

Cultural Transformation in Đường Lâm Village amidst Urbanization



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ABSTRACT: Đường Lâm, a historic village in the Red River Delta, is a repository of numerous cultural, architectural, and lifestyle values of the residents in the Northern Delta region and of Vietnamese culture as a whole. However, with the ongoing industrialization, modernization, and consequently urbanization, there are multifaceted impacts. The culture of Đường Lâm village faces a significant challenge: balancing the relationship between tradition and innovation, and between national identity and modernity. The village must modernize and contemporize while preserving the essence of its national cultural identity. A pertinent question arises: how can the culture of Đường Lâm village adapt and keep pace with the country's development trends without losing its traditional cultural values that have always been a focus of research

KEYWORDS: Đường Lâm, urbanization, culture of village

I. INTRODUCTION

Culture is a social phenomenon that permeates all aspects of life, social activities and human relationships. Culture is a characteristic product of people, by people and for people. Village culture can be most generally understood as the culture of a community with its own identity, including the entire life and activities of the village with traditional characteristics from customs, practices, and ways. organization and living, behavioral style, religious lifestyle, belief, cultural and artistic including folk songs, proverbs, folk songs, Cheo arts, Quan ho, Xoan singing to village conventions and rules. Therefore, "village culture is the community and traditional standards that are long-term preserved in the village community and create the unique identity of the village. Those characteristics are expressed in terms of customs, practices, beliefs, psychology, lifestyle, culture and arts, management organization, and ways of dealing with people and with others. natural environment"(Pham,2022:27). Village culture in Vietnam in general and village culture in Duong Lam in particular is a very typical product of Vietnamese culture and people.

1. *Urbanization and the Urbanization Process*

A defining characteristic of the current era is the phenomenon of urbanization occurring globally at an unprecedented scale and pace. Our country is in a period of vigorous industrialization and modernization, and urbanization is an inevitable outcome of this process. Urbanization is a historical process emphasizing the role of cities in social development. This process includes changes in the distribution of productive forces, primarily in the distribution of population, population structure, occupational and social structure, and cultural lifestyle. So, what exactly does urbanization entail?

According to the "Vietnamese Dictionary": "Urbanization is the process of increasingly concentrating the population in urban areas and enhancing the role of cities in social development." (Institute of Linguistics, 1988:354)

The author Bernd Hamm describes "Urbanization in three different senses: (1) the growth of the urban population beyond the national average, (2) the increase in population and/or specific area size, and (3) the expansion of urban culture and lifestyle.(Dinh, 2005: 16)

There are various perspectives, all reflecting the multifaceted and diverse nature of urbanization. Urbanization is the process of forming, developing, and expanding cities linked to each country's industrialization and modernization process. Urbanization also means transforming rural areas into urban ones, turning impoverished and backward regions into densely populated areas with rich and abundant economic and social activities, and a higher material and spiritual life than neighboring areas. Thus, urbanization is a product of socio-economic development, a result of the industrialization and modernization processes; it is both an outcome and a driving force in the transformation of economic and demographic structures, leading to numerous socio-economic changes. A city is a specific territorial area with concentrated and focused development in industry, commerce, services, education, science and technology, and a higher population density than other regions. As the economic, cultural, political, and social center of a locality, region, or country, the city's territory is specifically defined in administrative documents. However, the residential space structure

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of a city includes many households congregating together based on neighborhood relationships. These neighborhood relationships are not as close and tight as those in the village, where the saying "better a distant relative than a close neighbor" applies. Instead, it's more of a "to each their own" situation.

In Vietnam, urban centers were established relatively early, yet their development is a result of a uniquely specific socio-historical movement. Urban centers primarily emerged from administrative and cultural centers, differing from European cities that often developed around economic hubs near rivers and major trade routes. Consequently, the urbanization process in Vietnam did not occur in tandem with industrialization as in European countries, resulting in a slower, incomplete urbanization lacking cohesive planning.

