

**YEN TU-VINH NGHIEM-CON SON, KIEP BAC
COMPLEX OF MONUMENTS AND LANDSCAPES (VIET NAM)
WORLD HERITAGE NOMINATION**



Appendix G

Management plan of the Yen Tu nominated property

JANUARY, 2024

TABLE OF CONTENTS

CHAPTER I: BACKGROUND	1
I. Rationale	1
II. Relevant legal documents	3
II.1. International charters and documents	3
II.2. Relevant laws and regulations in Vietnam	3
III. Planning Process	4
IV. The duration of the Management Plan	5
V. Structure of the Management Plan	5
VI. Purpose of the Management Plan	6
CHAPTER II . OVERVIEW OF THE YEN TU-VINH NGHIEM-CON SON, KIEP BAC COMPLEX OF MONUMENTS AND LANDSCAPES	7
I. Description of nominated property	7
I.1. Location, scale	7
I.2. Component parts of the nominated property	9
II. Outstanding Universal Value	35
II.1. Criteria under which inscription is proposed	35
II.2. Draft Statement of Outstanding Universal Value	36
II.3. Statement of integrity	37
II.4. Statement of authenticity	37
CHAPTER III. CURRENT STATUS OF THE MANAGEMENT OF PROTECTING AND PROMOTING HERITAGE VALUES	38
I. Management and protection of heritage	38
I.1. Heritage protection status	38
I.2. Develop a plan to preserve and promote the value of the heritage area	42
I.3. Develop projects to preserve and promote the value of heritage areas	46
I. 4 . Conservation status of monuments	55
I. 5 . Technical condition of the monuments	57
I. 6 . Practice religious beliefs and maintain festivals	71
II. Protect and improve landscape	74
II.1. Define buffer zone	74
II.2 Current status of the buffer zone	74
III. Minimize risks and negative impacts of development, environmental pollution, and natural disasters	81
III.1. Development pressure	81
III. 2 . Environmental pressure	87
III. 3 . Pressure from travel	88
III. 4 . Natural disasters and other risks	89
IV. Enhance understanding of heritage sites	93
I V .1. Archaeological excavation work	93
I V .2. Comprehensive research into the nominated heritage	95
I V .3. Build a database on heritage	96
V. Completing the heritage management apparatus	97
V.1. Monument management agency	97
V.2. Management coordination mechanism	101
V.3. Coordination management mechanism between localities	103
V.5. Resources in monument management	104
VI. Responsible tourism	108
V I.1. Introduction of nominated heritage values	108

V I.2. Tourist service and management	110
V I.3 Heritage propaganda, promotion and education	111
VII. Participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region	111
V II . 1 . Stakeholders in monument management	111
V II . 2 . Role and participation of local community	114
V II . 3 . Role and participation of religious dignitaries	114
V II.4. Business roles and participation	115
CHAPTER IV. HERITAGE MANAGEMENT PLAN	117
I. General goals	117
II. Management and protection of monuments	117
II.1. Principles	117
II.2. Management goals	118
II.3. Activities	118
III. Protect and improve landscape	127
III.1. Management goals	127
III.2. Activities	127
IV. Minimize risks and negative impacts of development, environmental pollution, and natural disasters	128
IV.1. Management goals	128
IV.2. Activities	129
V. Enhance understanding of heritage	129
V.1. Management goals	129
V.2. Activities	130
VI. Responsible tourism	134
VI.1. Management goals	134
VI.2. Activities	134
VI.3. Management and Carrying Capacity	138
VII. Participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region	139
VII.1. Management goals	139
VII.2. Activities	140
CHAPTER VII. ORGANIZATION MODEL FOR HERITAGE MANAGEMENT	142
I. Units responsible for managing and protecting heritage	142
II. Plan to improve heritage management skills	142
III. Establish a coordination mechanism between component heritage sites	143
IV. Proposed management mechanism	145
IV. 1. Interprovincial Heritage Management Council	145
IV.2. Provincial Heritage Management Executive Board	146
IV.3. Units assigned to manage and utilize world heritage (direct management of world heritage under the Department of Culture, Sports and Tourism/or district People's Committee)	147
IV.4. Inter-sectoral scientific advisory council to the inter-provincial Steering Committee	148
CHAPTER VI . NOMINATED PROPERLY MONITORING PLANNING AND EVALUATE THE IMPLEMENTATION OF THE MANAGEMENT PLAN	149
I. Objectives of Monitoring	149
II. Objects and scope of monitoring	149
III. Key indicators for measuring state of conservation	150
III.1. Archaeological sites, excavations and artifacts	150
III.2. Historical and cultural sites, monuments, pagodas, temples and relics	151
III.3. Caves	151

III.4. Forest and vegetation cover	151
III.5. Minearal, rock and soil resources	151
III.6. Population growth, urbanization and transport infrastructure	151
III.7. Commercial and local traders	152
III.8. Agricultural impacts	152
III.9. Land clearance, soil erosion; dredging of rivers/sedimentation	152
III.10. Air and water pollution	152
III.11. Visitation and tourism activities and impacts	152
III.12. Activities of residents inside the property	153
IV. Administrative arrangements for monitoring the property	154
V. Adjusting the management plan	155
V.1. Evaluation and periodic reporting	155
V.2. Annual evaluation	156
V.3. Midterm evaluation	156
V.4. Final evaluation	156
V.5. Mid-term review	156
V.6 . Final assessment	157
CHAPTER VII. MANAGEMENT IMPLEMENTATION	158
I. Roles of the agencies	158
I.1. Roles and responsibilities of the Monuments Management Boards	158
I.2. Roles and responsibilities of the People's Committees of three provinces: Quang Ninh, Bac Giang, and Hai Duong	159
I.3. Roles and responsibilities of the Ministry of Culture, Sports and Tourism	160
I .4. Roles and responsibilities of relevant ministries	161
I.5. Roles and responsibilities of departments of the three provinces of Quang Ninh, Bac Giang, and Hai Duong	161
I.6. Roles and responsibilities of People's Committees at all levels	162
I.7. Research Institute, University	162
I.8. Service and travel company	163
I.9. International organizations and bilateral and multilateral donors	163
I.10. Non-governmental organizations	163
I.11. Businesses	163
II. Financial resource	163

LIST OF TABLES

Table 1. component parts of the yen tu serial nominated property	9
Table 2: summary of decisions to recognize relics	38
Table 3: laws and regulations related to the management and protection of monuments	40
Table 4: scope and basic orientation of approved monument conservation plans	42
Table 5: summary of projects to preserve and promote values at yen tu scenic relic site	46
Table 6: summary of projects to preserve and promote values at the dong trieu tran dynasty relic site	49
Table 7: summary of projects to preserve and promote values at con son kiek bac relic site	51
Table 8: summary of projects to preserve and promote values at bach dang victory historical relic area	53
Table 9: summary of projects to preserve and promote values at the an phu-kinh chu-nham duong historic relic and scenic area	54
Table 10: conservation status and technical status of relics at yen tu historic relic and scenic area	62
Table 11: conservation status and technical status of relics at tran dynasty historic relic area	65
Table 12: conservation status and technical status of relics at bach dang historical relic area	67
Table 13: conservation status and technical status of relics at con son - kiek bac relic site	68
Table 14: conservation status and technical status of relics at the an phu-kinh chu-nham duong historic relic and scenic area	69
Table 15: conservation status and technical status of relics at west yen tu historic relic and scenic area	70
Table 16: summarizes the current status and identifies goals for the management and protection of nominated heritage	73
Table 17: summary of current status of landscape protection and improvement activities	77
Table 18: summarizes the current status and identifies goals for landscape protection and improvement	81
Table 19: population statistics of localities with heritage sites (2022 data)	83
Table 20. population changes in communes located in the tran dong trieu dynasty relic area	84
Table 21. population changes in communes located in the yen tu historical and scenic area	84
Table 22. population fluctuations in protected areas 1 and 2 of yen tu relic and scenic area	84
Table 23 . population changes in wards and communes of chi linh city	86
Table 24: statistics on the number of visitors to the tran dynasty historical relic site in dong trieu from 2015 to 2021	88
Table 25: statistics on number of visitors and tourism revenue of yen tu relic site from 2015 to 2021	88
Table 26: statistics on the number of visitors at con son kiek bac relic site from 2017 - 2021	88
Table 27: statistics on the number of visitors at west yen tu from 2017 - 2021	88
Table 28 : statistics on the number of visitors at the an phu - kinh chu - nham duong relic complex from 2017-2021	88
Table 29 : summary of risks affecting the nominated heritage area	92
Table 30: summarizes the current status and identifies goals for reducing risks and negative impacts of development, environmental pollution, and natural disasters	92
Table 31: summarizes the current status and identifies goals for the task of enhancing understanding of heritage sites	97
Table 32: summary of functions and tasks of monument management boards	98
Table 33: coordination and direction relationships between relic management agencies	102
Table 34: summary of resources in monument management	104
Table 35: summarizes the current status and identifies goals for the task of perfecting the heritage management apparatus	107
Table 36: summarizes the current status and identifies goals for responsible tourism development	111
Table 37: summary of stakeholders in monument management	113
Table 38: summarizes the current situation and identifies goals for the task of increasing the participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region	116
Table 39: protection of components and elements of the nominated property and the buffer zones	120
table 40: key monitoring factors, indicators and measures	153

CHAPTER I: BACKGROUND

I. Rationale

The Management plan for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes is prepared along with the preparation of a dossier to submit to UNESCO for recognition of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes is a World Heritage Site. This is an integral part of the Nomination Document.

The development of the Management Plan for the Yên Tử - Vĩnh Nghiêm - Côn Sơn, Kiếp Bạc Complex of Monuments and Landscape is intended to comply with the The Operational Guidelines for the Implementation of the World Heritage Convention, which requires to develop a heritage management plan to ensure the long-term conservation of the heritage¹.

The management plan is being developed in response to UNESCO's requirements, the commitment of the Vietnamese government, and the realities of managing the nominated heritage. The plan will provide a framework for cooperation between heritage management agencies, government agencies, professional organizations, and local communities in the protection and management of the heritage.

The majority of the components of the nominated heritage are located in the mountainous area. For local people, these heritages still have a close relationship with their living environment, culture, and religion. They are living heritages that have been maintained until now by the persistent efforts of local people, monks, and local authorities, reflecting the long-lasting vitality of Truc Lam Buddhism.

The nominated heritage is composed of many components. The components are closely related to each other, with a common environmental, historical, and cultural context. Each component of the heritage is being managed and protected by the legal system and relevant agencies. However, in order to protect the outstanding universal value of the nominated heritage, it is necessary to clearly define the methods and implementation system in order to be able to protect all components of the heritage along with the surrounding landscape.

The nominated heritage includes architectural works, archaeological sites, natural landscapes such as mountains, rivers. In addition, there are traditional festivals, Buddhist rituals, customs and practices, and other intangible cultural heritages that express the thoughts of Truc Lam such as scriptures, stories, legends, and poetry, documentary heritage. Therefore, the requirement to develop a comprehensive management plan to connect and protect the heritage, pass it on to future generations is an urgent need.

The component heritages are located in many localities, which are economically dynamic regions. The component heritages are already under pressure from development. Without control and regulation measures to mitigate these activities, they will be affected, especially the archaeological sites and the landscape.

The nominated heritages are popular tourist destinations in Northern Vietnam, attracting a large number of pilgrims. In the future, being inscribed as a World Heritage Site could lead to a rapid increase in the number of visitors to the heritage, causing negative impacts on the values of the heritage. The comprehensive management plan for the nominated heritage will propose solutions to mitigate negative impacts and contribute to sustainable development at the heritage; balancing the

¹ Paragraph 108 of The Operational Guidelines for the Implementation of the World Heritage Convention

requirements for heritage protection with providing tourists with authentic and interesting experiences.

The effectiveness of heritage conservation is based on the successful management of changes taking place at the heritage site as well as the enhancement of understanding of the value of the heritage. Change is inevitable, but these changes must be managed and directed on the basis of respecting, protecting, and enhancing the values of the heritage, limiting changes that could adversely affect the values. An effective heritage management plan will identify and predict the risks that are and have the potential to threaten the value of the heritage, in order to then implement specific measures to mitigate the risks.

When a site is inscribed on the World Heritage List, its outstanding values become the property of not only the Vietnamese people but also the international community. Therefore, the management of Yen Tu heritage, in addition to protecting the site's outstanding global values, must also aim to communicate these values to the public.

Raising community awareness to promote their active participation in heritage conservation and the preservation of traditional values is essential for the success of long-term and sustainable conservation of heritage values. Therefore, public education and awareness raising about the value of heritage is an important component of the management plan.

The nominated heritage site is located within the boundaries of three localities and is managed by various agencies. Therefore, in order to effectively protect the values of the nominated heritage, this plan must have the consensus and participation of relevant stakeholders under the authority of the People's Committees of the three provinces of Quang Ninh, Bac Giang, and Hai Duong.

Based on the analysis of the current status and assessment of the value of the heritage, as well as the actual situation that the nominated heritage has been and is facing, the management plan will focus on 7 groups of issues:

- Management and protection of monuments: the component heritages have been and are being placed under the protection of the law. The protection of the heritages will continue to be maintained in accordance with those regulations as well as establishing new regulations to protect the heritage comprehensively as a World Cultural Heritage.

The natural components, landscapes, and monuments in the heritage area have been protected and maintained. Buffer zones have been established to protect the component relics and the surrounding landscapes. In these buffer zones, historical, cultural, and environmental elements will be maintained and conserved in accordance with legal regulations.

In addition, intangible cultural values, traditional festivals, and religious rituals are still maintained in all component relics, combined with the beautiful mountain and forest landscapes, creating an attraction for the monuments.

- Protect and improve landscape: The heritage area is a cultural landscape, a striking example of the interaction between humans and the environment. It is where the Buddhist temples of Truc Lam still exist and are continued to be maintained by the community, with the characteristic cultural landscape expressing the thought of Truc Lam Buddhism.

These landscapes will need to be maintained, protected, and improved, as well as the infrastructure system to serve visitors, in a way that is harmonious with the monuments.

- **Minimize risks and negative impacts of development, environmental pollution, and natural disasters:** identifying potential risks to the heritage and developing plans to prevent and mitigate those risks; organizing disaster response exercises; issuing regulations to control construction and mining activities that may affect the integrity of the heritage; and developing programs to raise awareness of local communities to change behaviors and reduce the risks of impacts on the heritage.
- **Enhance understanding of heritage:** through the development of comprehensive research programs on heritage to provide a scientific basis for the development of heritage conservation projects, proposing solutions to effectively manage heritage, as well as research programs to assess the impact on heritage.
- **Completing the heritage management apparatus:** As one of the first inter-provincial heritages with many component heritages in Vietnam, building a unified heritage management system in all three localities, improving the organization of the current heritage management boards with full functions, tasks, and powers, together with a team of staff with sufficient professional competence to complete the management of heritage is one of the important contents of the management plan. As well as aiming to make the heritage a typical model for the coordination of heritage management between localities.
- **Responsible tourism:** Enhancing the economic benefits generated from heritage through tourism and visiting activities; contributing to reinvesting in heritage conservation projects. Ensuring a balance between the requirements of heritage conservation, tourism, and the interests of local communities, achieving sustainable economic growth through tourism and other activities in line with heritage.
- **Participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region:** To protect, maintain, and transmit the values of heritage, in addition to the efforts of local authorities, it is also necessary to have the cooperation of monks, businesses, and local communities, through creating more jobs for the community, increasing income from the heritage itself, ensuring the sustainability of the heritage.

II. Relevant legal documents

II.1. International charters and documents

1. The Convention Concerning the Protection of the World Cultural and Natural Heritage;
2. The Operational Guidelines for the Implementation of the World Heritage Convention;
3. International Charter for the Conservation and Restoration of Monuments and Sites (The Venice Charter - 1964)
4. The NARA document on authenticity (1994)
5. Charter for the Protection and Management of the Archaeological heritage (1990)
6. Xi'an declaration on the conservation of the setting of heritage structures, sites and areas (2005)
7. The ICOMOS Charter for the Interpretation and Presentation of Cultural heritage sites (2008)

II.2. Relevant laws and regulations in Vietnam

1. Law on Cultural Heritage No. 28/2001/QH10 dated June 29, 2001, as amended and supplemented by Law No. 32/2009/QH12 dated June 18, 2009
2. Law on belief and religion No. 02/2016/QH14 dated 18/11/2016, effective from January 1, 2018
3. Law on Environmental Protection No. 72/2020/QH14 dated November 17, 2020, effective from January 1, 2022

4. Law on Forest Protection and Development No. 29/2004/QH11 dated December 3, 2004, replaced by Law on Forestry No. 16/2017/QH14 dated November 15, 2017, effective from January 1, 2019
5. Law on Tourism No. 44/2005/QH11 dated June 14, 2005, replaced by Law on Tourism No. 09/2017/QH14 dated June 19, 2017, effective from January 1, 2018
6. Law on Planning No.21/2017/QH14 dated November 24, 2017, effective from January 1, 2019
7. Law on Investment in the form of public-private partnership No. 64/2020/QH14 dated June 18, 2020, effective from January 1, 2021
8. Decree No.98/2010/NĐ-CP dated September 21, 2010, detailing a number of articles of Law on Cultural Heritage and Law amending and supplementing a number of articles of Law on Cultural Heritage, replaced by some articles of Decree No. 01/2012/NĐ-CP dated January 4, 2012
9. Decree No.109/2017/NĐ-CP of the Government dated September 21, 2017, on the protection and management of World Cultural and Natural Heritages in Viet Nam
10. Decree No. 67/2022/NĐ-CP dated 21/9/2022 amending and supplementing Decree No. 166/2028/NĐ-CP dated 25/12/2018 of the Government stipulating the right, procedure of the formulation, appraisal and approval of plans and projects on conservation, refurbishment and restoration of cultural-historic relic and scenic areas

III. Planning Process

The management plan for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes was developed to ensure the long-term preservation of the site's value, integrity, and authenticity. The plan also provides a management tool and operational guide for the entire management process of the site.

The specific subject of the management plan is a continuous chain of 20 component parts selected from the following 6 National/Special National Monuments:

- 1). Yen Tu Historic Relic and Scenic Area (Uong Bi City and Dong Trieu Town, Quang Ninh Province);
- 2). Tran Dynasty Historic Relic Area (Dong Trieu Town, Quang Ninh Province);
- 3). Bach Dang Historic Relic Area (Quang Yen Town and Uong Bi City, Quang Ninh Province);
- 4). West Yen Tu Historic Relic and Scenic Area (Bac Giang Province), including Vinh Nghiem Pagoda Historic and Architectural-Artistic Relic Area (Vinh Nghiem Pagoda for short, Yen Dung District) and Bo Da Pagoda Historic and Architectural-Artistic Relic Area (Bo Da Pagoda for short, Viet Yen District);
- 5). Con Son-Kiep Bac Historic and Architectural-Artistic Relic Area and Thanh Mai Pagoda (Chi Linh City, Hai Duong Province); and
- 6). An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area (Kinh Mon Town, Hai Duong Province).

According to the Cultural Heritage Law, the component monuments are currently being maintained by management and protection measures according to their respective levels of classification. Each monument is managed by a monument management board. The monuments within each monument complex are closely interrelated. Therefore, during the process of developing the management plan, the current situation analysis and management solution proposals will not only be based on individual monuments, but will also be made for the entire monument complex.

This plan is based on an analysis of the attributes of the property, the relationships between the components; proposes management objectives and develops a management strategy framework, clearly defining the requirements and implementing agencies to protect and manage the property, maintaining the authenticity, integrity of the entire property as well as the component properties for a long time and effectively.

The plan is built on the consensus of the three localities of Quang Ninh, Bac Giang and Hai Duong in protecting the values of the nominated property. The plan will be approved by the Minister of Culture, Sports and Tourism. The plan after approval will be the legal basis for research activities, conservation and promotion of the value of the property.

This plan is based on an analysis of the current situation of the property, the relationships between the component properties; proposes management objectives and develops a management strategy framework, clearly defining the requirements and implementing agencies to protect and manage the property, maintaining the authenticity, integrity of the entire property as well as the component properties for a long time and effectively.

The plan is built on the consensus of the three localities of Quang Ninh, Bac Giang and Hai Duong in protecting the values of the nominated property. The plan will be approved by the Minister of Culture, Sports and Tourism. The plan after approval will be the legal basis for research activities, conservation and promotion of the value of the property.

The development of the heritage management plan is carried out on the basis of discussions with the people directly managing the monuments, experts, local leaders, opinions of local people and relevant stakeholders.

IV. The duration of the Management Plan

The management plan for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes will be a guide for the management of the nominated property with major goals over a long period of 20 years and will identify specific goals for the first 10-year period (2025-2035) and the next 10 years (2035-2045). Subsequent plans will be updated based on new research results on the property as well as an assessment of the effectiveness of the implementation of the management plan for the previous period, while still maintaining the major goals of the entire period.

V. Structure of the Management Plan

The management plan will comply with the operational guidelines for the implementation of the The Operational Guidelines for the Implementation of the World Heritage Convention and Decree No.109/2017/NĐ-CP of the Government dated September 21, 2017, on the protection and management of World Cultural and Natural Heritages in Viet Nam. The basic content of the management plan includes:

- Identification of the attributes of the property;
- Analysis of the current situation of the management and protection of the component properties, identifying the gaps and needs for improvement;
- Development of objectives and strategies for the overall management of the nominated property;
- Development of comprehensive conservation management plans for the property and its component properties;
- Development of frameworks for tourism activities, educational work, and heritage promotion;

- Identification of a strategy for capacity building to meet new management requirements;
- Development of a monitoring framework.

VI. Purpose of the Management Plan

The management plan for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes aims to provide a comprehensive and long-term strategy for the protection and promotion of the nominated property's outstanding values. The plan will also address the management and protection of the tangible and intangible heritage of the Trúc Lâm school of Buddhism, bring the property closer to the community, and develop tourism in a sustainable and balanced way that meets the requirements of the Vietnamese government and the international community.

The overall objective of the management plan is to ensure that the historical, cultural, and scientific values inherent in the components of the nominated property are preserved in a genuine and accurate manner. It will also protect the integrity of the property and its authenticity as a source of knowledge for the local, national, and international community.

The management plan for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes is a guide for action over a fixed period of time. It aims to conserve and maintain the property's outstanding global values, ensure its integrity and authenticity, and ensure its long-term existence.

The plan provides a legal framework for management agencies and stakeholders to incorporate into local development policies. It will help to reduce damage to the property from current or potential pressures and threats

CHAPTER II . OVERVIEW OF THE YEN TU-VINH NGHIEM- CON SON, KIEP BAC COMPLEX OF MONUMENTS AND LANDSCAPES

I. Description of nominated property

I.1. Location, scale

Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes is located on the Yen Tu Mountain Range (a part of the Dong Trieu Mountain Range) in the northeastern region of Vietnam, spanning three provinces: Quang Ninh, Bac Giang, and Hai Duong. It was an important administrative and political center under the Trần dynasty (13th -14th centuries).

Yen Tu is a serial property with 20 monuments belonging to recognized National/Special National Monuments such as:

- 1) Yen Tu Historic Relic and Scenic Area (Uong Bi city and Dong Trieu town, Quang Ninh province);
- 2) Tran Dynasty Historic Relic Area in Dong Trieu (Dong Trieu town, Quang Ninh province);
- 3) Bach Dang River Historic Relic Area (Quang Yen town and Uong Bi city, Quang Ninh province);
- 4) West Yen Tu Relic and Scenic Area (Viet Yen, Yen Dung, Luc Nam, Luc Ngan and Son Dong districts, Bac Giang province), including Vinh Nghiem (Yen Dung district) and Bo Da (Viet Yen district) Pagodas;
- 5) Con Son- Kiep Bac Relic Area and Thanh Mai Pagoda (Chi Linh city, Hai Duong province);
- 6) An Phu-Kinh Chu-Nham Duong Historic and Scenic Area (Kinh Mon town, Hai Duong province).

The geo-geographical coordinates of their location are as follows:

ID No.	Name of the component parts	Elements	Region(s)/District(s)	Coordinates of the central point	Area of nominated component part (ha)	Area of the buffer zone (ha)
1	Thai Mieu (Imperial Ancestral Shrine)		Tran Dynasty Historic Relic Area (Dong Trieu Town, Quang Ninh Province)	21°7'51.02" 106°32'53.16"	0.53	2.92
2	An Sinh Temple			21°7'9.32" 106°32'7.43"	1.97	1.18
3	Thai Lang Mausoleum			21°8'16.85" 106°33'9.47"	0.41	1.67
4	Kiep Bac Temple		Con Son-Kiep Bac Historic and Architectural-Artistic Relic Area and Thanh Mai Pagoda (Chi Linh City, Hai Duong Province)	21°9'6.61" 106°19'33.88"	3.44	247.65
5	Bi Thuong Pagoda		Yen Tu Historic Relic and Scenic Area (Uong Bi City, Quang Ninh Province)	21°2'27.01" 106°42'41.76"	0.76	2.65
6	Suoi Tam Pagoda			21°4'41.34" 106°42'47.7"	2.55	5.59
7	Cam Thuc Pagoda			21°5'17.93" 106°42'56.51"	7.06	28,76
8	Chua Lan Pagoda			21°6'38.44"	9.68	50.31

				106°43'38.56"		
9	Hoa Yen Pagoda relic cluster	9.1. Giai Oan Pagoda		21°8'33.11" 106°43'11.13"	193.45	4,577.38
		9.2. Hoa Yen Pagoda (including Hue Quang and Hon Ngoc stupa gardens)		21°9'10.39" 106°42'55.69"		
		9.3. Thien Dinh Hermitage, Ngu Doi and Thac Vang waterfalls		21°9'11.22" 106°42'55.69"		
		9.4. Mot Mai Pagoda		21°9'14.91" 106°43'0.34"		
		9.5. Am Hoa, Am Duoc, Am Thung hermitages, Thac Bac waterfall		21°9'13.44" 106°43'23.17"		
		9.6. Van Tieu Pagoda (including Vong Tien Cung Stupa Garden)		21°9'20.1" 106°42'55.27"		
		9.7. Bao Sai Pagoda		21°9'23.28" 106°43'1.72"		
		9.8. An Ky Sinh stone statue		21°9'28.63" 106°42'54.22"		
		9.9. The Reclining Buddha statue and the Amitabha stele		21°9'30.86" 106°42'52.31"		
		9.10. Chua Dong Pagoda		21°9'42.69" 106°42'46.72"		
		9.11. Pilgrimage routes		21°9'14.17" 106°43'2.24"		
10	Ngoa Van HermitagePagoda relic cluster	10.1. Ngoa Van HermitagePagoda	Tran Dynasty Historic Relic Area (Dong Trieu Town, Quang Ninh Province) Tran Dynasty Historic Relic Area (Dong Trieu Town, Quang Ninh Province)	21°10'33.01" 106°34'44.01"	195.93	
		10.2. Da Chong Pagoda		21°9'5.64" 106°22'48.6"		
11	Ho Thien Pagoda		Yen Dung District, West Yen Tu Historic Relic and Scenic Area, Bac Giang Province	21°10'8.85" 106°37'4.44"	53.69	
12	Vinh Nghiem Pagoda		Con Son-Kiep Bac Historic and Architectural-Artistic Relic Area and Thanh Mai Pagoda (Chi Linh City, Hai Duong Province)	21°12'51.37" 106°19'21.08"	4.79	35.21
13	Thanh Mai Pagoda		Viet Yen District, West Yen Tu Historic Relic and Scenic Area, Bac Giang Province	21°13'5.82" 106°27'41.29"	0.5	0.25
14	Con Son Pagoda			21°9'5.64" 106°22'48.6"	5.85	581.72
15	Bo Da Pagoda		An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area, Kinh Mon Town, Hai Duong Province	21°14'35.85" 106°3'2.46"	27.5	99.65

16	Nham Duong Pagoda		Bach Dang Historic Relic Area (Quang Yen Town, Quang Ninh Province)	21°2'22.57" 106°32'10.27"	11.864	34.347
17	Kinh Chu Cavern			21°1'52.08" 106°30'20.29"	56.134	25.271
18	Yen Giang Stake-yard			20°56'10.2" 106°47'1.67"	16.08	9.48
19	Dong Van Muoi Stake-yard			20°55'30.82" 106°46'54.94"	36.13	134.22
20	Dong Ma Ngua Stake-yard			20°54'45.82" 106°47'35.31"	0.17	
	Total area (in hectares)				628.488	5,838.26

Table 1. Component parts of the Yen Tu serial nominated property

The scale of the nominated property:

- Area of nominated component part 628.488ha
- Area of the buffer zone: 5,838.26ha
- The total area of the nominated property: 6,466.748ha

1.2. Component parts of the nominated property

The outstanding attributes of the nominated property include tangible and intangible attributes.

Tangible attributes:

- On-ground structures (temples, mausoleums, pagodas, hermitages, steles, stupas, gate entrances, bell and drum towers);
- Archaeological relics (sites, excavations, artifacts (human ashes and bones, structural elements, architectural layouts and elements, forms and designs, building materials and fabric (tiles, bricks, stone), metal works, pottery and ceramic wares, wood works, worship articles, stake-yards);
- Landscape features (mountain ridges, valleys, rivers, streams, lakes, waterfalls, caves, rock-shelters, rock formations (natural statues);

Intangible attributes:

- Festivals, rituals, commemoration ceremonies;
- Scriptures, carvings and engravings (woodblocks), literature, art and craft works;
- Traditional and indigenous knowledge.

Among these national/special national monuments, 20 component parts have been selected to tell the heritage story of the nominated serial property. They consist of relics related to the birthplace of the Tran royal family and the burial place of many kings of the Tran Dynasty (in the form of temples, shrines, mausoleums, steles, archaeological vestiges and artifacts and associated intangible cultural heritage); relics related to the life and religious career of Buddha King Tran Nhan Tong and the birth of Truc Lam Buddhism; relics related to the life and career of Second Patriarch Phap Loa and Third Patriarch Huyen Quang and the propagation of Truc Lam Buddhism; relics related to the revival and integration period of Truc Lam Buddhism (in the form of hermitages/pagodas, stupas, steles, archaeological vestiges and artifacts as well as accompanying intangible cultural heritage); and finally relics related to the role and influence of Truc Lam Buddhism in Dai Viet life including the Vietnamese traditions of land and water use (stake-yards, Temple, shrine and accompanying intangible cultural heritage).

1.2.1. Relics related to the homeland of the Tran Family, the resting and worshiping places of the royalty of the Tran Dynasty

1. Thai Mieu (Imperial Ancestral Shrine)

- *Location.* Thai Mieu is located in Trai Loc Village, An Sinh Commune, Dong Trieu Town, Quang Ninh Province, on Dinh hill which, extends in a NE-SW direction, on the right bank of the Phu Am Tra stream. It is c.3km from An Sinh Temple, 200m west of Ngai Son Mausoleum, and 600m northeast of Dong Thai and Dong Muc Mausoleums, all generally aligned in a NNE-SSW direction.

- *History.* Under feudal dynasties, the Imperial Ancestral Shrine is the place to worship the ancestors of the kings. It is usually located in the hometown of the Ancestral (First) King and often considered the second capital of the dynasty (the first is the official capital, being in this case Thang Long, now Hanoi). Of all the Vietnam's feudal dynasties, the Tran Dynasty Thai Mieu is the earliest shrine that remains today.

Originally, it was an ancestral shrine built by An Sinh Vuong Tran Lieu in the first half of the 13th century to worship the ancestors of the Tran Family and his father Tran Thua. Later, the tablets of the Tran kings were brought here for worship and the ancestral shrine was changed to the Imperial Ancestral Shrine. During the Nguyen Dynasty, the relic was destroyed, so the local villagers built a communal house, called Doc Trai, to worship the eight Tran kings who were ordained by the later Nguyen royal court as the Tutelary of Doc Trai Village.

- *Archaeological features.* Thai Mieu is a large (2.1ha) (王)-shaped complex featuring two architectural layers of the Tran and Nguyen dynasties. In the Tran Dynasty layer three phases can be distinguished. The first comprises remnants of 20 connected buildings divided into three areas: front, central and back. Subsequent phases essentially retained the original layout, adding corridors and internal passages. The Nguyen Dynasty Communal House has an East-West oriented rectangular layout on an area of 77.9m² (11.6 x 6.8m) with three compartments. Artifacts found here are very special, with stone footings carved with lotus petals, large-sized lotus- and leaf-shaped decorated tiles of the Ly Dynasty art style, brown flower pots and crockery with Tran Dynasty style dragon decoration, glazed ceramics from the Le Trung Hung period, and Chinese (Yuan and Qing Dynasties) ceramics.

- *Intangible heritage.* The Tran Dynasty Thai Mieu Festival is organized annually in January 18-20th (Lunar Calendar) on the occasion of the death anniversary of Tran Thua - father of Tran Thai Tong - the first King of the Tran Dynasty. The shrine retains the ordinations of the Nguyen Dynasty King Khai Dinh (1924) recording the death anniversaries of 8 Tran Kings and annually villagers still carry out these death anniversary ceremonies.

- *Geological and landscape features.* The relic is located on an erosional bedrock of the Binh Lieu Formation (T₂abl), with alluvial-proluvial deposits of the Ha Noi Formation (apQ12-3hn) covering the hillfoot. The relatively high position satisfies fengshui conditions i.e. "Azure Dargon on the left, White Tiger on the right, Vermilion Bird in front, Tortoise at the back".

2. An Sinh Temple

- *Location.* An Sinh Temple is located on a low, flat hill in Trai Loc 1 Village, An Sinh Commune, Dong Trieu Town, Quang Ninh Province. It is both the southwest gateway and the center of the entire mausoleum area of the Tran kings, about 4.5km from the center of Dong Trieu Town, 1.5km from Quynh Lam Pagoda to the north, 600m from Tu Phuc Mausoleum, 1km from Phu Son Mausoleum,

1.8km from Ngai Son Mausoleum and 2km from Nguyen Mausoleum to the south, 2km from the Imperial Ancestral Shrine, 600m from Trung Tiet Pagoda, 2.6km from Dong Muc Mausoleum and 2.7km from Dong Thai Lang Mausoleum to the southwest.

- *History*. According to *Trần Triều bi ký* (Tran Dynasty stele record, 1844), Tran Lieu built the Dong Sinh palace (named after the Dong Sinh rice field where its remnants were found). After his death, the Tran Dynasty built his mausoleum there and his Temple to the north of his palace, called An Sinh Temple.

During the Le Trung Hung period, when the temples and mausoleums of Tran kings in Dong Trieu were degraded, the Le Dynasty restored Tu Phuc Mausoleum and Ngoa Van Pagoda and upgraded An Sinh Temple as places to worship the Tran kings. Specifically, Kings Tran Thai Tong and Tran Thanh Tong were worshiped at Tu Phuc Mausoleum; Buddha-King Tran Nhan Tong was worshiped at Ngoa Van Pagoda and kings Tran Anh Tong, Tran Minh Tong, Tran Du Tong and Tran Nghe Tong were worshiped at An Sinh Temple. Tran Lieu, as the lord of An Sinh land, the oldest lineage of the Tran Family, was also worshiped at An Sinh Temple together with other Tran kings. At that time, the Temple had an architectural layout resembling the letter (工). At the present-day Temple some artifacts of the Le Trung Hung period remain e.g. the three steles recording the orders of the Trinh Lords that assigned the An Sinh Commune to look after the Tran Kings' temples and mausoleums, several stone footings, and a King's statue.

During the Nguyen Dynasty (1862-1945), in 1927 An Sinh Temple was rebuilt, worshiping the eight kings of the Tran Dynasty. The École Française d'Extrême-Orient was able to redraw the Temple's plan at this time, which is still described in the book *Trần triều thánh tổ các xứ địa đồ* (The location map of Tran Dynasty Ancestors, printed in the 17th year of Bao Dai, 1944). The Temple consists of three parallel buildings in the shape of the letter (三), the most important building being the innermost with the altars of the Five Kings, indicating that the Temple of the Nguyen Dynasty still inherited the model of the Le Trung Hung period. In addition, this rare plan also shows the location of four steles, the altar of the Earth Mother Goddess, the altar of Lao's Princess, Confucian texts, auxiliary works and surrounding walls.

Over time, the Nguyen Dynasty An Sinh Temple was ruined. The present-day temple was rebuilt in 2000 with letter (工) layout, worshiping Saint Tran, Công đồng (Vietnam's indigenous belief of Mother Goddesses), Mountain and Land Gods in addition to the eight Tran kings.

- *Archaeological features*. Since 2017, archaeological surveys and excavations have revealed many architectural vestiges and construction materials of the 25 Tran Dynasty works. The overall layout of the Tran Dynasty An Sinh Temple is similar to that of the second phase Thai Mieu Imperial Ancestral Shrine, implying that Thai Mieu existed earlier and An Sinh Temple later followed that model. The greatest difference between the two monuments is that An Sinh Temple features large-sized lemon flower and leaf floor tiles, and dragon decorations that are similar to the decoration of Thang Long palace and Tran Dynasty pagodas and stupas, and similar to that of the Dong Sinh Palace of Tran Lieu, implying the close relationship between An Sinh Temple and Dong Sinh Palace.

Archaeological excavations in 2022 revealed remnants of Tran Lieu's Palace in the Dong Sinh rice field.

The initial excavation (230m²) discovered four buildings with foundations, 38 pillar footings, wooden piles and two courtyards with lemon flower decoration similar to the An Sinh Temple and other

buildings in Thang Long capital, Thien Truong stopover capital, and Tam Duong mausoleums, interconnected to form a building complex. To the southeast of the Dong Sinh rice field, many other locations with building remnants were discovered, e.g. earth mounds with cobblestones and semicircular lakes. All are located in Dong Sinh rice field, where the terrain is flat, beautiful and very convenient for access both by road and waterway in the ancient and the present-day Dong Trieu Town. An Sinh Vuong Tran Lieu's Mausoleum was also built here covering an area of 65 ha.

- *Intangible heritage.* Annually, at An Sinh Temple, from the 8th day of the 1st lunar month, there is a traditional festival commemorating and expressing gratitude for the merits of the Tran Dynasty and An Sinh Vuong Tran Lieu.

- *Geological and landscape features.* An Sinh Temple faces the southwest at about 225°, located on the reasonably flat surface of a marine accumulative terrace of the Vinh Phuc Formation (mQ₁³vp). With a peaceful and prosperous position, a flat surface that accumulates water, the main buildings of the relic are situated on the central and highest hill, while the two hills on both east and west are lower and also contain remnants of buildings.

3. Thai Lang Mausoleum

- *Location.* Thai Lang Mausoleum is located on a low hill called Tran Quy (Devil's forehead, also known as Dao Vua (King's Island) because the mausoleum is located in the heart of Trai Loc lake).

- *History.* For the Vietnamese feudal dynasties, the selection of the location to build the capital (Duong trạch, Yang, or Male) and construct mausoleums (Âm trạch, Yin, or Female) was essential for the survival, prosperity and longevity of the royal family, the dynasty and the nation.

The Tran Dynasty had two mausoleum areas: the first in the former Long Hung palace, now in Tien Duc Commune, Hung Ha District, Thai Binh Province; the second in An Sinh, now in An Sinh Commune and Thuy An Commune, Dong Trieu Town, Quang Ninh Province.

Thai Lang Mausoleum is the mausoleum of King Tran Anh Tong and Empress Dowager Thuan Thanh Bao Tu. Subsequent Tran kings all chose An Sinh as the place to build their mausoleums, both to avoid the destruction by foreign invaders and to express the thought of "the apple doesn't fall far from the tree".

After the 14th century the Mausoleum was gradually ruined, and later dynasties worshiped without further restoration or refurbishment. Steles were erected during the Nguyen Dynasty.

- *Archaeological features.* The complete layout of Thai Lang Mausoleum, revealed by excavations in 2007-2010, is 3,267m² in area in three levels with 24 inter-connected buildings with their foundations, embankments, stone footings, footing of the surrounding walls, yards, and passages, confirming that the Mausoleum faces south and simulates the Buddhist Mandala layout¹. There is also a gravel-built Shintoism Road, an enamel glazed Buddhist stupa for the King's queen, internal passages, contemporary construction materials (bricks, tiles) and daily utensils (porcelain, crockery).

¹ The first level ground is rectangular in shape (60 x 54m), the second level ground overtops the first one and is nearly square and smaller in area (28.40 x 25.30m), the third level ground overtops the second one and is again rectangular in shape (11.20 x 8.46m), all being retained by the cemented well-sorted (10 x 15cm) gravels. Architectural works, depending on their function and significance, are arranged bottom-upward. The first, largest, level ground is the ritual yard along with auxiliary structures. The second level ground is remarkable by three 3-step, dragon-decorated stairs that open to the south, two ordinary decorated stairs that open to the east and west, and the corridor that goes all around. The third level ground is the main shrine that features 3 rectangular compartments (9.70 x 7.00m), being the altar for worship, below which is where the graves of the King and his queen were placed (already lost).

The artifacts at Thai Lang Mausoleum, especially those of the Tran Dynasty, are abundant of high quality and very diverse in forms and categories, decorated with dragons, sacred crocodiles, Kinnara, bodhi leaves, lotus flowers, and daisies.

Thai Lang was built and refurbished in three phases. The first included the road, ceremonial courtyard, main shrine and corridor, two auxiliary structures in the East and West, the back altar and diaphragm wall. In the second phase, the back altar area was replaced by a green enamel glazed Buddhist stupa and the secondary buildings on both sides were reduced. In the third phase the stupa was replaced by a structure that connected to the main structure, removing the two auxiliary structures and retaining only one on the west.

- *Geological and landscape features.* Tran Quy hill is an erosional landform on bedrock of the Binh Lieu Formation (T_{2abl}). Originally, it was a low hill in the middle of a valley, surrounded by high mountains to the east, west and north, forming the throne position of which the highest peak in the north is Bao Dai (Vay Rong) Mountain. Phu Am Tra stream originating from Ngoa Van Pagoda joins another stream and passes in front of the hill. Thus, the Mausoleum has a favorable fengshui position with “blue dragon on the left, white tiger on the right, water convergence in front and high mountains at the back. The converging, meandering streams around and in front of the Mausoleum - in fengshui called “*Khúc thủy bao thành*” - provide prosperous air to the area. The landscape surrounding the Mausoleum changed by construction of Trai Loc dam and reservoir in the 1970s.

