



EXPLORING THE VALUE OF FRENCH ARCHITECTURE HERITAGE FOR TOURISM DEVELOPMENT IN HUE: THE LOCAL COMMUNITY'S PERSPECTIVE

Nguyen Vu Quynh Thi*, Mai Le Quyen

School of Hospitality and Tourism, Hue University, 22 Lam Hoang St., Hue, Vietnam

* Correspondence to Nguyen Vu Quynh Thi <nguyenvuquynhthi@hueuni.edu.vn>

(Submitted: May 27, 2025; Accepted: September 7, 2025)

Abstract. During the French colonial period, Hue was meticulously planned, leading to a rich collection of French architectural works that blend Eastern and Western influences. These structures not only hold historical significance but also contribute to the aesthetic and symbolic identity of the city. This study investigates the local community's perceptions of the value of French architectural heritage in Hue, especially in terms of its role in tourism development. The goal of this study is to explore the level of local residents' awareness of the historical value of French architecture while evaluating their understanding of its broader cultural, aesthetic, and functional potential. The research will focus on analyzing the impact of an overemphasis on historical value and propose solutions for developing effective tourism programs that can leverage the additional values of French architecture. Using stakeholder theory and cultural capital theory, the study examines how local perceptions influence the preservation and promotion of French heritage. The findings show that while local residents recognize the historical importance of these structures, their understanding of their broader cultural, aesthetic, and functional value remains limited. The overemphasis on historical value has hindered the development of tourism programs that could harness these additional aspects. The study suggests that enhancing public awareness through educational programs and community engagement can support the sustainable development of heritage tourism in Hue, ensuring that the city's rich architectural heritage is preserved for future generations.

Keywords: community, French architecture, tourism heritage

1 Introduction

During the French colonial period, Hue was meticulously planned and constructed following a systematic and scientific approach. The development of the city was carefully regulated, ensuring the creation of a sustainable urban environment. One of the most prominent features of this era is the collection of French architectural works, which were designed using a variety of architectural styles. This diversity in design contributed to the establishment of a rich and multifaceted architectural heritage for the city.

The French colonial architecture in Hue was not only functional but also added immense aesthetic value to the city. These buildings were strategically placed, not only enhancing the city's overall beauty but also complementing the existing cultural landscape. The architecture reflected

the fusion of Eastern and Western influences, incorporating both traditional Vietnamese elements and modern French design, which together created a unique architectural identity for Hue.

These works of architecture, while fulfilling their functional purpose, also had a deeper cultural and symbolic significance. They represented the exchange between Eastern and Western cultures, blending the French colonial influence with the indigenous Vietnamese traditions. The architectural styles and construction techniques used during this period were advanced for their time and reflected the technological progress of the era.

The impact of these French architectural works is still visible today in Hue. They serve as a reminder of the city's historical development and the cultural interaction between the two civilizations. The architectural heritage not only contributes to the city's historical narrative but also plays a significant role in shaping Hue's identity as a UNESCO World Heritage site.

The preservation of these structures is of great importance, as they offer valuable insights into the urban planning and architectural techniques of the French colonial period. Moreover, they reflect a critical stage in the development of the city, showcasing the architectural grandeur and innovation that occurred during this era. French colonial architecture in Hue is not just about preserving buildings; it is about maintaining a link to the past that informs both the present and future of the city. These buildings stand as cultural monuments, representing the enduring legacy of the French colonial period in Vietnam.

However, in the past two decades, due to the strong dynamics of the market economy and rapid urbanization, the rate of deterioration and destruction of French architectural heritage in Hue has accelerated significantly. The impact of economic development and market forces has led to a rapid decline in the preservation of these architectural works. Preserving the values of French architectural heritage is not only important for conservation but also crucial for promoting the cultural values passed down by our ancestors.

To explore the French architectural heritage, the study focuses on understanding the local community's perception of its value. The local community is one of the key stakeholders involved in the process of exploiting, preserving, and promoting this heritage. The study addresses two main questions: (1) What is the local community's perception of the value of French architectural heritage in Hue? (2) How can we enhance the local community's awareness of the comprehensive value of French architectural heritage? By investigating the perceptions of the local community, the study aims to uncover their understanding of the value of these architectural works. Additionally, the study proposes solutions to help increase the community's awareness of the importance of preserving and promoting this heritage. A qualitative research design, validated in various contexts for theory-building [1], was employed. Qualitative research was preferred due to the exploratory nature of the study, allowing for an in-depth analysis of the views and experiences of individuals knowledgeable about the history of French architecture in Hue [2].

These individuals were purposively selected to express their perspectives and address the research questions.

2 Theoretical background

2.1 Related concepts

Community heritage

The concept of community heritage is closely tied to the resilience of communities, particularly through heritage preservation activities and historical narratives built by volunteers in historical societies. According to [3], community heritage is a grassroots process initiated by the community itself, involving the documentation, storage, and exploration of local history with community participation, control, and ownership. These activities may or may not be linked to formal heritage organizations but always stem from the community's motivations and needs.

Communities not only preserve historical memories but also express them through everyday stories that reflect the local culture. These community-run heritage archives provide a space for communities to assert their identity and resist top-down heritage narratives. Groups like Comainn Eachdraidh have built "heritage from below," representing a more intimate and ordinary cultural heritage that connects closely with the lives of local people. The collection of heritage goes beyond physical artifacts to include intangible heritage, such as oral histories, local place names, and cultural practices. These artifacts are not just objects, but traces of a life, a community, and a history that has passed. Community heritage is not only about creating archives but also about reinterpreting and engaging with these histories through cultural activities like exhibitions, community events, and digital heritage projects [4].

In conclusion, community heritage is not just about preserving history but also about building, developing, and strengthening community identity through the preservation and sharing of local historical and cultural stories, contributing to the creation of more resilient and sustainable communities.