Today, as Vietnam strides towards industrialization and modernization on the foundation of a society with a predominantly rural, agricultural population, the characteristic of Vietnamese cities is their incomplete detachment from the rural, agricultural cultural model. This results in a blend and intermixing of rural and urban elements in every aspect (geographical space, infrastructure, population, religion, culture, and economic activities). The presence of the rural population engaged in agriculture, adhering to traditional Vietnamese village customs, is evident in almost all Vietnamese cities, including major urban administrative units like Hanoi, Ho Chi Minh City, and Hai Phong, which have a substantial population proportion. This is a unique feature of Vietnamese cities, where history forms a unified entity without a distinct separation between urban and rural areas.

In this context, coupled with the short and atypical history of urban development, urban residents cannot rely solely on the city for livelihood but also depend on the rural areas with traditional agricultural production. The close connection with rural areas becomes a prominent feature of Vietnamese cities, evident in the "remnants" of rural society in urban life. The presence of villages within the city, with traditional cultural institutions and village lifestyles, remains an integral part of the urban landscape.

The formation of new cities to promote balanced regional development, based on establishing industrial zones and economic areas, is a trend in development. Hence, urbanization is an inevitable trend. Urbanization is essentially a process of transitioning from dispersed agricultural activities to concentrated non-agricultural activities in specific areas, shifting from an agricultural society - farmers - rural areas to urban - industrial societies and city dwellers, transforming impoverished and backward regions into areas with dense population, rich and abundant economic and social activities, and a higher, more prosperous cultural, spiritual, and material life than neighboring regions. This is a complex socio-economic phenomenon, occurring over vast spaces and extended periods. Urbanization, in essence, is the process of transitioning the economic and social structures.

In contemporary Vietnam, urbanization predominantly occurs through horizontal expansion, characterized by the following features: *First*, there is an expansion of urban land area with modern technical infrastructure. This involves a shift in land use patterns, rapidly reducing agricultural land. While this process contributes to more efficient land use, it also raises several social issues.

Second, the issues of population, labor, and employment for farmers in the process of urbanization are critical. Urbanization has led to a rapid increase in the urban population as a proportion of the total population, swiftly changing demographic structures by age, gender, social class, and occupation, thereby exacerbating the wealth disparity.

Third, environmental concerns are significant. To address issues related to population size, production scale, and service provision, urban authorities often relocate factories and industrial zones to suburban areas far from city centers. Businesses choose locations that offer low costs while still benefiting from urban services and convenient transportation, typically in areas bordering urban and rural zones. Environmental management in these areas tends to be more lax, posing a threat to the environment without timely policy intervention.

Fourth, the issue of economic structure transformation in suburban areas. Along with urban population growth comes economic restructuring. People previously engaged in farming, upon becoming urban residents, lose most of their agricultural land. Compensation from the state or land sale proceeds are used to create new professions, find new employment, and build new residences, leading to changes in various aspects, especially in the suburban rural areas which experience both positive and negative impacts of economic structural changes.

Fifth, issues concerning social and cultural life. Urbanization contributes to improving the material and spiritual life of the people, transitioning from rural to urban lifestyles, from village culture to urban culture, and from agricultural to industrial civilization. This results in the emergence of industrial lifestyles. However, expanding city size through spatial enlargement and forming new districts and wards can lead to increased unemployment and other rapidly escalating social issues. Changes in habits, lifestyles, and livelihoods are inevitable outcomes of urbanization. Urban residents quickly influence the customs of newcomers through daily social activities, relationships, and work.

Additionally, administrative management, architectural forms, and technical infrastructure are also undergoing significant changes during the urbanization process

2. Đường Lâm - A Quintessential Cultural Village in the Northern Delta Region

Due to its natural geographical conditions, Đường Lâm is an ancient village located in Sơn Tây Town, situated on the right bank of the Red River (southern side), nearly 50 km from Hanoi. In 2006, it became the first village in Vietnam to be recognized as a National Cultural Historical Site. Đường Lâm is distinctive for preserving the cultural characteristics of an ancient Vietnamese