4. Kiep Bac Temple

- *Location.* Kiep Bac Temple is located in Hung Dao Commune, Chi Linh City, Hai Duong Province, with the Nam Tao and Bac Dau Temple-Pagodas being on both sides of the Temple at the same ca. 50m asl elevation).

- *History.* Van Kiep - a prime fengshui location with rugged terrain, the gathering place of four spirits and sacred air, the focal point of waterway and road transportation that controled the eastern entrance to the ancient Thang Long citadel - was the fiefdom land of the General, Commander-in-Chief Tran Hung Dao (1231-1300) - a national hero, a world military genius, and one of the most respected celebrities worshiped by Vietnamese people as Saint Tran.

After the first resistance war against the Mongols (1258), General Tran Hung Dao chose this location to establish his headquarters in the northeast region and build a military defensive line with the largest naval base of Dai Viet. There he wrote immortal works e.g. “*Vạn Kiếp tông bí truyền thư*” (Secrets of military art), “*Binh thư yếu lược*” (Essentials of military art) and “*Hịch tướng sĩ văn*” (Exhortation to the military generals), defining military strategies and tactics. On August 20th, 1300 (Lunar Calendar), Saint Tran passed away at his fiefdom-residence. The Tran King decreed to build Kiep Bac Temple in his memory.

- *Archaeological features.* In 1972, behind the Temple remnants of the residence of Saint Tran were found. Subsequent archaeological excavations at Trung Tu (central hall) area revealed that all buildings of Kiep Bac Temple overlies many layers of those of the ancient Temple and the residence of Saint Tran, confirming historical records that the Temple was built on the foundation of his residence after he passed away and restored many times while maintaining its original state during the Tran, Le So, Mac, Le Trung Hung and Nguyen dynasties, all being recorded in the steles of the Temple.

Directly underneath the present-day structures are remnants of the Nguyen Dynasty foundation which

was built and expanded in four different phases. The main structure of Trung Tu is rectangular (10,5 x 9m) with three compartments. It then was expanded laterally to the presentday layout with five compartments connected to the backyard hall. Underneath the oldest foundation of the Nguyen Dynasty is remnants of the Le Trung Hung Dynasty structure which features a (二) letter layout, the front one being 12,9 x 6m in area with five compartments. The backyard structure is 0.6m apart, 13.7m in length and also with five compartments.

At depth of 0.60-1.2m the Tran Dynasty foundations consist of two levels. The higher (by 0.25m) foundation was well compacted, retained by bricks and gravels and paved with large-sized decorated floor tiles, along with stone footings. The lower foundation features the brick retaining wall. Connecting the two foundations is the yard paved with square chrysanthemum flower decorated floor tiles 40 x 40 x 5cm. On the yard is the drainage system made from terracotta that connects different house compartments.

The oldest on-ground structures were built during the Nguyen Dynasty and restored at the beginning of the 20th century following the traditional architectural style of that time.

- *Intangible heritage.* Contemporary and subsequent dynasties as well as people nation-wide all worship Saint Tran and Kiep Bac becomes one of the holiest belief centers of Vietnam. A festival, held annually on August 20th (Lunar Calendar) with many unique rituals to honour the Saint's death, is listed in the national ceremonies calendar and recognized as a national intangible cultural heritage.

Kiep Bac Temple is a typical representative of Dai Viet Taoism (Vietnamized Taoism), revealing the harmony between Buddhism, Confucianism and indigenous beliefs. The Temple's buildings were constructed in compliance with the principles of yin-yang and the five elements. Tran Rong (the Dragon's forehead) Mountain (yang) buildings were extended to Luc Dau Giang River (yin), Kiep Bac Temple is in the center, while on its left is Nam Tao Temple-Pagoda and on its right is Bac Dau Temple-Pagoda.

- *Geological and landscape features.* The entire area of Kiep Bac Temple and Nam Tao and Bac Dau temples-pagodas, including Con Kiem in the middle of Luc Dau Giang river, is on bedrock of the upper Hon Gai sub-formation (T_{3n-rhg2}). The very complex tectonic and structural setting of this location is unusual in the Yen Tu Mountain Range. Saint Tran's residence and his naval training base were previously located behind the mountain, where the Vang River (now mainly wetland with paddy fields and ponds) flowed from Huyen Dinh Mountain to Luc Dau Giang River - a place just expansive enough but still very discreet.

1.2.2. Relics related to the life and religious career of Buddha-King Tran Nhan Tong and the birth of Truc Lam Buddhism

5. Bi Thuong Pagoda

- *Location.* Bi Thuong Pagoda (Phuong Dong ward, Uong Bi City, Quang Ninh Province), located where used to be a hill called Bi Thuong, is the starting point of the pilgrimage route from Bach Dang River to Yen Tu Mountain.

- *Geological and landscape features.* The southern slope of Yen Tu Mountain Range is actually dissected by a fault - so-called Nam Mau valley fault in the sub-latitude direction - into two parallel strips called Xep Ngoai (outer strip, lower) and Xep Trong (inner strip, the main Yen Tu Mountain Range, which is much higher). Located on the Xep Ngoai are Bi Thuong, Suoi Tam and Cam Thuc Pagodas, arranged in the North-South direction along the Suoi Tam stream, which flows down to

become the Bi River. On the Xep Trong are Chua Lan, Giai Oan Pagodas and the relic cluster of Hoa Yen Pagoda, which are arranged more or less on one ridge that runs in the North-South direction from the summit of Yen Tu Mountain. This ridge is bound on both sides by the Thac Vang (Golden, on the right side) and Thac Bac (Silver, on the left side) streams, which join to form the Ho Khe (or Giai Oan) stream to flow further down along the Nam Mau valley to eventually flows into the Cam River in Dong Trieu Town.

Bi Thuong hill is the remnant of a Late Pleistocene clay-rich marine terrace. The Bi River, now deteriorated to an almost abandoned rivulet, flowed from Yen Tu Mount along the western foot of the hill to join the Bach Dang River a bit further south. In front of the hill used to be a major dirt road that ran East-West parallel to the Bach Dang River to connect Thang Long Citadel, An Bang (or An Hung, the old names in the Ly-Tran Dynasties of the present-day Quang Yen Town, which used to be the provincial Town of this Northeastern coastal territory of Dai Viet), and the sea. There used to be the Bi wharf where the road crossed the Bi River and Bi Thuong Pagoda was right there. During the French time, the main dirt road was re-aligned a little bit further north of Bi Thuong hill and subsequently upgraded many times to become the present-day National Highway 18A, i.e. at the back of Bi Thuong Pagoda. Traces of the road existed until 2006 but were completely lost due to expansion of the pagoda and neighbouring houses that turned the long-unused road into gardens or house foundations. A few decades ago, most of Bi Thuong hill was leveled to extract clay to make clinker for cement and brick production leaving only a small piece next to the present-day Bi Thuong Pagoda. When Bi Thuong hill was intact it and the associated low hills had the appearance of a dragon with Bi Thuong Pagoda forming its head. Today, standing in the yard of the Pagoda visitors can still view a wide area to the east, south and west, including traces of the ancient Bi River.

- *History*. When Buddha-King Tran Nhan Tong came to Yen Tu to practice, Bi Thuong Pagoda was just a hut¹ on the roadside for passersby to rest and shelter. A stopover pavilion was built on the southern slope of Bi Thuong hill, which became a traffic hub with a wharf to Yen Tu and the major road from Thang Long to An Bang. In the Hau Le Dynasty, the pavilion became a pagoda to worship Buddha and Truc Lam Patriarchs, serving the purpose and the functions of the first pagoda of the whole pagoda system on Yen Tu Mountain. Located near the top of the hill where visitors could see “An Hung” to the east and southeast, Bach Dang River to the south, Dong Trieu to the west, and Yen Tu Mountain in the north, the pavilion enabled Buddhists to practice the entering-and-leaving ritual (greetings on arrival, paying gratuities on leaving). Bi Thuong Pagoda also acted as an observation station at Yen Tu gateway, an important point on the northeastern traffic route of Dai Viet under the Tran Dynasty.

- *On-ground and archaeological features*. Remains of the ancient pagoda are found on the southern slope of Bi Thuong hill. The pagoda faced south, overlooking Bi River, Bach Dang River and Phuong Hoang Mountain. On the roadside in front of the pagoda remain four brick stupas built under the Tran Dynasty, which have collapsed, with only the foundation restored in 2006. In the pagoda yard is a Han Dynasty brick tomb that has been excavated and back-filled, further proving the old age and antiquity of Bi Thuong Pagoda as well as the East-West international trading route that passed by this place thousands of years ago.

- *Intangible heritage*. Bi Thuong Pagoda remains nowadays the starting point for Buddhist followers and visitors to experience their pilgrimage route to Yen Tu Mountain and the whole Yen Tu Historic Relic and Scenic Area.

¹ This kind of white-wall building was very popular in the Tran Dynasty, called *đình trạm* (a stopover station).

6. Suoi Tam Pagoda

- *Location.* Suoi Tam Pagoda is located in Phuong Dong ward, Uong Bi City, Quang Ninh Province

- *History.* Legend has it that: “Before coming to Yen Tu to practice, Buddha-King Tran Nhan Tong bathed in a stream, washed away the dust before entering the Buddha realm”¹. The stream was, therefore, named Suoi Vua Ngu Tam (the stream where the King bathed), or Suoi Tam for short. Originally there was no pagoda but only a small shrine worshipping the Forest God, situated on a piece of land that looked like the sacred turtle’s head, at the boundary between the forest and the plain along Bach Dang River, separating the Buddha realm and the mundane world. The shrine later worshiped Princess Nguyet Nga, the younger sister of Quan He Nguyen Huu Cau (1712-1751), leader of the peasant uprising in the 18th century. The shrine was embellished, and its worshipping hall was expanded by the bourgeois Bach Thai Buoi (1874-1932). Suoi Tam Pagoda was later burned down by the French army. All bells, statues and worship objects were brought to this shrine. In 2008, a pagoda was built next to the old one.

- *Archaeological features.* Archaeological excavations have discovered 16 pieces of Vietnamese ceramic dating from the Le Trung Hung and Nguyen Dynasties, and seven pieces of Chinese ceramic dating from the 19-20th centuries, confirming there has been a religious structure here at least from the 17-18th centuries.

- *Intangible heritage.* Suoi Tam Pagoda remains nowadays the second site for Buddhist followers and visitors to experience their pilgrimage route to Yen Tu Mountain and the whole Yen Tu Historic Relic and Scenic Area.

- *Geological and landscape features.* The pagoda is located on the left bank of Suoi Tam stream, facing south, on a low hill that resembles a turtle heading towards the northwest, so according to feng shui, the pagoda “leans back a mountain facing a river”, “resting on a sacred turtle’s head”. The bedrock exposed at the back of the ancient shrine is sandstone of the Hon Gai Formation (T_{3n-rhg1}) that dips to the north-northeast. Along the stream bed, there are many rock boulders that are composed of conglomerate, gritstone and sandstone of this Formation.

7. Cam Thuc Pagoda

- *Location.* Cam Thuc Pagoda is located in Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province.

- *History.* According to legend, more than 700 years ago, on their way to Yen Tu, Buddha-King Tran Nhan Tong and his disciple Bao Sai went down to Suoi Tam stream to bath before lunch. Bao Sai then opened his bag for the food but discovered it had earlier been given to a beggar. The Buddha-King and Bao Sai happily drank stream water instead and then rested. To record the legend, the ancients built the pagoda and named it Cam Thuc (meaning “not eat”) to remember the virtue of giving and saving sentient beings of Buddha-King Tran Nhan Tong and his disciple Bao Sai.

- *On-ground and archaeological features.* The old pagoda dated back to the Tran Dynasty and was already ruined, leaving a stupa of the abbot during the Nguyen Dynasty (1933), which is 2.2m high and 1.8m x 1.8m in area.

- *Intangible heritage.* Cam Thuc Pagoda remains nowadays the third site for Buddhist followers and

¹ The legend of Buddha-King Tran Nhan Tong bathing in a stream before entering Yen Tu to practice is reminiscent of the image of Shakyamuni Buddha bathing in Nairanjana River (now Phalgu river, India) when he felt that he was about to attain Buddhahood.

visitors to experience their pilgrimage route to Yen Tu Mountain and the whole Yen Tu Historic Relic and Scenic Area.

- *Geological and landscape features.* The new, South-facing pagoda was built at the same place, on a hill shaped like a sticky rice tray to the east, upstream from Suoi Tam. The path from the stream to the pagoda yard has more than 200 stone steps. On each side of the pagoda are two high, almost parallel, mountains, flaring out in the position of the throne arms like two funnel wings to catch the south wind. In the heat of summer on top of Cam Thuc hill it is still cool thanks to the south wind. On the western hillside of Cam Thuc Pagoda, there is an underground water source accessed by a well and water could also be obtained from the upstream branches of Suoi Tam spring.

8. Chua Lan Pagoda

- *Location.* Chua Lan Pagoda is located in Nam Mau Village, Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province.

- *History.* Chua Lan Pagoda (literally Long Dong Tu, Dragon Cave Pagoda) is associated with the dream of the Buddha-King riding a dragon. The name of the pagoda is also understood by local people according to the following legend: In the past, during the rainy season, the Nam Mau area was flooded, and the stream flowed strongly. People wishing to enter the pagoda had to use rafts and the monks had to stretch ropes for visitors to cling to. As this practice became familiar in the flood season, the pagoda is called Chua Lan Pagoda (Lan = clinging).

Because it was situated on the pilgrimage route from Cam Thuc Pagoda to Yen Tu Mountain, Chua Lan Pagoda was both a place for Zen monks to practice and a stopover for Buddhists and tourists. During the Tran Dynasty, Chua Lan and Hoa Yen Pagodas were the two largest centers in this locality on the back of Yen Tu Mountain. This was where the Second Patriarch Phap Loa and the Third Patriarch Huyen Quang preached to thousands of people. In the later period of Truc Lam Buddhist revival and integration, Chua Lan Pagoda was also known as the place where Zen Master Tue Dang wrote the book “*Thiền tông bản hạnh*” (Vietnamized Zen Buddhism), “*Kiến tính thành Phật*”; and Zen Master Tue Nguyen composed the book “*Truc Lam Patriarchs*”, “*Tue Nguyen Thuong Sy ngu luc*” in 1763.

- *On-ground and archaeological features.* Archaeological excavations in 2002 and 2007 revealed the Tran Dynasty pagoda foundation, which is rectangular in shape (11,50m x 5m) and made by compacted clay, bounded by vertically standing, red, rectangular bricks (38 x 18 x 5cm) and gravels, along with thousands of relicts and artifacts of the Tran (14th century), Le Trung Hung (17-18th centuries) and Nguyen (19-20th centuries) Dynasties, confirming the continuous existence of the pagoda.

During the Le Trung Hung Dynasty (17-18th centuries) the pagoda was expanded, with many stupas e.g. Vien Minh (1693), Tich Quang (1726), Giao Quang (1771), Lien Phuong (1782).

Remnants of the Nguyen Dynasty are 23 stupas arranged in two rows along the path up to the pagoda, and a bronze bell cast in 1905. Among the many stupa gardens on Yen Tu Mountain, the stupa garden at Chua Lan Pagoda is second only to the Hue Quang Stupa Garden at Hoa Yen Pagoda in terms of the number of stupas.

In 2002, the Da Lat (Lam Dong Province) Truc Lam Zen Monastery began construction of the new Chua Lan Pagoda on its old foundation, building the main hall, ancestral house, entrance, bell and drum towers, guest house, library and media house.

- *Geological and landscape features.* Chua Lan Pagoda was built on a unicorn-shaped ridge that lowers southwards. In its front were two meandering sections of Giai Oan stream. To the west was Giai Oan stream and to the east was a low-lying lake, which later became a rice field. On the left and right sides were two jutting mountain ridges, forming the throne-arm position, creating a prime fengshui location. The Pagoda is located on a 50-100m erosional planation surface of tuffogenic sandstone, siltstone and claystone of the Binh Lieu Formation (T_{2abl}), ensuring stable water supply and avoiding geohazards.

9. Hoa Yen Pagoda relic cluster

The Hoa Yen Pagoda relic cluster consists of several relics and scenic spots, introduced below (as individual elements) from bottom-up, basically in the south-north direction.

9.1. Giai Oan Pagoda

- *Location.* Giai Oan (Vindication) Pagoda is located in Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province.

- *History.* Built in the Tran Dynasty, it is said to be the place for an altar to redeem the souls of the concubines who drowned themselves in Ho Khe stream (also called Giai Oan stream) as they could not prevent the Buddha-King from giving up his determination to go to Yen Tu.

Before 1984, access from Giai Oan stream to Hoa Yen Pagoda was by a steep path passing by the right side of Giai Oan Pagoda. A road opened in 1984 now passes by its left side. Located on the only road to Yen Tu Mountain, Giai Oan Pagoda functioned as the gateway for the Hoa Yen Pagoda system on Yen Tu Mountain.

- *On-ground and archaeological features.* Archaeological excavations in 2007 discovered 78 pieces of porcelain vases from the Ly period (12th century), 13 pieces of porcelain from the Tran period (14th century) and 92 pieces of porcelain from the Le Trung Hung period (17-18th centuries), confirming that Giai Oan Pagoda has existed since the Ly Dynasty, and this is the only pagoda with material remnants of this time. This proves the authenticity of the ancient records that since the 12th century, early 13th century, Zen masters of the Ly Dynasty already set up a Hermitage on Yen Tu Mountain, then the pagoda was built during the Tran Dynasty and was continuously restored during the Le Trung Hung and Nguyen Dynasties.

On-ground vestiges of the ancient pagoda include four small brick stupas of the abbots and a small pagoda of the Nguyen Dynasty shaped like the letter Dinh (丁) with a rectangular front hall 7.70 x 4.20m in size worshipping 20 female statues - the pagoda with the largest number of female statues in Yen Tu, said to be the embodiment of the court ladies of the Tran Dynasty.

The rebuilt pagoda in 1994 has the shape of the letter Ding (丁) but is larger. The old access road crossing the stream was replaced by a small concrete bridge.

- *Geological and landscape features.* The Pagoda backs on to Nui Ngoc Mountain - part of the Yen Tu ancestral mountain, facing to the southeast and overlooking Giai Oan stream. There are two mountain ranges on each side, quite symmetrical and with a dragon's head, forming the throne arms around the pagoda. The feng shui land makes the pagoda even more sacred.

9.2. Hoa Yen Pagoda (including Hue Quang and Hon Ngoc stupa gardens)

- *Location.* Located in Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province, the Pagoda was formerly known as Van Yen Pagoda¹.

- *History.* Hoa Yen Pagoda is repeatedly mentioned in history books as playing the principal role in the entire Yen Tu pagoda system. After going to Yen Tu to practice and attaining enlightenment, Buddha-King Tran Nhan Tong regularly held classes here for his disciples Phap Loa, Huyen Quang, Bao Sai, Phap Khong and others.

From Hoa Yen to go either up or down the mountain; or to the west, on a path along the contour line, connecting to the foot of Ngu Doi waterfall, where the Buddha-King bathed; to Thien Dinh Hermitage where he meditated; to Thac Vang (Golden) waterfall where he often went to enjoy the scenery.

From Hoa Yen to the east there was a contour trail connecting to Ly Tran Hermitage (now Mot Mai (half-roofed) Pagoda), where the Buddha-King read books and composed scriptures, passing Am Diem Hermitage (salt storage) to Thac Bac (Silver) waterfall with beautiful scenery, Ngu Duoc Hermitage (where herbal medicine was prepared) and Am Hoa Hermitage (where fresh flowers were preserved to worship Buddha), more than 1km from Hoa Yen by forest path.

Thus, Hoa Yen Pagoda is located at the intersection of two roads: the road from Giai Oan Pagoda to Van Tieu Hermitage, to Yen Tu peak along the north-south axis and the road from Golden waterfall to Ngu Duoc and Am Hoa hermitages along the east-west axis, affirming the strategically central position of Hoa Yen for the whole network of Yen Tu pagodas.

The Pagoda has undergone many restorations and embellishments. During the Nguyen Dynasty (19th century) and in the 1970s, it was destroyed by fire. In 2002, a new pagoda was built with the layout shape of the letter Cong (工), and the Buddha statues were renewed. Later, the Pagoda was widened with the Ancestral House behind, the Temple yard, and many different buildings in the east.

- *On-ground and archaeological features.* Starting from a small Hermitage dating from the Ly Dynasty, Phap Loa built the larger and more magnificent Hoa Yen Pagoda after receiving the robe and bowl and becoming the Second Patriarch. Besides a Front Hall and an Upper Hall for worshipping Buddha, the Pagoda had auxiliary works e.g. a drum tower, bell tower, guest house, monk house, sutra printing house and preaching house, forming a huge building complex.

Archaeological excavations in 2002 show that the foundation of Hoa Yen Pagoda under the Tran Dynasty had a rectangular layout (8 x 4m) and was embanked by pebbles and rectangular red bricks. Like the Chua Lan Pagoda, Hoa Yen Pagoda in the Tran Dynasty was not large, indicating the predominantly modest features of Truc Lam pagoda architecture in the BuddhaKing Tran Nhan Tong period.

The Pagoda has many precious relics from the past, e.g. the steles and stone statues of the Le Trung Hung period, and the Avalokiteshvara statue of the Nguyen Dynasty.

Prominent in the area of Hoa Yen Pagoda is Hue Quang (Light of Wisdom) Patriarch Stupa Garden. Excluding many other stupas whose traces only remain today, the Patriarch Stupa Garden has 64 stupas, including 19 made of sandstone of the Le Trung Hung period, 13 made of brick of the Nguyen

¹ Also called Ca or Chinh (= Main) or Yen Tu Pagoda by the ancients. Thin white clouds flying across the Pagoda look like smoke, hence the name Van Yen. When King Le Thanh Tông (reigned 1460-1497) visited the Pagoda and saw the beautiful scenery with hundreds of flowers blooming, clouds forming flowers, spreading in front of the Pagoda entrance, he changed its name to Hoa Yen (Hoa = flower).

period, and 40 made of cemented brick of recent time. Buddha-King Tran Nhan Tong Stupa, also known as Hue Quang Stupa, is located in the center of the Stupa Garden.

Others are for example, Hieu Tu Stupa, and Bao Quang Stupa. Some stupas have specific dates carved on them. Downslope is the Hon Ngoc (Pearl) Stupa Garden containing nine stupas (three stone- and six brick-made) of the monks/nuns who practiced and died here in the Hau Le-Nguyen period.

Behind Hoa Yen Pagoda, there are seven stupas (three stone stupas of the Le Trung Hung period, three brick stupas of the Nguyen period and an undated terracotta stupa, perhaps from the Mac or Le Trung Hung period (1738).

- *Geological and landscape features.* The pagoda is situated on a large and majestic ridge on Yen Tu ancestral mountain. From here, it is possible to look toward the East, West and South and overlook the Bach Dang Rivers, the river network of the whole Northeast region. Notably the ridge is quite steep in other places but where the Pagoda is built the terrain is gentler and more expansive. This is undoubtedly the reason why the ancients chose this place, then leveled it to create more ground, made two terraces of stone embankment, and built the pagoda and a yard thereon. Here they drew stream water flowing from the mountain for daily use. On each side of the Pagoda, they planted fig trees to provide food reserves for vegetarian meals.

The Hue Quang Stupa Garden is said to be located at the dragon's head, where the spirit of Yen Tu Mountain is gathered. Behind the Patriarch Stupa are two "Dragon Eyes" that collect the surface and underground draining water. Between the two rows of stupas is the central path of enlightenment, paved with Tran Dynasty *chrysanthemum* tiles, which resembles a Dragon nose, inviting the Buddha-King's spirit to return to preach the sutras at Van Yen Pagoda as if he were still alive. Overall, in terms of feng shui the terrain here is like the Dragon Face with the Buddha's relics buried in the Dragon's jaw.

Hoa Yen Pagoda and its stupa gardens are located on the remnants of 400-600m planation surface, which may explain the graded, flatter, and wider site. The bedrock outcrop at Hoa Yen Pagoda features sandstone and gritstone of the upper Hon Gai Sub-formation (T_{3n-rhg_2}) while the stupa gardens rest on the higher part of the lower Hon Gai sub-formation (T_{3n-rhg_1}) with finer-grained sandstone and claystone. This would permit drainage of surface and sub-surface water. The bedrock dips gently into the mountain, i.e. to the north, so the structural foundation is stable with minimal risk of landslides or rockfalls. Two large streams, Thac Vang (Golden) and Thac Bac (Silver), not only ensure the water supply for daily use but also help the relic cluster avoid geohazards e.g. flashflood, mudflow and debris flow.

9.3. Thien Dinh Hermitage, Ngu Doi waterfall and Thac Vang stream

- *Location.* Higher up Thac Vang stream, c.500m to the right of Hoa Yen Pagoda, are Thien Dinh Hermitage and Ngu Doi waterfall.

- *History.* According to Truc Lam Buddhist scriptures, Buddha-King often went to Thien Dinh Hermitage to meditate when he practiced at the Pagoda. Before meditation, he often bathed, washed, and fasted at a small waterfall. Ngu Doi means the waterfall where the King bathed. Thien Dinh Hermitage, which is beside the waterfall, is a modified rock shelter.

- *On-ground and archaeological features.* Archaeological excavations in 2007 showed traces of a foundation embanked by limestone blocks. The embankment is 5m long, 20-40cm wide, and 18-20cm high. The rectangular limestone blocks have an average size of 15-20 x 36-45 x 18-30cm.

Construction materials of the Tran Dynasty (30 pieces), Le Trung Hung period (46 pieces), Nguyen Dynasty (58 pieces); housewares of the Le Dynasty (one piece), Le Trung Hung period (3 pieces + 1 piece of Chinese origin), and 20 pieces of Chinese pottery of the Nguyen Dynasty were also found. The materials for the embankment foundation, decorative dragon statue pieces, and lotus tiles similar to the construction materials in the Patriarch Stupa, confirm the legend about the Buddha-King's meditation location.

9.4. Mot Mai Pagoda

- *Location.* Mot Mai Pagoda, also called Bán Thiên Tự (half roof) or Thanh Long (blue dragon) Cave (Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province), is about 500m east of Hoa Yen Pagoda. It is nestled on the mountain side in the middle of the sky, half hidden deep in the mountain rock shelter, and half exposed and roofed.

- *History.* During the Tran Dynasty, it was a small Hermitage called Ly Tran with a quiet and secluded setting far from the mundane world, where Buddha-King Tran Nhan Tong read books, composed scriptures, and archived documents and letters. After he turned into the Buddha, later generations built a pagoda here. According to written records, the present Pagoda was built in 1853 (Nguyen Dynasty) and has recently been repaired.

Originally Mot Mai Pagoda was a rock shelter that was used as a secluded abode, a place for Zen masters to meditate, before it was transformed today into the worship place. The transformation from a quiet room (the meditation place) to a worship place (with rituals) led to the demand for more open space. People expanded the foundation and added more roof, so the halfroof pagoda appeared. It is a typical example of the sustainable exploitation and adaptation to natural conditions in the Truc Lam Buddhism construction.

- *On-ground and archaeological features.* In the pagoda, there are stone statues of Buddha and the Three Truc Lam Patriarchs, 04 stone steles of the Nguyen Dynasty, of which a stele dates from 1853, a stele dates from the Bao Dai period (1925-1945) with a verse praising Yen Tu landscape: "The jungle and high mountain are covered with traces of the Buddha and the fairy, worshiped by all nations".

- *Geological and landscape features.* The pagoda rests on the bedrock of the upper Hon Gai sub-formation (T_{3n-rhg2}) including conglomerate, gritstone and sandstone. Steep fault cliffs in a NE-SW direction have caused landslides and rockfalls, one of which created a cleft enabling a pagoda to be built here.

9.5. Am Hoa, Am Duoc, Am Thung hermitages and Thac Bac waterfall

- *Location.* From Hoa Yen Pagoda, along the mountain road and down in the forest about 4km east, are Am Hoa, Am Duoc and Am Thung hermitages (Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province).

Am Duoc Hermitage is about 1km from Am Hoa Hermitage, Am Thung Hermitage is about 34km from Am Duoc Hermitage, followed by the Thac Bac (silver) waterfall on the Thac Bac stream.

- *History.* According to *Đại Việt sử ký toàn thư* (Complete Annals of Dai Viet), these hermitages were built in July 1299 to prepare for Buddha-King's departure from Vu Lam Stopover Palace (Ninh Binh) to Yen Tu to practice in August 1299. They were where Zen Masters used to grow and prepared herbs for themselves and local people.

- *On-ground and archaeological features.* Archaeological excavations in 2008 found traces of the foundations together with artifacts from the Le Trung Hung to the Nguyen Dynasty periods.

Am Duoc Hermitage is the largest, about 4,000m², including two structures, a stone stupa of the Le Trung Hung period, and three brick stupas of the Nguyen period. It was built on five levels of embanked foundations with stone stairs, in the architectural layout of the letter Dinh (丁) (10.5 x 6.28m), three compartments, a limestone column footing, stone statues, a sealed gable with square stone slabs, and a floor paved with sandstone plates. To the east, the main building also has a rectangular layout. Some steles were erected in 1734, indicating that there was still an abbot in this area at this time.

Traces of buildings found at Am Hoa Hermitage include stone embankment foundation levels as in Am Duoc. Surface remains include a ruined brick stupa, 385 pieces of tiles and 10 pieces of enameled pottery of the Le Trung Hung period and 15 pieces of bricks of the Nguyen period.

At Am Thung Hermitage, traces of a tiny secluded shelter from the Le Trung Hung period were found, similar to the one in Thien Dinh Hermitage.

- *Geological and landscape features.* The geological-geomorphological features in Am Thung and Am Duoc hermitages are remarkable. Remnants of a planation surface at an altitude of 400-600m and lower have left relatively flat and gentler sites. The weathered siltstone and claystone of the lower Hon Gai sub-formation (T_{3n-rhg1}) and the Binh Lieu Formation (T_{2abl}) underneath has produced a thick cover of soil that was easily cultivated, with plenty of groundwater, on the flat or gently sloping terrain. These may have been the decisive factors for the ancients to reside here to grow flowers, food, and herbs.

9.6. Van Tieu Pagoda (including Vong Tien Cung Stupa Garden)

- *Location.* Van Tieu (Palace in Cloud) Pagoda is located in Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province, on the Tu Tieu summit, 500m above Hoa Yen Pagoda and on the same mountain ridge.

- *History.* In the history of Truc Lam Buddhism, Van Tieu is the most important after Hoa Yen Pagoda because it was where Buddha-King lived. Originally being a Hermitage, it was expanded later to become a pagoda. After the Tran Dynasty, the Le Trung Hung and Nguyen Dynasties paid particular attention to its restoration and embellishment. The present-day pagoda was renewed in 2003 and is only 121m² in size with a simple structure because of its relatively narrow ground space.

- *On-ground and archaeological features.* Archaeological excavations in 2008 discovered traces of a tile production kiln (4.60 x 1.58m) from the Le Dynasty. The wall of the kiln had collapsed but was still 40-53cm high and 8-22cm thick. Inside the kiln there are 2,277 tile relics dating back to the 17th century and 52 pieces of porcelain from the Le Trung Hung period and Nguyen dynasties.

- *Geological and landscape features.* Van Tieu Pagoda rests on sandstone and gritstone bedrock of the upper Hon Gai sub-formation (T_{3n-rhg2}), which is a remnant of a 700-800m ancient planation surface. Because of that and of landslides, there is a large and flat piece of land for erecting the Pagoda and Vong Tien Cung Stupa Garden. The gently dipping to the north sandstone and gritstone bedrock ensures stability of foundations and prevents the risk of subsequent landslides and collapses. Beside the Pagoda is a small gully providing water for daily use. The stone used to build the foundation and wall was available on site from the collapsed cliff.

From this position, it is possible to monitor a large area of the Bach Dang River basin and to the south, east, and west. The Buddha-King almost certainly set up a Hermitage here to live, practice, and teach the scriptures for Phap Loa, Huyen Quang and Bao Sai, because of its prime strategic location.

9.7. Bao Sai Pagoda

Location. Bao Sai Pagoda (also known as Ngo Ngu Hermitage, Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province) is located 180m east of Van Tieu Pagoda.

History. When Buddha-King Tran Nhan Tong practiced in Yen Tu, it was a small hermitage built in a rock shelter where Bao Sai, a close disciple of the Buddha-King, resided, practiced, edited and produced Truc Lam scriptures. Behind the Hermitage is a steep cliff. The wind brought water vapor from the sea, making it wet all year round. At the foot of the cliff, there was a “sacred well” that never ran dry, providing enough water for daily life. A pagoda was built later, with the stone used to build the foundation and wall quarried on site. The Pagoda has been restored and embellished many times. In 1907, Abbot Zen Master Dam Thai gave donations and his Tra Ti stone Stupa is now in front of the Pagoda.

On-ground and archaeological features. The Pagoda has a bell and three statues of Truc Lam Patriarchs made of bronze in the Nguyen Dynasty. These are the only statues with tablets having the name, age, practicing place, stupa, Buddha name and status of each of the three Patriarchs. In the rock shelter behind the pagoda are many other statues and some merit steles, most notably the remains of a stone foot (67 x 50 x 33cm).

Geological and landscape features. Van Tieu and Bao Sai pagodas record a great change in the geology of the Yen Tu Mountain Range in this area. The bedrock of sandstone and gritstone here dips gently to the north, providing a solid and safe foundation for the Pagoda. However, behind Bao Sai Pagoda is a large fault cliff, extending in a NE-SW direction towards Van Tieu Pagoda, which often induces landslides. Above the fault cliff the terrain becomes very steep and at an altitude of 840m asl and higher up to the peak the bedrock changes its dip steeply to the south and thus is prone to landslides and rockfalls. This explains why pagodas and stupas were not built above this height, and stone columns and layers of gritstone and conglomerate were used for the Buddha Stele and An Ky Sinh Statue.

9.8. An Ky Sinh Statue

Location. About 500m from Van Tieu and Bao Sai Pagodas is a large area called Thien Phu Thanh Hu, which consists of the Heaven Market, Heaven Gate, and Fairy Chessboard.

History. According to Vietnamese and Chinese legends and records, Yen Tu Mount was the fourth out of 72 blessed lands of Vietnam and China when Vietnam was still under the domination of the Northern feudal dynasties. It was where An Ky Sinh Fairy attained enlightenment and flew to Heaven.

On-ground features. At the center of the Thien Phu Thanh Hu is the prominent stone statue of An Ky Sinh. It is a rectangular bedrock column (2.35m high, 0.60m wide), taken on the spot, looks like “Tiên phong, đạo cốt” (“manners and attitudes of Fairy, the personality of virtuous person”) and is surrounded by raised natural stone blocks to create a strong position for the statue.

At Heaven Market there is an area with large fallen stone blocks following the rock bedding plane, creating a narrow gap, just enough for one person to pass through, called Heaven Gate, which is

marked by a stone stele with Chinese inscription (Thien Mon = Heaven Gate).

Beyond Heaven Gate is the summit of Yen Tu Mountain (1,068m) with a flat area of bedrock known as the Fairy Chessboard, which later became the foundation of Chua Dong Pagoda.

9.9. *The Reclining Buddha statue and the Amitabha stele*

- *Location.* A rock block that resembles the Buddha-King entering Nirvana at his reclining (parinirvana) position and the Amitabha Buddha rock stele can also be found in the Thien Phu Thanh Hu area.

- *On-ground features.* Amitabha Buddha rock stele is a slab 5m high and 2m wide. On the front of the stele are three inscriptions. That on the forehead is small and no longer distinguishable. Along its body and the middle of the stele are four large letters that can be read as “Amitabha Buddha”. Near the bottom of the stele are four small words “Tứ tự hồng danh” honoring the title of Amitabha Buddha. The stele reflects the integration of Pure Land Buddhism into Truc Lam Buddhism.

Behind the “Amitabha Buddha” stele is a prominent bedrock block resembling the image of the Buddha entering Nirvana. The head is up high, the legs stretch downwards, and the body is covered by curving stone folds creating the folds of the robe. The statue is 6.08m long, 1.75m wide, and 1.18m high. Yen Tu monks and nuns called it Reclining Buddha statue.

- *Geological and landscape features.* The medium-to-thick bedded conglo-breccia, gritstone and sandstone of the Hon Gai upper sub-Formation (T_{3n-rhg2}) dip 20-25° South, causing rockslides. One of the rockslide slabs was used to make the Amitabha Buddha rock stele while the Reclining Buddha statue is a piece of in-situ outcrop.

9.10. *Chua Dong Pagoda*

- *Location.* Chua Dong Pagoda is located right on top of Yen Tu Mountain (Thuong Yen Cong Commune, Uong Bi City, Quang Ninh Province).

- *History.* Chua Dong Pagoda was built in the Le Trung Hung period, around the late 17th century to early 18th century and was gradually ruined over time. In 1930 (under King Bao Dai reign, 1925-1945), it was reconstructed in concrete and engraved stele. In 1993, the pagoda was renovated on a small scale in bronze by offerings. In 2007, it was rebuilt again by offerings to a larger scale as seen today, simulating the Chua Dau Pagoda (in the present-day Bac Ninh Province) building and symbolizing the Nirvana of Truc Lam Buddhism.

- *On-ground features.* The pagoda is 4 x 3.05m in size, having three compartments. Each truss has 4 column footings. The main pillar spacing is 1.52m, and the distance between main and secondary pillars is 77cm. The distance between the two rows of the central compartment is 1.79m, and the distance between the two side-compartments are 11.1m. The columns footings of Chua Dong Pagoda are about 1.92m high, with a footing diameter of 19cm. The square column footings are 34.5-36.5cm, 3cm thick. The Pagoda’s floor is “paved” with tiles decorated with *chrysanthemums* with a side size of 25.5cm. The Yen Tu Relic Management Board stores all the 19-20th century statues of Chua Dong Pagoda, including the Three Patriarchs Truc Lam statues in their artifact warehouse.

- *Geological and landscape features.* The bedrock around the Thien Phu Thanh Hu area (Heaven Market, Heaven Gate, An Ky Sinh Statue, Fairy Chessboard and Chua Dong Pagoda) is composed of medium-to-thick layers of conglomerate-breccia, gritstone and sandstone of the upper Hon Gai sub-formation (T_{3n-rhg2}), dipping 20-30° to the South, parallel to the mountain slope, thus being able to

cause rockslides. On the northern side the landscape is even steeper and more spectacular, with several en-echelone faults causing huge displacements.

9.11. Pilgrimage routes

This is a pilgrimage path to the Buddhist land, with dozens of ancient pine trees that have hundreds of years of age. The trees have tall, straight trunks, lush branches, large roots that twist on the ground, and wide leaves that shade the path to the center of the Buddhist land. The path is made of stone and was built during the Trần dynasty.

Parallel to the Pine Path is the Bamboo Path, with a small path that lies between the bamboo forest.

In the East, pine and bamboo are considered to be symbols of beauty and virtue. They represent the virtuous men who are always pure in morality, upright in heart, elegant in appearance, and strong in vitality. Walking on these two paths on the Buddhist land will achieve the noble wishes of the pilgrims. Therefore, the founding patriarchs of the Trúc Lâm sect took the name of the tree with the beautiful meaning of the Yên Tử mountains to name their sect.

10. Ngoa Van Hermitage-Pagoda Relic Cluster

The Ngoa Van Hermitage-Pagoda relic cluster includes two main relics, i.e. Ngoa Van Hermitage-Pagoda, the place where Buddha-King Tran Nhan Tong practiced and entered Nirvana; and Da Chong Pagoda, related to the revitalization and integration of Truc Lam Buddhism.

10.1. Ngoa Van Hermitage-Pagoda

- *Location.* Ngoa Van (lying in the cloud) Hermitage-Pagoda relic cluster (Binh Khe Commune).

Ngoa Van Hermitage-Pagoda is actually located at the end of the pilgrimage route Tan Long pass - Phu Am Tra - Do Kieu - Thong Dan - Ngoa Van, which consists of a cluster of pagodas and stupas erected on Bao Dai Mountain (or Van Phong Mountain, Vay Rong Mountain) in different times, starting from the Buddha-King period.

History. Located on the southern slope of Ngoa Van Mountain, a part of Bao Dai Mountain, within forest and cloud covered all year round (hence the name), Ngoa Van Hermitage was where Buddha-King Tran Nhan Tong practiced, attained enlightenment, and entered Nirvana. Buddha-King's ashes were stored in many stupas in many places, including the stupa here at Ngoa Van Hermitage. Successive generations added more buildings, creating the Pagoda.

- *On-ground and archaeological features.* The Pagoda has vestiges dating back more than 700 years from two areas, Ngoa Van Pagoda and Ngoa Van Hermitage:

- Ngoa Van Pagoda is at 590-600m asl. The pagoda from the Tran Dynasty was destroyed and re-built in the Le Trung Hung period with two houses arranged in the form of the letter Nhi (二), with a stone platform supporting the foundation and stone pillars supporting the wooden frame of the buildings. Each structure has six roof trusses with four columns forming a monad architecture of three compartments and two wings.
- Ngoa Van Hermitage is 200m apart from Ngoa Van Pagoda. It is notable for the Nirvana stone and the Buddha-King Stupa. Traces of the Tran Dynasty Hermitage were discovered revealing its small size, a roof with leaf-nosed tiles and a metal sarcophagus that may be a relic of the Buddha.

The Nirvana Stone, recited and recorded in ancient history books, is a unique relic, marking the successful Vietnamization of Truc Lam Buddhism. It is 4.40m long, 3.65m wide, and 2.44m high.