Community capitals framework (CCF)

The Community Capitals Framework (CCF) explores seven fundamental resources—natural, cultural, human, social, political, financial, and built capitals—and assesses their interconnections in facilitating community development [5]. When these resources are balanced, they encourage economic growth, social cohesion, and environmental sustainability. This framework is utilized in this study to evaluate sustainability (see Figure 1). The figure illustrating the Community Capitals Framework emphasizes the seven interconnected capitals: Natural, Cultural, Human, Financial, Built, Political, and Social. Each capital is represented as a distinct segment,

underscoring their interrelatedness and combined impact on community development. These resources may take various forms and contribute to the internal processes of community development. The framework emphasizes the importance of communities using and enhancing their existing resources rather than focusing on scarcity. This approach encourages communities to leverage their intrinsic strengths, promoting sustainable development and long-term prosperity. By investing in these resources, communities not only address immediate needs but also build a foundation for future growth and resilience [5].

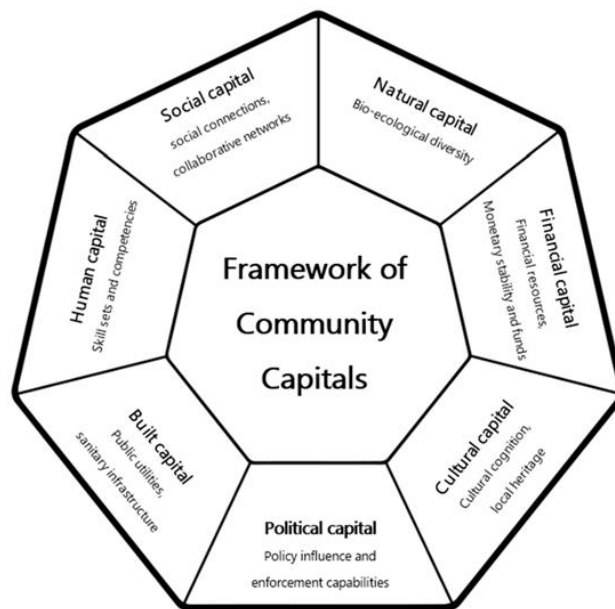


Figure 1. A conceptual framework of community capital and its components, adapted from Emery and Flora [5]

Cultural Capital specifically refers to the community's understanding of symbols, traditions, festivals, and communal events that shape its collective identity. It influences family bonds, religious practices, and ethnic affiliations, while also fostering creativity and stimulating innovation. Cultural capital is often reinforced by dominant groups within the community.

Emery & Flora [5] argue that the dynamic interaction between different forms of capital can either increase or decrease their value. Cultural capital is a key component among the seven forms of community resources. This interdependence means that changes in one type of capital can affect others, creating a ripple effect. Recent research shows that effective leadership and cultural capital can enhance other forms of capital, creating a positive feedback loop that supports sustainable development [6]. Understanding these relationships allows communities to leverage their existing resources to implement effective development strategies through CCF.

Several scholars have highlighted the importance of community cultural capital in tourism development. [7, 8] emphasize that cultural capital plays a significant role in driving tourism development. [9] asserts that successful destinations integrate all forms of capital, with a particular focus on cultural capital, while [10] highlights that community involvement depends on all these types of capital. Based on this research, the Community Capitals Framework (CCF), with cultural capital as a critical element, proves to be a valuable tool for promoting heritage tourism development and sustainable growth.

Therefore, this study adopts CCF as the primary theoretical framework for developing the theory of community cultural capital.

2.2 Stakeholder Theory

The stakeholder approach was first proposed in the 1980s [11], and stakeholder theory gradually became popular in the 1990s [11]. Freeman argued that stakeholder theory is an alternative approach to understanding how organizations and their stakeholders can achieve organizational goals by creating value, transacting with each other, and reaping benefits in the process of achieving goals [11, 12]. In recent years, stakeholder theory has been effectively applied to analyze and evaluate events and festivals [13]. Applying stakeholder theory to tourism becomes more complex than to events and festivals due to the presence of various stakeholders, such as tourism developers (e.g., tour operators, travel agencies, and hotels), government organizations (e.g., tourism boards), local communities (e.g., local residents), tourism-related service personnel (e.g., tour guides), tourists, and other relevant agencies (e.g., cultural heritage protection departments) in tourism development [14].

According to Towner [15], collaboration among different stakeholders and their participation is a key factor for sustainable tourism development in a given area. Therefore, collaboration among stakeholders in a tourism destination can facilitate the achievement of common goals of stakeholders. Yuksel, Bramwell, and Yuksel [16] mentioned that attention should be paid to the opinions and interests of stakeholders in the development of cultural heritage tourism.

There are various definitions in the strategic literature. Freeman's classic definition, previously cited, is considered one of the broadest definitions [17]. In contrast, a narrower definition by Clarkson [18] suggests that stakeholders are those who bear risks, either voluntarily or involuntarily. Carroll [19] defines stakeholders as "groups or individuals with whom the organization interacts or is interdependent" and "any individual or group that can affect or be affected by the actions, decisions, policies, practices, or goals of the organization." Donaldson and Preston [20] argue that stakeholders are individuals or groups who have legitimate interests in the procedural and/or substantive aspects of corporate activities.

Others define stakeholders as groups or individuals "who are interested in the actions of an organization and... have the ability to influence it" [21]. They argue that stakeholders can express interest and influence organizational practices. Therefore, a stakeholder qualifies if it has the power to influence the company or has an interest in the company's performance. According to these analyses, stakeholders have the potential to either help or harm the company.

Clarkson [18] proposed an alternative definition, according to which stakeholders are "individuals or groups who have, or claim, ownership, rights, or interests in a company and its activities, past, present, or future." He classified stakeholders into two main groups: primary and secondary. The primary stakeholders are those whose continuous participation is essential for the company's existence; there is a high degree of interdependence between the company and its primary stakeholders. Clarkson defines secondary stakeholders as "those who influence or are influenced by, or both, the company, but do not engage in transactions with the company and are not essential for the company's survival." Secondary stakeholders are diverse and include those who do not directly engage in the economic activities of the organization but may have an impact or be affected by the organization.