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village in the Red River Delta floodplain. In terms of scale and artistic value, it is only preceded by the old towns of Hội An and Hanoi, making it a significant cultural landmark. To this day, Đường Lâm retains the fundamental features of a traditional Vietnamese village, including the village gate, banyan tree, water wharf, communal house yard, water wells, fields, communal houses, temples, pagodas, village conventions, ancient houses, etc. Currently, there are 956 ancient houses in Đường Lâm, many of which were built in the years 1649, 1703, 1850, etc. These houses are constructed from traditional materials such as laterite, ironwood, bamboo, baked clay bricks, and tiles, featuring architecture of five or seven compartments. Đường Lâm has preserved its ancient gate, "a convergence of layers of culture with arched architecture and ancient laterite." Originally, the village had five gates, one main and four directional. Today, only the Mông Phụ village gate, built in 1833, remains, inscribed with the phrase "thể hữu hưng ngôi đại." The Mông Phụ communal house, renowned for its exquisite architecture and unique sculpture, is a symbol of the village's cultural, religious, and administrative institutions, marking a development in the traditional village community structure. Additionally, Đường Lâm is known as a land of "geographical and human wonders," associated with many historical and cultural relics, particularly in Confucian studies.

Đường Lâm, colloquially known as Kê Mía, was initially called Cam Giá (sweet sugarcane). The old Cam Giá was divided into two regions: Cam Giá Thượng (including the current areas of Cam Thượng, Thanh Lũng, Bình Lũng in Ba Vì district) and Cam Giá Hạ, which is now Đường Lâm. In the early 19th century, Đường Lâm was the administrative center of Sơn Tây district. The present-day old village area encompasses the villages of Đông Sàng, Mông Phụ, Cam Thịnh, Đoài Giáp, and Cam Lâm, which are interconnected and share similar customs and beliefs. Archaeological excavations in the 1960s and 1970s at the Gò Mã Đống site (Văn Miếu village, Đường Lâm) suggest that the Vietnamese have inhabited Đường Lâm for 4000 years since the Phùng Nguyên culture period. Đường Lâm is the birthplace of many notable figures, including King Ngô Quyền (898 - 944), Bô cái Đại Vương Phùng Hưng (?-789), scholar Giang Văn Minh, Man Thiện (mother of the Trưng Sisters), Chúa Mía (consort of Lord Trịnh Tráng), Phan Kế Toại (former Deputy Prime Minister of the Democratic Republic of Vietnam), Hà Kế Tấn (former Minister of Water Resources), and Phan Kế An (satirical painter for the newspaper Sự Thật). Uniquely, Đường Lâm is historically known as the "land of two kings," referring to Bô Cái Đại Vương Phùng Hưng (8th century) and King Ngô Quyền (10th century), both significant figures in the nation's history of resisting foreign invasions and national development.

Throughout its history, the Đường Lâm area, encompassing 36 hills on the foothills of Tân mountain, has been intrinsically linked to the formation and development of Sơn Tây town. In 1496, the Sơn Tây administrative center was located in La Phẫm village, Tiên Phong district, Quảng Oai prefecture (now Tân Hồng, Ba Vì), known as Sơn Tây Thừa Tuyên. During King Lê Cảnh Hưng's reign, due to flooding and erosion, the administrative center moved to Mông Phụ, Phúc Lộc district, Quảng Oai prefecture (now in Đường Lâm). In the third year of Minh Mệnh's reign (1822), it moved again to Thuần Nghệ village, Minh Nghĩa district (now within Sơn Tây town). In 1831, Sơn Tây district was upgraded to a province, and in 1924, the French colonial administration transformed Sơn Tây district into Sơn Tây town, making it the capital of Quốc Oai and Quảng Oai prefectures and four districts: Tùng Thiện, Phúc Thọ, Thạch Thất, and Bất Bạt.

According to historian Dr. Đỗ Đức Hùng, the name Đường Lâm was Sincized during the Đường dynasty. In the early Đường period, Đường Lâm was one of three districts of Phúc Lộc prefecture, comprising Nhu Viễn, Đường Lâm, and Phúc Lộc. In the second year of Chí Đức of the Đường dynasty (757), the administration reverted it to Đường Lâm district. Lý Tế Xuyên's "Việt điện u linh" from the Trần dynasty refers to it as Đường Lâm province. Later, names like Cam Giá, Cam Tuyền, Cam Đường, Cam Lâm, Cam Giá Thượng all originated from the Kê Mía area. During the Lê dynasty, Kê Mía was divided into two regions, Cam Giá Thượng in Tiên Phong district (now Cam Thượng commune) and Cam Giá Thịnh in Phúc Lộc district (later Phúc Thọ), which is now Đường Lâm. After the August Revolution, Cam Giá Thượng was renamed Phùng Hưng commune. On November 21, 1964, it was renamed Đường Lâm, belonging to Tùng Thiện district, Sơn Tây province. In 1965, Sơn Tây province merged with Hà Đông to form Hà Tây province. That same year, the central government merged the districts of Bất Bạt, Quảng Oai, and Tùng Thiện into Ba Vì district. In 1976, Hà Tây merged with Hòa Bình to form Hà Sơn Bình province. In 1978, the National Assembly approved moving Ba Vì district to Hanoi. In 1982, Đường Lâm was incorporated into Sơn Tây town, still within Hanoi.

