat racing festival) attracts not only local people but also the residents around the coastal areas and tourists. According to The socio-economic report of People's Committee of Lang Co town, the tourism service industry in 2020 contributed 785,786 millions VND, accounting for more than 70% of the total local budget revenue [6]. Thereby, festivals not only preserving traditional cultural values but also stimulating tourism to create economic income for people.

The resources of religious tourism and folk festivals of the coastal residents of Thua Thien Hue are rich and diverse, including the tangible values, such as architectural works of temples and shrines, and the specific intangible values, such as songs, chants, dances, games, religious activities, customs, and culinary arts were created and transmitted by people in coastal areas during the development process. The Nets casting game in the Fish festival commemorates their tutelary God who established the village and instructed the villagers how to make a living. The image of fishing boats surrounding children dressed up as pack of fish is cheerful and lively, reflecting the occupation of the residents. The highlight of the Fish festival is that, although it was celebrated at dark, it still attracts a large number of locals and tourists to participate. Everyone rejoices in the joy of recreating the scene of busy fishing and trading. The events in the festival also express the efforts of fathers over the years to educate and prepare the next generation of young people. Discovering the diversity of cultural traditions, festivals, and performing arts such as Ba trao singing, boat racing, and junk racing is a strong lever to attract domestic and foreign tourists. As well as fostering heritage pride in the community, tourism activities can create income and encourage job creation.

5. Conclusion

To contribute to the realization of the sustainable development strategy of Vietnam's marine economy to 2030, with a vision to 2045 of the Party, the intangible cultural values of coastal residents are the main resource for socio-economic development of the local community. In terms of nature, culture in any form, from tangible culture to intangible culture, from relics to

all cultural and artistic activities, festivals, customs, beliefs, religion education, taboo or folk knowledge about occupation, and cuisine are all existent values in the form of specific material or abstract nature which is the hidden behind activities or the result of human (conscious) spiritual activities in relation to nature, to society and to oneself. For coastal residents of Thua Thien Hue, those values are the "soul" which most clearly reflects the achievements, qualifications and cultural identity of the fishing community here. Over time, it will become a valuable cultural heritage of the nation and also of humanity. Therefore, preserving and promoting the positive effects of the customary and taboo life of Thua Thien Hue coastal residents will be an endless resource for sustainable development activities of Thua Thien Hue province as well as the whole country.

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