2.3 Theory of Cultural Capital

Cultural Capital Theory (CCT) was introduced by the French sociologist Pierre Bourdieu in the 1970s. Bourdieu was interested in understanding how different social classes develop tastes and preferences and how individuals transition between these social divisions.

Cultural capital can be inherited or acquired through effort. It enables individuals to connect with their community through shared cultural knowledge. People with a significant amount of cultural capital are more likely to succeed in cultural and social settings compared to others. Cultural capital allows individuals to gain access to social networks and resources that may otherwise be unavailable.

Cultural capital circulates and is reproduced through social capital. Social capital refers to the "value" added to society through social networks [22]. Like cultural value, social capital is intangible, yet it can be understood through the ways in which it is created. According to Bourdieu, social capital is the value embedded in social networks that individuals can recognize and utilize for their own benefit [23]. While Putnam [22] expresses concern about the decline of social capital due to changes in patterns of residence, work, and leisure, in the Outer Hebrides, social capital remains robust and is growing, partly due to a strong focus on cultural heritage.

One way this term is used is for cultural organizations to borrow economic terminology to justify spending on culture [24]. However, this raises the real issue of how to assess non-market goods and the value they provide to individuals. This brings attention to the uncomfortable

relationship between the 'intrinsic' value and the 'pragmatic' value of culture, or what Skeggs refers to as "different practices of value" [25].

2.4 Research Overview

In recent decades, legacy tourism has emerged as a significant subject in tourism development research. In contrast to conventional cultural tourism, which typically involves the passive consumption of cultural offerings, heritage tourism and cultural capital prioritize the active engagement of tourists in cultural experiences, facilitating a profound connection with the local community and cultural heritage [26]. This notion was initially presented by Richards and Raymond [26] as a distinctive tourism approach, wherein tourists participate in creative activities and contribute to the creation and enhancement of cultural products inside the community.

Cultural capital, a term created by Pierre Bourdieu in the 1980s, is significant in the realm of creative tourism research. Bourdieu [27–28] identifies three manifestations of cultural capital: (1) internal form, encompassing cultural skills and knowledge acquired through life experiences and educational processes; (2) object form, comprising tangible cultural assets such as monuments, artworks, and traditional artifacts; and (3) institutional form, represented by certificates, degrees, or formal recognition. In creative tourism, cultural capital is possessed not just by individuals or communities but also by locations, cultural institutions, or tourism enterprises.

Richards and Wilson [29] established that the integration of tourism and cultural capital serves as a strategy for advancing creative tourism, enabling destinations to transcend mere cultural replication and reproduction, while fostering tourist engagement in the creation and recreation of culture. They indicated that legacy tourism enables tourists to engage in artistic activities and offers them possibilities to "create" their own culture through highly engaging interactions with local populations.

Research on cultural capital in historical tourism has progressed from theoretical frameworks to elucidate the utilization and transmission of cultural capital among communities, tourism service providers, and tourists. Subsequent research [30] has demonstrated that cultural capital is not merely "possessed" but also "utilized" in the formulation of tourism experiences, including cultural events, creative endeavors, or community tourism initiatives.

The involvement of stakeholders, such as organizations, businesses, local communities, and tourists, in the utilization and advancement of cultural capital has fostered a robust cooperative network, enhanced the sustainable development of creative tourism, and yielded enduring advantages for all parties involved. In this environment, tourists serve as both consumers and co-creators, actively participating in the construction and evolution of the destination's culture [31]. This involvement has transformed the design of tourism products at

destinations, transitioning from passive cultural offerings to interactive experiences that tourists can engage in and co-create, thus promoting the advancement of the experience economy [32].

Recent research has established a theoretical framework on the accumulation, ownership, and application of various forms of cultural capital in creative tourism. Cultural capital can be amassed through creative tourism endeavors, enabling tourists to gain and develop new cultural competencies while augmenting their personal cultural capital [29]. Furthermore, the study by Akerlund and Muller [33] elucidated that the possession of cultural capital extends beyond individuals to encompass cultural organizations, tourism enterprises, and local communities, which significantly contribute to the utilization of cultural capital in the orchestration of cultural and creative events.

3 Research and method

3.1 Research context

Hue during the French colonial period was planned and built in a systematic and scientific manner. In particular, many French architectural works were built with a variety of architectural styles, creating a valuable architectural heritage fund in Hue. They not only do not violate the beauty of the overall architecture of Hue but also seem to add to the unique features of the ancient capital of Hue. However, in the past two decades, under the impact of urbanization and the market economy, the rate of destruction and degradation of French architectural heritage has been faster than ever. The balance between preserving French architectural heritage and socio-economic development has always been a difficult problem for the heritage city of Hue [34].

Many architectural works built during the French colonial period are gradually being destroyed, as well as the villas along Ly Thuong Kiet and Hoang Hoa Tham streets in Hue city. This is really unfortunate for the works that were once testified to, reflecting a previous historical period as well as contributing to diversifying the architectural fund of Hue city [35].

3.2 Research design and data analysis

The study consisted of two phases of data collection. Phase 1 involved secondary data analysis to review policies related to local history, specifically the Hue Tourism Development Strategy and Plan 2020–2025, and a list of notable French architectural heritage sites in Hue. The author also reviewed documents from two conferences focused on French architectural heritage in Hue: the inaugural “Gains and Losses of Restoring Historic Quarters” held in Hanoi in 1994, which discussed the significance of French architecture in the three Indochinese countries, and “Assessing the Hue Urban Architecture Fund,” held in Hue in 2003. These publicly available documents were analyzed to clarify the list of notable French architectural heritage buildings

targeted for tourism development and to recognize French architecture along the Perfume River as a vital heritage asset needing preservation. The results from this phase informed the design of the interviews and established a framework for analyzing empirical data in Phase 2.