Despite many historical changes, Đường Lâm has largely preserved the spatial structure of an authentic ancient Vietnamese village. With its long-standing history, Đường Lâm represents the unique traditional cultural characteristics of an ancient Vietnamese village. As a quintessential Vietnamese village, Đường Lâm exemplifies the thousand-year development of the Red River Delta civilization, deserving preservation and promotion of its values.

3. The Culture of Đường Lâm Village in the Process of Urbanization: Current State and Recommendations

Throughout nearly a millennium of existence and development, Thăng Long - Hà Nội has endured numerous challenges to reach its current state. Despite ups and downs, the capital city has continuously evolved, living up to its role as a crucial meeting place and a premier urban center. However, an objective reality must be considered when assessing the advantages and difficulties of Hà Nội, especially in its suburbs like Gia Lâm, Đông Anh, Sóc Sơn, former Hà Tây, including the Đường Lâm commune, in the face of the significant demands of a new development era.

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As a quintessential ancient village of the Northern Delta, Đường Lâm encompasses many tangible and intangible cultural values of traditional village life. Yet, it must also adapt to the influx of migration, albeit not as rapidly and intensely as in central Hà Nội. The emergence of an untrained labor market, unprepared for urban lifestyles, positions Đường Lâm in a state of "atypical urbanization." The lack of prior preparation for urbanization has led to uncoordinated changes in infrastructure, with houses not being properly planned and village roads being narrow despite being paved. The rise of the private economy has made these issues more apparent. Problems such as encroachments on sidewalks, traffic congestion, and flooding during rains are various manifestations of the "tight-fitting coat" phenomenon.

In recent years, the country's industrialization and modernization have spurred rapid economic and cultural development in both urban and rural areas, inevitably accelerating urbanization in many rural regions. It is evident that the culture of Đường Lâm is undergoing a significant transformation, changing not only its appearance but also its people. The material and spiritual lives of its residents are elevated by the richness and diversity of traditional and modern cultural activities. However, there is also a trend of deviation in the social life of the countryside.

Within the village, the original culture is no longer intact, and urban culture has not yet fully developed. This has led to conflicts between preserving traditional cultural values and renovating them to align with their pragmatic value in modern society. This includes conflicts, and even clashes, between the aesthetic value of traditional cultural structures and the pragmatism of modern society.

In reality, ancient houses, villages, and temples constitute an immensely valuable cultural heritage, preserving the traditional values of beauty and history. However, they often conflict with the residents' need for expanded living space. In Đường Lâm today, despite a strong awareness of the historical and cultural value of the banyan tree, water wharf, communal house yard, three-sectioned tile-roofed houses, brick courtyards, and nearly 500-year-old village roads, the residents are conflicted, feeling "suffering" while living within this heritage. They do not wish to continue living in cramped conditions, exemplifying the tension between preserving heritage and modern living requirements.

Urbanization is undoubtedly shrinking rural areas and expanding urban spaces with modern structures, disrupting traditional landscapes, boundaries, and village spaces, leading to new societal tastes. This reality creates a psychological and perceptual conflict among the locals. Limited awareness, the allure of money, and a pragmatic lifestyle have sparked fierce conflicts between traditional cultural values and the appropriate use of historical and cultural relics. Furthermore, conflicts arise in the restoration and reconstruction of traditional sites, which, while necessary, often lead to the loss of the original cultural value of these structures, as seen in debates surrounding sites like Bái Đính and Thầy temples. Restoration and reconstruction are essential over time, but how they are done is a complex matter. Preserving them in their original state may not attract public interest, but careless modernization can lead to a form of cultural hybridization that caters to simplistic, pragmatic tastes and artistic sensibilities.