Later generations (at least from the Nguyen Dynasty) built there a small hermitage to host a bronze statue of the Buddha-King entering Nirvana (following the Buddha Shakyamuni entering Nirvana model). In early 20th century, the hermitage was destroyed by fire and the statue was lost, so it was rebuilt several times, latest in 2012. While the hermitage and the statue have changed, the Nirvana stone foundation remains unchanged.

- *Geological and landscape features.* Ngoa Van Hermitage-Pagoda is in a very beautiful location in terms of landscape and feng shui. Its back leans on Bao Dai Mountain with Ngoa Van peak covered by clouds; two mountain ranges embrace its two sides like throne arms - Ngoa Van Mountain on the right and the East wing of Bao Dai Mountain on the left; the pagoda is shielded in front by a small mountain, the But mountain; to the south is the meandering Cam River. Its favorable feng shui conditions are “azure dragon on the left, white tiger on the right, mountains behind and a river far away in front”. On both sides are streams that supply water for the relic cluster and serve as the watershed for Phu Am Tra stream, along which most of the temples worshiping ancestors of the Tran Dynasty and the mausoleums of Tran kings in Dong Trieu were built. From a spiritual perspective, the fact that the Buddha-King returned to his ancestral homeland to practice in the last years of his life and attained Nirvana signifies that “the apple doesn’t fall far from the tree”, or “gathering, reunion”!

The Ngoa Van Hermitage-Pagoda relic cluster, including Da Chong Pagoda, is located on a planation surface at 400-600m asl. The bedrock dips generally north, into the mountain, ensuring safety from landslides or rockfalls.

1.2.3. Relics related to the life and career of Second Patriarch Phap Loa and Third Patriarch Huyen Quang and the propagation period of Truc Lam Buddhism

11. Ho Thien Pagoda

- *Location.* Ho Thien Pagoda (Tru Phong Tu) is located in Binh Khe Commune, Dong Trieu Town halfway up the Phat Son Mountain.

- *History.* Ho Thien means lake in the heaven. *Đại Nam nhất thống chí* (Dai Nam Comprehensive Encyclopedia) records: “*Ho Thien Pagoda in Phu Ninh Commune, Dong Trieu District, was built in the Tran Dynasty and has been dilapidated over time, but its old traces still remain. There was a lotus pond in front of the pagoda and a pair of cranes often flew back and forth*”. The “*Thanh Mai Viên Thông tháp bi*” stele at Thanh Mai Pagoda (Hoang Hoa Tham Commune, Chi Linh City, Hai Duong Province) in the 5th year of Dai Tri (1326), the reign of King Tran Du Tong writes: “*In the year of Ren Xu of the 9th year of Dai Khanh (1322), monk (Phap Loa) established Ho Thien and Chan Lac hermitages*”.

Ho Thien Pagoda has a close relationship with the complex of monuments of Ngoa Van Hermitage-Pagoda, Quynh Lam Pagoda, and the temples and mausoleums of the Tran Dynasty in the ancient land of Dong Trieu. This was where Buddha-King Tran Nhan Tong lectured on sutras, then was expanded by the Second Patriarch Phap Loa as a place to teach monks after they had finished the course at Quynh Lam Pagoda, thus representing the propagation period of Truc Lam Buddhism in the Tran Dynasty. During the Le Trung Hung period in the 17-18th centuries, the Pagoda was expanded greatly by the Le-Trinh State, becoming one of the largest pagodas that was maintained by the monarchy.

- *On-ground and archaeological features.* Archeological excavations revealed that while the Tran

Dynasty structure can be traced mostly based on scattered architectural materials e.g. pieces of bricks, tiles and pottery and especially a terracotta stupa, the Le Trung Hung period structural complex remains intact. The foundation is stone-compacted with a brick wall at the back and a stone drainage trough. The structural layout of the Tam Bao (Tripple Gems) is in the form of the letter Cong (工) with three components: Front Hall, Central Hall, and Back Hall (or Upper Hall). Front Hall plan is rectangular (22.5 x 9m), with 5 compartments and 6 trusses, each truss has 4 colonnades (4 column footings remain). Thieu Huong (Central Hall) plan is rectangular (14.7 x 10m), with 3 compartments and 4 trusses, each truss has 4 colonnades (4 column footings remain). The Upper Hall plan is rectangular (22.5 x 9m), with 5 compartments and 6 trusses, each truss has 4 colonnades (6 column footings remain). To the northwest of the Pagoda, a stupa garden has five stone stupas from the Le Trung Hung period and one brick stupa from the Tran period, which has been recently restored. To the west, there are remains of two secluded abodes, of which the northern one has three compartments where the abbots in the pagoda used to practice. To the east is the Ham Rong (dragon jaw) Hermitage, a stele house and a monastic quarter.

- *Geological and landscape features.* Ho Thien Pagoda is located halfway up Tru Phong Mountain, south of Phat Son Mountain - a part of Yen Tu Mountain Range. The Pagoda is surrounded by mountains behind and on both sides and there is a hill in front of it, together forming a blessed land in the central part with the position of “adorning dragon, prostrating tiger”. Facing south, the pagoda is on a planation surface at an altitude of 400-600m. The rear stupa area is located on the collapsed accumulation of the southern cliff of Phat Son Mountain. There are two small streams on either side where mud and rock floods sometimes occur. This position helps avoid such geohazards as landslides, mud and debris flows around and behind it.

12. Vinh Nghiem Pagoda

Like the southern slopes of the Yen Tu Mountain Range, the northern slopes also have many monuments and scenic spots related to Truc Lam Buddhism, which have been visited by Buddhists since ancient times, at least from the Ly Dynasty, and especially developed in the Tran Dynasty, and later, during the Hau Le and Nguyen Dynasties. Most of the monuments were built in prime locations on the high mountains of the Yen Tu Mountain Range, serving many purposes. A typical representative of this period in the West Yen Tu Historic Relic and Scenic Area is Vinh Nghiem Pagoda.

- *Location.* Vinh Nghiem Pagoda is located in Tri Yen Commune, Yen Dung District, Bac Giang Province.

- *History.* Dating from the Ly Dynasty (named Chuc Thanh), during the Tran Dynasty it was expanded, embellished, and renamed Vinh Nghiem. This was where all three Truc Lam Patriarchs used to serve as abbot, and was the headquarters of Truc Lam Buddhist Sangha, the first school of monks and nuns in Vietnam, wherefrom Truc Lam Buddhism spread out. Because of its great heritage value, Vinh Nghiem Pagoda was renovated and maintained in 1974, 2001, 2002, 2003, 2005, 2006, and 2008, preserving the most important relics until today.

- *On-ground and archaeological features.* Recent archaeological surveys have discovered many bricks and tiles from the Tran Dynasty. During Le Trung Hung's reign, the Pagoda was restored on a large scale and was considered “*a top landscape in the world...*”. However, it gradually ruined and was fully restored again under the Nguyen Dynasty, and its structure retained many continuous architectural components arranged along the north-south axis, including the entrance gate, the Buddha Pagoda (with Front Hall + Central Hall + Patriarch House layout in the Cong (工) letter), and the

“Truc Lam Hoi Thuong” (Truc Lam Sangha headquarters) buildings. The “Truc Lam Hoi Thuong” building stores many typical engraving segments of the art of the Le Trung Hung period (17-18th centuries), showing that the current Nguyen architecture of Vinh Nghiem Pagoda inherits the architecture of the Le Trung Hung period. It is a typical Truc Lam pagoda of the Hau Le and Nguyen Dynasties, housing three ancient Truc Lam statues of the same age, emphasizing the vitality of Truc Lam Buddhism in the 17-20th centuries.

- *Intangible heritage.* Of special significance are 6,021 engravings of Buddhist and Truc Lam scriptures in Sino-Nom characters on 3,050 woodblocks. They prove the development of the engraving art and popularizing Truc Lam Buddhist scriptures (e.g. Thiền tông bản hạnh (Vietnamized Zen Buddhism)) and are recognized as Documentary Heritage of the UNESCO Asia-Pacific Region Memory of the World Program on May 16th 2012.

The Vinh Nghiem Pagoda Festival, which leads the death anniversary of the Patriarch rituals, is inscribed on the National Intangible Cultural Heritage List since 2013.

- *Geological and landscape features.* Vinh Nghiem Pagoda is in a beautiful location in accordance with feng shui “đầu gối sơn, chân đạp thủy” (head pillows on mountain, feet kick on water). In its front is the Phuong Nhon T-junction, the confluence of the Thuong and Luc Nam Rivers, behind are Co Tien (Fairy), Con Voi (Elephant) and Con Lan (Unicorn) mountains, and to the left and right are the green fields and residential areas. The pagoda is located on the weathered marine terrace of the Vinh Phuc Formation (mQ₁³vp), which provides a reasonably firm foundation. It is surrounded by rivers that supply clean water and drain flood water in the rainy season.

13. Thanh Mai Pagoda

- *Location.* Thanh Mai Pagoda is located in Hoang Hoa Tham Commune (Chi Linh City, Hai Duong Province).

- *History.* The Pagoda was built during the Tran Dynasty on Phat Tich Mountain (also known as Tam Ban Mountain describing its several flat-topped peaks). Later it was expanded by Zen Master Phap Loa around 1329 and has since become a great famous landscape associated with his life and career as well as that of the next patriarch, Zen Master Huyen Quang.

In the Le Trung Hung period, around 1605-1607, the Pagoda was restored with a structure like the Ho Thien Pagoda. It was later ruined and rebuilt in 2009 with architectural components made according to the epitaph of the Le Trung Hung period.

On-ground and archaeological features. Some original artifacts are preserved at the Pagoda, e.g. stupas and ancient steles. Typical ancient artifacts include eight ancient stone stupas dating from the Hau Le Dynasty. Vien Thong stupa (where Zen Master Phap Loa’s ashes were stored) is a terracotta stupa, like Dang Minh stupa (where Zen Master Huyen Quang’s ashes were stored) at Con Son Pagoda.

There is a path leading to the top of Phat Tich Mountain behind the current Thanh Mai Pagoda where there are traces of some other ancient relics called Thanh Mai 2, 3, 4 etc. Thanh Mai 2 was excavated in 2021 revealing three architectural layers of three overlapping periods, showing that Thanh Mai Pagoda existed continuously through the Tran, Le Trung Hung, and Nguyen Dynasties. Buildings of the Nguyen period were carefully made on a large scale, demonstrating the very strong development here of Truc Lam Buddhism under the Nguyen Dynasty.

- *Intangible heritage.* The stone stele “Thanh Mai Viên Thông tháp bi” (erected together with the Viên Thông stupa at Thanh Mai Pagoda) that records the chronicle of Truc Lam Buddhism, was revised by the Third Patriarch Huyen Quang, and carved in 1362 (the 5th year of Dai Tri) before being recognized as a National Treasure on December 22, 2016. It says Zen Master Phap Loa was the builder and abbot, extended landscape, cast Quan Am (Guanyin, Avalokitesvara) statue, and trained monks. The stele was also engraved with the poem “*Văn Pháp Loa Tôn Giả Đề Thanh Mai Tự*” (made at Thanh Mai Pagoda in the memory of Zen Master Phap Loa) by King Tran Minh Tong.

- *Geological and landscape features.* Thanh Mai Pagoda is located on a 200-500m planation surface, forming a number of stepped bedrock surfaces. Thus, the pagoda has a stable foundation, less geohazards, and easy access.

14. Con Son Pagoda

- *Location.* Con Son Pagoda is located in Cong Hoa ward (Chi Linh City, Hai Duong Province).

- *History.* Also called literally as Con Son Thien Tu Phuc Tu or Chua Hun by custom, the Pagoda dates back to the Dinh-Tien Le Dynasties (10-11th centuries). During the Tran Dynasty, the Pagoda was one of the three famous centers of Truc Lam Buddhism as all three Truc Lam Patriarchs Tran Nhan Tong, Phap Loa and Huyen Quang used to practice and preach here. The Pagoda was embellished and expanded by the Second Patriarch Phap Loa with many construction items from the foot to the top of Con Son Mountain and was subsequently renovated many times. The Third Patriarch Huyen Quang was also the abbot of the Pagoda in the last days of his life (1254-1334).

- *On-ground and archaeological features.* The Pagoda is in its original state with many architectural imprints of the 14th and 17-19th centuries and many artifacts, e.g. Đẳng Minh Bảo Tháp (Dang Minh stupa), stone steles, worshiping statues, a system of epitaphs from the 14th to 18th centuries, with 16 stone steles recording the Pagoda history, especially noting that the Pagoda’s successor-abbot was Retired King Tran Minh Tong. Both the stele “Thanh Hư Động” that was created in the year of Long Khanh (1373-1377) and was the autograph of King Tran Nghe Tong, and the stele “Côn Sơn Tự Phúc Tự Bi” created in 1607, are recognized as National Treasures.

Archaeological excavations in 1979, 2000, 2005, 2012, and 2014 showed there is a large relic system from the Tran Dynasty to the Nguyen Dynasty. The Tran Dynasty traces were found in many places e.g. the Upper Hall, Stupa Garden, and Patriarch House. Beside Dang Minh Bao Thap stupa, there is the foundation of the Nine Holy Grades of Lotus, built by the Third Patriarch Huyen Quang.

From the Le So and Mac Dynasties, the remains are mainly daily life utensils or restored bricks and tiles. However, in the Le Trung Hung and Nguyen Dynasties, the relic plan continued that of the Tran Dynasty as the Nine Holy Grades of Lotus vestiges of later periods are right on the ground of the Nine Holy Grades of Lotus relic of the Tran Dynasty, and two prominent architectural clusters are the Main Pagoda and Patriarch House (according to the epitaph of the years of Thanh Thai (1898-1907) and Khai Dinh (1916-1925).

The Main Pagoda is a traditional architectural cluster of the Cong (工) letter from the Tran Dynasty, with the main buildings being Front Hall, Thieu Huong (Central Hall), and Upper Hall. The Front Hall is the architecture of the Con Dong Communal House (Kinh Mon Town) which was transported to replace the one of the Pagoda that was on fire in the mid-20th century, with 05 compartments and 02 wings in the East-West direction. Thieu Huong has 03 compartments in the North-South direction. The Front Hall foundation is high, nearly square (8.92 x 8.80m), and 7.47m high, there is a vestige

of the side beam inscribed in 1653 (the year of Quy Ty) during the Le Trung Hung period and was restored in the Nguyen Dynasty.

The Patriarch House is the place to worship Three Truc Lam Patriarchs, right behind the Pagoda, with the architecture plan of Dinh (丁) letter. The Front Hall of the Patriarch House clearly states the date of Khai Dinh the year of Xin You (1921). In the Patriarch House, the Three Truc Lam Patriarchs statues are in the artistic style of the Nguyen Dynasty. It is one of the three major pagodas with its Patriarch House of Truc Lam Buddhism, confirming the completeness of a typical Truc Lam Buddha Hall under the Le Trung Hung and Nguyen periods although this style was established when the Buddha already entered Nirvana in 1308.

- *Intangible heritage.* Con Son Pagoda Festival, starting on the 16-23rd days of the first lunar month and lasting for 3 spring months, the largest and longest festival in Hai Duong province, commemorates the death anniversary of the Third Patriarch Huyen Quang along with many rituals and folk games.

In the area of Con Son Pagoda, there are several temples for worshipping other cultural celebrities, e.g. Nguyen Trai and Tran Nguyen Dan, and the Fairy Chessboard, Con Son stream, Ngu Nhac sacred mountain, which combine with Con Son Pagoda into a complex of monuments and landscapes.

- *Geological and landscape features.* Con Son Pagoda and other monuments are all situated in prime locations - Ngu Nhac ancestral mountain at their back, Ngu Nhac and Ky Lan mountain ranges on both sides (azure dragon on the left, white tiger on the right), overlooking Con Son Lake, and An Lac mountain range in their front. They are located at 60-100m asl (except the Fairy Chessboard at 235m asl) on breccia-cobblestone, gritstone, and sandstone bedrock. Con Son stream supplies water and receives potential flash floods and debris flows. Therefore, the Pagoda has a stable and safe foundation and easy access.

1.2.4. Relics related to the revival and integration period of Truc Lam Buddhism

Beside Chua Lan Pagoda described above, typical relics of this period include Da Chong (which belongs to component part No.10 mentioned above) and Bo Da and Nham Duong pagodas.

10.3. Da Chong Pagoda

- *Location.* Da Chong (Binh Khe Commune) is a folk name referring to a beautiful landscape with overlapping natural stone clusters. Da Chong is about halfway between Ngoa Van and Ho Thien pagodas, about 2km on the southeast side of Ngoa Van Hermitage-Pagoda, and about 4km on the west side of Ho Thien Pagoda ruins.

- *History.* Divided into two parts, Da Chong 1 and Da Chong 2, Da Chong relic was built in the Le Trung Hung period (17-18th centuries) and existed until around 19-20th centuries. Although the artifacts of the Tran Dynasty are fewer, the pagoda perhaps operated since the Tran Dynasty.

- *On-ground and archaeological features.* Archaeological excavations in 2017 revealed the overall structure of the relic. The main pagoda area has two foundation levels: the low level is the gate, and the higher one is the main pagoda, which has the Công (工)-shaped layout like Ho Thien main pagoda, surrounded by corridors, outside with surrounding earth wall. Behind the pagoda are vestiges of seclude abbodes surrounded by stone walls. In front is the road and the garden. Crossing the bridge over a small stream would reach the outer area called Vanh Thuy of stone and wooden structures, with a stupa, wall, an entrance gate, and two rectangular plans. Da Chong area also has traces of brick

kilns and many other structures, indicating its large scale. Thousands of artifacts have been discovered, including 34,017 pieces of tiles and 35 pieces of bricks. Notably, there are 158 stone statue footings, 34 of which were made from natural stones, and 18 stone statue footings were processed on-site, indicating that Da Chong Pagoda was constructed entirely in-situ, adapted to the natural landscape of the relic area.

- *Geological and landscape features.* The pagoda is on a slope of a mountain with typical feng shui, facing south, with three high peaks behind. In front is a 1.2ha lake and the Da Chong cluster. Located on a remnant of the 400-600m planation surface, which is at the same time the boundary between the upper (coarser-grained) and lower (finer-grained) sub-formations of the Hon Gai Formation (T_{3n-rhg}), the site features a wide, gentle area with a thick weathering cover and abundant groundwater sources. These were the favourable conditions to erect the pagoda and stupa complex, and to establish kilns to supply tiles and bricks for other religious structures.

15. Bo Da Pagoda

- *Location.* Bo Da Pagoda is located in Bo Da Mountain (Tien Son Commune, Viet Yen District, Bac Giang Province).

- *History.* Dating from the Ly Dynasty (11th century), during the Tran Dynasty Bo Da Pagoda was the second largest religious center after Vinh Nghiem Pagoda on the northern slope of the Yen Tu Mountain Range, now in Bac Giang Province. The traces of materials and ancient bibliographies show that the Pagoda thrived in the Le Trung Hung and Nguyen Dynasties (18-19th centuries). At the beginning of the 18th century, in the reign of King Bao Thai (1720-1729), the Pagoda abbot, Pham Kim Hung, restored, expanded, and developed this place into a large Buddhist center of the Vietnamized Linji Zen sect, worshipping the Three Religions, a local God called Thach Linh Than Tuong and the Three Truc Lam Patriarchs, the only form of worship found in this site.

- *On-ground and archaeological features.* Bo Da Pagoda has unique architecture, consisting of five main units: Tu An Pagoda (also called Bo Da Pagoda), Tam Duc Hermitage, Chua Cao Pagoda, Stupa Garden, and Ao Mieu Shrine.

Tu An Pagoda, including 16 units and 92 continuous compartments, was built in the architectural style of “nội thông, ngoại bế” (connected inside but fenced from outside). The outside is surrounded by dense bamboo groves and a solid fortress-style earth-compacted wall system. The material used to build walls is the local reddish-pink weathered soil. The road to the Pagoda is paved with gritstone blocks that were also mined on the spot.

- *Intangible heritage.* The Pagoda has 1,935 woodblocks (National Treasure since 2017) engraved with in-reverse Sino-Nom characters with nearly 4,000 sides mainly carved with Buddhist scriptures, dating from as early as the Le Dynasty (1775), and a system of more than 40 wooden worshipping statues dating back to the Le Trung Hung and Nguyen periods (17-20th centuries), most of which are still intact.

The large, regional annual festival at Bo Da Pagoda is held in the spring, combining the rituals of worshipping the Buddha with worshipping the gods, and many games e.g. wrestling and cockfighting

- *Geological and landscape features.* From the perspective of feng shui and geologygeomorphology, Bo Da Pagoda is said to be on the breast of a phoenix with low mountain ranges e.g. Phuong Hoang, Yen Ngua, Kim Quy, Con Coc, Con Voi, gathering from four directions. The bedrock includes solid sandstone, siltstone, and claystone which helps stabilize the foundation, avoid geohazards e.g.

landslides, collapses, mudflows, rock falls, and floods.

16. Nham Duong Pagoda

- *Location.* Nham Duong Pagoda is located in Duy Tan ward, Kinh Mon Town, Hai Duong Province.
- *History.* Built in the Tran Dynasty with the name Thanh Quang Tu, from the 17th century, Nham Duong Pagoda became the ancestral place of the Cao Dong sect led by Zen Master Thuy Nguyet, the first abbot of the Pagoda, who significantly contributed to the revival of Vietnamese Buddhism.
- *On-ground and archaeological features.* The Pagoda consists of the Buddha Hall, the Patriarch House, Tinh Niem and Thanh Hoa caves and two stupas of the First and Second Patriarchs Thuy Nguyet (Vien Quang Bao Thap, 1704) and Tong Dien (Dieu Quang Bao Thap, 1709). The Patriarch House worships Buddha-King Tran Nhan Tong in the center and the First and Second Cao Dong Patriarchs Thuy Nguyet and Tong Dien at the two sides. There is also a statue of the Buddha sitting on the back of a kowtowing king, related to the story of Zen master Tong Dien convincing King Le Hy Tong (1663-1716) to withdraw the previously issued decree on expelling all monks to the forest. To show his sincerity, the king had the above grand statue carved.

Thanh Hoa is the most famous cave in Nham Duong Pagoda, where First Patriarch Thuy Nguyet passed away. The paleontological-archaeological layers here are up to 4m thick, where bones and teeth of mammal species e.g. rhinoceros, elephant, deer, wild boar, porcupine and bear have been found, especially the orangutan (*Pongo*) dating from c. 50,000-30,000 years ago. There are also archaeological relics of many periods e.g. Dong Son, Han Dynasty to Dinh-Early Le, Ly-Tran, Le So-Mac-Le Trung Hung, and Nguyen Dynasties. Some fossils and archaeological remains may have accumulated during the Late Pleistocene-Middle Holocene transgression, and Late Holocene ingression, while others resulted from ancient human activities.

- *Intangible heritage.* The archeological materials collected at Nham Duong Pagoda affirm the continuous settlement and trading traditions of prehistoric and historic people in the area, the Bach Dang estuary area and, more broadly, the Yen Tu Mountain Range and surrounding areas.
- *Geological and landscape features.* The pagoda is located on an anticline with sandstone, siltstone and claystone at the core and limestone on both flanks. The Buddha Hall and Tinh Niem and Thanh Hoa caves are in limestone while the Patriarch House is in terrigenous rocks. The fact that the Bach Dang River rose up to the foot of the Pagoda just a few decades ago confirms its proximity to Bach Dang River and its significant position along this East-West trading (and religious exchange) route.

1.2.5. Relics related to the role and influence of Truc Lam Buddhism in Dai Viet life and the Vietnamese tradition of land and water use

Typical representative of relics associated with the role and influence of Truc Lam Buddhism in Dai Viet life and more about Vietnamese traditions of using land and water in the Tran Dynasty (13-14th centuries) include Kinh Chu Cavern (part of the An Phu-Kinh Chu-Nham Duong Special National Monument, Kinh Mon Town, Hai Duong Province) and the stake-yards (parts of the Bach Dang Historic Relic Area, Quang Yen Town, Quang Ninh Province).

17. Kinh Chu Cavern

- *Location.* Kinh Chu (or Duong Nham), located in Duong Nham Village, Pham Thai Commune, Kinh Mon Town, Hai Duong Province), is one of the many natural caves in the Duong Nham limestone massif.

- *History*. The cave is a famous religious, historic and scenic spot since ancient time. It was visited and appreciated by many Dai Vietkings and cultural celebrities e.g. King Ly Than Tong (1116-1138, reigned 1128-1138, who gave the name Kinh Chu, appreciating the respect shown by the local villagers when the King visited the site), King Le Thanh Tong (1442-1497, reigned 1460-1497, who ranked Kinh Chu as “*the sixth most beautiful cave of Dai Viet*”). The cave, together with the Bach Dang River just behind it and the surrounding vast karst area, was also confirmed as the military headquarters of the two Tran kings and General Commander-in-Chief Tran Hung Dao when they prepared for the Bach Dang battlefield in 1288. Through times, the cave remains a popular religious and scenic spot at present.

- *On-ground and archaeological features*. The cave entrance is hundreds of square meters in extent, 30-40m high while its floor is about 20m above the current ground surface, and there are many altars to worship the Three Religions, King Ly Than Tong, King Tran Nhan Tong, the third Truc Lam Patriarch Huyen Quang and indigenous beliefs. In particular, there is a system of 54 *ma nhai* steles (steles carved directly on the cave ceiling and walls) of great Vietnamese cultural celebrities from different periods.

Among them is a Tran Dynasty stele engraved with the poem “*Hành dịch dăng gia sơn*” (written on a business trip back hometown) by Pham Su Manh (1300-1384), a mandarin and poet of the Tran Dynasty, written and carved on the cave wall in 1368, describing the heroic spectacle at the headquarters of two Tran kings and General Commander-in-Chief Tran Hung Dao in Kinh Chu Cavern when preparing for the Bach Dang battlefield in 1288. These steles were designated as National Treasures in 2017.

- *Geological and landscape features*. The Duong Nham limestone massif belongs to Bac Son Formation (C-Pbs), formed about 300 million years ago. In the second half of the Cenozoic (more than 30 million years ago), this area was strongly influenced by the formation of the East Sea (internationally known as South China Sea). During the Quaternary (about 2.6 million years ago), the area has undergone faulting, block uplift and subsidence, transgression and regression of the sea, estuary fluctuations and the formation of river-marine terraces. At an altitude of more than 20m asl, on the wall of Kinh Chu Cavern, there are some accumulations of seashells, evidence of the so-called Vinh Phuc transgression (c. 30,000 years ago). At the altitudes of 2-5m and 0.5-2.0m on the cave walls, there are sea notches resulting from the Middle Holocene and Late Holocene transgressions.

18. Yen Giang stake-yard

Yen Giang stake-yard, together with Dong Van Muoi and Dong Ma Ngua stake-yards, are parts of the Bach Dang Historic Relic Area in Quang Yen Town, Quang Ninh Province. The battlefield, however, spread much more widely, covering many other sites now belonging to Hai Phong City (on the right bank of Bach Dang River) and Hai Duong Province (upstream of Bach Dang River, e.g. the Kinh Chu Cavern introduced above). It was where the Mongol army was defeated by the Dai Viet army and people on April 9, 1288 (March 8 the lunar calendar).

The Bach Dang Historic Relic Area so far consists of only those sites that have been discovered, recognized, and ranked in Quang Ninh Province, on the left bank of the Bach Dang River and its tributaries and in an area of only 153ha. It includes Yen Giang stake-yard, Rung wharf, Tran Hung Dao temple, Vua Ba shrine, Yen Giang communal house (Yen Giang ward); Dong Van Muoi stake-yard, Dong Ma Ngua stake-yard, Trung Coc temple (Nam Hoa ward); Trung Ban communal house

(Lien Hoa Commune), Quang Yen Town; and Cong Temple (Dien Cong Commune, Uong Bi City), Quang Ninh Province.

- *Location.* From the center of Quang Yen Town, heading towards Pha Rung wharf for about 2km, turning left and continuing for 500m one would reach Yen Giang stake-yard (Yen Giang Ward, Quang Yen Town).

- *History.* Also called Dam Nhu (in Vietnamese Dam = a large pond, Nhu = luring), Yen Giang is one of the three stake-yards so far discovered and studied, that were installed by the Tran army and the local people in their battle in 1288. The name Dam Nhu recalls the story how the Tran army lured the Mongol army into their prepared in advance ambush.

Since its discovery in the 1950s, the stake-yard has been investigated by many archaeological excavations using different methods in 1958, 1969, 1976, 1984, 1987-1988, among others.

- *On-ground and archaeological features.* The original stake-yard is much larger, consisting of thousands of stakes, and is located in the bed of the Chanh River, at the conjunction point between the Bach Dang, Gia and Chanh rivers. The area that has been studied, confirmed, and included in the heritage records, is currently located in Dam Nhu pond on the fieldside of the dike. It is about 115-120m long, 20-25m wide, with a total area of about 3,000m², including ironwood and vatica wood stakes with original bark, 2.6-2.8m long. Their sharp end is driven into the mud about 0.5-1m deep. The stakes were installed close to the Bach Dang River, facing the Chanh River and set at an inclination of 75° towards the inland direction. In addition, a number of wooden mallets, 20-25cm in diameter and 1.2-1.5m long, were found, which may have been tied to a pulley to pull up and down a dead-weight like a machine hammer.

19. Dong Van Muoi stake-yard

- *Location.* Dong Van Muoi stake-yard (Dong Coc Village, Nam Hoa ward, Quang Yen Town) is now an aquaculture pond and a rice field at the northwest end of Ha Nam Island, in the field side of the dike on the right bank of the Chanh River, which is about 1.5km to the southwest of Yen Giang stake-yard. The stake-yard borders the rice fields of Dong Coc Village to the north and the east; paddy fields of Hung Hoc Village, Nam Hoa ward to the south; and the Bach Dang River dike to the west. In panoramic view, to the north of Dong Van Muoi stake-yard is Chanh River rapids, followed by Yen Giang stakeyard; to the west, it borders Ghenh Coc rapids and crosses the Bach Dang River.

- *History.* The stake-yard is said to have been erected by the Tran army and people at the mouth of the ancient Rut and Kenh Rivers in their 1288 battle. It was discovered by local people in 1995 while digging ponds for fish farming and was archaeologically excavated in 2005.

- *On-ground and archaeological features.* Archaeological excavations detected 38 stakes in four pits to the south of the Dong Coc hill. In addition, 13 other stakes were exposed in rice fields and ponds. Together they create a NW-SE rectangular stake-yard, c.150m long and 40m wide, totaling in area about 6,000m². Stakes were mainly made from ironwood, vatica wood, and mukulungu wood; 10-30cm in diameter and 1.5-3.0m long. They were driven at 0.6-1.1m spacing, vertically or inclined upstream about 45° to the west and northwest.

20. Dong Ma Ngua stake-yard

- *Location.* Dong Ma Ngua stake-yard is located in Hung Hoc Village (Nam Hoa ward, Quang Yen Town, Quang Ninh Province), which is about 1-1.5km southeast of Dong Van Muoi stake-yard.

- *History*. The stake-yard was discovered by the family of Mr. Dang Tien Phong in 2005 while digging a pond for fish farming. It was surveyed and excavated in 2009-2010 over an area of about 300m² with five pits in the above-mentioned fish pond and two exploratory pits in the paddy fields to the north and west directions.

- *On-ground and archaeological features*. The stake-yard extends for about 2,100m², 70m long in the east-west direction and 30m wide in the north-south direction. In the above-mentioned excavations, 58 stakes, mainly of ironwood, were discovered in addition to the exposed stakes on the pond surface found in 2005. The density and depth of the stakes are not uniform. The wooden stakes are 6-22cm in diameter, located at a depth of c.2.0-2.3m below the ground surface. Stakes were inserted vertically in the riverbed and inclined in many directions on the bank, but mainly in NW-SE direction.

- *Intangible heritage*. Bach Dang Festival, also known as Battle Death Anniversary, is held on the 6-9th days of the third lunar month every year throughout the 1288 battlefield with many rituals, performances and folk games, honoring Saint Tran and all the Dai Viet people.

- *Geological and landscape features*. Bach Dang River, flowing all its way from upstream in the sub-parallel direction, abruptly changes its course, due to faulting, into sub-meridian direction, c.5km before draining into the sea. The main battlefield site was where Bach Dang River intersects with several other rivers - Gia River confluence and Chanh and Rut tributaries due to the presence of two main rapids, one on the main course of Bach Dang River (Ghenh Coc, Ghenh = Rapids) and the other (Ghenh Chanh) on Chanh River. In between the right bank of Chanh River and the left bank of Bach Dang River is a vast lowland area called Ha Nam Island, where bedrock outcrops (of the same composition as Ghenh Coc and Ghenh Chanh) are exposed here and there.

This whole rivermouth area is strongly influenced by the tidal regime, which can be 2-3m different between low and high tides. During low tide the vast lowland area emerges and river courses can be clearly distinguished. During high tide, however, the whole area submerges and the river courses are difficult to recognize. Incidentally, the battle took place when the tidal difference was highest all the year round, which was coupled also with the northeast cold wind.

II. Outstanding Universal Value

II.1. Criteria under which inscription is proposed

Criterion (iii)

A strategic alliance of the State, religion and the people developing from the Yen Tu mountainous homeland created a unique cultural tradition of global significance that shaped nationhood and fostered peace and security in the wider region.

Yen Tu is an exceptional testimony to a cultural tradition developed within the homeland of the Tran Dynasty and the cradle of Truc Lam Buddhism, a unique Buddhist Zen Sect. An alliance between Truc Lam and the Tran Dynasty rulers united the Vietnamese nation, mobilizing its forces and all ethnic and religious groups to build an independent, sovereign Dai Viet nation, preserving peace and preventing war in Northeast and Southeast Asia during the 13-14th centuries. This cultural tradition is expressed through archaeological sites and relics, an extensive network of mausoleums and temples, pagodas, shrines and stupas, and battlefields, together with a rich intangible cultural heritage. The historic alliance of politics, religion and society, and its influence, remain alive today through the continued worship of Truc Lam Buddhism and the legacy of the Tran Dynasty in the heartland of Yen Tu, throughout Vietnam and elsewhere in the world.

Criterion (v)

Deep understanding and respectful use of nature by Dai Viet people in Yen Tu from ancient times is an outstanding demonstration in the world of human interaction with the environment, favourable for religious practice, socio-economic development and national defence.

Yen Tu is a dynamic landscape experiencing long, complex and repeated mountain building, sea transgression and regression, and major changes in rivers and coastal landforms. It is also a place of human occupation and settlement from ancient times. During the 13-14th centuries, it became a strategically important territory of the Tran Dynasty, and the “holy land” of Truc Lam Buddhism. The physical character of Yen Tu was advantageous for economic development, international trade, cultural and religious exchange and military defence. Truc Lam Buddhism reveres a life that is lived loving, immersed in, and protecting nature, with an intimate understanding of natural conditions and skillful application of feng shui principles. The natural elements of geology, topography, natural resources, wind and water are in harmony with human destiny, safety and security. They are clearly demonstrated in the selection of sites for settlement and religious worship, and even battle grounds. The organic link between landscape and humanity remains today, revealed in particular by the comprehensive array of sites of worship and religious practice.

Criterion (vi)

Truc Lam Buddhism is a globally significant illustration of the way a religion, derived from several sources of belief, originating and developing from its spiritual homeland in Yen Tu, influenced the secular society fostering a strong nation, ensuring regional peace and cooperation.

Yen Tu is organically associated with Truc Lam Buddhism, a unique Vietnamese Zen sect unifying different contemporary Buddhist schools and Zen sects while drawing from the ideology of Taoism, Confucianism and indigenous beliefs.

Characterized by a spirit of self-reliance, self-reflection, “enjoy the Way in Life”, “live in harmony with the mundane” and especially “active engagement” in the lives of people and the affairs of the country, Truc Lam Buddhism became a fundamental nation-building force. It extended from its spiritual home in Yen Tu to the secular world and contributed significantly to all aspects of life - spiritual, social, economic, political, and national security during the Tran Dynasty.

Places of worship display layout, architecture and decoration distinctive of their age, cultural tradition and purpose. The many priceless intangible relics, attesting to the ideology and influence of Truc Lam, include scriptures, stories, poems, folklore and legends, among which are rare woodblocks imprinted with Chinese-Nom script recognized on the UNESCO International Register of World Memory.

Truc Lam Buddhism has outstanding cultural heritage significance for Vietnam, Asia and the world.

II.2. Draft Statement of Outstanding Universal Value

The Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes (hereinafter Yen Tu) is a serial organically evolved cultural landscape in northeast Vietnam. It is primarily mountainous but also extends to the coast. The property has 20 component parts, totaling 628.4881ha, with buffer zones, consisting of forest, rural land and limited residential areas, totaling 5,838.26ha. The outstanding attributes of Yen Tu are the many archaeological sites and structures for worship of Buddha, national deities and heroes, or special historical events. Having existed for more than seven

centuries, today they are living cultural heritage.

Yen Tu is outstanding in Asia and the world as the birthplace of Vietnamese Truc Lam Zen Buddhism, and the homeland of the Tran Family that, during the 13-14th centuries, created one of the most brilliant feudal dynasties in Vietnam. Combining religious ideology and State authority, Truc Lam Buddhist leaders and Tran Kings transformed spiritual, social, economic, political, and military life, creating a strong, sovereign nation of Vietnam. Harmony between people and environment is demonstrated by the location of religious worship sites in favourable geological and topographic settings, with readily available natural resources and ensuring safety from natural disasters and enemies. An intimate understanding of landforms, hydrology, tidal regime and weather contributed to national security and defence.

II.3. Statement of integrity

All component parts of the serial property are within Special National Monuments, strictly protected under national legislation with legal boundaries and a conservation and management plan.

Significant changes to the cultural values require approval by the Prime Minister. All outstanding values and attributes of Truc Lam Buddhism and the Tran Dynasty legacy are comprehensively demonstrated within the property, including an entire system of archaeological sites, architectural monuments and intangible elements, that are protected, preserved and continue to be respected and observed. The property has few permanent residents.

Each component part has a buffer zone affording protection from external impacts. Regional Master Plans, reinforcing protection, apply throughout. Natural forests are extensive, natural resources are used sustainably while the population density is low with few large residential centres. There are no significant impacts on the property or buffer zone. Coal mines outside the buffer zones have no adverse effects. Tourism is well within visitor-carrying capacity.

II.4. Statement of authenticity

Evidence for the authenticity of the property values and attributes is obtained from archaeological excavations, Vietnamese annals, ancient religious documents, scriptures, epitaphs, maps and inscriptions. The significance of sites and structures is measured by their origin, location, purpose, function, design and unchanged traditional cultural use.

Most sites and built monuments were for worship of Buddha, religious and moral teachings, and as residences for monks and nuns. Others commemorated kings, their ancestors, deities and national heroes or historic events. These functions and uses remain today.

Local natural materials used for construction include gritstone and sandstone, gravel and weathered clayey soil, while limestone and terracotta are used for decorative items and Buddhist symbols. In rebuilding and restoration, original structures, materials and decoration have been used wherever possible. Some destroyed buildings have been rebuilt, others are known only from archaeological excavations, historical documents, scriptures and stories. The structures are in their original location. Traditions of worship and practice have remained essentially constant through centuries and generations. The core meaning and purpose of festivals remain. Spirit and feeling reside in the hearts and minds of the people.

CHAPTER III. CURRENT STATUS OF THE MANAGEMENT OF PROTECTING AND PROMOTING HERITAGE VALUES

I. Management and protection of heritage

I.1. Heritage protection status

Since the early 60s of the 20th century, many monuments/relic sites have been ranked as national monuments, then continued to be upgraded to special national monuments. Including Yen Tu scenic relic area, Tran Dong Trieu dynasty historical relic area, Con Son Kiep Bac relic area, Bach Dang victory relic area and An Phu - Kinh Chu - Nham Duong relic complex, Vinh Nghiem Pagoda and Bo Da Pagoda have been ranked by the Prime Minister as Special National Monuments - the highest level of protection. Thanh Mai Pagoda has been ranked as a national monument.

Not only have relics been ranked, valuable relics and typical festivals here have also been ranked as National Treasures and National Intangible Cultural Heritage.