Phase 2 consisted of semi-structured interviews [36] with 20 local residents who either lived near French architectural heritage sites or had knowledge of French architecture in Hue. The interviews took place in Hue, Vietnam, during the first two weeks of August 2024. These participants represent individuals and groups who can significantly influence the urban context through policies, actions, behaviors, and communication.

According to Gibbs [37], the assessment of policies, institutions, and interviews provided sufficient factual data for qualitative analysis. Purposive sampling was used to select participants relevant to the study's objectives, ensuring their direct involvement and understanding of the value of French architectural heritage. Given the specific qualifications required, snowball sampling was also employed [38], starting with suggestions from the authors' professional networks to identify eligible candidates who could offer relevant insights based on their stakeholder management experience. Each participant provided informed consent detailing the research topic, objectives, ethical considerations including anonymity, and the right to withdraw at any stage.

Thematic analysis, a qualitative coding method, was used to identify significant concepts rather than trivial codes [39]. This approach allowed the researcher to engage deeply with the data and explore emerging themes without imposing preconceived views [40]. NVivo 14 software facilitated qualitative data analysis.

4 Research results

4.1 The outstanding value of French architectural heritage

Survey findings indicate the opinions of local residents regarding the value of French architectural heritage. Figure 1 illustrates the model that reflects the responses from these residents in relation to the survey questions.

The reflections provided by the local community reveal that they have the best understanding of the historical significance of French architectural heritage. However, it is noted that there is a predominant focus on the historical value of these architectural works. The majority of participants agreed that the primary value of the French architecture in Hue lies in its historical significance, as depicted in Figure 1.



Figure 2. Residents' Perception of the Prominent Value of French Architectural Heritage

Source: Authors.

One resident stated, "I think the value of French architecture in Hue is its historical value." Another resident affirmed, "I'm sure it is the historical value; beyond that, I don't know of any other value."

During the interviews, the majority of participants emphasized that the most prominent value of the French architectural heritage in Hue is its historical significance. In their view, the buildings with strong French influences not only reflect the cultural interplay between two civilizations but also serve as important testimonies of a historical period, showcasing the profound impact of French colonialism on Vietnamese society and architecture. The residents who participated in the interviews confirmed that they clearly recognize the connection between these buildings and historical events, as well as the cultural and societal transformations of that era. One resident stated, "The value of French architecture in Hue is its historical value," clearly indicating an appreciation for the marks of time that these structures represent. Some also admitted that beyond the historical value, they were unaware of any other values of French architecture, which indicates that a large portion of the community's current awareness still primarily focuses on the historical aspect.

The results of the interviews showed that, in addition to its historical value, the French architectural heritage in Hue also holds a number of other important values, although awareness of these values is not yet widespread among the local community. The main topics mentioned by

the interviewees included the intersection between traditional and modern architecture, the harmonious coordination between buildings and the landscape, as well as the emphasis on the applicability and adaptability of the buildings to the natural environment.

In addition, another important aspect that participants emphasized is the harmonious integration of the French architectural structures with the surrounding landscape. One resident commented, "These buildings are constructed in a way that fits seamlessly with the space, not only preserving the natural beauty of Hue but also enhancing it." This reflects an attention to preserving and honoring the natural landscape when building the structures, indicating a sustainable and refined design approach.

Moreover, the functionality and adaptability to the natural environment are also important factors highly appreciated by the local residents. The French buildings not only focus on aesthetics but also ensure practicality and compatibility with the tropical climate of Hue. One interviewee shared, "French architecture is not only beautiful but also very practical; it adapts well to the weather here, not too hot in the summer and not too cold in the winter." This statement demonstrates the flexibility and high functionality of the designs, which helps them endure over time.

However, one notable point is that, although the participants all acknowledged the value of the French architectural heritage, most of them viewed historical value as the most prominent aspect. The interviewees seemed unaware of the diversity of these values. As one resident expressed, "I think the value of French architecture in Hue is primarily historical; I don't think there are any other values." Many others shared similar views, indicating that most residents have not fully recognized the richness of values beyond the historical, such as artistic, aesthetic, or functional values of the buildings.

Overall, although the local residents have a certain awareness of the value of the French architectural heritage, most of them focus primarily on the historical aspect, rarely mentioning other values such as the interplay between traditional and modern elements, the harmony with the surrounding landscape, or the practicality of the buildings in the natural environment. This reflects a gap between the local community's perception of the value of the French architectural heritage and the rich values that these structures truly offer.