The agricultural and rural lifestyle, characterized by its community spirit, self-governance, introversion, and traditional village management, is no longer confined within the village boundaries but is beginning to extend beyond the bamboo hedges. Market economy forces have compelled craftsmen and villagers to alter their mindset and practices, innovate technologies, and diversify products. Indeed, "...the process of industrialization and urbanization is pushing rural areas away from cities. Many villagers are losing their farmland, becoming disenchanted with their traditional occupations, leading to migration and a search for livelihoods elsewhere, widening the wealth gap between rural and urban areas, and between low and high-income individuals. This situation sometimes severely compromises social equity" (Vo, Dinh, (2012): 23). Abrupt administrative changes have left a portion of the population unprepared for the demands of urban life, leading to disorientation. The rhythm of life, social structure, and social relationships in rural areas can fundamentally change. Along with shifts in cultural norms within communities, there are changes in attitudes, behaviors, and interactions of residents in suburban areas in both family and social life. Such changes can shock and disrupt the rural social structure. Research shows that "...social ills are growing, with corruption being the most severe (66.6%). Other issues include bureaucracy, nepotism; bribery; violence, theft; gambling, lottery; drugs, prostitution," (Phung, Le, Vu, Nguyen (2016): 398) and hence, "...the fluctuation of values is also linked to some negative aspects of contemporary global culture infiltrating from outside, leading to the emergence of a system of 30 fundamental bad habits (anti-values) in Vietnamese cultural life." (Phung, Le, Vu, Nguyen (2016): 398)

Conflict indeed serves as a catalyst for development, driving the elimination of outdated elements and fostering the creation of more advanced alternatives. However, the resolution of these conflicts depends on a multitude of factors, both subjective and objective, with the most crucial being the inhabitants themselves - the residents of Đường Lâm village community.

In summary, urbanization in Đường Lâm is an inevitable trend in the current developmental trajectory. However, the challenge is to ensure that this process does not lead to a crisis or impasse where traditional cultural values of the village are rapidly diminishing, and physical cultural structures are deteriorating significantly. How can urbanization genuinely progress and enhance the quality of life for people? These are significant concerns for the nation at large and particularly for the residents of Đường Lâm.

The current state of life in Đường Lâm and the outskirts of Hà Nội raises several pressing issues related to the development of public awareness, ethics, and spirituality. It must be acknowledged that although the level of public awareness in Đường Lâm has improved, it remains limited. Knowledge about history, communication, and law is not yet firmly established, especially among the younger

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generation. Instances of "jungle law" and "village rules" still occur, indicating low legal awareness and cognitive levels among some individuals. Therefore, preserving and promoting the positive traditional cultural values of Đường Lâm is a top priority in the urbanization process of the current rural outskirts.

Industrializing and modernizing agriculture and rural areas is a complex and profound struggle, not only against longstanding backwardness and poverty but also against new problems arising from market mechanisms and rural urbanization. Rural urbanization is inevitable but fraught with contradictions. The cultural transformation in Đường Lâm is a blend of new and old, traditional and modern elements coexisting and competing, representing a transitional phase from rural to urban culture. The issue is not to halt or "boycott" the robust urbanization process in the Red River Delta countryside to cling to traditional rural life, but rather to construct urbanization positively and humanely, addressing its contradictions to create a healthy and rich spiritual and cultural life for the modern rural era, enabling the residents of the Red River Delta to adapt to these changes. To achieve this, the following solutions should be emphasized:

First, enhancing the awareness of the Party organization, local government, and the people of Đường Lâm about building a new cultural life in the contemporary village community.

Developing a healthy and rich cultural life is a major policy of our Party and State. This is particularly significant for village culture in the current phase. Building a new cultural life in Đường Lâm cannot be achieved without the concerted attention of party committees, governments, and mass organizations. Indifference, laxity, lack of responsibility, or merely delegating responsibilities to women's unions, veterans' associations, youth unions, etc., in promoting a new cultural life leads to undesirable outcomes. Wherever the Party leadership, government, and people are clearly aware of the role and importance of cultural life, the urbanization process has positive effects, contributing to improving the quality of life for the people.