Table 2: summary of decisions to recognize relics

	Name of each department	Location	Rating level	Ranking decision number
1	Yen Tu scenic relic complex	Uong Bi city, Quang Ninh province	National heritage	Decision No. 15 VH/QD dated March 13, 1974 of the Minister of Culture
			National Forest	Decision No. 1671/QD-TTg dated September 26, 2011 of the Prime Minister establishing Yen Tu national forest
			Special national monument	Decision No. 1419/QD-TTg dated September 27, 2012, Prime Minister
	Statue of Buddha Emperor Tran Nhan Tong at Hue Quang tower garden		National treasures	Decision No. 2283/QD-TTg dated December 31, 2020 of the Prime Minister on recognizing the 9th National Treasure
2	Tran Dong Trieu Dynasty historical relic site	Dong Trieu town, Quang Ninh province	National heritage	Decision No. 313VH/QD dated April 28, 1962 of the Minister of Culture
			Special national monument	Decision No. 2383/QD-TTg dated December 9, 2013 of the Prime Minister
	Ngoa Van gold box - Yen Tu		National treasures	Decision No. 1821/QD-TTg dated December 24, 2018 of the Prime Minister on recognizing national treasures Phase 7
	An Sinh brown flower ceramic pot		National treasures	Decision No. 2198/QD-TTg dated December 25, 2021 of the Prime Minister on recognizing the 10th National Treasure
3	Bach Dang Victory Historical Relic Area	Quang Yen town, Quang Ninh province	Special national monument	Decision No. 1419/QD-TTg dated September 27, 2012, Prime Minister
	Bach Dang stake yard		National heritage	Decision No. 191/VH-QD dated March 22, 1988 of the Ministry of Culture
	Dong Van salt stake yard		National heritage	Decision No. 27/2007/QD-BVHTT, dated August 3, 2007 of the Ministry of Culture and Information
	Dong Ma Ngua stake yard		National heritage	Decision No. 2625/QD-BVHTTDL, dated July 18, 2012 of the Ministry of Culture and Information
	Bach Dang Festival		National intangible cultural heritage	Decision No. 2970/QD-BVHTTDL dated November 17, 2021 of the Ministry of Culture, Sports and Tourism
4	Con Son Kiep Bac relic	Chi Linh city, Hai	Special national	Decision No. 548/QD-TTg dated May

	site	Duong province	monument	10, 2012 of the Prime Minister
	Con Son Pagoda historical and scenic area	Chi Linh city, Hai Duong province	National heritage	Decision No. 313VH/QD dated April 28, 1962 of the Ministry of Culture
	Kiep Bac historical relic site	Chi Linh city, Hai Duong province	National heritage	Decision No. 313VH/QD dated April 28, 1962 of the Ministry of Culture
	Stele "Thanh Hu Dong" (Date: Long Khanh era (1372 - 1377) during the reign of Tran Due Tong	Chi Linh city, Hai Duong province	National treasures	Decision No. 2382/QD-TTg dated December 25, 2015 of the Prime Minister on recognizing National Treasures for the 4th phase
	Con Son Tu Phuc stele is self-compassionate	Chi Linh city, Hai Duong province	National treasures	Decision No. 2089/QD-TTg December 25, 2017 of the Prime Minister on recognizing the 6th phase of National Treasures
	Con Son Festival and Kiep Bac Festival	Chi Linh city, Hai Duong province	National intangible cultural heritage	Decision No. 5079/QD-BVHTTDL dated December 27, 2012 of the Ministry of Culture, Sports and Tourism on announcing the National Intangible Cultural Heritage List
5	An Phu - Kinh Chu - Nham Duong relic complex	Kinh Mon town, Hai Duong province	Special national monument	Decision No. 2499/QD-TTg dated December 22, 2016 of the Prime Minister
	An Phu Temple	Kinh Mon town, Hai Duong province	National historical relics and scenic spots	Decision No. 97/QD dated January 21, 1992 of the Ministry of Culture and Information
	Kinh Chu cave ghost stele system	Kinh Mon town, Hai Duong province	National treasures	Decision No. 2089/QD-TTg December 25, 2017 of the Prime Minister on recognizing the 6th phase of National Treasures
	Traditional festival of Cao An Phu Temple, An Sinh ward, Kinh Mon town, Hai Duong province	Kinh Mon town, Hai Duong province	National intangible cultural heritage	Decision No. 780-QD/BVHTTDL dated April 4, 2022 of the Ministry of Culture, Sports and Tourism on announcing the list of national intangible cultural heritage
6	Vinh Nghiem Pagoda belongs to the Tay Yen Tu scenic relic complex	Tri Yen commune, Yen Dung district (Bac Giang)	Special national monument	Decision No. 2367/QD-TTg dated December 23, 2015 of the Prime Minister
			National monument	Decision No. 29-VH-QD dated January 13, 1964 of the Minister of Culture
	Vinh Nghiem Pagoda Festival	Tri Yen commune, Yen Dung district (Bac Giang)	National intangible cultural heritage	Decision No. 3084/QD-BVHTTDL dated September 9, 2013 on announcing the list of national intangible cultural heritage
	Tay Yen Tu nature reserve			Decision No. 82/2002/QD-UB dated May 24, 2002 of the People's Committee of Bac Giang province.
7	Bo Da Pagoda	Tien Son commune, Viet Yen district (Bac Giang)	Special national monument	Decision No. 2499/QD-TTg dated December 22, 2016 of the Prime Minister
			National heritage	Decision No. 138/QD dated January 31, 1992 of the Ministry of Culture and Information
	Bo Da pagoda woodblock	Tien Son commune, Viet Yen district (Bac Giang)	National treasures	Decision No. 2089/QD-TTg December 25, 2017 of the Prime Minister on recognizing the 6th phase of National Treasures
	Bo Da Festival	Tien Son commune, Viet Yen district (Bac Giang)	National intangible cultural heritage	Decision No. 217/QD-BVHTTDL dated January 23, 2017 on announcing the list of national intangible cultural heritage
8	Thanh Mai Pagoda	Hoang Hoa Tham	National heritage	Decision No. 97/QD dated January 21,

		commune, Chi Linh city (Hai Duong)		1992 of the Ministry of Culture, Information and Sports
	Thanh Mai Beer Thap Thap Bi		National treasures	Decision No. 2496/QĐ-TTg December 22, 2016 of the Prime Minister on recognizing national treasures Phase 5

After being ranked, the relics are protected by the Cultural Heritage Law of the Socialist Republic of Vietnam (Cultural Heritage Law No. 21/2001/QH10 dated June 29, 2001 and Law No. 32/2009/QH12 dated June 18, 2009 amending and supplementing a number of articles of the Law on Cultural Heritage) and by-law documents (Decree No. 98/2010/ND-CP dated September 21, 2010 of The Government details the implementation of a number of articles of the Law on Cultural Heritage and the Law amending and supplementing a number of articles of the Law on Cultural Heritage; decisions of the Government, the Ministry of Culture, Sports and Tourism and the provinces, clearly stating the areas, core zone boundaries, buffer zones and landscape zones... These documents provide an important foundation for ensuring the protection and management of national cultural heritage, while also partially meeting the requirements requirements for World Heritage sites in terms of protecting and managing their value, integrity and authenticity.

According to the provisions of Clause 13, Article 1 of the 2009 amended Law on Cultural Heritage, relic protection areas have been identified, including:

- Protection area I is the area with the original elements constituting the monument;
- Protection area II is the area surrounding or adjacent to protection area I.

These protected areas have been identified by competent state agencies on the cadastral map, in the minutes of protection zoning of the monument dossier, and have been demarcated on the ground and issued with certificates. land use rights according to regulations on boundary markers; assigned to management agencies according to zoning records for relic protection. Currently, all nominated heritage sites and the boundaries of protection zones I and II according to the decision on ranking national and special national monuments have met the requirements of protecting the original elements that constitute the monument. as well as limit and prevent risks in area II.

According to the provisions of the Law, Protection Area I must be protected in its original state in terms of ground and space. The construction of works directly serving the protection and promotion of relic values must be approved by the Prime Minister. For protected area II, the construction of works to protect and promote the value of relics must be approved in writing by the Minister of Culture, Sports and Tourism.

Table 3: Laws and regulations related to the management and protection of monuments

	Level	Name of Document	Decision-making level	Document number
1	Nation	Cultural Heritage Law 2001	National Assembly of the Socialist Republic of Vietnam	No. 21/2001/QH10 dated June 29, 2001
		The Law amending and supplementing a number of articles of the Law on Cultural Heritage was promulgated in 2009	National Assembly of the Socialist Republic of Vietnam	No. 32/2009/QH12 dated June 18, 2009
		Decree No. 109/2017/ND-CP dated September 21, 2017 of the Government regulating the protection and management of cultural and natural heritage in Vietnam	Government of the Socialist Republic of Vietnam	No. 109/2017/ND-CP dated September 21, 2017
		Decree No. 166/2018/ND-CP dated December 25, 2018 of the Government	Government of the Socialist Republic of	No. 166/2018/ND-CP dated December 25,

		stipulating the authority, order and procedures for establishing, appraising and approving plans and projects to preserve, repair and restore relics. historical-cultural sites, scenic spots	Vietnam	2018
2	Provincial	Regulations on decentralization of management of historical-cultural relics and scenic spots in Quang Ninh province	People's Committee of Quang Ninh province	Decision No. 4032/2016/QD-UBND dated November 30, 2016 of the People's Committee of Quang Ninh province
				Decision No. 20/2017/QD-UBND, dated December 29, 2017 of the People's Committee of Quang Ninh province
		Regulations on management, protection and promotion of the value of historical-cultural relics and scenic spots in Hai Duong province	People's Committee of Hai Duong province	Decision No. 21/2021/QD-UBND dated September 17, 2021 of Hai Duong Provincial People's Committee
		Regulations on decentralization and responsibility for managing historical-cultural relics and scenic spots; Belief and religious works have potential for tourism development in Bac Giang province	People's Committee of Bac Giang province	Decision No. 32/2018/QD-UBND of Bac Giang province
3	City/Town/District	Regulations on protecting and promoting the value of historical and cultural relics and scenic spots in Chi Linh town	People's Committee of Chi Linh town	Decision No. 861/QD-UBND dated November 8, 2017 of Chi Linh Town People's Committee
		Resolution on approving the project to manage, preserve and promote the value of relics and landscapes in Dong Trieu town until 2020 with a vision to 2030	Dong Trieu Town People's Council	Resolution No. 20/NQ-HDND
		Project of Viet Yen District People's Committee on Preserving and promoting cultural heritage values associated with tourism development in the district in the period of 2021-2025	People's Committee of Viet Yen district	194/DA-UBND dated May 12, 2021 of Viet Yen District People's Committee
4	Con Son Kiep Bac Relics Management Board	Regulations on coordinated management of Kiep Bac relic area.	Hung Dao Commune People's Committee and Con Son - Kiep Bac Relics Management Board	Regulation No. 126a/QC - People's Committee, Tourism Management Board dated September 17, 2020 of Hung Dao Commune People's Committee and Con Son - Kiep Bac Tourism Management Board
5	Yen Tu National Forest and Relics Management Board	Regulations on coordination with the city police, Tung Lam Development Joint Stock Company, People's Committee of Thuong Yen Cong commune, Phuong Dong ward to implement plans to ensure security and order, traffic safety, fire and explosion prevention, and congestion traffic on the entire Yen Tu route		

The People's Committees of localities with nominated heritage sites have also issued many regulations decentralizing the management of historical-cultural relics and scenic spots in the area, determining the responsibilities of governments at all levels in managing conservation, protection of ranked relics, regulations on protection and promotion of the value of historical and cultural relics and scenic spots in the area, which regulate contents related to the management, protection and exploitation of relics. exploit, use and promote the value of historical - cultural relics, scenic spots and relics, antiquities, national treasures belonging to relics in the area, coordination regulations between relevant parties in the management of each specific monument.

1.2. Develop a plan to preserve and promote the value of the heritage area

Developing a master plan to preserve and promote the value of heritage areas is one of the most important tasks for the goals and management plans of this heritage area.

According to the provisions of Decree No. 166/2018/ND-CP, special national relics need to be planned to preserve and promote their values. This plan will be approved by the Prime Minister. The Plans have provided a list of component projects focusing on renovation and restoration in order to ensure sustainability and restore items that have been destroyed due to time and war to serve the promoting the value of monuments.

In recent years, the People's Committees of Quang Ninh, Hai Duong, and Bac Giang provinces have made plans to preserve and promote the value of relics (7/8 relics have been ranked as special national relics and made planning preserve and promote value). The relic conservation planning continues to expand the boundaries and protect the relics, especially pointing out the target groups, scope, and scale that need to be preserved, repaired, and restored, and at the same time take important measures. Important measures have been taken to strengthen the protection of nominated heritage sites, including measures to ban coal mining in the Yen Tu area, and ban land exploitation, sand and clay resources in the area. planning of Con Son - Kiep Bac relic area. The plans have determined the content and measures to preserve, restore, and restore the original elements of the monument, orienting the spatial organization of new construction items and technical infrastructure systems. and create a suitable landscape environment in the relic area. This is the legal and scientific basis for the conservation and promotion of the value of the nominated heritage area. A number of relic sites have implemented planning, with many works being preserved, restored and other works serving to promote the value of the relics. As a result, the protection of the nominated heritage is significantly improved, integrity and authenticity are guaranteed.

Currently, there are 5/8 component relics/relic areas (including Tran Dong Trieu Dynasty Historical Relic Area, Yen Tu Scenic Relic Complex, Bach Dang Historical Relic Area, Con Son Kiep Relic Area Bac, Vinh Nghiem Pagoda) has completed the preparation and approval of relic conservation plans by the Prime Minister.

2 relics, Bo Da Pagoda and An Phu - Kinh Chu - Nham Duong relic complex, have completed the approval of planning tasks and are organizing appraisal towards approval of conservation planning and promoting their values. .

In general, the nominated heritage sites are being managed and protected properly and regularly by the management agencies of the three provinces of Quang Ninh, Bac Giang and Hai Duong and are in a good state of preservation.

Table 4: Scope and basic orientation of approved monument conservation plans

T T	Component legacy name	Legal grounds	Planning scope	Key strategies
1	Tran Dong Trieu Dynasty historical relic site	Decision No. 307/QD-TTg dated February 7, 2013 approving the Master Plan to preserve and promote the value of the Tran Dynasty Historical Relic Area in Dong Trieu, Quang Ninh Province	<p>The overall planning scale is 2,206 hectares, including 14 clusters of Tran Dynasty relics and protection areas, tourism services, promoting the value of surrounding relics. In there:</p> <ul style="list-style-type: none"> - Protection area I: 102.27 hectares - Protection area II: 189.07 hectares - Area serving tourism and supporting the promotion of relic values: 1914.66 hectares. 	<p>- Protection area I : Do not build new architectural works. Renovate degraded relics, only build signposts to guide and introduce the relics. These items must not affect the original elements of the monument, ensure aesthetics and be arranged properly. For construction items in monuments that have been completely destroyed but are valuable in terms of history - culture, religious beliefs and have complete scientific documents, they can be restored or conserved. archaeological preservation (if the foundation still exists), combined with planting trees to create a wallpaper to show the location and scale of the project, as well as the overall scale; It is possible to simulate architecture bearing the mark of the Tran Dynasty to serve religious and tourist activities at the relic.</p> <p>- Protection area II: The area of bare land around the monument is planted with trees to protect the monument, creating a buffer space separating the monument from the new construction area. Construction of works serving the promotion of the value of the monument with architectural forms and construction materials suitable and in harmony with the monument.</p> <p>- Tourism service area supports promoting the value of monuments: x build a transportation system combining squares and cultural service works, sightseeing, rest... At the same time, plant trees to create landscapes to complement and connect with protected area II of the monument and environmental protection of monuments. Prioritize the development of tourism service projects and resettlement land; New construction is allowed but with controls on color, height and construction density.</p>
2	Yen Tu scenic relic complex	Decision No. 334/QD-TTg dated February 18, 2013 approving the project to expand and develop Yen Tu historical relics and scenic spots	<p>Monument protection area (Special protection area): 2,747.0 hectares</p> <ul style="list-style-type: none"> - Protection area 1 : 213.5 hectares - Protection area 2 : 708.0 hectares - Separate protection area : 1,825.5 hectares <p>Landscape protection zone (Buffer zone) : 6,548.0 hectares</p> <p>Total 9,295.0 hectares</p>	<p>- Protection area I: protects the entire relic space and surrounding landscape in the central area and relic sites</p> <p>- Protection area II: creates a protective belt for protection area I, at the same time protecting the natural mountain slopes, visual landscape around the monument and located within natural boundaries convenient for management. physical. This area includes pilgrimage routes connecting relics and natural forests surrounding the relics.</p> <p>- Separate protection zone: Landscape area around relic sites, areas along the route from Doc Do (Phuong Dong ward), Giai Oan bus station, Nam Mau village, Khe Su (Thuong Yen Cong commune).</p> <p>- Landscape protection zone (buffer zone): The entire Yen Tu special-use forest area surrounds the (remaining) relics and related landscape areas. Determined on the basis of the spatial landscape of the Yen Tu relic area with connection to the Tran Dynasty historical relic site in Dong Trieu. Total area of landscape protection area: 6,548 hectares.</p>

3	Bach Dang historical relic site	Decision No. 322/QĐ - TTg dated February 18, 2013 of the Prime Minister approving the Master Plan to preserve and promote the value of Bach Dang Historical Relic Area	The overall planning scale is 380 hectares, including : - Protection area I: 79.47 ha. - Protection area II: 114.78 ha. - Area for tourism - supporting the promotion of relic values: 167.75 ha.	<p>- Protection area I: There is a plan to preserve and embellish each monument, build stele, monument introduction signs, and road signs to ensure aesthetics and synchronization. + For monuments: Preserve the original value of the monument, repair damaged works. Restoration based on full scientific evidence. + For archaeological relics: Expand the protection area for current archaeological relics, conduct zoning and set boundary markers to most effectively preserve archaeological relics on-site. Conducting exhibitions using modern methods to serve scientific research and introduce to visitors.</p> <p>- Protection area II: is a buffer zone to protect the relic landscape from mining and construction activities in the area and surrounding residential areas. For religious belief works, protection area II can build a number of small-scale works, not overwhelming the landscape of the monument, serving the promotion of the value of the monument. For areas with concentrated archaeological signs in aquaculture, rice growing, and tiger and parrot growing areas, it is necessary to protect their original status, and conversion of purpose to construction land is strictly prohibited to avoid mixing the floors. culture, serving archaeological excavations, clarifying the location and scale of the historical Bach Dang battlefield.</p> <p>- Area to promote relic value: Archaeological park; public works area; cultural festival area; Technical key works, green areas, landscape protection.</p>
4	Con Son Kiep Bac relic site	Decision No. 920/QĐ-TTg dated June 18, 2010 approving the master plan for conservation of historical and cultural relics of Con Son - Kiep Bac associated with tourism development, Chi Linh town, Hai Duong province	The planning area is 8,340 hectares, divided into 2 regions as follows: - Special conservation and exploitation zone (zone I) has an area of 3,568 hectares - Buffer zone (zone II): area of 4,772 hectares,	<p>- Special conservation and exploitation zone (zone I) is located in Cong Hoa, Le Loi, Hung Dao and Van An communes, planned into 2 partitions as follows: + Special conservation zone, including 3 areas:</p> <ul style="list-style-type: none"> ▪ Con Son area ▪ Kiep Bac area ▪ Phoenix area <p>+ Special exploitation zones, Includes 9 functional areas:</p> <ul style="list-style-type: none"> ▪ Ho Con Son specialized service area ▪ Central general service area ▪ Le Loi commune residential area ▪ Tourism development area (resort and ecology) ▪ Con Son cultural and historical park ▪ Van Tri Kiep Bac Park ▪ Dragon Forehead, Nam Tao, Bac Dau mountain areas ▪ Bac Dau Mountain archaeological site ▪ Phoenix Mountain Area <p>- Buffer zone (zone II): is the area surrounding zone I, in Sao Do town and the communes of Le Loi, Bac An, Hoang Tan, Cong Hoa, Chi Minh, Van An, Co Thanh and Hung Dao. a) Restoration, embellishment and restoration of the monument system must comply with the originality and protect the environmental landscape. Completely build technical</p>

				<p>infrastructure, upgrade and renovate relic protection space according to the provisions of the Law on Cultural Heritage.</p> <p>b) Relics with archaeological potential need to be researched, determine the boundaries of the protection area, prepare records for protecting the relics, prepare an excavation research project and a plan to display archaeological relics.</p> <p>c) Intangible cultural heritage needs to be investigated, collected, evaluated, clarified and enriched by a general investigation; On that basis, create scientific records and classify intangible culture to protect and promote.</p> <p>d) Restored relics and new constructions need to be researched in accordance with the existing relic system and the general landscape of the entire relic area.</p>
5	Vinh Nghiem Pagoda	Decision No. 775/QĐ-TTg approving the planning to preserve and promote the value of special national relics of Vinh Nghiem Pagoda, Bac Giang province	<p>The scope and scale of planning is 40 hectares</p> <ul style="list-style-type: none"> - The entire Protection Area I and Protection Area II of the Special National Relic of Vinh Nghiem Pagoda (according to the Special National Relics Ranking Profile), has an area of 2.05 hectares. - The extension is located adjacent to the relic, with an area of 37.95 hectares, including: Vinh Nghiem Pagoda campus has just been expanded to the East (2.74 hectares); Residential land in Long Khanh village, Tri Yen commune (area 6.20 hectares); Land along Luc Nam river (section flowing through the relic, area 8.50 hectares); Land for technical infrastructure works (area 4.50 hectares) and agricultural land and field land interspersed in the relic area (area 16.01 hectares). 	<p>Planning the functional spaces into a unified whole monument between the inside and outside of the inner temple area (main pagoda - existing original relic); in which: Taking the inner temple area of Vinh Nghiem Pagoda as the center to arrange and organize the landscape architectural spaces outside the monument in accordance with the requirements of preserving and promoting the value of the original architectural items currently At the same time, recreating some spaces associated with relics such as pagoda markets, pagoda fields, and traditional La villages. Embellish the landscape, arrange auxiliary items outside the inner temple in harmony with the overall architecture of the entire area.</p> <p>a) Planning of the relic protection area (inner temple area of Vinh Nghiem Pagoda)</p> <ul style="list-style-type: none"> - Preserve the original structure of the main temple area within the inner temple area of Vinh Nghiem Pagoda. N researches and evaluates the level of damage and degradation of original architectural items in the inner temple area, to propose solutions for repair and embellishment appropriate to each stage of conservation. - Maintaining the woodblock storage and display house at Vinh Nghiem Pagoda, adding necessary auxiliary works for preserving and promoting the value of the monument - Preserve and care for valuable ancient trees; embellish and embellish the landscape garden system and roads in the inner temple area - For other auxiliary works When implementing technical infrastructure construction in the planning area, it is necessary to clarify the scale, construction location, architectural style, height, materials used, and land fund to meet the needs and uses of the project. Each project ensures quality and aesthetics, does not affect the original monument, and is in harmony with the overall appearance of the monument. <p>b) Regional spatial development planning to promote the value of monuments</p> <p>Construction of project items to support the promotion of relic values, such as: Dharma lake and Zen garden (Truc Lam, Bo De, Tung Lam, Thong Lam), pagoda market area, pagoda field</p>

				<p>area, research center and inheritance of traditional medicine, souvenir tree planting area, reception and event area, service area, tourist boat wharf (Nggu wharf), parking lot and other auxiliary works.</p> <p>c) Planning for embellishment of La village area, area of 5.12 hectares; including: Existing residential areas and on-site resettlement areas.</p> <ul style="list-style-type: none"> - Renovate and embellish the existing village and residential area space in harmony with the pagoda landscape space; ensure it does not affect people's lives. Relocate households in the planning influence area to a new area, merging with the old residential area to create an arc shape embracing Vinh Nghiem Pagoda in the Northwest - Southeast direction. - For residential areas with houses adjacent to provincial road 299B in the west of the relic: Renovate into housing combined with trading in local agricultural products, serving to promote the value of the relic.
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Along with the master plans to preserve and promote the value of monuments, localities with monuments have approved land use plans that integrate monument conservation plans, meeting the requirements. in protecting monuments.

The remaining relics/relic sites are the An Phu-King Chu-Nham Duong relic site and Bo Da pagoda, which have had their planning tasks approved and are in the process of being evaluated and submitted to the Prime Minister for approval of the plans. .

1.3. Develop projects to preserve and promote the value of heritage areas

1.3.1. Yen Tu Historic Relic and Scenic Area

The system of relic complexes of pagodas, temples, towers and Yen Tu mountains and forests has been ranked by the State as a national historical and cultural relic and scenic spot since 1974. From 1992 backwards, due to the post-war difficulties, the management and protection of the Relic Area faced many difficulties. Over time, most of the architectural works of pagodas and towers in the Yen Tu Relic Area have degraded or are reduced to ruins. Forests are exploited indiscriminately. The urgent issue is the need to have an agency to directly manage, preserve, embellish and promote the value of the Yen Tu Relics and Scenic Area. Yen Tu Historical Relics and Scenic Landscape Management Board was established in 1992.

Table 5: summary of projects to preserve and promote values at Yen Tu scenic relic site

TT	Project content	Category	Funding	Execution time
A	The period before 1992			
1.	Hue Quang Kim Thap		Community contributions	1988
2.	Bao Sai pagoda		Community contributions	1989
3.	One Roof Pagoda		Community contributions	1991
B	The period from 1992-2012			
4.	Urgent restoration and embellishment project of architectural works of pagodas, temples and towers in Yen Tu		State budget	1992
5.	Economic - technical argument for renovation and embellishment of Yen Tu		State budget	1993-1995

	relic site			
6.	50 items were repaired		State budget	1992 – 1999
		Dong Pagoda	Source of income	1993
		Giai Oan Pagoda	and merit	1997
7.	Project to restore and embellish Yen Tu Relics and Scenic Spots	68 construction items	State budget Enterprise investment Source of merit	1997 – 2002
8.	Cable car project I		Corporate capital	2001
9.	Cable car project		Corporate capital	2007
10.	Cable car upgrade project I		Corporate capital	2009
11.	Project to expand Giai Oan Bus Station and access road to Cable Car Station I		Corporate capital	2001
12.	Giai Oan stream stone bridge		State budget	2001
13.	Yen Tu Road from Doc Do to Giai Oan Bus Station has been expanded and paved		State budget	2004
14.	Van Tieu Pagoda		Sources of socialization	2001
15.	Lan Pagoda - Truc Lam Yen Tu Zen Monastery		State budget	2002
16.	Hoa Yen pagoda		State budget	2002
17.	Giai Oan Pagoda	Mother Sangha	State budget	2003
		Patriarch Sangha	State budget	2010
18.	Cam Thuc pagoda		State budget	2005
19.	Dong Pagoda project		Executive Board of the Buddhist Sangha of Quang Ninh province	2005- 2006
20.	Trinh Pagoda (Bi Thuong)		State budget	2007
21.	Suoi Tam Pagoda		State budget	2010
22.	Pilgrimage path from Giai Oan Pagoda to Dong Pagoda		State budget	2008
23.	Wooden bridge over Giai Oan stream		State budget	2008
24.	Lighting system in the Relic Area		State budget	2010
25.	Bao Sai Pagoda		State budget	2011
26.	Treasured statue of Buddha Emperor Tran Nhan Tong		Executive Board of the Buddhist Sangha of Quang Ninh province	2008-2012
C	Period 2012 - 2015			
27.	Mot Mai Pagoda restoration and embellishment project		Executive Board of the Buddhist Sangha of Quang Ninh province	2012
28.	Restoration and embellishment of the hermitage and dragon's eye in the Thap To area - Hoa Yen pagoda		Executive Board of the Buddhist Sangha of Quang Ninh province	2013-2015
D	The period from 2015 to present			
29.	Project to care and preserve ancient Tung trees in Yen Tu national forest		Uong Bi City People's Committee	
30.	Guest house and inner courtyard of Hoa Yen Pagoda		Executive Board of Vietnam Buddhist Sangha of QN province	2016
31.	Project to restore and embellish Mot Mai Pagoda, Am Duoc		Executive Board of Vietnam Buddhist Sangha of QN province	2014
32.	Project to preserve hermitages and Dragon		Executive Board of	2015

	Eyes		Vietnam Buddhist Sangha of QN province	
33.	New construction project of Bao Sai Pagoda, Tam Bao Pagoda, Patriarch's house, and housing		Yen Tu renovation project management board	
34.	Some items at Yen Tu Truc Lam Zen Monastery			
35.	Project of Buddha statue and square area		Executive Board of Vietnam Buddhist Sangha of QN province	2013 – 2016
36.	Project to improve the route from the Buddha statue of Emperor Tran Nhan Tong to the bronze pagoda (500m)		Ministry of Natural Resources and Environment	two thousand and thirteen
37.	Project to renovate campus and square yard		Tung Lam Joint Stock Company	two thousand and thirteen
38.	Construction of an information station for Company 6 at AKS		Tung Lam Joint Stock Company	2015
39.	System of stops along the Yen Tu pilgrimage route		Tung Lam Joint Stock Company	2015
40.	System of signposts and rules signs in Yen Tu relic area		Tung Lam Joint Stock Company	2015
41.	Ha Kieu slope turning bus station project (4.6 hectares)		Tung Lam Joint Stock Company	2016
42.	Ha Kieu slope turning bus station expansion project (7.8 hectares)		Tung Lam Joint Stock Company	2017
43.	Giai Oan bus station festival and service center project		Tung Lam Joint Stock Company	2017 - 2018
44.	Nam Mau bus station and service center project		Tung Lam Joint Stock Company	
45.	Project to upgrade 02 new cable car lines		Tung Lam Joint Stock Company	2018
46.	Project of commercial service area and residential area on both sides of the route from Nam Mau intersection to Ngoa Van		Tung Lam Joint Stock Company	
47.	Project of planning Trinh Pagoda spiritual cultural area in Phuong Dong ward		Executive Board of Vietnam Buddhist Sangha of Quang Ninh province	
48.	Project to upgrade the road from National Highway 18A to Yen Tu Relic Area, from Doc Do to Nam Mau intersection (Phase 1)		Management Board of Cultural and Sports Works of Quang Ninh province	2018
49.	Construction project of Lau Chuong and Khanh Tower		Tung Lam Joint Stock Company	2018
50.	Project to build a landscape fence in the area behind the Bronze Pagoda		Tung Lam Joint Stock Company	2018
51.	Project to care and preserve ancient Tung trees in Yen Tu national forest		Uong Bi City People's Committee	2020

After being recognized as a special National Monument, on February 18, 2013, the Prime Minister approved the Project to expand and develop the Yen Tu historical and scenic area, creating a new base. Legal provisions for conservation, investment in embellishment and promotion of the value of the Yen Tu relic site.

The process of restoring relics in the Yen Tu Historic Relic and Scenic Area has contributed to preserving the relics and restoring damaged items. Monument restoration projects are carried out

based on the results of scientific research and archaeological excavations. The relics have been restored according to traditional architectural styles, ensuring harmony with the landscape while also meeting the needs of serving religious practices. The renovation is carried out by specialized units of the Ministry of Culture, Sports and Tourism such as the Institute for Monument Conservation, Central Fine Arts Company...

Regarding resources for the restoration of monuments, the state budget is mainly for the restoration of the original items of the monument; There is also funding from the Buddhist Sangha of Quang Ninh province, mainly for the repair and restoration of some relic items and auxiliary works serving sightseeing and tourism. In addition, there is also the participation of local businesses in investing in infrastructure such as parking lots, service areas, and cable systems.

Along with the restoration of monuments, the infrastructure system has also been improved to serve tourist activities. The built cable car system has reduced the travel time to Dong Pagoda, which means reducing the number of tourists traveling on the larch road, partly preserving this heritage.

1.3.2. Tran Dynasty Historic Relic Area

In recent years, the work of repairing, embellishing and restoring relics of the Tran Dynasty Historic Relic Area in Dong Trieu has been carried out in parallel with investing in infrastructure to serve tourism. The work of restoring the monument has had the participation of businesses and communities such as the Thien Tam Foundation - Vingroup Corporation, mobilizing 500 billion VND to restore and renovate the monument in the period 2017 - 2021 and the following years. next.

Pursuant to Decision No. 307/QĐ-TTg dated February 7, 2013, approving the planning of the relic site, value-promoting conservation activities have been implemented. Because most of the relics are ruins, the first phase focuses mainly on research, exploration, and archaeological excavations to serve the later restoration of the relics.

The People's Committee of Quang Ninh province has prepared documents for granting land use rights certificates according to regulations on placing boundary markers; managed according to approved planning. At the same time, calling for socialization and repairing a number of typical monuments; Deploy construction of infrastructure and transportation systems.

Table 6: summary of projects to preserve and promote values at the Dong Trieu Tran Dynasty relic site

TT	Project content	Category	Funding	Execution time
1.	Investment project to renovate An Sinh temple			2000
2.	Investment project to renovate Thai temple		Executive Committee of Vietnam Buddhist Sangha in Quang Ninh province	two thousand and thirteen
3.	Project to repair and embellish Ngoa Van Pagoda	Three Jewels House; the Patriarch's house; temple gate; Sangha's house, guest house; ammification of gold; archaeological display; Tower garden; Yen Tu yellow apricot growing area; auxiliary works; Garden system and other infrastructure works (electricity, water, fire protection system)	Executive Committee of Vietnam Buddhist Sangha in Quang Ninh province	2014-2015
4.	Quynh Lam Pagoda and Renovation	Front hall, middle hall, back hall, corridor, three-entrance gate,	Executive Committee of Vietnam Buddhist	2016-2019

	Embellishment Project	stele house, exhibition house, toilet, tomb tower garden, technical infrastructure...	Sangha in Quang Ninh province	
5.	Ho Thien Pagoda Repair and Embellishment Project	Preserve the exhibition area, build Tam Bao house, Patriarch's house, Sangha house, guest house, street boy house, technical infrastructure...	Vingroup Goodwill Fund	2018-2019
6.	Trung Tiet Pagoda renovation and embellishment project	Construction of the foundation and machining of the wooden structure of the ancestral house's corridor is underway	People's Committee of Dong Trieu town (source from Vingroup's Thien Tam Foundation)	2018
7.	Construction of cable car line and service area of Ngoa Van Pagoda - Ho Thien Pagoda	03 cable car routes	Trading and Service Investment Joint Stock Company - Vinacomin	2015-2016 2017-2019 2019-2022
8.	Repair and embellish Ho Thien Pagoda relics	Construction of a bridge system to visit the main hall, renovation of the bai duong house, ancient tower area, ancestral house, inner temple, Ham Rong temple, abbot's room, toilet, kitchen	People's Committee of Dong Trieu town	2017-2019
9.	Project to repair and embellish Phu Son Lang relic, An Sinh commune, Dong Trieu town		Vingroup	2021
10.	Project to repair and embellish Tu Phuc mausoleum relic, An Sinh commune, Dong Trieu town		Vingroup	2021
11.	Transportation infrastructure system at Tran Dynasty relic site	Public service route transporting materials to Ho Thien Pagoda	Non-state budget	2017-2021
		The route from Dong Trieu to King Tran's tomb	State budget	
		Pilgrimage route from Ho Thien pagoda area to Ngoa Van pagoda	State budget	
		The pilgrimage route connects the Yen Tu relic site with Ho Thien and Ngoa Van		
		Ngo Van Cable Car service system		
12.	Lighting system at monuments			

Up to now, 100% of the relics located in the Tran Dynasty Historic Relic Area have completed archaeological research and excavations, and 7/14 relics have carried out conservation and restoration projects, of which 6 relics have been completed and have become spiritual tourist destinations, attracting visitors.

The process of restoring the monument has ensured the preservation of architectural components revealed during archaeological excavations. The restoration works are also made in traditional architectural styles, with wood and stone being the main materials.

In parallel with the process of renovating the monument, the infrastructure system and tourism services are also synchronously added, meeting the requirements of tourism.

I.3.3. Con Son-Kiep Bac Historic and Architectural-Artistic Relic Area

In 1994, the People's Committee of Hai Hung province decided to establish the Con Son - Kiep Bac relic management board under the Department of Culture and Information. One of the important tasks of the Board during this period is to organize and implement monument restoration projects.

Table 7: summary of projects to preserve and promote values at Con Son Kiep Bac relic site

TT	Project content	Category	Funding	Execution time
	Period from 1994 to 2000: preventing degradation of monuments			
1.	Construction renovation and embellishment _ _ one Project number issued set, anti down grant.	Nghi Mon	State budget	1994-2000
		Dragon eye well at Kiep Bac temple		
		Con Son fairy chess board		
2.	Complete the infrastructure system at the monument	Pump station to drain 1000m ³ /h		1998-2000
		180KVA transformer station and nearly 20km of 35KV power transmission line		
		1km of concrete road and 2 parking lots of 11,000m2		
	Period from 2000 to 2010: construction, restoration, development of monuments, promotion of scientific research and establishment of strategic projects to preserve and promote the Con Son - Kiep Bac relic area in the long term			
3.	Develop a project to upgrade the festival (2006 - 2010) as a scientific and legal basis for the restoration and successful organization of rituals and performances in the spring and autumn festivals at the relic site.			2006
4.	Building a master plan for the conservation of historical and cultural relics of Con Son - Kiep Bac associated with tourism development until 2020			2010
5.	Building projects _ Temple worship Nguyen Trai, Temple Tran Nguyen Dan	Temple worship Right and Left Huu Vu, Tac Mon, internal Nghi Mon and External Nghi Mon		2000 - 2004
		Build _ temple worship Tran Nguyen Dan; Stelae House		2003 – 2005
		Word house temple and system temple railing system Bare Nguyen Dan; Bridge Understand Jade and system system road walk on both sides of the stream		2009 - 2012
6.	Project to repair and embellish Nam Tao and Bac Dau temples	Tam Bao house (Main temple), Hau house, Left and right vu, bell tower, drum tower, tac gate, Nghi gate (Four pillars), Flagpole, kitchen, toilet and garden		2006 - 2011
7.	Project: Guest house, warehouse, flower bed yard, Kiep Bac relic site	Guest house, warehouse, toilet and garden		2009 - 2011
	Period from 2010 to present: renovation of relic items			
8.	Project to repair and embellish Kiep Bac temple	Main Temple (from Pre-Saint, Middle and Harem)		2012 - 2014
		On the left and right, Thanh Cac, on the left, Giai Vu and		2019 - 2021

		Am transformed votive papers		
		Expanding the temple grounds; Tac Mon; Internal Nghi Mon; External rituals; Shinto path; Festival grounds; Phuong Dinh's house; shelter and archaeological display.		2021 - 2025
9.	Project to Rebuild the Cuu Pham Lien Hoa Court at Con Son Pagoda	Cuu Pham Lotus Palace, To Duong, Back Hall, Back Corridor connecting to the side gate and garden		2014 - 2017
10.	Project to repair and embellish Con Son pagoda relics	Jade Well, Bodhisattva Avalokitesvara Buddha worship hall (altar hall and Statue), earthen embankment, left and right front corridor and three internal gates		2016 - 2020
11.	Repair and embellish Kiep Bac temple	Festival grounds, Four pillars gate, Shinto path, Water pavilion...		2023
12.	Application project to restore Con Son stream flow	Con Son Stream		2021 - 2023
13.	Component project of investment in construction of the road to the Con Son - Kiep Bac relic site, from National Highway 37 to Kiep Bac temple, belonging to the overall project of Preserving the Con Son - Kiep Bac Historical and Cultural relic site associated with tourism development, Chi Linh city	The section from Dragon Head intersection to Kiep Bac temple		2012 - 2020
		The section from An Linh intersection to Dau Rong intersection		2022 - 2023
14.	Landscape improvement project in front of Kiep Bac temple	Lake promenade south of the temple		2019 - 2023
15.	Con Son - Kiep Bac relics conservation project associated with tourism development	Vien Lang, Vien Lang Lake, Kiep Bac Temple; Tower garden, Lumbini Garden, Parking lot, landscape of Con Son Crescent Lake		2023

It can be seen that in 30 years, Con Son - Kiep Bac relic site has invested, renovated, preserved and restored relic items, upgraded and improved infrastructure, meeting the needs of sightseeing and beliefs practicing.

Currently, the Planning for preservation, renovation and restoration of monuments for the period 2023 - 2030, with a vision to 2045, is in the appraisal stage and submitted to the Prime Minister for approval.

1.3.4. Bach Dang Historic Relic Area

Bach Dang Historic Relic Area is a relic complex that has been discovered and ranked as a national monument since 1991.

In recent years, the work of repairing, embellishing and restoring monuments in the Bach Dang Historic Relic Area has been carried out, with the implementation of projects to restore monuments and invest in infrastructure and expand the relic space.

In 1998, the plan to preserve and promote the value of the Bach Dang victory historical relic was approved, which mainly included the contents of repairing and restoring wooden structures and preserving wooden piles.

In 2012, Bach Dang Special National Relic Area was recognized by the Prime Minister in Decision No. 1491/QD-TTg dated September 27, 2012, including 11 relic sites. After being ranked, conservation planning work was implemented by the Provincial People's Committee. On April 17, 2013, the Prime Minister approved the Master Plan project to preserve and promote the value of the Bach Dang Victory Historical Relic Area, Quang Ninh province (scale 1/2000) in Decision No. 322/QD-TTg.

Table 8: summary of projects to preserve and promote values at Bach Dang Victory Historical Relic Area

TT	Project content	Category	Funding	Execution time
1.	Project to preserve and restore the central relic area (Tran Hung Dao Temple - King Ba Temple, Ancient Ferry Station)	Tran Hung Dao Temple		1998-2001
		King Ba Temple		2001
		Ancient Forest ferry station		2007
2.	Investing in upgrading the traffic system, roads leading to Bach Dang pile yards, parking areas and other items of the relic including the system of communal houses, temples and shrines related to the Bach Dang 1288 historical relic	Repair and embellish Trung Ban communal house		2011
		Repair and embellish Trung Coc Temple		2012
		Survey of the entire Yen Giang lagoon area on an area of 75 hectares on the north bank of the Chanh River, in Yen Giang ward to serve the project of preserving and renovating the Bach Dang relic center area		2014
		Repair and embellish Yen Giang communal house relics		two thousand and thirteen
3.	Renovating and embellishing the landscape and campus of Bach Dang relic center area	Tran Hung Dao Temple - King Ba Temple, ironwood hill, parking lot...		2017
4.	Compensation for site clearance to serve phase 1 investment implementation			2018

The renovation projects mainly focus on preserving and renovating wooden structures, while the items related to the 3 pile yards mainly stop at the preservation solution of maintaining in good condition. Initially, pumping flooded water to avoid fluctuations in temperature and preservation environment for these wooden piles.

1.3.5. An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area

Since being recognized as a Special National Monument, the An Phu-Kinh Chu-Nham Duong

Historic Relic and Scenic Area has been invested with the State budget and the support of individuals, organizations and businesses locally.

Table 9: summary of projects to preserve and promote values at the An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area

TT	Project content	Category	Funding	Execution time
1.	Cao Temple conservation and renovation project	Harem, Trung Tu and the entire foot of the door		2017
2.	Build a stela house to preserve the stela system			2018
3.	Nham Duong pagoda renovation project	The system of steps from Thanh Hoa cave to Tinh Niem cave and open house displaying archaeological artifacts		2019 – 2020
4.	Kinh Chu cave renovation project	parking lot, road to the cave, toilet and all the stone railings leading to the main cave		2019 – 2020

Renovation activities are carried out by the state budget, local budget, Vietnam Buddhist Sangha...

1.3.6. Bo Da Pagoda

From 2000 to 2006, many items were restored and renovated at Bo Da Pagoda, Cao Pagoda (Avalokitesvara Pagoda, Thap Garden)...

From 2007 to 2009, Bo Da Pagoda was invested in restoring the Tam Bao, Tien Te, Patriarch's house, Guest house and many other items. The landscape and space of the relic site have also been invested in and built more spaciouly.