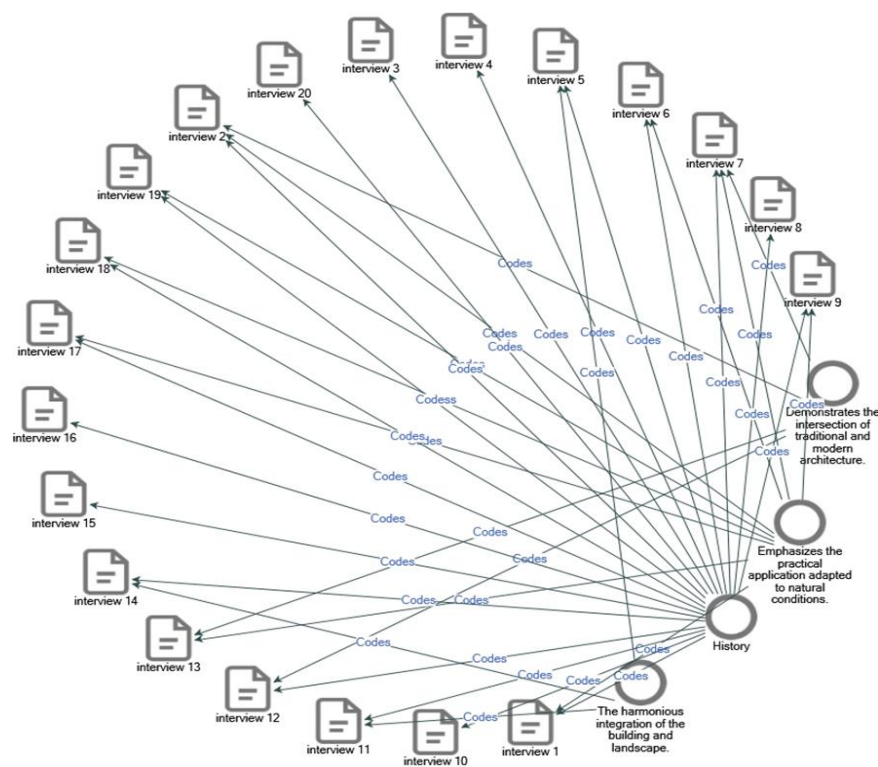


Figure 3. Residents' Perception of the Values of French Architectural Heritage

Source: Authors

The current state of local awareness in Hue about the value of French architectural heritage in tourism development reflects significant limitations. While there is widespread recognition of the historical value of these architectural works, the local community has not yet fully realized their potential in terms of aesthetic and functional values, especially in the context of modern tourism.

According to the study, the people of Hue primarily view the French architectural heritage as a symbol of the past, an inseparable part of the city's history. One resident shared, "I believe the value of French architecture in Hue is mainly historical." This viewpoint emphasizes the strong recognition of the historical value but also highlights a lack of awareness regarding other potential values of the heritage. Many people believe that these buildings mostly serve as historical records and have limited potential for use in contemporary tourism products. This narrow view of the heritage's value creates a significant gap in the development of effective tourism programs, where not only historical but also aesthetic and functional aspects could greatly enhance tourists' experiences.

When asked about utilizing French architectural heritage in tourism, most local residents remain unclear about its practical benefits. One local remarked, "French architecture in Hue is heritage; tourism development should focus on preservation and not change much." This common perspective lacks awareness of the potential for integrating conservation with tourism development. These buildings, beyond their historical value, could be leveraged for their aesthetic and functional aspects in creating modern tourism services. However, many people are concerned that over-exploitation might affect the integrity of these buildings, which hinders tourism development. Another local openly expressed, "We cannot change too much, but we cannot just leave it as it is without development."

This shows that, although the people of Hue recognize the value of French architectural heritage, they still lack a comprehensive understanding of how to harness these values in tourism development. The absence of knowledge about methods for combining preservation with sustainable tourism development prevents many from seeing that this heritage is not only a testament to history but also an invaluable resource that could be applied in fostering sustainable tourism. Another local pointed out, "French architecture in Hue is not only beautiful in terms of history but could also be applied in many modern tourism products, but we haven't fully explored it yet." This statement highlights that while French architectural heritage has great potential to add value, the lack of awareness of these potential values remains an obstacle to tourism development.

To effectively exploit French architectural heritage in tourism, a significant shift in local awareness is required—moving beyond historical value to recognizing its aesthetic and functional potential in modern tourism. This not only supports sustainable tourism development but also promotes a broader understanding of heritage conservation and utilization. Raising local awareness of the role of French architecture in tourism development should be achieved through educational and outreach programs to help the community better understand the comprehensive value of this heritage and its role in the overall development of Hue.

4.2 Cultural capital of French architectural heritage values among local community groups

Elderly community groups

"Memory" is the response from higher and slower levels to lower and faster levels, indicating a stabilizing function. This connection is based on the accumulation of wisdom and experience of maturity at higher levels; thus, the term "memory" is chosen. Seven out of ten interviewees agreed that some French architectural works had become "symbols" of the city of Hue. There was an emphasis on concepts such as "historical value" and "symbolic value," which were mentioned by the older community group:

"These buildings have existed with us through many years. They are not only the place I live in but also witnesses to the history of the city. They bring me memories of the changes in society and this city." (Female, 72 years old)

In another response, nine out of ten interviewed residents indicated that these heritage buildings were not just physical structures but living symbols of the past, marking many historical and social memories. French architectural works have gone through the city's ups and downs, from the colonial era to Hue's transformation over the decades. They are not only landmarks in urban space but also witnesses to significant changes, preserving and reflecting part of the vibrant history of the city. Particularly, through interviews and observations, most of the older residents believed that preserving heritage for future generations was a way to convey the stories and memories of the formation and development of these buildings, which were also part of the city's history.

A conversation with a resident (75 years old), who has lived near French heritage buildings, stated:

"These buildings are part of our memory. Every time I pass by them, I not only see a house but also remember what happened in the past. These are the stories of the years we lived together and witnessed the city's changes." However, only four interviewees emphasized the preservation of the value of French architectural heritage for tourism development.

The research results highlight that the older community's perception of architectural heritage is primarily formed from material culture and how they have been present in their lives since the colonial period. This understanding was derived from the residents' responses in the survey, showing that they particularly focus on the historical continuity and the social importance of the architectural works strongly marked by the colonial period. Overall, the survey indicated a strong connection between historical architectural heritage and its values, which play an important role in preserving and maintaining the unique heritage value of the community. This connection was revealed in group discussions when one participant emphasized, "What I understand about French architectural heritage is everything related to our past, the buildings marked by the colonial era." This statement aligns with Gabriel's [41] findings, which show that participants highly value the material aspects of architectural heritage, such as historical buildings and the influence of French architecture, when discussing resources related to cultural heritage.

The local community cherishes French architectural works with the cultural landscape associated with these buildings – elements contributing to the beauty of Hue city. These elements are very important to the identity and heritage of the community. However, the study shows that many survey participants are not fully aware of the other values of this cultural heritage.

Specifically, they primarily perceive the cultural heritage through a few prominent values, such as its historical and aesthetic qualities, without paying attention to other values.

The group of young resident community

A community is not merely a collection of individual members; it is not necessarily cohesive but rather formed through the dynamic combination of actors with diverse interests and constantly shifting alliances [42].