Coming from an agricultural society, people accustomed to a simple lifestyle and old customs, including some backward traditions, now face challenges adapting to urban and industrial lifestyles. Changes in lifestyle, behavior, environmental hygiene, etc., are difficult for residents to adapt to quickly. Old and outdated habits become obstacles in the process of building a new society and a new human. Some people, due to immediate personal interests, oppose the urbanization process and absolutize traditional spiritual culture. They fear that new policies will infringe on their interests. Therefore, the primary task of propaganda and education is to motivate people to change their perceptions of the role of building a new cultural life in modern life. From there, every citizen and every family voluntarily comply with and effectively implement the policies and directions of the government and mass organizations.

Building a new cultural life in Đường Lâm in the face of urbanization is essentially creating prerequisites and conditions to ensure that cultural life moves and develops in the right direction, solidly. Therefore, it is also necessary to train and build a team of cultural-social workers who are solid in professional skills and ethics, and have a healthy lifestyle to set an example for others. Cultural-social workers often interact with the public, need to listen to their thoughts and wishes, have persuasive abilities, and be dynamic and creative in their work.

On the other hand, raising public awareness about building a new cultural life in the village community also requires special attention to different resident groups based on profession, age, and education level to find appropriate methods and measures. In each group, due to characteristics of occupation, lifestyle, psychology, and social relationships, the absorption of new urban cultural elements and the preservation of traditional village culture are not the same.

Second, transitioning the economic structure of agriculture and rural areas to harmoniously balance the role of economic components with the development of village culture in the Red River Delta.

Recognizing the position and importance of the Red River Delta region and the inadequacy of cultural changes in Vietnamese villages with economic transformations, in Decision No. 795/QĐ-TTg dated 23/05/2013 of the Prime Minister, approving the master plan for socio-economic development of the Red River Delta region until 2020, the goal is "to build the Red River Delta region as the pioneer area of the country, implementing 'strategic breakthroughs', restructuring the economy, successfully renewing the growth model, becoming the leading force of the country in economic development, taking on a major role in the country's industrialization and modernization (...) ensuring close linkage between economic development and social security" and striving by 2020 to have "95 - 100% of districts, towns, and cities with cultural houses and libraries; 85 - 90% of communes and towns with cultural houses; 65 - 70% of villages with cultural houses" and "88% of national monuments in the region are repaired and restored", moreover, it is necessary to "...continue to effectively implement the New Rural Construction Program, focusing on the development of traditional craft villages and eco-tourism development with agricultural products, export-oriented handicraft products characteristic of each locality".

It is also necessary to quickly overcome the spontaneity in forming specialized areas. Alongside large industrial zones, it is necessary to form medium and small industrial zones to attract domestic medium and small-sized industrial enterprises, paying special attention to small industries, a significant potential of the rural Red River Delta region. Additionally, transitioning the economic structure of agriculture and rural areas will contribute to solving employment for youth and people who have lost agricultural land, addressing unemployment and other social ills.

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Urbanization has led to farmers having little or significantly reduced agricultural land, while the labor force remains unchanged, resulting in many people being unemployed as they cannot find suitable alternative work. To address this issue, the following immediate solutions need to be implemented:

First, leverage the strengths of traditional craft villages and clusters in Đường Lâm, employing surplus agricultural labor affected by urbanization. To accomplish this, policies should facilitate production bases through loan privileges, tax reductions, and market support. Training support policies are needed to prevent the decline of traditional crafts. Restoring and developing traditional crafts not only solves employment for labor within families and communities but also attracts workers from other areas. The products of traditional crafts are a hallmark of the cultural heritage our ancestors left for future generations. If industrialization and modernization are pursued without a consciousness to preserve traditional crafts rich in national identity, these unique cultural features will fade away.

Second, actively train and enhance the skills of workers, and educate managers. Transitioning a significant portion of agricultural labor to industry and services is necessary and inevitable in the coming phase. Proactive training policies are required. In the past, the training of suburban labor has been overlooked, so when industrial projects are built in suburban areas, they cannot attract suburban labor but instead draw from the city or nearby regions. Therefore, investment in existing vocational training centers of districts and communes should be strengthened. Continue to socialize and diversify vocational training activities, expand training types such as private vocational schools, apprenticeship classes, and private vocational institutions.