From 2013 to 2016, the project to build roads and infrastructure outside the Bo Da pagoda relic area was also continuously implemented to combine conservation, restoration and tourism development. Viet Yen District People's Committee has implemented many projects related to the surrounding area of Bo Da Pagoda such as renovating and upgrading the garden of Bo Da Pagoda

At the same time, the transportation infrastructure connecting many relics and tourist attractions has been invested in, renovated and upgraded by the district, such as the road connecting National Highway 37 with Bo Da Pagoda, total length of 5.4 km; Nanh - Bo Da - Van Ha route; Provincial road 295B through Nanh - Ninh Son and the section from Bac Giang Agriculture and Forestry University to Bich Son - Trung Son - Bo Da have been renovated. The main traffic route to Bo Da Pagoda is more than 5km long (section from National Highway 37 (Tu Lan commune) - Trung Son - Bo Da), which has been invested and upgraded to help traffic to the pagoda be more convenient. In addition to the goal of building roads leading to the temple, the project also spends funds to build other supporting infrastructure such as parking lots, event areas, and landscape embellishment.

1.3.7. Vinh Nghiem Pagoda

After the woodblocks of Vinh Nghiem pagoda were registered as a World Documentary Heritage, the People's Committee of Bac Giang province invested in implementing projects to preserve and promote the value of this type of heritage.

In 2014-2015, a construction project was implemented with the content of building a new woodblock exhibition house, woodblock storage house, side gates, fences, gardens and technical infrastructure systems and building new furniture.

In 2021, the Prime Minister approved the plan to preserve and promote the value of the special national relic of Vinh Nghiem Pagoda, Bac Giang province according to Decision No. 775/QĐ-TTg.

In 2022, the People's Council of Bac Giang province issued a Resolution approving the investment policy of the project to repair and embellish the special national monument Vinh Nghiem Pagoda. Project implementation time is 2023-2025. These are project items included in the planning to preserve national monuments, especially Vinh Nghiem Pagoda, approved by the Prime Minister.

1.3.8. Thanh Mai Pagoda

Through historical periods, these relics have been preserved and promoted relatively well. In 1994, the pagoda mobilized Buddhists to contribute merits to restore and rebuild the pagoda, tower, and stele. In 2002, with donation the Pagoda built the Patriarch's house, and kitchen area and toilet areas in 2010.

In 2005, the pagoda was invested by the State to build 10 main halls, an area of 180m² with Dinh letter-shaped architecture, a front hall with 8 roofs.

In 2007, the pagoda continued to be invested in completing items such as three entrance gates, 2 stele houses, 7 guest houses, and 7 monk houses.

In 2021, the Commune People's Committee continues to repair and embellish the yard and railings in front of Thanh Mai Pagoda; Eliminate inappropriate components and elements that affect the value of the monument.

1.4. Conservation status of monuments

The component parts of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes are typical relics that have received attention from the Government and the community. Monument conservation projects were implemented very early, so in general the monuments are in good condition. Because the monuments are mainly made of wood - a material that is not sustainable and is affected by climate and weather, wooden structures are often replaced after about 60 years of use. However, the renovations in the following stages ensure the inheritance of the previous stages, following traditional architectural styles.

Currently, agencies assigned to manage relics in localities have implemented many measures to ensure security and safety for heritage as well as prevent risks such as fire and termites; Maintain regular preservation, inspection and maintenance regime for monuments.

The relics are currently in good preservation conditions, with no major risks such as the risk of damage due to landslides or floods, except for some impacts of environmental conditions on the object's surface that reduce the aesthetics of monuments and relics.

The main construction material of today's monuments is wood. Due to the characteristics of this material, there are almost no works of early date left. Wooden structures of early date mainly exist at Bo Da Pagoda. The remaining structures are added in later stages.

These are the existing structures. Basically, wooden architectures have a relatively good conservation and technical condition. However, due to harsh weather conditions, the monuments are constantly being renovated, currently only a few original details are preserved.

The wooden structures of the nominated Heritage Area can be divided into newly restored wooden structures and early wooden structures.

For newly restored wooden structures, most are made in traditional styles to meet the needs of

religious practice and sightseeing needs of the community.

Regarding early wooden architectural works, a number of important relics have been identified, such as Vinh Nghiem pagoda, Bo Da pagoda, and Kiep Bac temple. Vinh Nghiem Pagoda and Bo Da Pagoda still preserve many components of the wooden frame dating from the 17th - 18th centuries (Le Trung Hung's reign).

The relics of Con Son pagoda and Kiep Bac temple still have wooden frames dating mainly to the late 19th and early 20th centuries (Nguyen dynasty).

To limit the natural deterioration of architectural works, monument management agencies coordinate with religious dignitaries to often conduct surveys to assess the technical status of monuments in order to promptly detect damage appears. There has been a clear division of functions and duties of relic management agencies in this work.

The work of restoring the monument to save and limit damage was carried out very early (in the 70s of the last century for Con Son-Kiep Bac, in the 90s for Yen Tu). In particular, most of the relics have plan to preserve and promote their values, which sets out a roadmap to restore the relics based on a strict survey and assessment of the current status of the relics, as well as recommendations, providing key directions for monument restoration projects. Most of the plans and projects to restore monuments are carried out by leading agencies in the field of monument restoration as well as strictly comply with the provisions of the Law on Cultural Heritage and have been appraised professionally by the Department of Cultural Heritage of the Ministry of Culture, Sports and Tourism as well as appraisal councils chaired by the Ministry of Culture, Sports and Tourism.

Monument restoration projects must be established and approved in accordance with State regulations, such as Decree 166/2018/ND-CP dated December 25, 2018 stipulating the authority, order, and procedures for establishment and appraisal. Decide and approve planning and projects to preserve, repair and restore historical-cultural relics and scenic spots (formerly Decree 70/2012/ND-CP dated September 18, 2012) and Circular 15/2019/TTBVHTTDL dated December 31, 2019 detailing the preservation, repair and restoration of monuments (formerly Circular No. 18/2012/TT-BVHTTDL dated December 28, 2012).

According to the guidance of circulars and decrees related to the restoration of monuments, before proposing restoration plans, comprehensive research and surveys are carried out, especially archaeological excavations (Con Son - Kiep Bac, Yen Tu, Dong Trieu...) in order to bring the most complete and accurate knowledge to the extent possible about the relic, as a basis for the preparation and implementation of the project. monument conservation and restoration project (including design and construction) at that time; Strictly document the current status and create long-term scientific records of the valuable characteristics of the monument. The monument survey record will not only serve the work of preserving and renovating the monument at that time, but it will itself become a scientific record to be kept. Monument survey records along with project records will become extremely important documents of the monument, storing evidence of the monument before and after the renovation process. This document is very valuable to pass on to the next generations as well as the restoration processes that will take place next, and also serves for research on monuments and monument conservation work. Currently, specialized agencies of the Ministry of Culture, Sports and Tourism and localities keep full records of monument restoration.

The nominated heritage was built more than 700 years ago, exists in rugged mountainous areas, and

has undergone many historical fluctuations as well as natural and human impacts that have had a significant impact on the components of the nominated heritage, besides, because the construction materials are mainly bricks, stones and herbs, leading to some works being affected, damaged and deformed. Because it was built with many different techniques and materials, and repaired over time, the level and rate of conservation vary.

The stupa tombs (brick, stone, terracotta...) are still well preserved in terms of design and form, but over time the foundation has degraded, leading to the phenomenon of shifting, cracking, at risk of breakdown. The surface of the tower being invaded by wild plants sometimes causes cracks and the bricks separate from the masonry. The towers have undergone little or no restoration.

1.5. Technical condition of the monuments

1.5.1 Architectural works

a. Brick - stone tower system

The stupa tombs (brick, stone, terracotta...) are still well preserved in terms of design and form, but over time the foundation has degraded, leading to the phenomenon of shifting, cracking, at risk of breakdown. The surface of the tower being invaded by wild plants sometimes causes cracks and the bricks separate from the masonry. The towers have undergone little or no restoration.

Some towers are well preserved, typically the tower systems at Hoa Yen Pagoda, Con Son Pagoda, and Bo Da Pagoda. However, many towers have now been damaged due to the impact of environmental conditions and landslides.

Currently, many stone towers have been degraded, especially towers at mountain temples. The stone surface is attacked by biological agents on the surface. The main causes of damage to stone towers are mold and algae. The growth of mold on stone surfaces is often accompanied by symbiosis of bacteria. Most species of bacteria obtain the energy necessary for their living activities from oxidation or reduction reactions of inorganic or organic substances, creating acids that can be strong or weak and cause corrosion of materials. For stone materials, bacteria get food from the products of oxidation of some minerals in the stone. This process takes place over time and gradually causes the stone surface to rot, rot and corrode... A typical species of bacteria found on the stone surface is cyclic sulfur bacteria (*Thiobacilli*). During the growth and development of this bacteria, it secretes sulfuric acid, sulfur compounds, sulphites and even sulfur dioxide. These chemicals are highly corrosive and cause damage to stone surfaces.

Mold phenomenon commonly occurs on stone surfaces at the nominated heritage site. Mold and algae combine to create black and dark green patches on the stone surface. When exposed to sunny, hot weather conditions for many days, mold flakes off the stone surface. This continuous process will cause the stone surface to gradually weather.

The brick towers were invaded by wild plants, breaking the brick structure. Mold appears on tile surfaces quite commonly. Mold grows on the surface of the material when exposed to hot weather conditions for many days, the mold peels off the surface, taking the material's substrate with it. This continuous process will seriously affect the material, causing it to peel and gradually rot.

Along with mold, due to the high mountain terrain, high humidity, and mainly under the canopy of forest trees, moss grows strongly on the surface of materials, especially on plaster and mortar connecting bricks. Moss growing on the stucco surface grows in clumps thicker than the stucco surface, especially in wet areas. The towers are also affected by the invasion of higher plants. The

higher plants are mainly species of the fern, fern, and lemongrass families. The fern family is a vascular plant that reproduces by spores, so it can easily spread with the wind and, when exposed to a moist environment, will develop into a tree. Therefore, almost all brick walls with high humidity at the nominated heritage site can see this species.

Many of the towers locate on the slopes of the mountains. Soil weathering, erosion and leaching are the causes of damage and collapse of brick and stone architectural monuments. The tower's foundation sank, causing broken details, separating the body from the base of the tower, and the tower tilted.

Environmental conditions are favorable for weeds to grow and invade towers. Plant roots eat into brick and stone joints and cracks, increasing the risk of breaking components from the tower body.

Many towers in later renovations had their surfaces plastered over.

b. Wooden architecture

The wood used in relics is mostly "four iron" wood (group II wood according to the current classification), but its survival is limited. Due to the influence of topographic and geological conditions, it has greatly affected the wooden architectural works in the nominated heritage site. Most wooden structures have their foundations and floor processed manually, the construction load is large and uneven, leading to subsidence, causing deformation of the load-bearing wooden frame and causing damage and broken wooden structures.

The location of the building is an important factor that affects the longevity of wooden structures. Most wooden architectural relics often appear in high mountains or riverine plains. These are areas with poor geological characteristics. In the delta areas, there is sediment deposition, leading to widespread subsidence. It is especially dangerous for structures standing on it. There are no reinforcement or shielding solutions when there is erosion of the river slopes. Some projects are located in mountainous areas, which are places with relatively stable geology, but geological fluctuations cannot be avoided. This phenomenon is due to the mountain-building process combined with underground veins flowing through reddish-yellow Feralite soil with humus (formed by decomposed bark and branches of leaves) leading to local subsidence phenomena.

Along with that, weather and climate conditions directly affect wooden structures in the nominated heritage area. Sudden temperature changes and large temperature differences during the months of the year cause deformation, leading to severe damage to wooden structures.

Because most of the relics in the nominated heritage area are located in mountainous areas, where humidity is very high, especially in the rainy season. The impact of steam and temperature directly affects the surface of wood, causing rot and reducing the load-bearing capacity of the wood structure. In addition, high humidity is a good environment for mold and harmful microorganisms to live and grow.

Along with large changes in temperature and high humidity in the air, wooden structures continuously change volume, due to the absorption and release of accumulated moisture, causing deformation (this deformation is often not uniform). evenly), spontaneous cracking. This phenomenon over time causes damage to the main load-bearing structures of the building, leading to collapse.

At early relics, the technical condition is poor and degraded, many wooden structures are damaged by mold and termites on the surface. Due to weather conditions with high humidity, wooden

structures are often damaged by moss, mainly on the porch columns and at the base of the columns. Some structures are damaged by lichen, cracking and rotting (Bo Da pagoda). Regarding structure, wooden structures at monuments are rarely damaged.

1.5.2 Archaeological relics

Archaeological traces are revealed during the process of investigation, research, and archaeological excavation to provide information for the restoration of monuments.

After research, most of the relics have been leveled and the ground returned to serve the restoration of the relics. In general, the ruins have been well preserved, unaffected by natural and human factors.

The ruins of pagodas and towers are still located in the forest or on mountain slopes with few visitors. This area is mainly surrounded by bamboo forests and large trees, basically preserved in a stable nature.

Archaeological ruins in the form of ancient tombs and palaces have been largely destroyed, due to being located in a densely populated area and the high construction speed.

The relics have wooden or new architectural relics serving the religious activities of the community, but underground there are many archaeological relics such as Con Son pagoda, Kiep Bac temple, Thanh Mai pagoda, Thanh Mai pagoda, etc. Vinh Nghiem, Sinh Temple, Lan Pagoda, Hoa Yen Pagoda, Ngoa Van Temple. In these areas, due to the presence of many interwoven architectural and artistic relics, archaeological work has only taken place in small holes, documenting and filling holes to preserve the original state...

Second, the relics exist entirely in archaeological form such as Thai temple, Thai Lang, Sinh field area, Am Hoa, Am Duoc, Thanh Mai 2. Some of these relics have been completely excavated. such as Thai Temple, Thai Lang, Am Hoa. These relics fill conservation pits (Thai Temple), fill conservation pits with outdoor displays (Thai Lang), are left exposed due to stone foundations (Am Hoa).

In the remaining areas of Region II and landscape areas, research and investigation have completely discovered and excavated and filled in conservation holes such as Bac Lake, Beer Hill, Cao Pagoda, Am Hoa, Bao Dai 1, and Bac Ma Pagoda. . Newly discovered relics mark locations to build long-term plans such as Thoi Loi pagoda, Ky Lan pagoda, Sung Nghiem pagoda, Bao Dai 1... to protect in zone II or landscape area.

The nominated heritage area has caves and stone roofs that are ancient relics from the Prehistoric period (Nham Duong cave), historical relics (King Chu cave), stone roofs, hermitages, and monasteries that are places of practice. Buddhism statues still exists in Thien Dinh temple, Mot Mai pagoda, Bao Sai pagoda, Ho Thien pagoda..., some natural religious images such as An Ky Sinh statue, reclining Buddha statue, Amitabha Buddha stele, Thien Mon stele. .. because stone material is more sustainable against the impacts of nature and humanity, the conservation status is still quite good. However, currently no forms of monitoring, supervision, or protection of these relics have been implemented from natural and human impacts, which should be paid attention to in the future. In addition, some new worship items such as incense bowls and strange mascots have also been added, which need to be checked, monitored and prevented promptly.

On the ancient Bach Dang battlefield, three pile yards have been discovered that have still been preserved intact in natural environmental conditions since excavation. Regarding the pile yards that

have been discovered, Yen Giang pile yard is in relatively good condition with a large number of piles. The current condition of the wooden piles is because they are all good types of wood so the quality is still good. This pile site has been preserved intact in a flooded environment since excavation and is still preserved quite well today. In the Dong Van Muoi and Dong Ma Ngua pile fields, some piles are still in their original positions, some have been tilted during the excavation process. The excavation process of all pile yards has been documented and has now been filled in to preserve their original state.

1.5.3. Landscape and natural environment

The nominated property area is located in the Yen Tu mountain range, surrounded by mountains, with relics arranged on the mountains and in the valley area at the foot of the mountains. The mountain ranges are preserved quite intact, have a stable structure, good vegetation cover, and are not temporarily affected by human factors, except for the construction of religious works.

In general, at the relics, especially the type of pagodas and towers, the historical landscape is still relatively well preserved, with mountains covered by forests, Yen Tu mountains and forests, isolated from the world, are an ideal place. to practice meditation.

However, at the foot of the mountain, there has been damage due to mineral exploitation with parts of the hill partially destroyed. In the past, part of the landscape of heritage sites was destroyed by coal and stone mining activities such as Nam Mau coal mine, Thuong Yen Cong commune, coal mining sites in the area on the road from Ngoa Van. to Yen Tu. Coal mining on a large scale not only changes the landscape but also affects the natural environment, threatens the conservation of monuments, and destroys forests. Currently, all coal and stone mining activities have been banned, and regulations to protect the natural environment have been introduced, and the historical environment has gradually been restored.

In the limestone mountain area of Nham Duong Pagoda, stone mining previously took place, affecting the landscape of the monument and destroying caves. Currently, this activity has been controlled, and the scope of the relic protection zone has also been adjusted to limit stone mining in the relic buffer zone.

To serve sightseeing activities, cable car systems have been built at some nominated heritage. It cannot be denied that the cable car system has an impact on the heritage landscape, however the cable cars are located quite far away from the monument, the cable car stations are in harmony with the architecture and landscape.

At the Yen Tu Relic Area, because nowadays tourists mainly go to the relics by cable car, the ancient pilgrimage routes have been preserved quite well, including the section passing Giai Oan Pagoda and going uphill to Hanoi via the road. Tung - Truc street to Quy Duc mausoleum and then to Hoa Yen pagoda.

In general, the mountain landscape is still quite well preserved, ensuring its integrity, with the overall model showing the relationship between the terrain and spatial features between the relic cluster and clearly preserved mountains, hills, and rivers. and complete so far. Basically, the system of temples on the mountain is still preserved with many different technical conditions, small in scale, in accordance with the ideology of Truc Lam Buddhism.

For relics in the delta area (Vinh Nghiem and Bo Da pagodas), the construction of transportation infrastructure systems and the process of urbanization in villages have more or less affected the

traditional landscape of these nominated property.

The river system, a historical environmental element of the nominated property, is currently well and completely preserved, truly reflecting the historical environmental characteristics. Currently, the factors affecting the river system are mainly the impact of domestic waste, which has affected river water quality. Along with that, the wastewater treatment system in craft villages in the downstream area is weak, some places directly discharge wastewater, polluting the river system; In agricultural activities, the widespread use of fertilizers pollutes river water quality; Sand mining activities in the upstream area cause landslides and erosion, directly threatening the relic buffer zone. Treatment and improvement of water environment in rivers has been implemented by localities.

1.5.4. Intangible cultural values

The positive ideas of the Truc Lam Zen sect are reflected specifically, vividly and fully in the entire system of architectural monuments, relics and landscapes of the nominated heritage area, along with the system of Folk rituals and festivals are being preserved and promoted.

Many festivals related to the Nominated property have been maintained and restored, including ceremonies and rituals related to Buddhism, typically the Mong Son alms giving ceremony at Con Son pagoda; Rituals and rituals related to Taoism, notably the Hau Dong custom, have been recognized as a representative intangible cultural heritage of humanity.

1.5.5. Artifacts

Artifacts are very plentiful in the nominated property, including:

Artifacts placed in monuments for worship such as Buddha statues, worship items, and stone steles. These have been inventoried, documented, and protected in-situ according to the Laws on Cultural Heritage and local protection regulations. The management boards are applying measures to improve the storage condition for their preservation.

Some artifacts that have been recognized as National Treasures are still kept at the site. The monument management board has implemented measures to protect the artifacts, such as restricting visitor contact, arranging soft fences, and placing signs to guide visitors.

Some artifacts (e.g. stone steles and statues) are maintained at the monuments. The stone steles at Con Son and Thanh Mai pagodas have a roof placed over them to protect them from the weather, and fences are built to minimize disturbance from visitors. Some artifacts remaining exposed outside, e.g. the An Ky Sinh statue, the statue of Buddha entering Nirvana, the Amitabha stone stele, and the Thien Mon stone stele, will be given better protection.

According to the Law on Cultural Heritage, all archaeological artifacts must be studied and documented.

The artifacts excavated are currently being stored at the headquarters of the relic management boards or provincial museums. The most important artifacts are then given to the three provincial museums except for a few that are displayed at the monuments. Small artifacts of lesser value, mainly construction materials, are stored at the monuments.

The artifacts excavated during archaeological research are brought to the museum for storage, with good preservation conditions, controlling the effects of the temperature environment, and being exhibited.

However, there are still many artifacts excavated during archaeological research at the site, which have not been classified or processed, and there is no secure storage system to preserve the artifacts. The artifacts are currently left outdoors, exposed to direct sunlight, humidity, and mold, which can deteriorate the artifacts and also do not ensure the safety of the artifacts.

I.5.6. Evaluate the conservation status and technical status of each relic site

I.5.6.1. Yen Tu Historic Relic and Scenic Area

Table 10: conservation status and technical status of relics at Yen Tu Historic Relic and Scenic Area

TT	Relics	Current Status			
		Conservation status	Technical condition	Problems	Management goals
1.	Bi Thuong Pagoda	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites	Han's tomb has no effective preservation solution Degraded wooden structures The surrounding architectural works are large in scale and height, somewhat affecting the general landscape	Maintain stable condition of architectural works Protect the ancient tomb traces of the Han Dynasty that are currently preserved in the temple garden Regularly inspect, monitor and carry out material preservation to prolong the life of the project
2.	Suoi Tam Pagoda	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites	Degraded wooden structures	Protect the authenticity, integrity and safety of monuments Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project
3.	Cam Thuc Pagoda	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites	Degraded wooden structures	Protect the authenticity, integrity and safety of monuments. Maintain the stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of

					the project
4.	Lan Pagoda	Ranked as a relic, with strict protection regime Newly built relics in the style of a Zen monastery	Regularly renovated, good technical condition The new structures were built mainly of brick and are in good condition The brick and stone towers have moss, discoloration, and cracks in some locations	Brick and stone architectural works (tower systems) are degraded	Protect the archaeological traces still preserved at the temple foundation Maintain the state of conservation of the tower system Maintain stable condition of architectural works
5.	Giai Oan Pagoda	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites	Degraded wooden structures	Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project
6.	Hoa Yen Pagoda	Ranked as a relic, with strict protection regime The monument was restored in 2002 There have been measures to protect artifacts such as limiting contact with the To tower and lemon flower brick road.	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites As a place where many pilgrims gather, there is always a potential risk of fire and explosion due to burning incense and votive papers The site of the monument is quite narrow, and during the festival season there is often an overload of pilgrims The brick and stone towers have moss and lichen that discolor the material In addition to mold, the brick tower also has tall plants that damage the structure of the tower. The bricks on the tower are rotten on the surface	Degraded wooden structures. Potential risk of fire and explosion The brick and stone structures are in a state of severe deterioration	Protect the authenticity, integrity and safety of monuments Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project Maintain historic landscape Protect artifacts at the monument Ensure fire prevention and fighting at the monument
7.	Thien Dinh Am, waterfall Ngu Doi, Golden waterfall	Only ruins remain		Damaged due to lack of effective protection	Protect the ruins and avoid further collapse Protect existing artifacts and architectural traces at the

					monument
8.	Mot Mai Pagoda	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites	Degraded wooden structures	Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project Protect the current condition of architectural works Protect existing artifacts and architectural traces at the monument
9.	Hoa Am, Duoc Am, Thung Am, Silver Waterfall	Only ruins remain		Damaged due to lack of effective protection	Protect the ruins and avoid further collapse
10.	Van Tieu Pagoda (including Vong Tien Cung tower garden)	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites The towers are in poor condition, with subsidence, cracks and moss on the surface of the material The tower garden is degraded. Stone and brick surfaces are damaged by biological agents. The bricks on the tower show signs of rotting and seriously affecting the structure of the tower.	Wooden, brick and stone structures are all in a state of deterioration, in which the towers are heavily degraded and at risk of collapse.	Protect the authenticity, integrity and safety of monuments Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project Maintain historic landscape Preserve and maintain the tower system and tower garden
11.	Bao Sai Pagoda	Ranked as a relic, with strict protection regime The monument has just been restored	Regularly renovated, good technical condition Wooden structures that are discolored and moldy are at risk of termites	Degraded wooden structures	Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project Protect existing artifacts and architectural traces at the monument
12.	Statue of An Ky Sinh	Ranked as a relic, with strict protection	The surface of the material has been	There are no effective materials	Regularly inspect, monitor and carry

		regime	damaged, lichen, moss and mold have discolored it	preservation solutions	out material preservation work Maintain soft fences that limit access to original artifacts currently at the site
13.	Statue of Buddha entering Nirvana and Amitabha Buddha stele	Ranked as a relic, with strict protection regime	The surface of the material has been damaged, lichen, moss and mold have discolored it	There are no effective materials preservation solutions	Regularly inspect, monitor and carry out material preservation work
14.	Dong Pagoda	Ranked as a relic, with strict protection regime	The surface of the material has been affected by the adhesion environment causing discoloration The relic area is narrow and overloading often occurs	There are no effective materials preservation solutions	Regularly inspect, monitor and carry out material preservation work Maintain the stable condition of the project to serve the religious and religious activities of the people Reinforce and regularly check the separation fences, ensuring the safety of visitors
15.	DuongTung	Ranked as a relic, with strict protection regime	After the cable car was installed, there are now few people traveling on this road Some pine trees die due to lightning strikes or pests There has been a project to preserve red pine trees and successfully nurse pine trees	The number of pine trees has decreased	Maintain and plant new pine trees Limit the number of visitors traveling by road as it affects the monument Caring for and protecting the tree system, making a list and tracking the trees

I.5.6.2. Tran Dynasty Historic Relic Area

Table 11: Conservation status and technical status of relics at Tran Dynasty Historic Relic Area

TT	Relics	Current Status			
		<i>Conservation status</i>	<i>Technical condition</i>	<i>Problems</i>	<i>Management goals</i>
1.	Thai Mieu	Ranked as a relic, with strict protection regime The monument has just been restored	The project was newly renovated in 2014, the altar items, water pipes and harem items are all in good technical condition. Archaeological relics have been preserved according to scientific procedures	Solutions to preserve archaeological remains have been revealed	Maximum protection of the original elements of the monument Protect the authenticity, integrity and safety of discovered archaeological ruins, and proceed to organize on-site displays. Maintain the condition of architectural works that serve the religious needs of the people Preserving the overall layout,

					structure and landscape features of the building's cultural significance developed over different periods.
2.	An Sinh Temple	Ranked as a relic, with strict protection regime The monument has just been restored	The new project was restored in 2019, the altar items, water pipes and harem items are all in good technical condition. Valuable artifacts have not been properly preserved There are no auxiliary facilities (toilets, reception house) for visitors	Solutions to preserve archaeological remains have been revealed Lack of sightseeing items	Maximum protection of the original elements of the monument Protect the authenticity, integrity and safety of discovered archaeological ruins, and proceed to organize on-site displays. Preserve the overall surface of the excavated relics Maintain the condition of architectural works that serve the religious needs of the people
3.	Thai Lang	Ranked as a relic, with strict protection regime The monument has just been restored	The new mausoleum has been newly built and is in good technical condition Some mausoleums have been completely destroyed. Currently, the distribution area of the relics has only been determined but the exact location of the mausoleum has not been found. The brick, stone, and mortar materials at the mausoleums are affected by mold and algae on the surface.	Solutions to preserve archaeological remains have been revealed	Maximum protection of the original elements of the monument Protecting traces of the Tran Dynasty that still exist at the site Preserved with modern technology, avoiding agents that damage the material
4.	Ngoa Van pagoda		The project was newly restored in 2021, the technical condition is very good, there is no significant damage.	Solutions to preserve archaeological remains have been revealed	Maximum protection of the original elements of the monument Protect the authenticity, integrity and safety of discovered archaeological ruins, and proceed to organize on-site displays. Maintain the condition of architectural works that serve the religious needs of the people Preserving the overall layout, structure and landscape features of the building's cultural significance developed over different periods.
5.	Ba Bặc Pagoda	Only ruins remain	There are no protection measures Digging to find antiques still occurs		Maximum protection of the original elements of the monument Protect the authenticity, integrity and safety of discovered archaeological

					<p>ruins, and proceed to organize on-site displays.</p> <p>Continue to build archaeological research programs</p> <p>The restoration of the monument is carried out on the basis of research results at the monument, ensuring the protection of archaeological traces.</p>
6.	Ho Thien Pagoda	Only the foundation remains of the project with foundation bundles, footings, stones for sill beams, and drainage pipes. This is a relic of great architectural and artistic value during the Le Trung Hung period that needs early conservation and preservation measures.	The surface of the brick towers is damaged by mold, algae, and lichen; The brick surface is cracked and rotten. Some stone artifacts are damaged, chipped, and scattered on the surface	Solutions to preserve archaeological remains have been revealed	<p>Maximum protection of the original elements of the monument</p> <p>Protect the authenticity, integrity and safety of discovered archaeological ruins, and proceed to organize on-site displays.</p> <p>Continue to build archaeological research programs</p> <p>The restoration of the monument is carried out based on the results of research at the monument, ensuring the protection of archaeological traces.</p> <p>Preserve and maintain the system of towers, artifacts, and stone steles</p>
7.	Đá Chông Pagoda	Only ruins remain	There are no protection measures. Digging to find antiques still occurs		<p>Maximum protection of the original elements of the monument</p> <p>Protect the authenticity, integrity and safety of discovered archaeological ruins, and proceed to organize on-site displays.</p> <p>Continue to build archaeological research programs</p> <p>The restoration and restoration of the monument is carried out based on the results of research at the monument, ensuring the protection of archaeological traces.</p>

I.5.6. 3. Bach Dang Historical Relic Area

Table 12: Conservation status and technical status of relics at Bach Dang Historical Relic Area

TT	Relics	Current Status			
		Conservation status	Technical condition	Problems	Management goals
1.	Yen Giang stake yard	The pile system is immersed in water, maintaining the same stable condition as	The piles remain submerged. There is no suitable solution for preserving and displaying for	Effectively preserve wooden piles. Combine preservation and display	Maximum protection of the original elements of the monument. Ensure the integrity of the pile fields to visualize the large, undivided scale of the

		before excavation	sightseeing The traditional landscape has been transformed due to people's living and production processes Surrounding the monument are areas of sunken fields and existing aquaculture ponds, which are suitable land funds to develop infrastructure items to promote the value of the monument.	solutions	historical Bach Dang battlefield context. Preserve as much as possible the existing relics, maintain a stable environmental condition, prevent water pollution and limit the impact of environmental factors on the relics .
2.	Dong Ma Ngua stake yard	The pile system is immersed in water, maintaining the same stable condition as before excavation	Located in people's livestock farming area, around areas polluted by waste from livestock farms There is no infrastructure for sightseeing or roads to get to the monument	Effectively preserve wooden piles Combine preservation and display solutions	Maximum protection of the original elements of the monument Ensure the integrity of the pile fields to visualize the large, undivided scale of the historical Bach Dang battlefield context. Preserve as much as possible the existing relics, maintain a stable environmental condition, prevent water pollution and limit the impact of environmental factors on the relics .
3.	Van Muoi copper pile yard	The pile system is immersed in water, maintaining the same stable condition as before excavation	Located in people's living area There has been theft of wooden poles There is no infrastructure for sightseeing or roads to get to the monument	Effectively preserve wooden piles Combine preservation and display solutions	Maximum protection of the original elements of the monument Ensure the integrity of the pile fields to visualize the large, undivided scale of the historical Bach Dang battlefield context. Preserve as much as possible the existing relics, maintain a stable environmental condition, prevent water pollution and limit the impact of environmental factors on the relics .

I.5.6.4. Con Son-Kiep Bac Historic and Architectural-Artistic Relic Area and Thanh Mai Pagoda

Table 13: conservation status and technical status of relics at Con Son - Kiep Bac relic site

TT	Relics	Current Status			
		Conservation status	Technical condition	Problems	Management goals
first	Con Son Pagoda	Ranked as a relic, with strict protection regime The site also preserves wooden structures dating back to the Nguyen Dynasty	Architectural relics have degraded The relic has a large number of visitors, and there is always a potential risk of fire and explosion The number of	Degraded wooden structures Visitors' impacts can affect the original artifacts	Maintain stable condition of architectural works Regularly inspect, monitor and carry out material preservation to prolong the life of the project Overall conservation of construction items including main works and auxiliary works

		The artifacts are diverse and date back to early times, such as a system of statues, stone steles, and brick roads dating back to the 14th century. The wooden structures still retain the foundations dating back to the 17th century	visitors to the monument is large, overloading the infrastructure system to serve visitors		Protect and preserve to limit damage to artifacts, maintain soft fences to limit contact with artifacts Reinforcing and reinforcing works, ensuring maximum protection of the original components of the monument Improve infrastructure to serve visitors
2	Kiep Bac Temple	Ranked as a relic, with strict protection regime The site also preserves wooden structures dating back to the Nguyen Dynasty It is a major tourist attraction of Hai Duong province, attracting a lot of visitors, especially in spring and festivals Archaeological traces of the Tran and Le Trung Hung dynasties are currently preserved quite intact	Architectural relics have deteriorated The relic has a large number of visitors, and there is always a potential risk of fire and explosion The number of visitors to the monument is large, overloading the infrastructure system to serve visitors	Degraded wooden structures Lack of infrastructure to serve visitors	Protect the authenticity, integrity and safety of monuments Maintaining historical landscapes Strengthen infrastructure to serve tourists and meet sightseeing requirements Establish research and archaeological exploration programs to continue to clarify the value of the monument
3	Thanh Mai Pagoda	The stone steles and tower system are still preserved The architectural traces that have been excavated recently are well protected	The tower system has degraded, some towers have subsided, and the material surface is mossy and rotten	The brick and stone towers are in poor condition	Protect the authenticity, integrity and safety of monuments Complete the infrastructure system for tourism services

I.5.6.5. An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area

Table 14: conservation status and technical status of relics at the An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area

TT	Relics	Current Status			
		Conservation status	Technical condition	Problems	Management goals
first	Kinh Master Cave	The monument is well preserved. The broken stone stele (due to bombs during the war against America) has been	The restoration, clarification of content and protection of the original state of the ghost steles on the walls and ceiling of the cave are being	The preparation of the Master Plan for conservation and promotion of monument	Maximum protection of the original elements of the monument Continue to exploit research and excavation to reveal archaeological traces to supplement scientific bases and

		mended.	carried out well.	values and identification of component projects has not yet been completed	clarify the existing material values related to relics and caves. Determine a conservation plan to save and prevent destruction at monuments and caves
2	Nham Duong Cave	The monument's current condition is good, fossil samples have been preserved scientifically.	The exploitation of materials affects the environment of the entire monument	The preparation of the Master Plan for conservation and promotion of monument values and identification of component projects has not yet been completed	Maximum protection of the original elements of the monument Continue to exploit research and excavation to reveal archaeological traces to supplement scientific bases and clarify the existing material values related to relics and caves. Determine a conservation plan to save and prevent destruction at monuments and caves

I.5.6.6. West Yen Tu Historic Relic and Scenic Area

Table 15: conservation status and technical status of relics at West Yen Tu Historic Relic and Scenic Area

TT	Relics	Current Status			
		Conservation status	Technical condition	Problems	Management goals
first	Vinh Nghiem Pagoda	The architectural works of the Nguyen Dynasty are still preserved. The overall structure is well preserved, typical of Truc Lam pagoda. Archaeological traces of the Tran Dynasty are currently being preserved in their original state for research when conditions permit.	Wooden structures have degraded, damaged, rotted, and discolored due to the impact of weather and mold. The printed boards have been protected, some are warped due to the effects of weather. The system to ensure security and protect printed boards is still rudimentary.	Degraded wooden structures	Protect the authenticity, integrity and safety of monuments. Regularly inspect, monitor and carry out material preservation to prolong the life of the project. Overall conservation of construction items including main works and auxiliary works. Reinforcing and reinforcing works, ensuring maximum protection of the original components of the monument. Protect and preserve to limit damage to artifacts. Maintain the landscape around the monument and the Luc Nam riverside area. Complete the infrastructure system for tourism services.
2	Bo Da Pagoda	Some architectural structures dating back to the 17th century are still preserved. The overall structure is well preserved, with beautiful landscape.	Wooden structures have degraded, damaged, rotted, and discolored due to the impact of weather and mold. The tower system has degraded, some towers have subsided, and the material surface is mossy and	Degraded wooden structures. The brick and stone towers are in poor condition.	Protect the authenticity, integrity and safety of monuments. Protect the entire landscape of Phuong Hoang mountain, Pagoda Kham mountain, Bo Khong hill, and Thuong Lat village residential area as a basis for community tourism development, linked with the regional space of Intangible Cultural Heritage. Bac Ninh

		The tower garden is relatively well preserved Preserving the engraved board system	rotten The printed boards have been protected, some are warped due to the effects of weather The system to ensure security and protect printed boards is still rudimentary		Quan family song Complete the infrastructure system for tourism services
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I. 6 . Practice religious beliefs and maintain festivals

The customs and rituals of worshipping the Tam To (Three founding patriarchs) of Truc Lam and their ancestors, kings and royal family of the Tran Dynasty, along with many festivals directly related to Truc Lam Buddhism, are still maintained at relics in the nominated heritage.

Throughout the current nominated heritage area, the component relics still maintain folk festivals. The festival is often held periodically in the Spring with many diverse and rich types, reflecting the customs and rituals of worshipping the Tam To Truc Lam and their ancestors, kings and royal family of the Tran Dynasty. Some festivals have become deeply ingrained in the public consciousness, becoming national festivals.

In the nominated heritage area, the specificity of belief and religious practices in the Yen Tu area, with worshipping rituals of the Tran kings, is still preserved. Along with that are religious practices, mainly Buddhism. Yen Tu is the space of Truc Lam Buddhism, or in other words, Truc Lam Buddhism covers the entire Yen Tu space, Truc Lam Buddhist culture affects religious religious ritual practices. Truc Lam Buddhism is a bond connecting culture, belief, and religion in the areas of Quang Ninh, West Yen Tu and Hai Duong, with the center being the Con Son-Kiep Bac relic site. Practicing Taoism in the Yen Tu area can also be considered one of the characteristics of this area.

Truc Lam Buddhism with the creative role of Tran Nhan Tong, Tran Nhan Tong's imprint in the Yen Tu area is very bold, not only practicing, but Tran Nhan Tong also presided over the performance of Buddhist rituals in the area. Yen Tu area. The activities of Phap Loa, Huyen Quang - the second patriarch and the third patriarch Truc Lam are also very clear, those activities are all recorded in the histories. Not only the Tran kings, but also the royal family and mandarins of the Tran Dynasty also came to Yen Tu to practice religious rituals. In addition, the fact that the Tran kings were brought to be buried here also encouraged the practice of belief and religious rituals with the participation of the central court and local authorities.

Beliefs and religious practices in the Yen Tu area are important not only to this area, but also to the country and the Tran Dynasty.

Religious and religious rituals and religious practices in the Yen Tu area contain basic values of history, culture, ethics, and education. The religious and belief rituals in the Yen Tu area, along with other factors, have created a unique cultural identity, creating unique cultural features in the Yen Tu area: it is a unique feature of a unique culture. a typical type of "mountain culture" in Vietnam that cannot be found anywhere else; That is a unique feature of Buddhist culture, of which Truc Lam Yen Tu Buddhism is the nucleus; that is the diversity and richness of types of beliefs and religions and the diversity of ceremonies and ritual practices; That is the creativity in ritual practice: the worship of Hung Dao Vuong Tran Quoc Tuan as the supreme deity. The rituals and ritual practices in the Yen Tu area reflect the cultural features of the Tran dynasty. It can be said that in the Yen Tu area, the

culture of the Tran dynasty is still preserved and preserved. It is difficult to find a place where the cultural features and cultural traditions of the Tran Dynasty are concentrated like the Yen Tu area. In particular, Truc Lam Yen Tu Buddhism and Truc Lam Buddhist culture are kept and preserved relatively systematically in the Yen Tu area.

The value and exploitation of belief and religious values serve to ensure the needs of belief and religious activities, improve the spiritual life and moral life of individuals and communities (placed in relation to each other). with family), community engagement, socio-economic development (social charity, spiritual tourism),... are things that can be exploited from religious practices in the Yen Tu area .

Currently, along with the general development of economic, social, cultural life... across the country, rituals and ritual practices in the Yen Tu area are being restored.

In addition to the activities to restore the rituals and festivals mentioned above, recently there have also been activities to restore rituals at the Tran Dynasty's Thai temple in Dong Trieu, and Taoist rituals at Ngu Nhac Linh Tu. of Hai Duong, etc.

Regarding Buddhism, the worship facilities of Truc Lam Yen Tu Buddhism have also been restored, built, repaired, and restored in recent times.

All of the above factors have made the Yen Tu area an indispensable pilgrimage destination for a large number of believers, people, and international friends who want to return to participate in sacred spaces. A unique festival with unique, long-standing historical values.

The management and organization of festivals at nominated heritage sites have been carried out with rich and diverse festival content. The local community has promoted its role as a subject and its capacity to create cultural values. At the Thai Mieu Temple, An Sinh Temple, and Kiep Bac Temple relics, ancestor worship rituals are maintained by local people and have become major festivals in the region. Currently, many festivals have been documented and recognized as national festivals. The organization of the annual festival is solemnly carried out by localities and communities.

At the Con Son - Kiep Bac historical relic site, since 2006, a project to upgrade the Con Son - Kiep Bac festival for the period 2006 - 2010 has been implemented. Many rituals have been restored, attracting many pilgrims to attend. festival.

Along with the efforts of localities to restore traditional rituals and festivals at the nominated heritage, the role of the Vietnam Buddhist Sangha is very important in continuing activities to maintain and revive Truc Lam Buddhism.