The study found that most young people show little interest, or insufficient interest, in French architectural heritage sites and visiting areas that house these heritage buildings. This lack of interest may lead to the loss of architectural heritage values. The study shows that young people often perceive these buildings as relics of the past, and as a result, view them as outdated, leading to a diminished appreciation for traditional architectural heritage. As one young interviewee expressed:

"We don't find it very new or interesting, it feels quite old, and we don't really care about visiting it." (Female, 16 years old)

Another resident said, "These buildings have probably been around for so long and are too familiar to us; I would prefer something modern if they were to be used for tourism." (Male, 21 years old)

This statement reflects a preference for modern buildings over French architectural works with their classic aesthetic. Young people often refer to modern structures and do not highly appreciate the aesthetic values of colonial architecture. In this context, it is challenging for the elderly to pass on the value of French architecture to the younger generation. This challenge becomes even more apparent, despite the fact that French architecture has played a significant role in urban and cultural development at various stages, demonstrating the fusion of art and technique. Although French architecture has diminished in contemporary society due to changes in the economy, society, and modern trends, some French heritage buildings continue to survive, albeit with transformations.

One of the key interview criteria explored was the assessment of heritage value in its entirety. However, the interviewees primarily emphasized aesthetics. Four out of ten respondents acknowledged this value through cinema or television, as one interview response revealed:

"I see the outstanding value of French architecture in its aesthetics and history, thanks to the movie 'The Eyes', which made me see it as more beautiful." (Male, 18 years old)

"I didn't pay much attention to French architecture before, but the movie 'The Eyes' made my friends ask me a lot about the French buildings in the film, so I think the most prominent value besides history is probably aesthetics." (Male, 17 years old)

These quotes show that the respondents emphasize the aesthetic value of French architecture. The prioritized concepts in this discourse are "historical value," "authenticity," and "aesthetic value," factors that are frequently mentioned in responses from the interviewees. These concepts seem to be highly prioritized and hold fixed meanings in the discourse of the Heritage Fund. However, a more vague approach can be observed in considering the importance of French architectural heritage. Concepts like "local identity" and "symbolic value," especially when relating to French heritage buildings in Hue, do not seem to be part of the local community's understanding. This is also true for terms like "historical significance of colonial buildings," which do not appear in their official vocabulary. These concepts seem to be surrounded by uncertainty and ambiguity in the discourse on architectural heritage, even though they play a significant role in promoting the value of French heritage buildings in Hue.

5 Discussion

The study highlighted the influence of cultural capital within the local community in Hue and its impact on their understanding and appreciation of heritage values. Pierre Bourdieu's concept of cultural capital was applied to explore how cultural factors shape individuals' perceptions. High cultural capital often has the power to shape and promote broader cultural trends in society [23]. In addition to providing a structured critique of social and cultural reproduction, Bourdieu's theory of cultural capital asserts that certain communities are rich in cultural capital, while others are not. Cultural capital is not simply inherited or possessed by the middle class; it represents the accumulation of specific knowledge, skills, and competencies that are valued by socially privileged groups. Overall, the findings in our study expand the current limited knowledge and address the important research question regarding the community's perception approach through cultural capital from the CCF framework as a vital component of tourism. We provide valuable insights into how the community perceives and understands the value of French architectural heritage to enhance cultural preservation and promote sustainable outcomes. Our research on community capital in community-based tourism aligns with existing literature and further explores critical insights. This finding indicates that active community participation is crucial for tourism by enhancing authenticity and uniqueness, as noted by Duxbury et al. [43]. Strengthening the local community's understanding of cultural capital in relation to French architectural heritage is a crucial network that can greatly support the socio-economic growth of the community and tourism [44].

The level of interest or power of stakeholders can increase over time [45], and effective stakeholder management must take into account changes in "the content and salience of stakeholder claims" [46]. The resident community will impact the tourism industry in various ways: as residents who are part of the place's identity and contribute to co-creating experiences

with visitors [47], or as employees and owners of tourism-related businesses. From an instrumental perspective, the involvement of immigrants is crucial for planners to gather accurate information about the groups contributing to the ongoing changes in the community and plays a vital role in shaping future host communities. Byrd [48] points out that, based on the sustainable tourism development approach, four stakeholder groups need to be involved in the tourism planning process: current tourists, current host communities, local governments, and tourism companies. According to Meppem and Gill [49], emerging issues such as “changes in the relationship between urban/environment and community structure, changing values, and non-linear relationships” (p. 129) make sustainable development a very complex issue. Therefore, there always exists “a gap between current understanding and what is necessary” to plan and manage appropriately. The authors suggest that establishing a participatory learning process could help address this issue [49]. By establishing effective processes to engage the resident community in continuous dialogue, planners can account for the changing factors in tourism planning. This will lead to greater success in developing and implementing sustainable tourism development strategies.

Stronger stakeholders may need to adjust their traditional roles to facilitate the engagement of community members and empower them to become proactive partners in a more collaborative approach. The need for a facilitator to promote community participation [50] is identified in the literature. Government organizations [51] and non-governmental organizations [52] can play a key role in enhancing community collaboration through empowerment and education. From the government’s side, empowering people to participate in decision-making activities requires a higher commitment of time and resource allocation, as well as the development of genuine trust in the value and importance of their contributions. Non-governmental organizations working closely with communities can play an important role in connecting these communities with planning agencies and sharing their knowledge and experience in the process. Coordinators need to engage in dynamic relationships with community members and other stakeholders and continuously adjust their strategies to align better with the unique characteristics of each stage of planning and the changing nature of stakeholder claims.

Definitions of community [53] are broad enough to adopt a more inclusive community engagement approach. Although in today’s diverse society, people may not share the same heritage, origins, and cultural backgrounds, many of them believe in common values, such as justice, fairness, protecting nature for future generations, and the rights and responsibilities to participate in decision-making through expressing opinions. These values, which are core to the sustainable development model, can play an important role in motivating the resident community to participate in public decision-making activities [54].