Rational transitioning of the agricultural and rural economic structure, effectively utilizing opportunities brought by urbanization, contributes to changing the lives of the people, enhancing material living standards, and thereby creating conditions to care for and develop a new cultural life.

Third, strengthen innovation and continue the socialization of building village cultural life.

Socializing the building of village cultural life so that every resident of Đường Lâm plays an active role in the cultural adaptation process, both as builders and participants in organizing and enjoying the fruits of village culture in the urbanization process.

Currently, in many cultural activities of districts, communes, or villages, people only play the role of "spectators" and often do not understand the purpose of the propaganda in these activities. They attend as a form of entertainment after exhausting workdays, resulting in limited effectiveness. To further strengthen cultural activities, it's not just about major economic, cultural, and social solutions to promote the positive aspects and limit the negative impacts of urbanization in building the spiritual life of the people. Specific measures directly related to cultural activities should be implemented by all levels, sectors, and mass organizations in coordination.

Urbanization is an inevitable and objective process as our country undergoes industrialization and modernization. Therefore, the transformation of village culture is also inevitable. However, to ensure that this transformation can maintain and enhance the positive values of village culture, the active and positive role of the residents of Đường Lâm cannot be overlooked. To achieve this, the quality of existing cultural institutions in the villages must be improved.

There's a need to enhance the quality of cultural institutions and cultural systems. These institutions include "hard" institutions, such as cultural buildings (broadcasting stations, libraries, cultural houses...) and "soft" organizations (clubs, art teams...), as well as many self-managed community organizations like longevity associations, educational promotion societies, professional societies... Even if cultural institutions are well-equipped, without effective operational systems, it is difficult to speak of their quality functioning. Then there are also both formal and informal cultural institutions in the village such as customs, practices, village conventions, local laws, religion, and beliefs...

Fourth, enhance the effectiveness of state management in village culture in the Red River Delta

Continue to refine measures to improve the effectiveness of state management in both village and urban culture. This involves systematizing legal documents on culture to provide a comprehensive and logical view of these regulations. In addition, it is necessary to continue developing and perfecting cultural management regulations, such as public cultural lifestyle management, art performance management, and cultural service management...

There should be spatial planning for cultural activities. Currently, the demand for cultural and artistic creation and enjoyment among the residents of Đường Lâm is increasing significantly, becoming more diverse and an indispensable part of the spiritual life. These needs are gradually being met through mass media, professional art performances, and booming cultural and artistic movements. These activities are carried out by the state and societal cultural and information institutions. Many villages have built cultural houses and libraries, but some have not yet completed cultural space planning, possibly due to lack of land, awareness, or incomplete policies and strategies. Therefore, management agencies need to be mindful when building and planning cultural spaces to ensure healthy and rich cultural activities for residents of the Red River Delta.

Implement policies that encourage cultural creativity. This involves creating new physical and intangible cultural works in Đường Lâm village culture. Speaking of village culture, one cannot forget the cradle of folk arts and culture. Hence, there should be policies to develop cultural and artistic activities, especially folk culture. The urbanization of Đường Lâm villages has made the circulation of cultural products more diverse and vibrant. To develop community cultural activities, state policies must be further promoted, especially policies on the preservation and development of folk culture through the conservation and development of villages and

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neighborhoods with folk cultural traditions like folk culture (folk songs, proverbs, rhymes...), theater (classical drama, opera, ca trù...), and fine arts (sculpture, painting...).

CONCLUSIONS

In the current endeavor to build a Vietnamese culture that is advanced and rich in national identity, preserving and promoting the cultural values of village culture is crucial. Furthermore, it holds strategic significance in many aspects. With 75% of the population comprising tens of millions of farming families living, studying, working, and producing daily, including the residents of Đường Lâm, industrialization, modernization, and urbanization of rural areas have led to a transition from material to spiritual life. Residents of Đường Lâm not only achieve basic needs but also live in a clean, civilized, and polite manner, enjoying a rich and healthy spiritual life.

As culture is both the goal and driving force of development, it is urgent to care for and promote the beautiful traditional cultural values of the nation in general and Đường Lâm village culture in particular. This is not only vital to overcome the severe challenges posed by the urbanization process but also creates an important resource to strive for the future.

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