Currently, the value of Truc Lam Buddhism has been restored and fully developed. The works of the Three Patriarchs of Truc Lam (Tran Nhan Tong, Phap Loa, Huyen Quang) have been collected, translated, and compiled into sermons during retreats not only for Buddhist monks and nuns but also for Buddhist monks and nuns. young people, teenagers. Many scriptures of Tam To Truc Lam have been compiled, annotated and preached in most "summer retreats" in almost all Truc Lam pagodas in Yen Tu as well as nationwide. Truc Lam retreats and forms of penance are still being practiced by monks and nuns at Truc Lam pagodas.

The ideas and practices in the construction and operation of the unified Truc Lam Sangha associated with the Dai Viet people of Tran Nhan Tong also have important historical significance for the revival of Truc Lam Yen Tu today. A series of Zen monasteries were built throughout the country and in

some countries around the world. Zen monasteries not only bear the name Truc Lam but are also organized with a model and personnel structure, referenced from the Truc Lam Sangha. It is the appearance of these systems of Truc Lam Zen monasteries that show the rise of the motto of Engaged Buddhism that Tran Nhan Tong initiated...

At the nominated heritage site, two forms of worship, Truc Lam worship and Tran dynasty ancestor worship, continue to be maintained by religious dignitaries and local communities.

The form of worshipping the Three Patriarchs of Truc Lam is maintained in Truc Lam pagodas and newly built Zen monasteries. The beliefs of worshipping the Truc Lam Patriarchs continue to be maintained, most notably the death anniversary ceremony at Vinh Nghiem Pagoda.

Table 16: summarizes the current status and identifies goals for the management and protection of nominated heritage

	Mission	Current Status	Management goals
	Management and protection of monuments	<p>The component heritage sites have been ranked as monuments at the highest level</p> <p>Establish protection regulations for all types of relics (architectural relics, archaeological relics, festivals, relics...)</p> <p>The citadel's heritage has been protected by a system of central and local laws and regulations</p> <p>There are relic management boards to manage and protect component heritage sites</p>	<p>Continue to maintain heritage management and protection based on the Cultural Heritage Law and other related regulations to ensure the continuous protection of component heritages.</p>
		<p>Established, approved and implemented monument conservation plans.</p> <p>Determine the basic orientation for conservation activities and promote the value of component heritages</p> <p>had complete, serious and scientific restoration projects implemented, long-term conservation of construction items, contributing to religious practice and tourism.</p> <p>New monument conservation activities focus on preserving wooden structures. There is no suitable solution for archaeological relics</p>	<p>Implement the contents of the approved planning</p> <p>Research and develop procedures for preserving archaeological relics</p>
		<p>The customs and rituals of worshipping the Three Patriarchs of Truc Lam and their ancestors, kings and royal family of the Tran Dynasty, along with many festivals directly related to Truc Lam Buddhism, are still maintained.</p> <p>Conducted an inventory of festivals and intangible cultural values in the nominated heritage area</p>	<p>Continue to maintain traditional customs and rituals aimed at preserving and promoting the values of rituals and ritual practices, and on that basis, promote the spread of those values in the community.</p> <p>Enhance the role of the local community in festival activities</p> <p>Continue research to fully identify intangible cultural values according to UNESCO's evaluation criteria</p>

II. Protect and improve landscape

II.1. Define buffer zone

Buffer zones are external protection areas specifically defined to conserve the outstanding universal value of nominated heritage sites. Besides, it can prevent protected areas from external influences with the aim of ensuring that the integrity as well as the natural, cultural and ecological environment of the nominated heritage is not damaged and influenced by humans.

Determining the buffer zone boundary needs to meet the protection and coordination requirements between locations and component heritage areas, ensuring the value integrity of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes, as well as controlling pressure from urban and rural development, providing easy-to-manage and easily defined protection boundaries and ensuring effective management and protection of the heritage.

The buffer zone includes the internal connections between the component heritage sites and the integrity of the historical spaces and traditional landscapes of the nominated heritage, connecting with surrounding sites in the same supporting area. Support activities to promote the value of monuments.

Based on the provisions of the Law on Cultural Heritage, currently the component heritage sites have been ranked as national and special national relics, along with the determination of the scope of region II (buffer zone) to protect area I (core area)

The nominated heritage buffer zone has an area of 5,838.26 hectares, not only including historical environmental elements associated with the value of the nominated heritage such as mountain systems, hills, river systems, water surface and also includes scattered archaeological relics that have not been revealed, surrounding relics with potential support value for the value of the heritage, including the intrinsic value relationship between the relics. The analysis, layout and spatial model represent the thoughts and philosophies of contemporaries when building these works.

II.2 Current status of the buffer zone

II.2.1. Landscape features

The nominated heritage area is mainly distributed in quite remote mountainous areas, relics in mountainous areas (Yen Tu, Dong Trieu) are not close to residential areas. Most of the relics are located in hills and mountains with many different elevations, and are relics with beautiful landscapes, with mountains, rivers, streams and green tree systems endemic to each region, creating unique values. about landscape for monuments. A large area of the buffer zone is now national forests and nature reserves.

Each monument has a unique landscape, reflecting the spirit and philosophy of Truc Lam Buddhism and indigenous beliefs. In general, although these landscapes have been disturbed, they still retain their historical and cultural elements, in harmony with the architectural works.

In most heritage components, landscape elements include forests, mountains, rivers, streams, and lakes. These components are associated with feng shui elements as well as the history of the monument's creation.

The pagoda and tower relics stretch across three localities and all point towards the Yen Tu mountain range. This mountain range is not only where the relics are located but also has an important meaning

in the Truc Lam Buddhist space. Yen Tu National Forest and Tay Yen Tu Nature Reserve are located in the Yen Tu range, with many varieties and species of flora and fauna endemic to the northeastern mountainous region of Vietnam. The mountain ranges are preserved quite intact, have a stable structure, and good plant cover.

Meanwhile, the group of monuments belongs to the type of tombs and memorial works that have a direct connection to the river system and surrounding landscape as an indispensable part of the monument. In particular, historical landscapes has been reflected in the system of poetry and scriptures expressing the relationship between the nominated heritage components and the surrounding environment.

A buffer zone has been identified around all component parts of the property to prevent negative impacts on the outstanding universal value of the property, including surrounding natural features such as mountains and hills., rivers, streams, ponds and lakes, have a close relationship with heritage sites, with an area of 5,838.26 hectares for the purpose of:

- Preserve the relationship between the component parts and the view towards the Yen Tu range.
- Preserve historical landscapes, including natural terrain, representing the interaction between humans and the environment, favorable for religious practice, socio-economic development and national defense.
- Surround the heritage area with historical and cultural elements closely related to the heritage.

In the buffer zone, villages and fields are distributed in a number of relics in the valley plain; Mountainous areas, in addition to strictly protected primary forests, are protective forests and production forests that form a green belt around the monument, within the protection scope of scenic spots and national forests. family.

Agricultural villages in the delta region (at component heritage sites: Bach Dang Victory Historical Relic Area, Bo Da Pagoda Relics, Vinh Nghiem Pagoda) still retain the characteristics of traditional agricultural villages. with unique cultural and spiritual activities that people around the region continue to maintain and are considered living heritages. It is necessary to create a cooperation mechanism between monument management agencies and local people in improving the surrounding landscape effectively and appropriately, while ensuring maximum protection of the nominated heritage landscape. but at the same time, it also ensures the living conditions of local people. In parallel with introducing measures to protect buffer zones in accordance with world heritage sites, it is necessary to improve local people's understanding of landscape conservation and change behaviors that can affect the environment. nominated heritage.

II.2.2. Current Status

The current landscape protection area is managed and protected by local authorities or in coordination with monument management boards.

For forest areas, they are managed by forest rangers and related branches. Some types of forests are managed by the Ministry of Agriculture and Rural Development and local administrative agencies. Buffer zone areas are forest areas, in addition to the scope of regulation of the Cultural Heritage Law, they are also governed by the Forestry Law.

Because the component heritages are all typical tourist destinations in the locality, the local general planning work has focused on protecting the heritage landscape, on the basis of integrating planning

of the locality with the planning of monument conservation, do not arrange large-scale projects that have the risk of affecting the heritage.

In the landscape protection area of the nominated heritage sites, various measures have been implemented. Due to the different status of management and protection as well as the different characteristics of each relic site, different measures are needed, but the issue of protecting the natural environment and controlling the construction of new works is considered important. The general problem of component legacies . To prevent negative impacts on the outstanding universal value of the nominated property and to maintain the landscape environment of its constituent properties, it is necessary to establish a general policy for the protection of these properties. buffer zone.

The infrastructure system serving sightseeing and tourism activities such as the cable car system for transporting passengers, hotels and motels is located in the buffer zone, with little direct impact on the heritage area. In general, the landscape of the buffer zone still maintains a quiet and deserted atmosphere consistent with the Buddhist spirit. However, because these are all major tourist attractions and pilgrimage sites in the Northern region, during traditional festivals, a large number of tourists flock here, causing disturbances, affecting the general landscape. regional environmental pollution. The trend of building new construction projects has been appearing at different levels in each historical site.

Some areas at the foot of the mountain have been damaged by mineral exploitation, such as Nam Mau coal mines, Thuong Yen Cong commune, and coal mining sites in the road area from Ngoa Van to Yen Tu. Currently, all coal and stone mining activities have been banned, and regulations to protect the natural environment have been introduced, and the historical environment has gradually been restored.

In the limestone mountain area of Nham Duong Pagoda, stone mining previously took place, affecting the landscape of the monument and destroying caves. Currently, this activity has been controlled, and the scope of the relic protection zone has also been adjusted to limit stone mining in the relic buffer zone.

The river system, a historical environmental element of the nominated Heritage Area, is currently well and completely preserved, truly reflecting the natural characteristics and conditions of history. Factors affecting river systems are mainly domestic waste. The wastewater treatment system in some craft villages in the downstream area is still weak, some places directly discharge wastewater, polluting the river system. In agricultural cultivation, the widespread use of fertilizers pollutes river water quality; Sand mining activities in the upstream area cause landslides and erosion, directly threatening the buffer zone area. The treatment and improvement of water environment in rivers has been paid attention by localities.

According to the law, for ranked monuments, protection area 2 (buffer zone) is the area surrounding protection area 1 of the monument, where works can be built to serve the purpose of protecting the relics. Promote the value of the monument, but do not affect the architecture, natural landscape and ecological environment of the monument.

At the nominated heritage sites, except for the relics in the Yen Tu Historic Relic and Scenic Area and some pagodas and towers on high mountains, the buffer zone area has no or very few people living, the remaining relics are often located in the area. densely populated areas, buffer zones interspersed with residential areas. The construction of houses, especially high-rise buildings, has

appeared, which can affect the landscape view in the nominated heritage area.

The buffer zone is also the area where services and sightseeing activities at the monument are organized. The management of this area is mainly carried out by local authorities (People's Committees of communes/wards where the monument is located) administratively and manages security and environmental sanitation activities...

A number of landscape improvement measures have been implemented by localities such as rearranging service areas and parking lots; move to suitable location; Expand roads, install lighting systems...

The basic issues in current buffer zone management at nominated heritage sites are:

- There is no clear assignment of coordination mechanisms between heritage management agencies and state land management agencies, in the management of land containing historical, cultural, and natural heritage sites. natural, scenic.
- Rapid urbanization rate in the buffer zone area. According to the provisions of law, house construction in rural areas is exempt from construction permits. Therefore, the form and scale of newly built houses are hardly controlled, leading to affecting the historical and traditional landscapes.
- Land encroachment, especially at damaged relics and ruins, is quite common. Because people have lived in these areas for many generations and have been granted land use rights, this has led to the construction of houses and leveling of mountains to expand the land, leading to the destruction of the landscape of the relic area.
- Relic Management Boards are public service units and do not have state management functions, so they cannot directly handle administrative measures to promptly handle acts of damage to heritage (encroachment on heritage sites). destruction, landscape destruction...) but need to coordinate with local authorities.

Table 17: summary of current status of landscape protection and improvement activities

TT	Ingredient heritage	Describe	Current Status		
			Management status	Problems	Management goals
	Yen Tu Historic Relic and Scenic Area	The overall landscape of the heritage site is made up of forests, mountains, rivers, streams, and waterfalls. Each monument also has landscape elements such as greenery with symbolic trees and a path system.	Buffer zones of special national monuments have been identified. Most of the area is Yen Tu National Forest and Tay Yen Tu Nature Reserve, which are strictly protected by a system of local laws and regulations. Surrounded by residential or agricultural areas. Under the management of local authorities and relevant ministries. Each component relic still preserves a relatively good landscape with a typical green tree system for each relic (franchids, apricot trees, pine trees, bamboo). Landscape improvement	In the past, many resource exploitation phenomena took place, but now they have been controlled. The expansion of transport infrastructure needs to be balanced with landscape protection requirements. There are no requirements for construction control in the buffer zone area. The risk of fire, explosion, landslides and floods is high in landscape protection areas.	Maintain current protective management measures. Establish appropriate buffer zones to prevent negative impacts the outstanding universal value of the nominated property, while preserving the landscape and ensuring that

			<p>measures have been implemented in the entrance area and reception area</p> <p>Development projects are carried out in landscape protection areas to develop urban infrastructure, so control measures are needed to prevent negative impacts on general landscape conservation.</p>		<p>each element remains in harmony with its surroundings . Enhance local people's understanding and cooperation in protecting and improving landscapes.</p>
	Tran Dynasty Historic Relic Area	<p>The overall landscape of the heritage site is made up of forests, mountains, rivers and streams</p> <p>Each monument also has landscape elements such as trees and paths</p> <p>Relics related to Truc Lam Buddhism in the mountain area still preserve the historical landscape relatively intact</p> <p>The monuments commemorating King Tran strictly follow the concept of feng shui</p>	<p>Buffer zones of special national monuments have been identified</p> <p>Connecting with the landscape protection area of the Yen Tu relic site, creating a large protected area covering the entire Yen Tu mountain range</p> <p>Most of the area is forest land including national forests, protection forests and production forests protected by a system of local laws and regulations.</p> <p>Surrounded by residential or agricultural areas.</p> <p>Under the management of local authorities and relevant ministries</p> <p>Development projects are carried out in landscape protection areas to develop urban infrastructure, so control measures are needed to prevent negative impacts on general landscape conservation.</p>	<p>Illegal resource exploitation still occurs from time to time</p> <p>The expansion of transport infrastructure needs to be balanced with landscape protection requirements</p> <p>There are no requirements for construction control in the buffer zone area</p>	<p>Maintain current protective management measures</p> <p>Establish appropriate buffer zones to prevent negative impacts the outstanding universal value of the nominated property, while preserving the landscape and ensuring that each element remains in harmony with its surroundings. Enhance local people's understanding and cooperation in protecting and improving landscapes.</p>
	Bach Dang Historical Relic Area	<p>Over time the historical landscape has been transformed. The current landscape protection area is mainly swamp area, a place of production, with much remaining land fund</p>	<p>Under the management of local authorities and relevant ministries</p> <p>Development projects are carried out in landscape protection areas to develop urban infrastructure, so control measures are needed to prevent negative impacts on general landscape conservation.</p>	<p>Currently, there are not many construction activities of people that have a negative impact on landscape protection, and the surrounding environment is preserved in good condition.</p> <p>The expansion of transport</p>	<p>Maintain current protective management measures</p> <p>Establish appropriate buffer zones to prevent negative impacts the outstanding</p>

				<p>infrastructure needs to be balanced with landscape protection requirements</p> <p>There are no requirements for construction control in the buffer zone area</p>	<p>universal value of the nominated property, while preserving the landscape and ensuring that each element remains in harmony with its surroundings. Enhance local people's understanding and cooperation in protecting and improving landscapes.</p>
	<p>Con Son-Kiep Bac Historic and Architectural-Artistic Relic Area and Thanh Mai Pagoda</p>	<p>The overall landscape of the heritage site is made up of forests, mountains, rivers and streams and some trees typical of the site such as pine and maple. Each heritage component also has landscape elements such as trees and paths</p>	<p>Buffer zones of special national monuments have been identified</p> <p>Part of the landscape protection area is forest land, including protection forests and production forests assigned to local authorities and people for production management.</p> <p>Landscape protection areas are residential areas or agricultural areas. The high level of land use in urban areas due to the construction of houses requires proper control and adjustment of height to maintain visibility into and out of the area.</p> <p>Under the management of local authorities and relevant ministries</p> <p>The pace of urbanization is happening rapidly, development projects are being carried out in landscape protection areas to develop urban infrastructure, so control measures are needed to prevent negative impacts. towards preserving the common landscape</p>	<p>The expansion of transport infrastructure needs to be balanced with landscape protection requirements</p> <p>There are no requirements for construction control in the buffer zone area</p> <p>Streams in the area have now lost their flow, and some ponds and lakes are polluted</p>	<p>Maintain current protective management measures</p> <p>Establish appropriate buffer zones to prevent negative impacts the outstanding universal value of the nominated property, while preserving the landscape and ensuring that each element remains in harmony with its surroundings. Enhance local people's understanding and cooperation in protecting and improving landscapes.</p>
	<p>An Phu-Kinh Chu-Nham Duong Historic Relic and Scenic Area</p>	<p>The overall landscape of the entire nominated heritage area is composed of a</p>	<p>The buffer zone of the special national monument has been identified, however, the exploitation of stone as raw material for cement</p>	<p>The expansion of transport infrastructure needs to be balanced with landscape protection</p>	<p>Maintain current protective management measures</p>

		mountain system and surrounding residential areas	<p>production a number of years ago seriously violated the monument protection areas, especially the An Phu mountain area, Duong Nham mountain, Nham Duong mountain. Due to stone mining problems, it leads to dust and waste. In addition, the site and waste during the mining process have not been leveled, causing loss of landscape in the relic and cave areas.</p> <p>The landscape protection area is a residential area, with a high level of land use due to construction, which needs to be controlled and adjusted. Under the management of local authorities and relevant ministries</p>	<p>requirements</p> <p>There are no requirements for construction control in the buffer zone area</p> <p>Environmental pollution in landscape protection areas</p>	<p>Establish appropriate buffer zones to prevent negative impacts the outstanding universal value of the nominated property, while preserving the landscape and ensuring that each element remains in harmony with its surroundings. local people's understanding and cooperation in protecting and improving landscapes.</p>
	West Yen Tu Historic Relic and Scenic Area	The current landscape protection area is mainly residential areas, but the traditional landscape is still maintained	<p>Buffer zones of special national monuments have been identified</p> <p>Landscape protection areas are residential areas or agricultural areas. The level of land use is average, and traditional village landscapes associated with festivals and customs are maintained. Subject to the management of local authorities</p>	<p>In the areas surrounding the monument, high-rise buildings have appeared, built in a modern style</p> <p>There are no requirements for construction control in the buffer zone area</p> <p>It is necessary to have measures to control and prevent landslides in riverside areas</p>	<p>Maintain current protective management measures</p> <p>Establish appropriate buffer zones to prevent negative impacts the outstanding universal value of the nominated property, while preserving the landscape and ensuring that each element remains in harmony with its surroundings. Enhance local people's understanding and cooperation in protecting and</p>

					improving landscapes.
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Table 18: summarizes the current status and identifies goals for landscape protection and improvement

	Mission	Current Status	Management goals
	Protect and improve landscape	Buffer zones of special national monuments have been identified The buffer zone is managed by the monument management board, sectors and localities Service areas and infrastructure for sightseeing are arranged in the buffer zone area	Expand the landscape protection zone to prevent negative impacts on the outstanding universal value of the nominated heritage, while preserving the landscape and ensuring that each part remains in harmony with its surroundings.
		At the heritage components, the historical landscape is still maintained The pace of urbanization in the buffer zone of component heritage sites is happening fast. Construction activities in the buffer zone area are not controlled People's awareness of protecting the buffer zone is not high	Effectively control construction activities and production activities in the buffer zone area Improve coordination efficiency between heritage management agencies, local authorities and relevant sectors in buffer zone management Enhance local people's understanding and cooperation in protecting and improving landscapes.

III. Minimize risks and negative impacts of development, environmental pollution, and natural disasters

III.1. Development pressure

III.1.1. Mining

The nominated heritage area is an area with large mineral reserves, mainly coal and construction materials, such as clay for making bricks, sand, and construction stone, including the Bao Dai - Yen Tu coal strip. .

In the past, many relics in heritage chains were located very close to coal mining sites, affecting the environmental landscape as well as indirectly affecting the heritage (slides, erosion due to loss of vegetation). Typical coal mines near Ngoa Van Pagoda, Yen Tu...

Since 2015, the People's Committee of Quang Ninh province has issued Decision No. 4339/QĐ-UBND dated December 31, 2015 on approving areas banned from mineral activities and areas temporarily banned from mineral activities in Quang province. Ninh, which prohibits all mining activities in the Ngoa Van Pagoda protection area, and the exploitation of clay bricks and tiles from Dap Lang Lake to protect the protection area of Tran Dong Trieu Dynasty Relics. Along with that are local efforts in solving illegal coal mining, such as converting and allocating forest land to people to create sustainable livelihoods.

In the future, coal mining will be expanded at Bao Dai I, II, III coal mines in Son Dong Bac Giang area. These mines are quite close to the West Yen Tu area. During the process of organizing production exploitation, it is necessary to pay attention to protecting the environmental landscape, monitoring and assessing environmental impacts, avoiding impacts on the landscape and environmental morphology; accumulation or dispersion of waste.

Along with coal mining, in the past, limestone mining also took place in the relic protection area at An Phu - Kinh Chu - Nham Duong relic (Kinh Mon, Hai Duong), Ho Phong mountain located in the area. protection of Con Son - Kiep Bac relic, located in Cong Hoa ward, Chi Linh city. With the efforts of local authorities, many stone, sand and gravel mining licenses have been revoked, and stone mining has been limited. In recent years, local authorities have regularly organized inspections in mineral mining areas, with the participation of interdisciplinary forces, implementing fines and confiscating mining vehicles. In 2021, Hai Duong province has requested to stop mineral exploitation, build and approve a project to close limestone mineral mines for use as construction materials.

Regulations on controlling mineral activities in areas that may affect historical-cultural relics and scenic spots are stipulated in Clause, Article 4 of the 2010 Mineral Law "*Mineral activities must be appropriate." with mineral strategies and planning, associated with environmental protection, natural landscapes, historical-cultural relics, scenic spots and other natural resources; ensure national defense, security, social order and safety*". In Vietnam, it is regulated in the 2010 Mineral Law and its guiding documents. Within the zone to protect historical-cultural relics and scenic spots, mineral exploitation is completely prohibited. Point a, Clause 1, Article 28 of the 2010 Mineral Law stipulates "*Prohibited areas*". Minerals include: a) *Land areas with historical-cultural relics and scenic spots that have been ranked or zoned for protection according to the provisions of the Law on Cultural Heritage*.

On February 11, 2023, the Prime Minister issued Decision No. 80/QĐ-TTg approving the Plan of Quang Ninh province for the period 2021 - 2030, with a vision to 2050 . The content of the Planning has determined: "*Areas banned from mineral activities, including: Land areas with historical - cultural relics and scenic spots that have been ranked or zoned for protection according to the provisions of the Law cultural heritage*", accordingly, the entire area zoned to protect relics in the province is within the scope of banning mineral exploitation. Similarly, in the Bac Giang Provincial Planning for the period 2021 - 2030, vision to 2050 (approved in Decision No. 219/QĐ-TTg dated February 17, 2022 of the Prime Minister) and the Prime Minister's Regulation Hai Duong province's plan for the period 2021 - 2030, with a vision to 2050 (approved in Decision 1639/QĐ-TTg dated December 19, 2023 of the Prime Minister) all determine a ban on mineral exploitation in the area. There are historical-cultural relics and ranked landscapes. Thus, it can be confirmed that the entire area of the nominated heritage and the buffer zone of the nominated heritage Yen Tu - Vinh Nghiem - Con Son and Kiep Bac relics and landscapes complex belongs to the three provinces of Quang Ninh and Bac Ninh. Giang and Hai Duong are within the scope of completely banning mineral exploitation activities. Currently, the draft Law on Geology and Minerals is being submitted to the Government, expected to be submitted to the National Assembly for approval in 2024, and will continue to have regulations prohibiting mineral activities in land areas containing historical and cultural relics. cultural and scenic spots, in addition, the draft is studying to add consultation with state management agencies on cultural heritage at the stage of granting licenses for mineral exploration and exploitation in areas. has the ability to affect monuments, creating a stricter legal basis for controlling these activities.

III.1.2. Develop passenger transportation system

With its location on high mountains, making travel difficult, to serve pilgrimage, since 2000, the first cable car system in Yen Tu Relic Area was put into use, then expanded and upgraded. Opened another route in 2008. Along with Yen Tu, the cable car system at Ngoa Van Pagoda was also operated in 2014.

The use of the passenger transportation system has reduced the time it takes for tourists to go up the mountain, reducing traffic congestion in mountain areas. The construction of cable car routes has been appraised by professional agencies to minimize impacts on the nominated heritage landscape. The stations are located away from the main temple area, with harmonious architecture.

III.1.3. Urban expansion

The administrative units where the nominated heritage is located are all localities with high urbanization rates, including 1 administrative unit that has been recognized as a class II urban area (Uong Bi city, Quang Ninh province).), 3 administrative units are recognized as class III urban areas (Dong Trieu Town, Quang Ninh province, Quang Yen Town, Quang Ninh province, Chi Linh City, Hai Duong province), 1 administrative unit of Hai Duong and two administrative units of Bac Giang province are in the process of striving to achieve the title of class III urban area.

Table 19: Population statistics of localities with heritage sites (2022 data)

TT	Province/City	Total population	Urban population	Rural population
1.	Uong Bi City	120,982	113,416	7,566
2.	Dong Trieu town	171,673	72,923	98,750
3.	Quang Yen town	145,920	85,868	60,052
4.	Chi Linh City	171,879	142,851	29,028
5.	Kinh Mon town	172,541	32,713	139,828
6.	Yen Dung district	152,125	14,673	137,452
7.	Viet Yen district	205,900	18,357	187,543

Among the three localities, Quang Ninh has a high urbanization rate (67.5%) compared to the national average (41.7%), of which Hai Duong is 31.65%, Bac Giang is 19.5% ¹.

The rapid expansion of administrative units and the growth of tourism are posing new challenges for conservation and management. Mainly in the form of expanding the transportation system, yards and construction in the surrounding area. The rapid development of administrative units and plans to strive for urban upgrading have led to the development of transport infrastructure and residential areas taking place in all component heritage areas and to some degree affects the harmony of the landscape.

Currently, in addition to the Yen Tu scenic relic site and some pagodas and towers of the Tran Dong Trieu relic site located in mountainous areas, few people live, the rest are located in areas where people have lived. as old as Kiep Bac temple, Bo Da pagoda, Vinh Nghiem pagoda, and Tran dynasty relics. For most component heritage areas, in general the population growth rate is not too large. According to statistical data on population and population changes in heritage protection areas (protection zone I and protection zone II), in the past 5 years, the population growth rate has generally been at a low level. average level, at natural increase.

The Prime Minister has approved the planning of Quang Ninh, Bac Giang and Hai Duong provinces. Based on that, the localities are proceeding to complete the general and detailed planning. A noteworthy point is that the planning content of the three provinces all aims at: Protecting spaces, landscapes, religious relics and valuable spaces in rural areas; Preserve and promote intangible cultural heritage; restore, embellish and effectively promote special national relics and national relics in the area. In particular, it is determined to use relics as a driving force for local socio-economic development, as well as promulgating policies to protect relics. However, currently, new construction

¹ Statistics of the Ministry of Construction

in the buffer zone is not currently managed according to standards of height, size, color, and design.

III.1.4. Traffic pressure

Traffic pressure mainly focuses on tourist traffic, especially during festivals and the peak pilgrim season at the beginning of the year. On these occasions, the roads leading to nominated heritage areas often gather a large number of large tourist vehicles and a large number of tourists. Most localities have invested money in expanding the road system to the monument, and have introduced a number of measures to reduce pressure: restricting vehicles, establishing electric vehicle transfer centers for tourists. guest.

III.1.5. Pressure builds and develops

In the nominated heritage area, except for Yen Tu Relic Area and some pagodas and towers in Dong Trieu, which are relics located on mountains, the remaining relics are currently facing the process of urbanization, especially at relics in Con Son - Kiep Bac, An Phu - Kinh Chu - Nham Duong relic complex, Bach Dang victory relic area, Tran dynasty historical relic area. This will be a challenge in protecting and managing heritage, to balance the preservation and promotion of heritage values with socio-economic development, to preserve the authenticity and integrity of heritage . heritage as well as ensuring sustainable development in the process of preserving heritage.

Although the population growth rate is not large, these areas have a high urbanization rate, the rapid expansion of residential areas along newly opened roads leads to affecting the regional landscape . heritage.

Under the pressure of population growth, it has led to the encroachment of monuments and the construction of high-rise buildings in the area surrounding the monument, especially in the buffer zone, affecting the general landscape of the nominated heritage area.

Table 20 . Population changes in communes located in the Tran Dong Trieu Dynasty Relic Area

Unit of measure: Person

TT	Wards	2017	2018	2019	2020	2021
1.	Hong Thai Tay commune	6,608	6,580	6,758	6,769	6,823
2.	Thuy An commune	4,215	4.181	4.184	4,220	4,239
3.	An Sinh commune	7,149	6,977	7,017	7,041	7,388
4.	Trang An Ward	6,570	6.128	5,743	6,001	5,982
5.	Binh Khe commune	10,687	10,264	10,306	10,369	10,441
	Trang Luong commune	2,795	2,786	2,832	2,877	2,874

Table 21 . Population changes in communes located in the Yen Tu historical and scenic area

Unit of measure: Person

TT	Wards	2017	2018	2019	2020	2021
1.	Thuong Yen Cong	6,035	6.109	6,035	5.184	6.183
2.	Eastern	14,057	14,209	14,057	14,467	14,588

Table 22 . Population fluctuations in protected areas 1 and 2 of Yen Tu relic and scenic area

Unit of measure: Person

TT	Year	Name of the monument	Number of households	Total
1.	2018	Trinh pagoda area	Total 38 households = 145 people	209
		Suoi Tam Pagoda	Do not have	
		Lan Pagoda area (Truc Lam Yen Tu Zen Monastery)	Total 16 households = 64 people	
		Yen Tu Pagoda area	None (Only a few individuals doing business during the festival season and employees working for Yen Tu Management Board and employees of Tung Lam Development Joint Stock Company)	
2.	2019	Trinh pagoda area	Total 38 households = 145 people	209
		Suoi Tam Pagoda	Do not have	
		Lan Pagoda area (Truc Lam Yen Tu Zen Monastery)	Total 16 households = 64 people	
		Yen Tu Pagoda area	None (Only a few individuals doing business during the festival season and employees working for Yen Tu Management Board and employees of Tung Lam Development Joint Stock Company)	
3.	2020	Trinh pagoda area	Total 38 households = 145 people	209
		Suoi Tam Pagoda	Do not have	
		Lan Pagoda area (Truc Lam Yen Tu Zen Monastery)	Total 16 households = 64 people	
		Yen Tu Pagoda area	None (Only a few individuals doing business during the festival season and employees working for Yen Tu Management Board and employees of Tung Lam Development Joint Stock Company)	
4.	2021	Trinh pagoda area	Total 38 households = 145 people	209
		Suoi Tam Pagoda	Do not have	
		Lan Pagoda area (Truc Lam Yen Tu Zen Monastery)	Total 16 households = 64 people	
		Yen Tu Pagoda area	None (Only a few individuals doing business during the festival season and employees working for Yen Tu Management Board and employees of Tung Lam Development Joint Stock Company)	
5.		Trinh pagoda area	Total 39 households = 148 people	
		Suoi Tam Pagoda	Do not have	

	2022	Lan Pagoda area (Truc Lam Yen Tu Zen Monastery)	Total 16 households = 64 people	212
		Yen Tu Pagoda area	None (Only a few individuals doing business during the festival season and employees working for Yen Tu Management Board and employees of Tung Lam Development Joint Stock Company)	

Table 23 . Population changes in wards and communes of Chi Linh City

Unit of measure: Person

TT	Wards	2017	2018	2019	2020	2021
1.	Pha Lai Ward	17,211	17,892	18,373	18,845	18,905
2.	Sao Do Ward	24,082	24,878	22,091	22,132	22,621
3.	Ben Tam Ward	5,698	5,649	5,687	5,652	5,752
4.	Cong Hoa Ward	15,972	15,734	16,903	16,901	17,073
5.	Hoang Tan Ward	7,208	7,120	7,255	7,323	7,344
6.	Van An Ward	10,581	10,990	11,120	11,214	11,147
7.	Chi Minh Ward	10,332	10,344	11,550	11,531	11,601
8.	Thai Hoc Ward	5,884	6,607	6,731	6,810	6,905
9.	Hoang Hoa Tham commune	3,009	3,040	3,078	3,116	3,168
10.	Bac An commune	5,133	5,088	5,309	5,421	5,497
11.	Hung Dao Commune	5,770	5,660	5,813	5,915	5,992
12.	Le Loi commune	10,141	10,173	10,224	10,325	10,395
13.	Hoang Tien Ward	6,333	6,772	6,897	6,951	7,008
14.	Co Thanh Ward	6,358	6,149	6,319	6,458	6,458
15.	Van Duc Ward	8,831	8,998	9,739	9,891	9,981
16.	Nhan Hue Commune	3,632	4,091	3,759	3,912	4,018
17.	An Lac Ward	5,594	5,517	5,572	5,649	5,710
18.	Dong Lac Ward	7,383	7,509	7,628	7,712	7,785
19.	Tan Dan Ward	7,519	7,860	8,222	8,321	8,408
	Total	167,221	170,720	172,270	174,079	175,768

Population density in localities where the nominated heritage is located is uneven, with administrative units in the delta areas having higher populations than mountainous areas. However, in each locality, these are cities and towns with a population density that is quite high compared to the average population density of each locality. The administrative units in Quang Ninh province are all urban

areas and very populous western districts. The administrative units of Bac Giang, Hai Duong, and the administrative units of the delta region (Viet Yen district, Kinh Mon district) are all areas with high population density of the province, while the mountainous districts or transitional with lower population (Luc Nam district and Chi Linh city).

Due to pressure on residential land and farmland, heritage components are also leveled to build civil works or people's houses, paving the way for people's livelihood. The encroachment mainly focuses on ruins and ruined monuments.

The process of building houses and farming by people also increases the risk of accidentally discovering archaeological relics and relics buried in the ground, but not promptly reported to competent authorities.

III. 2 . Environmental pressure

III.2.1. Environmental pollution

Air quality: Due to the location of some nominated heritage sites in mountainous areas, they are less affected by environmental pollution from transportation, production, and mineral exploitation activities. On the other hand, due to the large flora coverage, monuments in high mountain areas often have good air quality.

Relics in low-lying areas have been under a lot of environmental pressure, for example air pollution due to stone mining at the An Phu - Kinh Chu - Nham Duong relic complex. During festivals, there is a sudden increase in car traffic, increasing emissions at most historical sites. Currently, at some relics (Yen Tu, Con Son - Kiep Bac) there have been active measures taken to improve air quality by restricting, dividing traffic, and using vehicles. Passenger transfer electricity.

However, tourism activities, burning incense and votive papers at the monument itself also contribute to affecting the air and dust at the monument.

Water quality: The wastewater systems of service areas as well as residential areas surrounding the monument are currently discharging into ponds, lakes, rivers and streams, causing surface water pollution, significantly impacting the environment. water quality. The water quality in some pile site relics is poor and seriously polluted due to people's livestock activities discharging waste directly into the water source.

Garbage: this is a big problem for relics with a large number of visitors, especially for relics in high mountains. If the monuments are low, transporting garbage out of the monument is quite easy, but for monuments in the mountains, transporting garbage is much more difficult. Currently, only the Yen Tu Scenic Relic Area uses cable cars to transport trash down the mountain, from there to the local dump. Other relics still mainly handle trash by burning it or floating it down the mountainside. This poses a potential risk of fire and explosion as well as affecting the landscape environment.

III.2.2. The impact of the natural environment on monuments

The relics exist in a mountainous environment, greatly affected by weather and climate. The towers are damaged by algae and mold. In addition to mold, the brick tower also has tall plants that damage the structure of the tower. Besides, the bricks on the tower are rotting on the surface and seriously affecting the structure of the tower. The stone and brick surfaces are being damaged by biological agents on the surface.

For wooden structures, although they have all been redone recently, due to the impact of a constantly

humid environment, mold invades wooden structures and termites have conditions. growth.

For some relics, the impact of weather and climate conditions is quite obvious. Many stone steles have moss and mold clinging to the surface, abrading the surface.

The hot and humid environment is also a good condition for higher plants to grow on the towers, causing the masonry to peel and separate.

III. 3 . Pressure from travel

III.3.1. Capacity

The nominated heritage is a famous tourist attraction in Vietnam. Steady growth in tourist numbers puts potential pressure on the heritage site. The biggest pressure from tourism at nominated heritage sites is limited capacity. The heritage sites are in high mountain areas, the roads are narrow, and the area of the relics is quite small (for example, Dong Pagoda site has an area of about 60m²). In addition, seasonal tourism, focusing on fixed months of the year, is placing potential burdens on the environment and landscape of heritage sites.

Table 24: Statistics on the number of visitors to the Tran Dynasty historical relic site in Dong Trieu from 2015 to 2021

Unit: number of visitors

Year	2016	2017	2018	2019	2020	2021
Total number of visitors to Dong Trieu town	800,000	850,000	1,209,616	1,101,377	392,695	60870
Total number of visitors to Tran Dynasty Relics Area	220,000	230,000	315,580	430,563	197,602	29,330

Table 25: Statistics on number of visitors and tourism revenue of Yen Tu relic site from 2015 to 2021

Year	2016	2017	2018	2019	2020	2021	Total
Total guests (whole City)	2,426.53 5	2,650,265	2,186.59 8	2,101,300	1,237,21 1	884.15 2	13,825,511
Domestic tourists	2,317.81 5	2,438,581	1,974.88 7	1,779,657	1,203,63 7	884.15 2	12,812,893
International visitors	108,720	211,684	211,711	321,643	33,574	0	1,012,618
Yen Tu Guest	1,455.94 0	1,740,538	1,045,00 0	1,025,685	288,246	125.13 5	7,106,468

Table 26: Statistics on the number of visitors at Con Son Kiep Bac relic site from 2017 - 2021

Content	2017	2018	2019	2020	2021
Con Son - Kiep Bac relic site	1,007,244	950,300	1,015,695	624,763	119,893
Thanh Mai Pagoda		1,430	1,550	3.168	3.202

Table 27: Statistics on the number of visitors at West Yen Tu from 2017 - 2021

TT	Year	Number of visitors (turns)	Note
first	2018	361,000	
2	2019	502,000	Increase 139 %
3	2020	113,000	Reduced by 22.5% due to Covid-19
4	2021	187,870	Increase 126.3%
5	2022	500,000	Increase 226.1 %

Table 28 : Statistics on the number of visitors at the An Phu - Kinh Chu - Nham Duong relic complex from 2017-2021

TT	Year	Number of visitors (people)
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first	2017	177,815
2	2018	122,200
3	2019	81,100
4	2020	102,200
5	2021	5,500

III.3.2. Service infrastructure overload

Most of the nominated heritage sites are currently famous spiritual tourist destinations in Northern Vietnam. Among them, Yen Tu Scenic Relic Area and Con Son Kiep Bac Relic Area are among the relics with a large number of tourists in the North. Many relics have been invested in transportation infrastructure and means of transporting visitors to visit, reducing the time and effort to travel to the relics. On the one hand, this creates conditions for the community to have more opportunities to access the monument, but at the same time creates more pressure on tourists, exceeding the capacity of the monument.

The characteristics of tourism activities at the nominated heritage are highly seasonal, often focusing on festivals (January of the lunar calendar and on festival days), thus creating pressure on increasing tourists. at a certain time, leading to overload of tourism infrastructure and services, thereby causing environmental pollution, exceeding waste collection capacity, lacking toilets to serve tourists, causing loss of Safe for tourists, especially in high mountain areas.

Tourism activities at nominated heritage sites often only focus on spiritual tourism, with no tourism products that can attract tourists to reduce pressure on the central area, except at 2 Vinh Nghiem and Bo Da pagoda relics now have an exhibition area introducing woodblocks. In Con Son - Kiep Bac, ecotourism activities have begun.

Although the nominated heritage sites themselves have quite a large area, with many items and many constituent relics, tourists often tend to worship at the central relics and other relics (in remote, not convenient roads) often attract little visitors, thereby increasing the pressure on central relics. In previous years, during the festival season, there was an overload of tourists and a lack of infrastructure to serve visitors.

III.3.3. Depression of enviroment

The increase in tourist numbers also leads to the expansion of infrastructure to serve tourists, changes in local land use structure, and reduction of forest area. Some service works have somewhat affected the heritage landscape.

Regarding infrastructure to serve tourists, most of the nominated heritage sites have been invested in and built infrastructure to serve tourists such as parking lots and service facilities. However, it can be seen that there is still a lack of toilet and waste collection systems, especially during festivals.

The concentration of too many tourists can also directly affect the components of the heritage, unconscious actions such as breaking trees, writing and drawing on buildings, directly impacting artifacts.

III. 4 . Natural disasters and other risks

III.4.1. Floods, landslides

Many relics in mountainous areas, during the rainy season, still have large floods pouring down from the mountains, causing flooding, typically in the Yen Tu relic area, where local flooding still occurs in the spring. rain.

Besides, landslides have been occurring at some relics, especially riverside relics like Vinh Nghiem.

In addition, due to the impact of climate change, a number of extreme weather phenomena have been affecting the heritage area such as high intensity storms, high winds... Reinforcement of slopes has been done by building stone embankments at the foot, avoiding landslides and minimizing harm to the heritage components, flora as well as the general landscape. It is necessary to continue to maintain preventive measures such as planting trees to protect the soil and building stone embankments to avoid the harmful effects of landslides.

All heritage sites have been equipped with surface water drainage systems during heavy rains. However, this system needs to continue to be improved to ensure quick drainage in the area and reduce impact on archaeological ruins.