The findings in this study regarding Hue's residents, who primarily recognize the historical value of their heritage but lack a holistic understanding of other aspects, suggest that cultural knowledge is shaped through a complex process influenced by factors such as family, society, politics, and education. This process nurtures a sense of community history, memory, and cultural intuition. The way this cultural awareness is formed is closely tied to the development of each individual's understanding of their cultural identity. As previously discussed, limited or incomplete knowledge of heritage values can influence residents' perceptions, potentially impacting their support for or resistance to tourism development [55, 56]. A more comprehensive awareness of local culture and heritage has the potential to foster a deeper emotional connection among residents, leading to changes in attitudes toward their cultural assets [56]. Moreover, research indicates that tourism development often operates on the assumption that residents' attitudes toward tourism are relatively homogeneous due to a shared cultural and social background. Therefore, a more inclusive understanding of the community's cultural capital is crucial for fostering a more engaged and supportive approach to sustainable tourism development.

The awareness of the value of cultural heritage is a process in which local elites and community organizations play a core role in balancing power between the authorities and the people, shifting participation from merely being informed to being consulted. Therefore, it is necessary to enhance the social awareness of the local community. Local heritage management may involve more consultative activities to achieve consensus, rather than relying on an informational process that only engages the public at the level of granting approval and providing education. Moreover, achieving resident participation at a meaningful level can bring greater benefits to the entire management process—from identifying the local context to planning and implementation—which must begin with a process of full awareness [57].

6 Conclusion

The conclusion of the study reveals that cultural capital, an important element within the community capitals framework, plays a fundamental role in promoting the value of French architectural heritage in Hue. However, the current study focuses solely on cultural capital, without fully exploring the other elements within the community capitals framework, including natural, social, political, financial, built, and human capitals. Focusing exclusively on one element may lead to an incomplete understanding of the potential for sustainable heritage tourism development. In the future, the author intends to expand the scope of the research to clarify the interactions between all seven elements that constitute community capital, thereby proposing comprehensive strategic solutions that contribute to the sustainable development of heritage

tourism in Hue, while enhancing the value of heritage in connection with the community and society.

References

1. Win, M. (2001), Building stakeholder theory with a decision modeling methodology, *Sage Journal*, 40(2).
2. Hennik & Monique (2020), Qualitative research methods, *Sage publications*.
3. Flinn, DR. (2007), Community histories, community archives: some opportunities and challenges, *Journal of the Society of Archivists*.
4. Beel, D., Wallace, C, D., Webster, G., Nguyen, H., Tait, E., Macleod, M., & Mellish, Ch. (2017), Cultural resilience: the production of rural community heritage, digital archives and the role of volunteers, *Journal of Rural Studies*.
5. Emery, M. Flora, C. (2020), Spiraling-up: Mapping Community Transformation with Community Capitals Framework. In 50 Years of Community Development, Vol I, Routledge Abingdon, UK, 163–179.
6. Halstead, J.M. Deller, S.C., Leyden, K.M. (2022), Social Capital and Community Development: Where do We Go from Here?, *Community Development*, 53, 92–108.
7. A Altinay, L. Sigala, M. Waligo, V. (2016), Social value creation through tourism enterprise, *Tour Management*, 54, 404–417.
8. Nunkoo, R. (2017), Governance and sustainable tourism: What is the role of trust, power and social capital? *Journal of Destination Marketing and Management*, 6, 277–285.
9. Garod, B., Wornell, R., & Youell, R. (2006), Re-conceptualising rural resources as countryside capital: the case of rural tourism, *Journal of Rural Studies*, 22(1), 117-128
10. Murdana, I., Paturusi, S.A., Suryawan Wiranata, A.A.P.; Mandala, H., Suryawardani, G.A.O. (2021), Community Involvement and Participation for Sustainable Tourism: A Case Study in Gili Trawangan Post-earthquake, *Asia-Pacific Journal of Innovation in Hospitality and Tourism*, 2021, 10, 319.
11. Freeman, R.E. (1994), The Politics of Stakeholder Theory, *Business Ethics Quarterly*, 4, 409 421, <https://doi.org/10.2307/3857340>.
12. Freeman, R, E., Harrison, J, S., Wicks, A, C., Purnell, L., & Colle, S, D. (2010), Stakeholder theory: The state of the art, *The Academy of Management Annals*.
13. Adogo, R., Kim, S. (2019), “Give and take”: A social exchange perspective on festival stakeholder relations, *Annals of tourism research*.