III.4.2. Storm, wind

Wooden structures can be damaged by strong storm winds. Most of the projects are always in poor technical condition and have degraded, so it is necessary to regularly maintain a regime of inspection and assessment of the current status. The area around the monument often has old trees, there is always a risk of falling trees and broken branches when the wind is strong, directly threatening the structure as well as the safety of visitors. It is necessary to maintain construction inspections before and after the storm to collect information and develop plans to minimize damage and prevent secondary disasters.

III.4.3. Fire

Most monuments are made mainly from wooden materials, so the risk of fire is always a constant risk. In the past, many buildings have burned down. Along with that, the risk of fire at monuments is always high due to the act of burning incense and votive papers.

In the future, it is expected that the number of visitors to the nominated heritage will increase, especially if it is registered as a World Heritage Site, the number of visitors may increase dramatically. Therefore, fire and explosion prevention measures need to be strengthened.

Many relics are associated with forests and national forests (Con Son Kiep Bac relic area, Yen Tu scenic relic area, Bo Da pagoda). Therefore, the risk of forest fires is always present, especially in the dry season.

All relics are currently equipped with fire extinguishing systems and fire prevention equipment such as water tanks and fire extinguishers. Rehearsals and response to situations are carried out every year before the festival season.

However, because the component heritage sites are all in remote locations, a response force should be built in the community to be ready when an emergency occurs.

III.4.4. Digging and stealing antiques

The nominated relics are often concentrated in mountainous areas with few visitors. In the past, many relics were dug up to steal antiquities. Currently this has been somewhat controlled but still happens, especially at towers. Because it is in the mountains, far from residential areas, theft is rarely detected in time like the case of Ngai Son mausoleum in Dong Trieu. Some archaeological ruins, after completing the excavation work, were filled with holes to restore the ground and continued to be excavated to find antiques.

In the past, there have been cases of theft of antiques at pagodas (Bo Da Pagoda, Vinh Nghiem

Pagoda). To protect monuments, many monuments are now equipped with security cameras, lighting systems and other security equipment. Inspection, maintenance and training on the operation of this equipment are carried out regularly.

Measures to protect the environment and prevent natural disasters are the top concerns of agencies from central to local levels in Vietnam. Right from 2017, the Prime Minister signed Decision No. 622/QĐ-TTg dated May 10, 2017 promulgating the National Action Plan to implement the 2030 Agenda for sustainable development, the overall goal The general outline of the Strategy is to *"maintain sustainable economic growth while implementing progress, social justice and protecting the ecological environment, effectively managing and using natural resources, proactively responding to Climate Change"*. The strategy sets out many tasks to concretize global goals on sustainable development, including goal 13 *"Respond promptly and effectively to climate change and natural disasters."* and target 11.4 *"Strengthen the protection and security of the world's cultural and natural heritage and intangible cultural heritage recognized by UNESCO"*. Concretizing the contents of the strategy, the three provinces of Quang Ninh, Bac Giang and Hai Duong are also implementing research programs and projects, protecting the environment and preventing natural disasters at relic sites in the Complex. relics and landscapes of Yen Tu - Vinh Nghiem - Con Son, Kiep Bac. In addition to complying with environmental protection regulations in the Law on Environmental Protection 2020, environmental protection at the Yen Tu - Vinh Nghiem - Con Son and Kiep Bac relics and landscape complex is also integrated. in plans for preservation, repair and restoration of monuments. Besides, due to the important nature of these relics, the Provincial Plan also clearly defines the content of environmental protection, specifically:

Quang Ninh province's planning determines the environmental zoning of the province into 3 zones: (i) Strictly protected zone, including 2 sub-zones: Strict conservation sub-zone and controlled protection sub-zone; Emission restriction zone includes 7 sub-regions: Buffer sub-zone of nature reserves, historical - cultural - scenic relics, and natural heritage areas.

Bac Giang province's planning has determined a strict environmental protection zoning plan including Tay Yen Tu nature reserve, Suoi Mo landscape protection area; emission limitation area Buffer zone Tay Yen Tu nature reserve; The forest protects the landscape of Suoi Mo and relics in the province.

Hai Duong province's planning defines a strict environmental protection zone including 02 sub-regions, of which the conservation sub-zone: Con Son - Kiep Bac landscape protection area, Con Son - Kiep Bac relic area, and Con Son - Kiep Bac relic area. An Phu - Kinh Chu - Nham Duong ; Controlled protection sub-zone: administrative service subdivision of Con Son - Kiep Bac landscape protection area, An Phu botanical garden and Con Son botanical garden. Emission restriction zones: buffer zones of conservation areas, nature reserves, nature protection areas, buffer zones of Con Son - Kiep Bac landscape protection zones; important ecological landscape areas (Chu Van An temple, Con Son - Kiep Bac relic site, Cao - Chi Linh temple); Protected area II as a special national and national historical relic.

Table 29 : Summary of risks affecting the nominated heritage area

Ingredients section		Yen Tu scenic relic area	Historical relic area of Tran Dong Dynasty	Bach Dang Victory Historical Relic Area	Con Son Kiep Bac relic site	An Phu - Kinh Chu - Nham Duong relic complex	West Yen Tu relic area
Risks of negative impacts							
Development pressure	Mining	✓	✓		✓	✓	✓
	Expand the passenger transportation	✓	✓				✓
	Urban expansion	✓	✓	✓	✓	✓	
	Traffic pressure	✓	✓	✓	✓	✓	
	Pressure builds and develops	✓		✓	✓	✓	✓
Lip pressure school	Air pollution	✓			✓	✓	
	Pollution water		✓	✓	✓		
	Waste	✓	✓	✓	✓	✓	✓
	Impact of the environment on	✓	✓	✓	✓	✓	✓
Travel	Capacity	✓	✓		✓	✓	✓
	Service infrastructure overload	✓	✓		✓	✓	✓
	Depression of enviroment	✓	✓		✓	✓	✓
Other natural disasters and risks	Floods, landslides	✓		✓	✓		
	Storm, wind...	✓	✓	✓	✓	✓	✓
	Fire	✓	✓	✓	✓	✓	
	Theft of antiques	✓	✓	✓			✓

Table 30: summarizes the current status and identifies goals for reducing risks and negative impacts of development, environmental pollution, and natural disasters

	Mission	Current Status	Management goals
	Minimize risks and negative impacts of development, environmental pollution, and natural disasters	Industrial production activities have affected the landscape of the nominated heritage. Currently these activities have been controlled A number of development projects, public works and housing for local communities and tourists are being implemented in the landscape protection area. There are no guidelines for the community regarding form, height, and style	Maintain strict control of mining activities in the heritage area and surrounding areas to limit negative impacts on the heritage Establish regulations and guidelines for construction activities in landscape protection areas, manage development activities based on established regulations and guidelines. Raise awareness of local communities in coordinating to improve the area's landscape
		Environmental impacts can affect the conservation status of the heritage as well as the landscape of the entire nominated heritage.	Regularly inspect and monitor the state of environmental change in the nominated heritage area, eliminate causes affecting the general environment, and renovate the wastewater and garbage treatment infrastructure system. Raise awareness of people and businesses

			in heritage areas about environmental protection
		Tourism activities are seasonal, focusing on festival months, causing overload of reception capacity Sightseeing activities are mainly concentrated in the central area, not yet developed into surrounding areas to reduce the load on the central area. Tourist behavior can affect heritage components	Diversify tourism products to distribute visitors evenly throughout the year Additional infrastructure to welcome visitors Raise awareness of the community and tourists, change behavior, and do not affect heritage components
		Risk management measures for fires and disaster prevention caused by storms, floods and landslides have been implemented Risks are always lurking and threaten the integrity of the nomination heritage Security equipment has been equipped at the monuments	Integrate risk prevention plans at heritage sites in local natural disaster impact mitigation plans Strengthen drills

IV. Enhance understanding of heritage sites

IV.1. Archaeological excavation work

Scientific research is necessary to continue to clarify the outstanding global value of the nominated heritage, introduce those values to the domestic and foreign communities, as well as serve the restoration of monuments and promotion of heritage. introduce the monument.

Archaeological research on the nominated properties has been carried out over many years, by various means, such as archaeological exploration and excavation, scientific projects and research activities. In localities with heritage, cooperation has been established between experts, research institutes, and universities in the field of archeology to promote research on understanding the value of nominated heritage.

The results of archaeological excavations have achieved important achievements in determining the morphology of the location, date, nature of relics, materials, and construction process of the works here, creating an opportunity to scientific basis for conservation and restoration as well as for the introduction of heritage values.

Currently, archaeological research still needs to continue to be implemented to provide understanding of the morphological characteristics, layout, functions of works, structures, materials, chronology and development history. development of monuments.

To prepare for the development of nomination dossiers, from 2020 - 2023, the People's Committees of 3 provinces of Quang Ninh, Bac Giang, and Hai Duong have carried out excavations:

1. Excavation of An Sinh temple (Dong Trieu town, Quang Ninh province): Conducted 3 holes with a total area of 70m². Based on the revealed traces, it can be determined that the excavation at Dong Sinh has revealed/revealed part of 04 architectural units. These units are interconnected to form an ensemble. Exploration holes opened in the north of the structure and traces in the south show that this project is quite large in scale.
2. Excavation of Am Hoa pagoda (Dong Trieu town, Quang Ninh province): Conducted 03 excavation holes with a total area of 500m². The results discovered 07 construction foundation locations with 10 architectural units of different sizes distributed over an area of about 250,000m².
3. Excavation of Trai Cap pagoda (Dong Trieu town, Quang Ninh province): 3 holes were opened,

total area 980m². The results revealed traces of Tran Dynasty architecture located below the architecture of the Le Trung Hung period, including surrounding walls, gates and some relics. The discovery of this architecture shows that, under the Tran Dynasty, the Central Architecture was a complex with many interconnected works with a central architecture in the middle, surrounded by architectural layers and corridors.

4. Excavation of Am Thung (Uong Bi city, Quang Ninh province): Open a 100m² hole and investigate and survey to reveal an area of about 2000m². As a result, the foundation levels, paths, architecture and traces of the tower were discovered. A total of 03 different foundation levels were discovered. On the foundation levels, there were traces of foundation bundles lined with pebbles, without stepping stones or column base reinforcement, and no tiles were found. The remaining traces allow speculation that the architecture here has a simple structure and thatched roofs. The most important discovery is the Zen stone. The Zen stone is an oval-shaped stone slab with a relatively flat top, placed in front of a large block of stone. This stone slab is a place to meditate.

5. Excavation of Bao Dai pagoda (Uong Bi city, Quang Ninh province): Opened 02 holes with a total area of 500m², discovered a total of 13 vestiges including architectural foundations, tower foundations, courtyard, path, lake and some typical relics: Stone stele, stone system. Relics, relics and especially the content of stone steles show that the architectural traces revealed at Bao Dai are pagoda architecture, and the floor plans of revealed works built in the early 18th century.

6. Excavation at Dam Tri pagoda (Luc Nam district, Bac Giang province): Excavation of 300m² revealed architectural traces of the Tran dynasty and the Le Trung Hung dynasty, in which the architecture of the Tran dynasty was basic. guess the premises; The architectural traces of the Le Trung Hung period have not yet been identified.

With the revealed traces, placing Dam Tri in the overall system of Truc Lam Yen Tu pagoda and tower relics, it can be confirmed that Dam Tri pagoda was built during the Tran dynasty under the Truc Lam Yen Tu Zen sect. Located in the center of a large valley, adjacent to Ngoa Van and Ho Thien, fertile land, Dam Tri can serve as a pagoda responsible for producing and supplying food to temples on the mountain. .

7. Excavation of Ho Bac Pagoda (Luc Nam district, Bac Giang province): Excavating an area of 200m². The results have identified the cultural layers of the periods stacked on top of each other: Soil layers and relics of the Tran Dynasty; architectural plan of the pagoda during the Le Trung Hung period, architectural plan of the pagoda under the Nguyen dynasty.

8. Excavation of Cao pagoda (Luc Nam district, Bac Giang province): Excavating an area of 500m². The results found at least 3 architectural works of the Ly Dynasty, characterized by column foundations reinforced with ceramics, tiles and clay.

It was determined that the cultural layer containing relics of the Tran and Le Trung Hung dynasties overlapped the cultural layer of the Ly dynasty.

9. Excavation of Thanh Mai 2 pagoda (Chi Linh city, Hai Duong province): Excavating an area of 400m². The results have identified overlapping architectural foundations, dating from the Tran dynasty (13th-14th century), Le Trung Hung dynasty (17th-18th century) to the Nguyen dynasty (late 19th century - early 20th century).

The relics are dated to correspond to the order of the architectural foundations, the most typical being the group of relics of Tran Dynasty construction materials with many types of roofing tiles.

10. At the Con Son - Kiep Bac relic site, there were 10 excavations and archaeological surveys

- 1972: Excavation behind Kiep Bac temple; Investigation at Ao Chao

- 1979: Excavation at the foot of Dang Minh tower; The area behind the Upper Palace

- 1989, 1996: Excavation at Van Yen field; Hong hamlet

- Year 2000:

- + In Con Son, excavating the area behind the Patriarch's house; The area north of the Upper Palace; Thanh Hu Dong area; Nguyen Trai's floor area; Pearl Bridge area.

- + At Kiep Bac: Excavation at Ho Thoc; Excavation at Sinh Tu; Investigation on Dragon's forehead mountain

2005: Left and right corridor of Con Son pagoda; Excavation at Nam Tao temple; Explore the top of Bac Dau mountain

2012 Excavation of the ancestral hall of Con Son Pagoda - 2013, 2014:

- + In Con Son: Excavation of the Ancestral Hall area of Con Son Pagoda

- + At Kiep Bac: Excavating the location of Trung Tu Kiep Bac temple

- Year 2019: Excavation at the Bodhisattva Avalokitesvara Pavilion of Con Son Pagoda.

Year 2020: Exploratory excavation at the location of the citadel of Kiep Bac temple

IV.2. Comprehensive research into the nominated heritage

Academic research on the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes Yen Tu - Vinh Nghiem - Con Son, Kiep Bac scenic relic complex is mainly related to archaeological research, heritage conservation research, and the history of formation and development of Buddha. Truc Lam religion, religious ideology, religious practices and rituals, traditional festivals associated with relics; Carrying out a number of research projects identifying the value of Truc Lam Buddhism in the community's intangible cultural heritage in association with the United Nations' sustainable development goals. On that basis, comprehensive and multidisciplinary studies on the nominated heritage area have gradually been formed.

All relic sites have been compiled with scientific records to rank as special national relics, as national treasures, and to register a number of festival practices in the list of intangible cultural heritage for a number of ceremonies . festival. These are quite comprehensive research files on heritage.

To serve the development of nomination dossiers, in 2020, the People's Committees of 3 provinces of Quang Ninh, Bac Giang, and Hai Duong ordered 3 research topics, as a scientific basis for building nomination dossiers, with The main component is the topic "Research on cultural and historical values of Yen Tu relics and landscapes"; "Research on the system of landscape architectural relics at the Yen Tu scenic relic complex"; "Research on the characteristics and values of geology - geomorphology and biodiversity of the Yen Tu Monuments and Scenic Landscape Complex".

In the coming time, comprehensive research on the Yen Tu - Vinh Nghiem - Con Son, Kiep Bac scenic relic complex still needs to be promoted, which can focus on in-depth multidisciplinary research on Functional characteristics of the heritage, history, religious ideology and construction techniques from the perspective of the entire heritage, not just a single one as in previous studies. Necessary research contents for the management, display and promotion of heritage values will

continue to be conducted in the future . Research will be conducted in the fields of archaeology, history, folklore and architecture; preservation technology . The results of this research will be published in scientific journals, displayed and shared in the form of an Internet database.

In research activities, it is necessary to promote research on solutions to preserve archaeological artifacts against the impact of environmental conditions, especially wooden piles in Bach Dang, while meeting the requirements of maintenance and preservation. materials, and suitable for public display.

In the recent period, the promotion of archaeological excavations at component heritage sites has also brought a large number of valuable archaeological artifacts that need to be preserved and preserved for the long term. Research and development of preservation processes as well as appropriate technology also need to be taken into account, while training and transfer to management units can continue for long-term preservation.

IV.3. Build a database on heritage

Databases play an important role in heritage management. In addition to providing official and complete sources of information about the value of the Heritage Area to serve exploitation needs; This scientific information and data is the basis for building programs, management plans, programs to preserve and promote the value of monuments as well as help management levels quickly grasp the issues. Data on monuments and heritage promotes the process of making policies and plans to preserve and restore heritage.

With the characteristics of a chain heritage, the application of digital technology for document storage purposes is extremely important. This information system needs to be continuously updated and updated on a long-term basis and must be easily accessible to those working in research and management of monuments.

The database system on nominated heritage includes paper records and digital data on heritage. In particular, paper records include original documents about monuments and related issues; records of monuments and sites; Records related to relic conservation and restoration projects; research programs, archaeological excavation results... In the current digital transformation period, digital data serving heritage management and conservation is of special importance. Digital technology is considered an effective tool in preserving, preserving and promoting heritage values, creating many new experiences for visitors. The application of new technology is very suitable for the work of preserving and promoting heritage values, with high intuitiveness and reliability. In addition, heritage in digital form can be promoted very quickly via the internet, without restrictions on time, location, language... From digitized products, heritage will be brought to the community, researchers, domestic and foreign tourists more easily, thereby contributing to promoting the country and people of Vietnam, creating value-added services for conservation, exploit and sustainably develop that heritage.

Currently, some heritage sites have digitized typical artifacts and have websites introducing the relics. This is the initial basis for forming a digital database system on nominated heritage, towards forming an information center on the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes.

With the goal of building a database system about the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes on a unified digital technology platform, serving storage, management and research, preserving, exploiting, promoting heritage, promoting sustainable tourism

development; Ensure integration with city and Government information portals; At the same time, create value-added services to preserve, exploit and sustainably develop heritage. In the coming period, it is necessary to implement:

- Build, update and supplement cataloging documents about the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes.

- Documentation and standardization of data records on monuments. Currently, there are monument records and backgrounds of a number of typical monuments/works and artifacts. It is necessary to reassess the level of compliance of the dossier with the requirements for scientific dossiers according to the issued regulations, and speed up the process of re-documenting missing items.

- Develop a plan to digitize heritage, including a step-by-step roadmap for digitizing monuments and relics; Determine criteria for choosing appropriate digitalization solutions. For valuable monuments/construction items, create and build 3D digital relic data (priority is given to original items), 2D digital data (Two-dimensional data is shown below). written records, photographic records, drawing records, images, sounds) and data related to the monument.

- Digitize the intangible cultural heritage of the community in the heritage area. Identify values related to Truc Lam Buddhism to communicate, promote and build community capacity building and heritage education programs.

- Build a database of woodblock documents and other related documentary heritages such as the system of horizontal and vertical parallelograms and ordinations in monuments.

These data are the original source of data for research and the development of conservation plans and programs to promote the value of monuments. Digitizing monuments is also the process of collecting and editing existing data sources about heritage sites, so it is necessary to ensure that the data is complete, complete, and compatible between different sources. data source, ensuring legal value to serve the management, conservation and promotion of monument values.

- This will be input data along with other types of monitoring data to carry out the application of GIS in heritage management. Therefore, it is necessary to develop technical requirements, including requirements on file types and formats of digital products according to each type (image records, drawing records, documents, audio files). audio, film...)

Table 31: summarizes the current status and identifies goals for the task of enhancing understanding of heritage sites

	Mission	Current Status	Management goals
	Enhance understanding of heritage sites	Archaeological research has been taking place in many component heritage sites, contributing to clarifying the value of the heritage site.	Continue to add and clarify the value of the nominated heritage
		Research mainly focuses on the fields of history and archaeology	Expand research fields to form a diverse database of relic populations
		Research is mainly independent in each locality, with very few studies conducted within 3 localities.	Develop a comprehensive and diverse research strategy and implement it across localities
		There have been no studies on material preservation technology	

V. Completing the heritage management apparatus

V.1. Monument management agency

On the basis of the Cultural Heritage Law and regulations on relic management, localities have established a relic management apparatus with local authorities at all levels to coordinate relic management according to functions. assigned tasks.

At 5 relic areas, there are currently relic management boards, which are public service units, carrying out the management, protection and promotion of relic values, including the Tran dynasty relic site in Dong Trieu town, the famous relic complex. Yen Tu, Bach Dang Historical Relic Area, Con Son Kiep Bac Relic Area.

For the four relics of Bo Da Pagoda, Vinh Nghiem Pagoda, Thanh Mai Pagoda and the An Phu - Kinh Chu - Nham Duong relic complex, they are directly managed by the Relic Management Board under the District People's Committee.

For large relics (Tran Dynasty relics in Dong Trieu town, Yen Tu scenic relic complex, Bach Dang historical relics, Con Son Kiep Bac relics), the relics management apparatus has been quite complete, with specialized departments in the management, protection and interpretation of monuments.

For the remaining relics, the functions and tasks of the relic management agency mainly focus on managing and protecting the relics.

Table 32: summary of functions and tasks of monument management boards

TT	Ingredient heritage	Management agency	Direct management level	The decision to establish	Function
	Yen Tu scenic relic complex	Yen Tu National Forest and Relics Management Board	Uong Bi City People's Committee	Decision No. 2333 dated September 17, 2012 of the People's Committee of Quang Ninh province establishing the Yen Tu National Forest and Relics Management Board Decision No. 1020/QD-UBND dated February 23, 2018 of the Chairman of the People's Committee of Uong Bi city regulating the functions, tasks, powers and organizational structure of the National Forest and Monuments Management Board Yen Tu.	Manage, protect, embellish, exploit and promote historical and cultural values of Yen Tu Relics and Scenic Areas including all relics, cultural and historical values. Manage, protect and develop Yen Tu National Forest and assigned buffer zones. Coordinate with departments, branches, units, and facilities to ensure security and order, environmental sanitation, fire and explosion prevention, health care, rescue, rescue... Prevent all acts of violating the Monument, violating Yen Tu National Forest. Organize propaganda and mobilize people to participate in forest management, protection and development.
	Tran Dynasty relic area, Dong Trieu town	Management Board of Tran Dynasty Relic Area,	Dong Trieu Town People's Committee	Decision No. 3160/QD-UBND dated September 29, 2016 of Quang Ninh Provincial People's Committee on establishing the	Manage, guide, organize festivals, preserve, embellish and promote the value of

		Dong Trieu Town		<p>Management Board of Tran Dynasty Relic Area in Dong Trieu Town</p> <p>Decision No. 6060/QD-UBND dated November 16, 2016 of the Chairman of Dong Trieu Town People's Committee regulating the functions, tasks, powers and organizational structure of the House Relics Management Board Tran, Dong Trieu town.</p> <p>Decision No. 12/QD-BQLDT dated January 10, 2022 of the Head of the Tran Dynasty Relics Management Board, Dong Trieu Town, promulgating the Operation Regulations of the Tran Dynasty Relics Management Board, Dong Trieu Town;</p>	the system of special national relics belonging to the Tran Dynasty relic site in Dong Trieu.
	Bach Dang historical relic site	Bach Dang Special National Historical Relics Management Board, Quang Yen town	People's Committee of Quang Yen town	<p>Decision No. 3844/QD-UBND dated October 7, 2020 on the establishment of the Management Board of Bach Dang special national historical relics under the People's Committee of Quang Yen town</p> <p>Decision No. 01/QD-BQLDT dated February 10, 2022 of the Bach Dang Special National Historical Relics Management Board on promulgating the Operation Regulations of the Bach Dang Special National Historical Relics Management Board, Quang Yen town.</p>	Manage, preserve, restore and promote cultural and historical values and organize tourism and service activities for relics belonging to the Bach Dang special national historical relic cluster in the area. Quang Yen town according to the provisions of law.
	Con Son - Kiep Bac relic site	Con Son - Kiep Bac Relics Management Board	Department of Culture, Sports and Tourism of Hai Duong province	<p>Decision No. 153/QD-UB dated February 22, 1994 of the People's Committee of Hai Hung province on the establishment of the Con Son-Kiep Bac relic management board under the Department of Culture, Information and Sports.</p> <p>Decision No. 1415/QD-UBND dated April 9, 2007 of the People's Committee of Hai Duong province on the position, functions, tasks, powers, and organizational structure of the Con Son-Kiep relic management board Silver.</p>	Managing, planning, preserving, embellishing and promoting the values of monuments; Organize traditional festivals and cultural activities at the Con Son - Kiep Bac Special National Relic Area according to the provisions of law
	An Phu - Kinh Chu - Nham Duong relic complex	Kinh Mon Relics Management Board	People's Committee of Kinh Mon district	Decision No. 4381/QD-UBND dated December 21, 2006 of Hai Duong Provincial People's Committee	Kinh Mon Relics Management Board is a public service unit that self-funds its operations with the function of directly managing, preserving, embellishing and promoting the values of the site, and organizing ceremonial activities . Traditional festivals,

					cultural activities at special national relic complexes: An Phu - Kinh Chu - Nham Duong, caves of Nham Duong relic and professional guidance for relic management boards Establishment of facilities in the district according to the provisions of law. The Management Board is under the direct and comprehensive management of the People's Committee of Kinh Mon district and the professional guidance and inspection of the Department of Culture, Sports and Tourism.
	Vinh Nghiem Pagoda	Management Board of historical and cultural relics of Yen Dung district	People's Committee of Yen Dung district	Decision No. 383 /QD-UBND dated November 6, 2012 of the People's Committee of Bac Giang province	District-level Relics Management Board: is a revenue-generating public service unit (partially self-funding) directly under the district and city People's Committees, with the function of helping the district and city People's Committees organize events. activities to protect, exploit and promote the value of relics in the district and city.
	Bo Da Pagoda	Bo Da Pagoda Special National Relics Management Board, Viet Yen district	People's Committee of Viet Yen district	Decision No. 294/QD-UBND dated March 4, 2022 of the People's Committee of Bac Giang province	
	Thanh Mai Pagoda	Chi Linh relic management board	People's Committee of Hai Duong province	Decision No. 4876/QD-UBND dated December 31, 2007 of the People's Committee of Hai Duong province on the establishment of the Chi Linh Relics Management Board.	Chi Linh Relics Management Board is a public service unit that ensures its own operating expenses. The Board has the function of directly managing, preserving, embellishing and promoting the values of relics, organizing traditional festivals and cultural activities at relics: Cao Temple,

					<p>Sinh Temple and Hoa Temple., Chu Van An temple, Thanh Mai pagoda, Gom temple, Quoc Phu temple, Chi Linh communal house, Dr. Nguyen Thi Due temple and professional guidance for relic management boards of communes in the area City desk according to the provisions of law. The Board is under the direct and comprehensive management of the Chi Linh City People's Committee and the professional guidance and inspection of the Department of Culture, Sports and Tourism.</p>
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V.2. Management coordination mechanism

The relics and relics on the nominated list currently maintain an effective management and professional guidance framework consisting of 4 levels including State level, provincial level, city/town/district level and enforcement agencies directly manage the monuments. At all levels, in addition to the main agency, it is supported by many departments that coordinate and provide technical guidance.

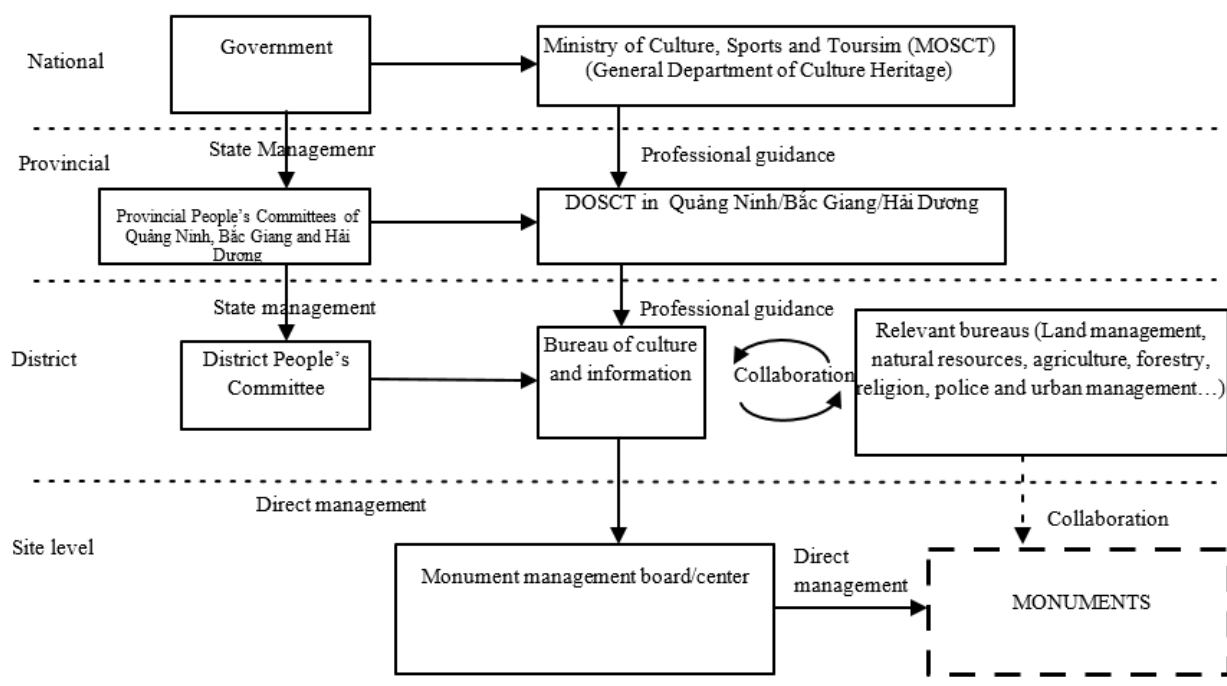


Figure 1. Current structure of four levels of heritage management

In all localities, specialized relic management units have been established, with the function of

managing and protecting relics.

Professional direction and guidance at the State level is carried out by the Department of Cultural Heritage under the Ministry of Culture, Sports and Tourism, which is mainly responsible for guiding, inspecting and appraising intervention measures. intervention and conservation of relics that have been ranked as national and special national relics.

The specialized agencies at the provincial level are the Department of Culture and Sports/Department of Culture, Sports and Tourism which is responsible for supervising and managing the protection of monuments.

People's Committees of cities, towns and districts are responsible for coordinating relevant local departments in managing and protecting heritage. Except for Con Son Kiep Bac Relic Area, currently all relics are under the direct management of the People's Committee of the city/town/district.

All of these agencies are under the People's Committees at respective levels and are subject to the administrative management of those agencies.

In general, the current monument management mechanism has been operating effectively, with clear decentralization, clearly defining the responsibilities and obligations of all levels, meeting management requirements for world heritage sites.

According to the specific management regulations of localities, the monument management system includes agencies assigned to manage monuments and local authorities (specifically relevant departments) and the relationship between coordinate to solve related tasks according to functions and powers under the direct direction and administration of the City People's Committee and relevant branches and units.

Table 33: coordination and direction relationships between relic management agencies

TT	Ingredient heritage	Management agency	Administrative management level	Professional guidance
	Yen Tu Historic Relic and Scenic Area	Yen Tu National Forest and Relics Management Board	Uong Bi City People's Committee	Department of Culture and Sports of Quang Ninh province Department of Tourism of Quang Ninh province Department of Agriculture and Rural Development of Quang Ninh province
	Tran Dynasty Historic Relic Area	Management Board of Tran Dynasty Relic Area, Dong Trieu Town	Dong Trieu Town People's Committee	Department of Culture and Sports of Quang Ninh province
	Bach Dang Historic Relic Area	Bach Dang Special National Historical Relics Management Board, Quang Yen town	People's Committee of Quang Yen town	Department of Culture and Sports of Quang Ninh province
	Con Son-Kiep Bac	Con Son - Kiep Bac	Department of	Department of

	Historic and Architectural-Artistic Relic Area and Thanh Mai Pagoda	Relics Management Board	Culture, Sports and Tourism of Hai Duong province	Culture, Sports and Tourism of Hai Duong province
	An Phu - Kinh Chu - Nham Duong relic complex	Kinh Mon Relics Management Board	People's Committee of Kinh Mon district	Department of Culture, Sports and Tourism of Hai Duong province
	Vinh Nghiem Pagoda	Management Board of historical and cultural relics of Yen Dung district	People's Committee of Yen Dung district	Department of Culture, Sports and Tourism of Bac Giang province
	Bo Da Pagoda	Bo Da Pagoda Special National Relics Management Board, Viet Yen district	People's Committee of Viet Yen district	Department of Culture, Sports and Tourism of Bac Giang province
	Thanh Mai Pagoda	Commune Relics Management Board	People's Committee of Hoang Hoa Tham commune	Department of Culture, Sports and Tourism of Hai Duong province

V.3. Coordination management mechanism between localities

To build the nomination dossier, the provinces of Quang Ninh, Hai Duong and Bac Giang signed general agreements on cooperation in research, building nomination dossiers as well as cooperation in the fields of economics and construction. Infrastructure system connecting nominated heritage sites. According to the agreement, there will be general coordination for research, protection, promotion and introduction of nominated heritage activities that will be carried out from 2014, when the preparation of nomination dossiers will begin. .

In October 2020, the Ministry of Culture, Sports and Tourism issued Decision No. 2866/QĐ-BVHTTDL to establish the Steering Committee and Working Group to build Yen Tu Profile, led by the Deputy Minister of Culture, Sports and Tourism. Tourism as Head of the Steering Committee. The Vice Chairman of the Provincial People's Committee in charge of the field serves as Deputy Head of the Steering Committee.

Scientific research and archaeological excavations are coordinated in 3 provinces. Especially in 2021, Quang Ninh province implements 03 scientific research projects on the Yen Tu relic complex (the scope of research is in 03 provinces of Quang Ninh, Bac Giang, Hai Duong), with 3 components "Research on cultural and historical values of Yen Tu relics and landscapes"; "Research on the system of landscape architectural relics at the Yen Tu scenic relic complex"; and "Research on the characteristics, geological - geomorphological values and biodiversity of the Yen Tu Monuments and Scenic Landscape Complex".

In August 2022, the People's Committees of 3 localities issued a Plan to implement measures to promote regional connectivity between the 3 provinces of Quang Ninh - Bac Giang - Hai Duong, period 2022 - 2025 in many fields. Regional links between Hai Duong - Quang Ninh, Bac Giang - Quang Ninh - Hai Duong, and Bac Giang - Hai Duong have been established with many programs

and cooperation content in many fields with the goal of promoting economic development. regional society, in which tourism development cooperation at nominated heritage sites is always a top priority. Discussion programs between state management agencies and tourism service businesses, building tourism programs with the orientation "One journey, three destinations"; Coordination and exchange of experiences in training tourism human resources have been established.

Currently, the transportation infrastructure system linking Bac Giang, Bac Ninh, Quang Ninh regions with Chi Linh city has been formed and connects nominated heritage sites, such as Provincial Road 398, Route Expressway connecting Bac Giang to Dong Trieu town. In the coming period, many transportation projects connecting heritage sites have been implemented by localities. According to the planning of a number of traffic routes for the period 2021-2030, vision 2050, the route connecting Noi Bai - Ha Long expressway, national highway 18 and riverside road in Dong Trieu town - Quang Yen; New connection route linking Yen Dung district (Bac Giang province), Chi Linh city (Hai Duong province) and Dong Trieu town (Quang Ninh province); building a route connecting National Highway 18 and high-speed riverside road in Dong Trieu town - Quang Yen; Bac Giang province invests in extending the DT 293 branch line to Vinh Nghiem pagoda, building a bridge across Luc Nam river connecting to Con Son - Kiep Bac road; Hai Duong province invests in the remaining route connecting to Con Son - Kiep Bac road; The road connects National Highway 37 (from Con Son Lake) with the riverside road from Hai Phong - Ha Long highway to Dong Trieu town to connect the riverside road from Hai Phong - Ha Long highway to Dong Trieu town with the ring road. 5 - CT.39 to directly connect Dong Trieu town with Chi Linh City, connecting 3 provinces with provinces in the region. This will be a favorable condition to connect component heritage sites and develop tourism.

V.5. Resources in monument management

Assessing the current status of monument management resources from the following aspects: number of staff, professional qualifications, and facilities.

Table 34: summary of resources in monument management

TT	Monument management agency	Departments	Number of employees	Qualification
	Management Board of Tran Dynasty Relic Area, Dong Trieu Town -	<ul style="list-style-type: none"> - Administration and General Department - Professional Department 	10 officers and employees (05 on payroll and 05 on labor contracts; in addition, there are 03 seasonal labor contracts (keepers, security guards) working directly at relics (Thai Mieu - 01; An Sinh temple - 02)	02 with Masters degrees 01 is studying graduate school 07 with bachelors degrees
	Yen Tu National Forest and Relics Management Board	<ul style="list-style-type: none"> - Department of Personnel and Administration; - Department of Finance and Planning - Department of Monument Protection Management - Department of National Forest Management and Protection; - Department of 	66 officials and workers	05 with master's degrees 43 with bachelor degrees 02 colleges graduates 11 with vocational training 5 unskilled workers

		Professional and Propaganda.		
	Bach Dang Special National Historical Relics Management Board, Quang Yen town	<ul style="list-style-type: none"> - Professional department - Specialized department - Service department 	7 officers	02 with Master degrees 05 with bachelors degrees
	Con Son - Kiep Bac Relics Management Board	<ul style="list-style-type: none"> - Administration - Management Department; - Financial Planning Division; - Department of Construction and Rehabilitation of Monuments; - Operations Department; - Con Son Relics Management Department; - Nguyen Trai Temple Management Department; - Kiep Bac Relics Management Department; - Department of Tourism - Services. 	96 officials and employees, Contract 68/CP and Labor Council, including: <ul style="list-style-type: none"> - Officers and employees on payroll: 41 people; - Employees on contracts according to Decree 68/ND-CP: 33 people; - Employees on short-term contract: 22 people. 	01 with PhD degree 13 masters degree 33 with bachelors degrees 08 colleges graduate 28 with vocational training.
	Kinh Mon Relics Management Board	<ul style="list-style-type: none"> - General Administration Department: (service support) - Monument Management Department - Operations - Tourism Department - Protection department 	26 officers, including: <ul style="list-style-type: none"> - 10 staff members - 16 long-term contracts and seasonal contracts. In the spring, there are an additional 50-60 seasonal labor contracts	
	Yen Dung District Relics Management Board Abbot of Vinh Nghiem pagoda		Total of 10 people, including Vice Chairman of Tri Yen Commune People's Committee, commune cultural civil servants and officials in relevant departments on a part-time basis	
	Bo Da Pagoda Special National Relics Management Board, Viet Yen district		A total of 20 people, including Director of the Center for Culture, Information and Sports of Viet Yen district, Chairman of Tien Son Commune People's Committee, Deputy Head of District Police, Abbot of Bo Da Pagoda and officials in relevant departments under the concurrent regime.	

	Yen Dung District Relics Management Board Abbot of Vinh Nghiem pagoda		Total of 10 people, including PCT of Tri Yen Commune People's Committee, commune cultural civil servants and officials in relevant departments on a part-time basis	
	Da Pagoda Special National Relics Management Board, Viet Yen district		A total of 20 people, including Director of the Center for Culture, Information and Sports of Viet Yen district, Chairman of Tien Son Commune People's Committee, Deputy Head of District Police, Abbot of Bo Da Pagoda and officials in relevant departments. related under the concurrent regime	
	Chi Linh City Relics Management Board, Hoang Hoa Tham Commune Relics Management Board and Thanh Mai Pagoda Management Board		Vice Chairman of Hoang Hoa Tham Commune People's Committee, commune cultural officer and temple abbot	

Currently, Con Son - Kiep Bac Relic Area and Yen Tu Scenic Relic Area have a relatively complete management apparatus. In terms of organizational structure, there are full departments, management, expertise, operations, and other functional departments in finance, construction, business, services, engineering... appropriate to the scope., monument scale. The organizational apparatus is regularly strengthened, strengthened, and perfected to meet the functions and tasks of the strategy for conservation and development of monuments.

The Con Son - Kiep Bac Relics Management Board has now been established and developed for 30 years, has a strict and scientific management apparatus, and performs well the assigned tasks. The staff has been focused on training and upgrading quality, basically has good expertise, knowledgeable about history and culture, has management experience, and has a long-term attachment to the monument...About Facilities and Management Boards are also relatively well equipped; headquarters, equipment, and auxiliary infrastructure have been cared for and upgraded to create favorable conditions for work. Unsuitable facilities have also been included in the monument planning to prioritize investment.

However, in reality, the monument management apparatus at some relic sites still shows limitations. Firstly, in some relic management boards under the district People's Committee, the attention and training of human resources for relics is not guaranteed; Frequent and continuous turnover of staff leads to an unstable management apparatus, causing psychological distress for the working force and lack of attachment to the monument. Investment, grassroots equipment, equipment, and technology applications for monuments are still not synchronized. Second, localities do not have a consensus on the comprehensive management of relics, Yen Tu relic site manages relics, forests...; The Con Son - Kiep Bac relic area only manages the relics, not the forests, services, or parking lots; The West Yen Tu relic area comprehensively manages the relic... Third, for relics with religious establishments, the

management in localities has not yet been unified in terms of methods and management mechanisms. reasons leading to overlapping situations.

To aim for a nominated heritage chain, there have arisen needs to improve and enhance the management apparatus to better respond to the new situation. On the one hand, to preserve and manage heritage, accurately and comprehensively evaluate the values of heritage, in addition to emphasizing the valuable characteristics of each heritage, agencies that protect and manage heritage Component heritage also needs to understand the relationships between component heritages and heritage complexes, and between component heritages to ensure appropriate conservation of the heritage chain from the perspective of the overall value of the whole. nominated heritage complex. This changing trend requires increased capacity building for heritage management staff.

On the other hand, with the change of times and social context, the concept of heritage is increasingly expanding. As a socio-cultural element, heritage has an increasingly close relationship with local development. Heritage management agencies should strive to be able to develop visions and strategies in collaboration with stakeholders and host authorities.