14. Byrd, E. T., Bosley, H. E., & Dronberger, M. G. (2009), Comparison of stakeholder perception of tourism impacts in rural eastern North Carolina, *Tourism management*, <https://doi.org/10.1016/j.tourman.2008.10.021>.
15. Towner, N. (2018), Surfing tourism and local stakeholder collaboration, *Journal of Ecotourism*.
16. Yuksel, F., Bramwell, B., & Yuksel, A. (1999), Stakeholder interviews and tourism planning at Pamukkale, Turkey, *Tourism Management*, [https://doi.org/10.1016/S0261-5177\(98\)00117-4](https://doi.org/10.1016/S0261-5177(98)00117-4)
17. Mitchell, R. K., Agle, B. R., & Wood, D. J. (1997), Toward a theory of stakeholder identification and salience: defining the principle of who and what really counts, *Academy of Management Review*, <https://doi.org/10.2307/259247>.
18. Clarkson, M. B. E. (1995), A stakeholder framework for analyzing and evaluating corporate social performance, *Academy of Management Review*, <https://doi.org/10.2307/258888>.
19. Carroll, A.B. (1993), *Business and society: Ethics and stakeholder management*, (2nd Ed.), Cincinnati: South Western.
20. Donaldson, T., & Preston, L. E. (1995), The stakeholder theory of the corporation: concepts, evidence, and implications, *Academy of Management Review*, <https://doi.org/10.5465/amr.1995.9503271992>.
21. Savage, G. T., Nix, T. W., Whitehead, C. J., & Blair, J. D. (1991), Strategies for assessing and managing organization stakeholders, *Academy of management perspectives*, <http://dx.doi.org/10.2307/4165008>.
22. Putman (2000), *Bowling Alone: the collapse and revival of American Community*, New York: Simon and Schuster.
23. Bourdieu, P., & Wacquant, J. D. (1992), *An invitation to reflexive sociology*, The university of Chicago Press.
24. Smith, R. (2010), Social work, risk, power, *Journal of sport and social issues*, <https://doi.org/10.5153/sro.2101>.
25. Skeggs, B. (2014), Values beyond value? Is anything beyond the logic of capital?, *The British Journal of Sociology*, <https://doi.org/10.1111/1468-4446.12072>.
26. Richards, G. and Raymond, C. (2000), Creative tourism, *ATLAS News*, 23, 16–20.
27. Bourdieu, P. (1984), *Distinction*, London: Routledge & Kegan Paul.
28. Bourdieu, P. (1986), Forms of capital. In (ed.), *Handbook of theory and research for the sociology of education*, New York: Greenwood Press.
29. Richards, G. and Wilson, J. (2006), Developing creativity in tourist experiences: a solution to the serial reproduction of culture?, *Tourism Management*, 27, 1209–1223

30. Richards, G. (2011), "Creativity and Tourism - The State of the Art", *Annals of Tourism Research*, 38, 4, 1225–1252.
31. Carvalho, V. (2014), From micro to macro via production networks, *Journal of economic perspectives*, 28.
32. Pappalepore, I., Maitland, R. and Smith, A. (2010), "Exploring urban creativity: visitor experiences of Spitalfields, London", *Tourism, Culture & Communication*, 10, 1–14.
33. Akerlund, U., & Muller, K. D. (2012), Implementing tourism events: the discourses of umea's bid for European capital of culture 2014, *Scandinavian Journal of Hospitality and Tourism*, 12, 164–180.
34. Dung, T. V. (2020), Bảo tồn di sản kiến trúc Pháp ở Huế trong đời sống đương đại, *Tạp chí sông Hương*, 429. ISSN: 1859–4883.
35. Tung, N, N; Xuan, T, N., & Anh, V, N, L. (2017), Đặc điểm kiến trúc Pháp tại Huế, *Tạp chí Huế xưa và nay*, 142, 53–57. ISSN: 1859–2163.
36. Flick, U. (2009), An Introduction to qualitative research, *London: Sage Publications*.
37. Gibbs, R. G. (2007), Analyzing Qualitative data, *Sage Publications*.
38. Hennink, M., Hutter, I., Bailey, A. (2020), Qualitative research methods, *Sage Publications*.
39. Bryman, A. (2012), Social research methods, *Oup Oxford*.
40. David, M., & Sutton, D. C. (2011), Social research, *Sage Publications*.
41. Gabriel, F. (2015), Local communities' perceptions of archaeology and cultural heritage resources in the Mtwara region of Tanzania, *Alternative Press: Online Journal in Public Archaeology*, 5, 7–32.
42. Agrawal, A., & Gibson, C. C. (1999), Enchantment and disenchantment: The role of community in natural resource conservation, *World Development*, 27, 629–649.
43. Duxbury, N. Bakas, F.E. Vinagre de Castro, T. Silva, S. (2020), Creative Tourism Development Models towards Sustainable and Regenerative Tourism, *Sustainability*, 13.
44. Richards, G. (2021), Business models for creative tourism, *Journal Hospitality Tourism*, 19, 1–13.
45. Crane, A., & Ruebottom, T. (2012), Stakeholder theory and social identity: Rethinking stakeholder identification, *Journal of Business Ethics*, 25, 77–87.
46. Verbeke, a., & Tung, V. (2012), The future of stakeholder management theory: A temporal perspective, *Journal of Business Ethics*, 112, 529–543.
47. Saraniemi, S., & Kylanen, M. (2010), Problematizing the concept of tourism destination: An analysis of different theoretical approaches, *Journal of Travel Research*, 50.

48. Byrd, E. T. (2007), Stakeholders in sustainable tourism development and their roles: Applying stakeholder theory to sustainable tourism development, *Journal Tourism Review*, 62, 6–13.
49. Meppem, T., & Gill, R. (1998), Planning for sustainability as a learning concept, *Ecological Economics*, 26, 121–137.
50. Jamal, T., & Getz, D. (1995), Collaboration theory and community tourism planning, *Annals of Tourism Research*, 22, 183–204.
51. Choi, H., & Muray, I. (2010), Resident attitudes toward sustainable community tourism, *Journal of Sustainable Tourism*, 18, 575–594.
52. Tosun, C. (2010), Limits to community participation in the tourism development process in developing countries, *Tourism Management*, 21, 613–633.
53. Aas, Ch., Ladkin, A., & Fletcher, J. (2005), Stakeholder collaboration and heritage management, *Annals of Tourism Research*, 32, 28–48.
54. Allameh, S., Pool, J. K., Jaber, A., Salehzadeh, R., & Asadi, H. (2015), The role and effect of destination image, perceived quality, perceived value and satisfaction, *Asia Pacific Journal of Marketing and Logistics*, 27, 191–207.
55. Lai, I., & Hitchcock, M. (2017), Local reactions to mass tourism and community tourism development in Macau, *Journal of Sustainable Tourism*, <http://dx.doi.org/10.1080/09669582.2016.1221413>
56. Li, X., & Wan, Y. K. P. (2017), Residents' support for festival: integration of emotional solidarity, *Journal of Sustainable Tourism*, 25(4).
57. Li, J., Krishnamurthy, S., Roders, P. A., & Wesemael, V. P. (2020), Informing or consulting? Exploring community participation within urban heritage management in China, *Habitat International*, 105.