Along with that, becoming a heritage chain, the requirements for heritage management and protection are mainly expressed in the following aspects: spatial relationships between components, awareness of the functions of the components in the whole. nominated heritage populations, research and overall value assessment.

Regarding spatial relationships, although there is currently a separation in terms of administrative boundaries, historical connections between component heritage sites are still maintained. Localities have also had linking activities and investments in transportation infrastructure systems connecting component heritage sites.

Regarding the function, some relics, due to their type as religious relics, still maintain their function as places to practice religious rituals. Therefore, the management of activities to promote the value of monuments, on the one hand, still needs to ensure that it meets the religious needs of the people, and on the other hand, does not create competition between component heritage sites, but needs to be supplemented., supporting each other so that tourists can have a comprehensive view of the heritage site.

Regarding overall value research, it is necessary to develop a long-term research plan focusing on the nature of chain heritage and the relationship between component points.

Therefore, to meet the management requirements of the new situation, it is necessary to supplement, complete, and enhance the capacity of the heritage management apparatus and to synchronize and unify heritage management. .

Table 35. Summarizes the current status and identifies goals for the task of perfecting the heritage management apparatus

	Mission	Current Status	Management goals
	Complete the heritage management apparatus	All relic sites have formed a management apparatus under different management levels, with regulations on the functions of managing, protecting and promoting the value of relics.	Build a unified and synchronized heritage management apparatus among localities and heritage areas
		A mechanism for cooperation in relic research and connection to tourism	

		development in localities has been formed	
		Human resources for managing and protecting monuments are uneven among component monuments	Improve heritage management capacity
		Human resources are lacking and need to be supplemented in quantity and capacity enhanced	
		Equipment for management work is lacking	

VI. Responsible tourism

VI.1. Introduction of nominated heritage values

The management and conservation of a world heritage site is not limited to the protection of the buildings of that heritage, but also includes the display and introduction to ensure that the outstanding global value of the heritage widely promoted and passed down to future generations.

Because the component heritages are distributed over a wide area in 3 localities, this makes it difficult for the public to understand the outstanding global value of the heritage as well as the connection between the component heritages. .

At the nominated heritage site, there has not yet been a systematic explanation and presentation system about the Yen Tu - Vinh Nghiem - Con Son and Kiep Bac scenic relic complex, but there are only individual galleries in each area. relics, which are mainly artifacts collected and excavated at the relic, the printed board system has been registered by UNESCO as a documentary heritage. The current excavation pits have been filled with sand after completion and have not been displayed on site.

In the future, it is necessary to form an on-site museum located in Yen Tu to introduce the entire Yen Tu - Vinh Nghiem - Con Son, Kiep Bac scenic relic complex through systematic display and introduction. fully and clearly introduced to bring knowledge and improve public understanding of the value of the nominated heritage.

Currently, the nominated heritage areas have not yet developed general introduction content about the Yen Tu - Vinh Nghiem - Con Son, Kiep Bac relics and landscapes. At each relic site, there is currently an independent introduction and information system about each relic (landscape, famous people, history and relic values, festivals...) with forms such as: lectures Demonstrate directly to visitors, indirectly with images, tapes, video discs, audio recordings... at relics, landscapes or in galleries. Currently, only at Con Son pagoda has the excavation pit and excavation results of the Cuu Pham Lien Hoa temple been introduced by filling sand to preserve old vestiges and restoring the current state of the excavation pit on the ground., build a model to simulate traces of the project's periods.

The interpretation and introduction system at relic sites is still limited in terms of people, vehicles, equipment, infrastructure... The basic interpretation team is formally trained, knowledgeable about relics, and has experience and opportunities to interact and interact a lot and regularly with tourists, but communication skills, handling situations, supporting tourists and being fluent in foreign languages still need to be continuously trained and upgraded.

The system of explaining and introducing monuments in general in nominated heritage areas is only at the level of access and testing of digital technology, so products such as QR scanning codes... have not yet brought high efficiency. In particular, relics do not have a systematic, quality automatic interpretation system to exploit and serve tourists.

V I.2. Tourist service and management

Inscription on the World Heritage List would bring advantages in terms of increased understanding of the outstanding universal value of the nominated property, but an uncontrolled increase in tourist arrivals would Heritage areas also pose direct threats to the outstanding global value of that heritage, due to the ignorance of visitors, environmental degradation in the heritage area or due to overcrowding of facilities. mean of transportation. Therefore, controlling the number of tourists as well as adding infrastructure to serve tourists and expanding attractions at all component heritage sites is one of the tasks that need to be done to reduce pressure on tourists. heritage area.

As a major religious center in the Northern region of Vietnam, the Yen Tu - Vinh Nghiem - Con Son Kiep Bac scenic relic complex is a major spiritual tourist destination, attracting many tourists. pilgrimage, especially on the occasion of the first festival of the year and festivals of each relic and component location. This leads to the beginning of the lunar year or festivals, the number of tourists coming to the monument is often very large, creating an overload situation.

At relic sites with potential and strengths for tourism development, in addition to the management and professional forces ensuring security and order, there is a management department in the organizational structure that organizes activities . tourism, services, serving tourists such as: Con Son - Kiep Bac relic site established a Tourism and services department; Yen Tu relic area assigned to Tung Lam Company to directly manage and organize service exploitation activities to serve tourists... These organizations all have operational orientations, develop plans and programs. methodical development process to attract tourists and exploit the value of the monument. Up to this point, Yen Tu relic site has focused on investment, training, and implementation of target programs and tourism development strategies, serving tourists with high efficiency.

The main type of tourism at the nominated heritage is spiritual tourism, visitors come to the relic to pilgrimage and worship, but do not spend much time experiencing and learning about the relic. Visitors often only visit and make pilgrimages to one relic area/site, but do not have programs connecting with component heritage sites.

At some relics, there are facilities to serve tourists such as high-end hotel systems, restaurants, cable cars, and trams to serve tourists such as at Yen Tu relic site and Ngoa Van pagoda. The infrastructure here can fully meet tourism activities. Although relics such as Con Son and Kiep Bac are being invested in good transportation infrastructure, tourism and service infrastructure is still limited.

Relics are selling sightseeing tickets and cable cars such as: Yen Tu, Ngoa Van, Con Son, Kiep Bac relics... are also doing a good job of welcoming, receiving and controlling. and manage visitors through the number of visitors to the monument each day. However, on festivals and on main festival days at relics, due to the large number of tourists gathering at one time, it leads to exceeding the reception capacity. This is also a very big problem for religious relics in Northern Vietnam, when the relics are inherently small in scale, to serve the religious needs of a part of the people in the region. become a tourist destination attracting many visitors.

Adding infrastructure to serve visitors is necessary, but consideration should be given to adding large-scale items such as cable cars, which can affect the general landscape of the heritage area.

At relics that are pagodas, due to the characteristics of this type of relic, they are usually not large in scale, and the capital to serve the religious needs of an area is therefore often quite narrow. Especially for mountain temples, due to terrain limitations, it is necessary to maintain measures to control visitor

traffic.

The infrastructure system serving tourists is still limited, such as a lack of toilets and a lack of a waste collection and transportation system.

Due to the nature of the monument as a religious and belief relic, people often bring fresh flowers, food, and fruit to worship when coming to the monument, leading to a lot of waste at the monument, as well as the use of garbage. Plastic waste affects the environment.

VI.3 Heritage propaganda, promotion and education

In localities, currently all attention is focused on propaganda and promotion of nominated heritage to the local community and tourists. In all localities, local history education activities have been implemented at relics to introduce local history associated with the relics. This activity attracts many students to participate, with many different forms such as sightseeing and competitions to learn about relics.

Along with that, to introduce and promote the value of relics, most relics have built websites and fanpages to introduce the relics.

The local community has not participated much in heritage introduction activities. Indigenous knowledge such as the use of leaves as medicine, boat building techniques... have not been researched to become experiential tourism products for tourists.

Table 36: summarizes the current status and identifies goals for responsible tourism development

	Mission	Current Status	Management goals
	Responsible tourism development	Heritage is located in many different localities, making it difficult to recognize and understand the outstanding global value of the heritage as well as the relationships between component heritages. The introduction and explanation work is currently only carried out at each component heritage site, but there is no explanatory content connecting the component heritage sites.	Increase understanding of the outstanding global value of heritage sites
		Tourism infrastructure to serve visitors has been invested but is still lacking; the number of tourists is large beyond the capacity of the infrastructure system. Due to the seasonal nature of tourism, tourists only gather in large numbers at certain times, causing overcrowding	Add more tourism infrastructure to serve visitors and take measures to control the number of visitors
		The local community has not participated in heritage introduction activities.	Improve understanding between local people and other stakeholders

VII. Participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region

VII.1. Stakeholders in monument management

In addition to monument management agencies, nominated heritage sites are also managed by

religious organizations and local communities. The relic management agencies only carry out administrative management at the relics, while maintaining religious and belief activities is undertaken by the temple's abbot or the local community.

For temples, religious practice and management activities in the temple area are still presided over by monks. The abbot, on behalf of the Vietnam Buddhist Sangha, manages and directs the activities of the temples according to the regulations of the State and the Charter of the Vietnam Buddhist Sangha.

For some religious relics such as temples, the participation of the community plays an important role in the process of protecting the relic and maintaining religious activities at the relic. Traditionally, the people who directly manage temples and carry out religious activities are local people.

Relic management agencies have the functions of managing, guiding, organizing festivals, preserving, embellishing and promoting the value of the system of relics according to national and local regulations, including Responsible for managing protected area I of the monument. For region II, there is coordination with local authorities in management activities. According to the decentralization of monument management and the regulations on coordination of monument management, local authorities are responsible for coordinating with monument management boards to ensure the protection of monuments, maintain security and order, and organize Providing restaurant services, maintaining facilities for visitors to visit the monuments, maintaining environmental hygiene, and the landscape of the monuments...

Stakeholders in the management of nominated heritage sites also include:

- People's Committees of districts/cities/towns, People's Committees of communes: are administrative management agencies at all levels, according to the hierarchy of monument management, special national monuments are under the management of district People's Committees.
- Department of Culture, Sports, Tourism/Department of Culture and Sports: is the state management agency that provides professional guidance
- Local community
- Specialized agencies: Institute of Archeology, Institute of Monuments Conservation
- Enterprises participating in activities to promote the value of relics: Tung Lam enterprise...

Each stakeholder has different roles and responsibilities within the heritage area and buffer zone, see table below.

Table 37. Summary of stakeholders in monument management

TT	Related parties	Role	Responsibility
	Relic Management Boards	Agency directly managing and protecting monuments	- Protect and manage heritage - Organize activities to preserve and promote relic values
	State management agencies for heritage (Cultural Heritage Department Department of Culture, Sports and Tourism/Department of Culture, Sports and Tourism of provinces Department of Culture and Information of	State management agencies have jurisdiction over cultural heritage at all levels	State management, professional guidance and industry resources on cultural heritage
	People's Committee of district/city/town Commune/Ward People's Committee	People's Committees of districts and towns (district level), communes, wards and towns (commune level) carry out State management of relics in the administrative boundaries according to the decentralization of the Provincial People's Committee.	Administrative management and coordination in management and protection of relevant areas of the heritage site Organize service activities to serve tourists
	Local communities	People directly living in the buffer zone area have a direct impact on heritage protection	Participate in protection, service delivery and benefits
	Professional agencies	Carry out professional activities at the heritage site	Providing professional advice on archaeological excavations, research, monument conservation consulting etc Proposing research solutions to preserve and promote the value of monuments
	Private enterprise	Carry out investment activities and provide services at the heritage site	Providing tourism, transportation, and accommodation services in the relic area Carry out environmental cleaning services at the monument
	Relics abbot board	Carry out the management and protection of monuments and religious rituals at the monument	Organize religious ritual activities at the monument Attract public mobilization to contribute to the restoration of monuments Manage monuments according to coordination regulations between the monument management agency and the abbot's board

	NGOs (professional social non-governmental organizations)	Participate in consulting and guiding heritage management agencies and communities in protecting and promoting heritage values	Support for professional advice, professional criticism and training to improve capacity to protect cultural heritage
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V II . 2 . Role and participation of local community

For world heritage sites, to protect and transmit the values of the heritage, it is necessary to have the participation of the local community - the community that has had a tradition of preserving and protecting the heritage since before the heritage was established. recognize.

Although heritage management has now been entrusted to management agencies, continued involvement of local communities is indispensable to effectively maintain, manage and transmit the heritage. value of heritage.

In the past, local people in the areas surrounding Yen Tu often exploited forest products in the forest and dug coal illegally. However, currently the locality has issued many inspection measures, banning forests and illegal coal mining. Local people have been able to change their livelihoods, switching to service activities to serve visitors such as transporting goods to customers, selling goods, and cleaning in relic areas.

At other relics, local people are the main force participating in service activities such as parking for visitors, selling souvenirs...

Becoming a World Heritage Site is an opportunity to integrate the protection of component heritage with the sustainable development of local communities.

V II . 3 . Role and participation of religious dignitaries

Among the component heritages in the nominated heritage, the number of pagodas accounts for a large proportion. The temple is also a place to live, practice, study, and research Buddhist teachings of monks and nuns; It is a place of worship for monks, nuns, and Buddhists.

In recent years, the management and preservation of temples have received attention from local authorities and the Vietnam Buddhist Sangha. According to the regulations of the Sangha, each temple will have an abbot who will manage and direct the activities of the temples on behalf of the Buddhist Sangha. Many abbots have made positive contributions to the management, preservation, and embellishment of Buddhist relics. According to local regulations, along with managing and protecting temples and carrying out religious practice activities, abbots are also responsible for managing the relics system at the temple and ensuring security, prevent and fight fires and explosions, prevent antiques and relics from going missing or catching fire; Preserve and prevent these heritage sites from being harmed and degraded. The current management and protection of temples is still a continuation of the role of religious dignitaries as in the past, protecting and promoting the value of tangible and intangible cultural heritage in the nominated heritage.

Monks also have the role of connecting Buddhism with believers and the social community. The abbots themselves at the temples are the ones who carry out Buddhist rules of reading sutras and reciting Buddha's name; organize Buddhist ceremonies; organize temple festivals.

At the Buddhist relics in the nominated heritage, educational functions are being effectively practiced, especially moral education for people. Through organizing retreats with different topics and targets,

religious dignitaries have made efforts to bring Buddhist ideology and ethics into life, contributing to creating a social environment. healthy association, serving sustainable development, maintaining the worldly spirit of Truc Lam Buddhism.

However, at some temples, the abbots have arbitrarily built and repaired some items at the monument, affecting the landscape of the monument. Awareness of protecting heritage from a scientific perspective and respecting the original components of monuments has not been promoted.

When the heritage is recognized as a world heritage, religious dignitaries will have to increase their awareness and role in promoting values of Truc Lam pagodas.

V II.4. Business roles and participation

In addition to the role of heritage management and protection of relic management boards, at the nominated heritage site there is also the participation of private enterprises in service business activities, which is the Joint Stock Company. Tung Lam Development in Yen Tu, Tay Yen Tu Services Joint Stock Company in West Yen Tu, Tam Duc Cable Car Service Co., Ltd. in Dong Trieu, Vinacomin Coal and Minerals Group...

On the one hand, the participation of businesses reduces the pressure on state budget resources to invest in infrastructure development at the monument, and at the same time promotes the capabilities of business services, which are the strengths of businesses.

In the buffer areas of the heritage, businesses have invested in building cable car systems, service works to serve tourists, and passenger transportation services from the landing station to the monument.

In addition, businesses also carry out activities to embellish the relic landscape such as planting new trees, gardens, lighting, and paths. Tung Lam Company has renovated the road system, stone roads, larch roads, concreted the roads leading to the pagoda, equipped with lighting systems to serve pilgrims at night, and opened more temples. The new route aims to avoid congestion on the route to the main pagoda, and replace the system of signs introducing relics at heritage sites in Yen Tu.

Environmental sanitation is an important factor in tourism development at historical sites. If in the past, Yen Tu was an environmental hot spot during the festival season, with waste remaining for many years and no solution for transportation and treatment after the festival season, now, with many efforts from the local government, State management agencies and private enterprises, the waste problem in Yen Tu has basically been resolved.

To create jobs for local people and limit the situation of people going to the mountains to exploit forest products and coal, the Company signed direct contracts with 110 people in Thuong Yen Cong commune to clean, transport, and clean. Dong Pagoda trash collection; signed a contract with Uong Bi Urban Environment Company to transport garbage continuously throughout the day and until 10:00 p.m. Make sure there is no trash left in the relic area. In addition, investing in building 8 more free toilets at main locations (Hoa Yen pagoda, cable car station, bus station), regularly replacing and repairing new equipment, assigning people in charge, not yet Calculate the number of toilets on the walking path system, minimizing unsanitary conditions on the way up the mountain. Equip and install trash bin systems along pilgrimage routes and places to rest along the way.

In addition to investing in infrastructure at monuments, businesses are also interested in promoting the value of monuments. Up to now, the Giai Oan bus station service and festival center project has

a total investment of 948 billion VND in corporate capital, implemented on the former Gai Oan bus station service area, total area of nearly 16 hectares. The project was started in May 2016, including items: Festival Center, Truc Lam Palace, Zen Garden, Pilgrimage Village, Tue Tinh Duong, Buddha Emperor Tran Nhan Tong museum and a number of auxiliary items. other.

In the coming period, the Public-Private Partnership model with the participation of businesses aims to attract resources, economic sectors, and residential communities (in and around heritage areas) to participate. Creating, providing and disseminating cultural and tourism products will be a trend that needs to be taken into account in management plans, so it is necessary to build mechanisms to attract investment from businesses as well as the system. Full written instructions.

Table 38: summarizes the current situation and identifies goals for the task of increasing the participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region

	Mission	Current Status	Management goals
	Participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region	There are many parties involved in managing, protecting and promoting heritage values	Assign clear responsibilities of parties in relic management and protection activities
		Local communities are only recently involved in providing tourism services. Production and construction activities of local people can affect the integrity of the heritage	Raise awareness and transform livelihoods for people in heritage areas
		Religious dignitaries have been participating in protecting tangible and intangible values in the nominated heritage area Some temples were renovated and new items were added by religious dignitaries	Strengthen coordination between local authorities, monument management agencies and religious dignitaries Raise awareness about heritage protection for religious dignitaries
		The enterprise has participated in investing and providing services at component heritage sites	Have appropriate policies to attract investment from businesses, and at the same time have policies to control and monitor development activities at heritage sites, and build sustainable development orientations.

CHAPTER IV. HERITAGE MANAGEMENT PLAN

I. General goals

The management plan for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes spots aims to protect and sustainably maintain the elements that constitute the heritage value of the nominated heritage; preserve the characteristics of the historical and natural ecological environment to meet the requirements for the management and protection of world heritage; promote and promote the value of this heritage to the public, thereby raising awareness of the nominated heritage; develop a strategy to prevent risks that may affect the integrity of the heritage; identify the management structure of the heritage, the coordination between the stakeholders to protect the heritage well; at the same time, coordinate the interests of all stakeholders, balance between conservation and development, improve the lives of people in the heritage area while at the same time protecting the heritage.

II. Management and protection of monuments

II.1. Principles

The World Heritage status currently sought for by Yen Tu would be a great honour for the citizens of Vietnam and the three provinces, who would proudly accept responsibility for protection and management of the outstanding universal value of the property on behalf of the people of the world. The following principles would guide the management of the property:

- Human history is intimately connected to the landscape in Yen Tu, and both cultural and natural values of the property are protected in perpetuity.
- Successful attainment of management goals and objectives is best achieved by fostering active and ongoing co-operation among government authorities, research institutions, business enterprises and local communities.
- The rights, privileges and traditional livelihoods of residents are recognised and fully respected, and all local people have an opportunity to engage in management of the property and derive benefit from it, thereby improving their standard of living and quality of life.
- Tourists, pilgrims and all other domestic and foreign visitors are welcomed into the property to enjoy and benefit from its cultural, natural and aesthetic values, on the understanding that they must respect and help protect those values without causing harmful effects.
- The conservation plan will essentially be based on the international principle of minimal interference and being predictable, consistent with the principles of the international charter and the recommendations of UNESCO.
- A plan for protection and management must be based on scientific research, and periodically reviewed and reevaluated.
- Different types of monuments, even different archaeological remains, require different approaches, depending on the characteristics and level of conservation of each type.
- For archaeological relics preserved in their original state, priority is given to controlling the impact of the local environment, combating harmful agents, and cleaning the surface. Interventions will be developed flexibly, based on adequate preparation of scientific requirements and effectiveness.
- For architectural works, it is planned to develop a systematic conservation and restoration process through regular monitoring and assessment.

- For the system of artifacts, priority is given to preservation to meet national and international standards.
- The planning of management, conservation and promotion of heritage values will comply with the content of the relic conservation planning approved by the Government.

II.2. Management goals

- Continue to maintain heritage management and protection based on the Cultural Heritage Law and other related regulations to ensure the continuous protection of component heritages.
- Implement the contents of the approved planning
- Research and develop procedures for preserving archaeological relics
- Continue to maintain traditional customs and rituals aimed at preserving and promoting the values of rituals and ritual practices, and on that basis, promote the spread of those values in the community.
- Enhance the role of the local community in festival activities
- Continue research to fully identify intangible cultural values according to UNESCO's evaluation criteria

II.3. Activities

II.3.1. Archaeological sites

- Preserving archaeological vestiges, carrying out the preservation in accordance with professional technical procedures, with marked stele and signboards.
- Research and survey using non-interventional methods, mapping the distribution of archaeological remains as a basis for investment and construction activities at monuments.
- The relics that have not been excavated, or revealed, and are still buried, may be affected by changes in the ground due to the impact of weather and climate, for example, which can be harmful to artifacts, especially organic materials. Besides, there are currently no studies evaluating the effectiveness of solutions to preserve archaeological relics, especially studying the impact of the environment on relics that have been excavated and backfilled for conservation. Weather and climate are expected to have a major impact on unexplored archaeological sites. Under the condition of being buried in the ground, these sites always reach a balance with the hydrological, chemical and biological processes of the soil. Climate cycle change can alter these parameters which can lead to material damage. In order to protect the unexcavated relics, it is planned to provide effective drainage, to avoid flooding, while, increasing the vegetation cover, preventing and controlling soil erosion by water are basic protection measures for protecting archaeological remains.
- The excavated relics are affected by climate and environmental factors. Due to changing weather, the archaeological sites are threatened by the risk of damage. The environment is hot and humid, very wet in summer, dry in winter, which are favorable conditions for mold microorganisms to develop. The archaeological monuments are mainly located at considerable depth below surface so are impacted by groundwater, and inundation due to rainwater. Along with thermal radiation, water is a major factor affecting the conservation condition of monuments. In the long term, it is planned to build an external drainage system as well as control the groundwater level.
- For archaeological sites, there will be specific conservation options depending on the needs. For relics excavated to serve the restoration of relics, after excavating and dismantling

artifacts, they will have an appropriate and safe mode of preservation of artifacts. For the relics to be displayed on-site, inappropriate disturbance of the monument will be prevented and the relic will be preserved carefully.

II.2.2. Di tích kiến trúc

- For existing on-site monuments: Based on the assessment of the current condition of the monument, a monument conservation project will be developed. The project will include measures to improve the technical infrastructure and landscape in the area of each monument. A safe buffer zone will also be created around each monument to protect it from damage.

The conservation of monuments follows the principles of conservation and restoration of heritage issued by the Ministry of Culture, Sports and Tourism. The priority is to protect the original components to the greatest extent possible

- For ruins: Based on the archival documents about the monument and the results of archaeological excavations, the work can be restored to meet the needs of the community's religious practices. It is important to protect the archaeological remains to the greatest extent possible. Alternatively, the ruin can be reconstructed using 3D technology to serve the interpretation of heritage.

- Establish a project to preserve natural mountains and slopes, keeping their original shape, structure, and landscape; Monitor geological changes and geological hazards such as erosion to have timely solutions to ensure safety for tourists. Restore and develop mountain ecosystems, vegetation, fauna...etc in the area.

- The detailed planning within the boundaries of the heritage protection zone and buffer zone is to provide a legal basis for the management of construction activities and the implementation of component projects, serving the goal of economic development that is sustainable in terms of the environment.

- Dredge rivers and streams to improve water flow and drainage in the relic area; take measures to raise community awareness and reduce littering in rivers, streams, and lakes in the heritage area.

- Minimize activities that cause environmental pollution such as domestic waste, production waste, and tourism activities.

- Dredging rivers and streams to improve water flow and drainage in the relic area, and raising awareness among the community to reduce littering in rivers, streams, and lakes in the heritage area.

- Minimizing activities that pollute the environment, such as domestic waste, industrial waste, and tourism activities.

- Monitoring tourism and economic activities in the heritage area to take measures to address any negative impacts on the overall landscape.

The conservation and embellishment of the relics has been set out in the master plans to preserve and promote the value of relics approved by the Government. The content of the Management Plan ensures the strict implementation of the contents of the master plan

Table 39. Protection of components and elements of the nominated property and the buffer zones

ID No.	Name of the component parts	Elements	Objectives of relic conservation and protection	Objectives of buffer zone management	Objectives of conservation and management in the wider area
1	Thai Mieu Shrine		Protecting the authenticity, integrity and safety of the discovered archaeological remains, proceeding to organize on-site exhibits. Protecting excavated artifacts Maintaining the status of architectural works to serve the people's religious needs Overall preservation of layout, structure and landscape features, cultural significance of the work developed over different periods	Maintaining the traditional landscape of the area around the heritage site Maintaining the historical landscape system, the constituent elements of the work	Protecting the general historical context and landscape on which the work is based on Guiding the urban revitalization in a scientific way and integrated with environmental features and topographical conditions to reflect the historical socio-economic context of the area
2	An Sinh Temple		Protecting the authenticity, integrity and safety of the discovered archaeological remains, proceeding to organize on-site exhibits. Preserving the overall ground of the excavated relics Maintaining the status of architectural works to serve the people's religious needs	Maintaining the traditional landscape of the area around the heritage site Maintaining the historical landscape system, the constituent elements of the work.	Protecting the general historical context and landscape on which the work is based on.
3	Thai Lang Mausoleum		Protecting existing traces of the Tran Dynasty at the relic Preservation by modern technology, avoiding agents that damage the material		Maintaining the historical landscape, guaranteed

4	Kiep Bac Temple		Protecting the authenticity, integrity and safety of monuments Maintaining historical landscape of the monument Strengthening infrastructure to serve tourists, meeting visiting requirements Setting up research programs, archaeological surveys to further elucidate the value of the monument	Controlling construction activities in the buffer zone	Maintaining historical landscape, connecting with river and mountain systems to ensure visualization of the importance of topography of this area in political and military activities in previous periods
5	Bi Thuong Pagoda		Protecting traces of ancient Han tombs that are now preserved in the Temple garden Maintaining conservation status of key wooden items	Maintaining the landscape of the buffer zone, and residential areas and traditional rice fields	
6	Suoi Tam Pagoda		Protecting the authenticity, integrity and safety of the monument		Maintaining historical landscape. Ensuring to limit water pollution
7	Cam Thuc Pagoda		Protecting the authenticity, integrity and safety of the monument		Maintaining the historical landscape
8	Chua Lan Pagoda		Protecting the archaeological traces that are still preserved at the Temple foundation Maintaining the conservation status of the stupa system		
9	Hoa Yen Pagoda relic cluster	9.1. Giai Oan Pagoda	Protecting the authenticity, integrity and safety of the monument	Maintaining and taking care of the tree system, the road to the mountain	Maintaining historical landscape, controlling construction activities around the monument
		9.2. Hoa Yen Pagoda (including Hue Quang and Hon Ngoc stupa gardens)	Maintaining historical landscape Protecting the current state of architectural works	Protecting the mountain landscape, the system of trees, the traditional features of the landscape topographic space creating the value of the relic	Maintaining the visual landscape, controlling the landscape view of the valley area under the mountain
		9.3. Thien Dinh am, Ngu Doi and Vang waterfalls	Protect existing artifacts and architectural traces	Maintaining a	

		9.4. Mot Mai Pagoda	at the monument Installing soft fences to control access to original artifacts	harmonious relationship between mountains, forests and Temple system	
		9.5. Am Hoa, am Duoc, am Thung, Bac waterfall	Preserving and maintaining stupa garden, reinforcing foundation, limiting falling and tilting and material deterioration		
		9.6. Van Tieu Pagoda (including Vong Tien Cung Stupa Garden)	Ensuring fire prevention and fighting at the monument		
		9.7. Bao Sai Pagoda	Taking care of the trees, monitoring their situation		
		9.8. An Ky Sinh stone statue	Maintaining safe and convenient conditions serving people's religious activities		
		9.9. The Reclining Buddha statue and the Amitabha stele			
		9.10. Chua Dong Pagoda			
		9.11. Pilgrimage routes			
10	Ngoa Van Hermitage-Pagoda relic cluster	10.1. Ngoa Van Hermitage-Pagoda	Protecting the authenticity, integrity and safety of the discovered archaeological remains, proceeding to organize on-site exhibits. Maintaining the status of architectural works to serve the people's religious needs Overall preservation of the layout, structure and features of the landscape, the cultural significance of the work developed through different periods.	Maintaining the traditional landscape of the area around the heritage site Protecting the mountain landscape, the traditional features of the landscape topographic space creating the value of the monument Maintaining a harmonious relationship between mountains, forests and Temple system	Maintaining historical landscape, controlling construction activities around the monument Maintaining the visual landscape, controlling the landscape view of the valley area under the mountain
		10.2. Da Chong Pagoda			

11	Ho Thien Pagoda		<p>Protecting the authenticity, integrity and safety of the discovered archaeological remains, proceeding to organize on-site exhibits.</p> <p>Continuing to build archaeological research programs</p> <p>The embellishment and restoration of the monument is carried out based on research results at the monument, ensuring the protection of archaeological traces.</p> <p>Preserving and maintaining the system of stupas, artifacts, steles</p>	<p>Protecting the mountain landscape, the traditional features of the landscape topographic space creating the value of the monument</p> <p>Maintaining a harmonious relationship between mountains, forests and Temple system</p>	
12	Vinh Nghiem Pagoda		<p>Overall conservation of work items including main works and auxiliary works</p> <p>Protecting and preserving the printing board system, having an appropriate preservation mode to limit the damage of artifacts</p> <p>Reinforcing and strengthening the works, ensuring maximum protection of the original components of the monument</p>	<p>Protecting the landscape of the buffer zone with the system of native trees</p> <p>Ensuring greening of hill areas to minimize the risk of erosion, landslides affecting the works</p>	<p>Maintaining the landscape of the area around the relic and the area along the Luc Nam River (the section flowing through the relic) in combination with the tourist boat station (Ben Ngu) connecting the tourist route by waterway to the other relic sites in the region and the system of relics associated with Truc Lam Buddhism in Yen Tu (Quang Ninh) and Con Son-Kiep Bac (Hai Duong)</p> <p>Completing the infrastructure system for tourism services</p>
13	Thanh Mai Pagoda		<p>Overall conservation of work items including main works and auxiliary works</p> <p>Protect, preserve and limit damage to artifacts, maintain soft barriers to limit contact with artifacts</p> <p>Improve infrastructure to serve visitors</p>	<p>Protecting the landscape of the buffer zone with the system of native trees</p>	

14	Con Son Pagoda		<p>Overall conservation of work items including main works and auxiliary works</p> <p>Protecting, preserving and limiting damage to artifacts, maintaining soft barriers to limit contact with artifacts</p> <p>Reinforcing and strengthening the works, ensuring maximum protection of the original components of the monument</p> <p>Improving infrastructure to serve visitors</p>	<p>Protecting the landscape of the buffer zone with the system of native trees</p> <p>Ensuring greening of hill areas to minimize the risk of erosion, landslides affecting the works</p> <p>Maintaining water in springs</p>	<p>Developing the tourist area's space in combination with upgrading and renovating existing values; paying attention to strictly controlled development in 2 areas of Con Son and Kiep Bac. Ensuring the direction of external and internal traffic... in a reasonable way and do not disrupt the natural landscape</p>
15	Bo Da Pagoda		<p>Preservation, reinforcement and strengthening of construction items, in which priority is given to the maximum protection of wooden architectural components</p> <p>Protecting, preserving and enhancing storage conditions for the printing board system currently stored at the monument</p> <p>Supplementing service and tourism infrastructure to meet visiting requirements</p> <p>Maximum protection of the stupa system, preserving materials, preventing materials from degradation</p>	<p>Protecting the landscape of the buffer zone with the system of native trees</p> <p>Ensuring greening of hill areas to minimize the risk of erosion, landslides affecting the works</p>	<p>Protecting the entire landscape of Phuong Hoang Mountain, Kham pagoda mountain, Bo Khong hill, residential area of Thuong Lat Village as a basis for community tourism development, associated with the regional space of the intangible cultural heritage of Quan Ho Bac Ninh Folk songs</p>
16	Nham Duong Pagoda		<p>Protect the entire cave system, the system of statues, temples, shrines inside and the system of the "ma nhai" steles</p> <p>Upgrade the infrastructure system</p>	<p>Protect the landscape of the buffer zone of Kinh Chu Mountain</p>	<p>Protect the surrounding landscape of the Bach Dang River</p>

17	Kinh Chu Cavern		Protect the entire cave system, the system of statues, temples, shrines inside and especially the system of the archaeological relics Upgrade the infrastructure system	Protect the landscape of the buffer zone of Nham Duong Mountain	Protect the surrounding landscape of the Bach Dang River
18	Yen Giang Stakeyard		Protect the in-situ intactness of these stake-yards Search for more and protect if found in the same manner Preservation, reinforcement and strengthening existing on-ground structures e.g. Tran Temple and Vua Ba Shrine and related infrastructures	Protect the landscape of the buffer zones of these sites using native vegetation	Protect the entire landscape of the Chanh, Rut and Bach Dang rivers

II.2.3. Artifacts

- Archaeological excavation artifacts

In the coming time, for the artifacts currently being stored at the site, complete the classification, processing, filing, and selection of representative artifacts for display.

In addition, it is necessary to supplement the storage warehouses, equipped with equipment to meet the requirements of artifact preservation, to limit the deterioration of artifacts.

Develop a preservation regime suitable for archaeological artifacts, including:

- Preventive conservation: strengthen the warehouse system, equipment to control environmental conditions, temperature
- Therapeutic conservation: develop a detailed conservation plan, document the entire implementation process, and arrange a suitable storage area after the treatment process
- Engraved woodblock system.

Currently, at Vinh Nghiem Pagoda and Bo Da Pagoda, many woodblocks are stored. Previously, the woodblock system was preserved manually in a multi-level house, without means of environmental control or fire protection.

After being designated as a Documentary Heritage of the Asia-Pacific region in 2012, the woodblocks storage of Vinh Nghiem pagoda has been equipped with preservation chambers, cabinets and shelves for placing woodblock, a dehumidifier, vacuum cleaner and showrooms. The printing of woodblocks and introduction to domestic and international visitors are also organized. Physical storage of the woodblocks is done according to a careful process, to avoid compressing, breakage, cracking or warping.

There are not yet in-depth studies on the characteristics of engraved wooden board materials. Therefore, it is planned to raise awareness, improve the technology, and invest in equipment for better

protection of this system of artifacts.

Activities include, e.g. investing in and upgrading the storage system to preserve the engraved wooden boards, in a manner suitable for each type of material, combining tradition and modernity; and cooperating with specialized timber agencies (Forest Industry Research Institute, Vietnam Forest Science Institute) to study and develop appropriate preservation procedures.

The presence of many tourists and pilgrims along with the burning of incense and votive paper create the risk of fire and explosion in monuments. More efforts will, therefore, be invested in ensuring safety and security, fire and explosion prevention including undertaking drills to respond to risk situations.

Equipment security system, surveillance camera to protect the system of artifacts at the monuments.

1.2.4. Intangible cultural values

The intangible cultural heritage associated with Yen Tu is extremely diverse, rich and unique. Similar to, and along with, tangible cultural heritage, it is found virtually everywhere in the nominated property.

For instance, in relation to Truc Lam Buddhism, they include:

- The story of Buddha-King Tran Nhan Tong, a heroic emperor, brilliant personality, cultural celebrity, and Buddhist patriarch has educational significance for Vietnamese people and all those who love peace, tolerance, harmony, and people. His priceless cultural legacy includes his ideology, morality, and lifestyle, a spirit of independence, nationalism, reconciliation, peace, friendship and cooperation among peoples. The Truc Lam Zen Sect, the pinnacle of Dai Viet Buddhism that he founded, is a vivid expression of the spiritual cultural heritage for Vietnamese people and is the common property of mankind.
- Scriptures, teachings, and rituals of Truc Lam Buddhism. Due to disasters and enemies, scriptures, teachings, and rituals of Truc Lam Buddhism remain few, but most of them have been translated into Vietnamese, printed and published.
- Thought, spirit, and ways of practicing the Dharma and following the Buddha-truth of Truc Lam Buddhism, which are invaluable cultural and spiritual heritage handed down to this day.
- Inscriptions of Truc Lam Buddhism, which were carved on stone steles, bronze bells, woodblocks etc. and preserved in pagodas and stupas, being a valuable source of information about the history of Dai Viet and Truc Lam Buddhism. The woodblock treasure at Vinh Nghiem Ancestral Pagoda is recognized by UNESCO as the World Documentary Heritage of the Asia-Pacific Region. The typeface carved in the woodblocks of the book “Thiền tông bản hạnh” was selected as a model for the font Nôm script on Unicode (symbol: NomNatongLight.ttf) and installed into computer software around the world.
- Literary works of Zen masters and Truc Lam Buddhist laypeople that mark a significant milestone in the development of Vietnamese literature and the national language.

Similarly, intangible cultural heritage values associated with other religions e.g. Taoism (Saint

Tran Hung Dao at Kiep Bac Temple, Taoist rituals at Con Son Pagoda) and indigenous beliefs (Mother Goddesses and Saint Tran in many Truc Lam pagodas), are also being restored, preserved and promoted.

Archaeological relics and artifacts found and archived in Truc Lam pagodas and stupas and in temples

and mausoleums of kings and royal families of the Tran Dynasty are rich, diverse, valuable and at the same time authentic evidence about the royal and layman life of Dai Viet for many centuries in many aspects, e.g. history, architecture, building materials, art style, cuisine, medicine, application of feng shui knowledge in looking for and locating prime locations for settlement and trading, for erecting religious structures in harmony with nature and the environment, and even for military, security and defense purposes. All relics, especially National/Special National Monuments, are accompanied by festivals (to commemorate historic events, Truc Lam Patriarchs, Tran kings, Saint Tran, national heroes and deities), rituals, practices, customs and folk games, which are recorded and described properly both in official State historical documents and in many folklore forms e.g. oral storytelling, poetry, chanting, costumes etc.

These intangible cultural heritage values have been protected, preserved and used for generations throughout Dai Viet thousand-year history, and are currently being managed, maintained, preserved, restored, honoured, used and promoted by the Government of Vietnam, local authorities and communities in various forms. Many relics and artifacts e.g. the Ngoa Van Gold Box at Ngoa Van Pagoda, the statue of Buddha-King Tran Nhan Tong at Hoa Yen Pagoda, the stone steles in Thanh Mai and Con Son pagodas, the “ma nhai” (engravings on cave walls and ceiling) steles in Kinh Chu Cavern, archeological vestiges at Nham Duong Pagoda, the stake-yards at the Bach Dang Historic Relic Area, the woodblocks at Vinh Nghiem and Bo Da pagodas etc. have been managed, protected, restored and recognized as National/Special National Monuments, National Treasures or UNESCO’s Memory of the World heritage; many festivals at Ngoa Van, Hoa Yen, Vinh Nghiem, Bo Da, Con Son pagodas, Kiep Bac Temple, Bach Dang Historic Relic Area etc. have been recognized as intangible cultural heritages at provincial and national levels and are held annually. Archaeological expeditions are organized in full accordance with existing regulations; excavated archaeological relics and artifacts are documented and archived; representative ones are put on national and provincial exhibitions and museums; excavation pits are properly filled after being examined etc.

An inventory program for intangible cultural heritage values in general and associated with Truc Lam Buddhism and Tran Dynasty in particular has been and is being held annually in all the three provinces by the relevant DOCSTs in cooperation with the MB and other research institutions.

A comprehensive educational and promotional program on intangible cultural heritage values in general and associated with Truc Lam Buddhism and Tran Dynasty in particular has been and is being held annually and regularly in all the three provinces (down to community and school levels) by the relevant DOETs in cooperation with the MB and other universities and research institutions

III. Protect and improve landscape

III.1. Management goals

- Expand the landscape protection zone to prevent negative impacts on the outstanding universal value of the nominated heritage, while preserving the landscape and ensuring that each part remains in harmony with its surroundings.
- Effectively control construction activities and production activities in the buffer zone area
- Improve coordination efficiency between heritage management agencies, local authorities and relevant sectors in buffer zone management
- Enhance local people's understanding and cooperation in protecting and improving landscapes.

III.2. Activities

Being an organically and continuously evolved cultural landscape, all the landscape features within the nominated property, e.g. mountains, ridges, streams, waterfalls, forests and pilgrimage routes, are currently protected. Primary forests are delineated and zoned for protection (e.g. the Yen Tu National Forest and the West Yen Tu Nature Reserve). Secondary forests are zoned as Landscape-Protection Forests, Special-Used Forests around recognized cultural monuments. All Special National Monuments have master plans prepared and approved by the Prime Minister for long-term protection after their level I and II protection zones and landscape protection zones being delineated and approved. All development activities within them e.g. roading, factory and housing developments, communication and tele-communication infrastructure network and services, mining and quarrying, forestry and land use changes etc. are subject to prior appraisal and approval in accordance with the approved master plans.

Some mining and quarrying and urban development activities currently being held outside the buffer zones of these National/Special National Monuments cause some minor environmental concerns e.g. dust, noise, solid and liquid waste etc. They are being closely monitored and preventive and reduction measures are being prepared.

Additional regulations regarding construction of residential houses are being prepared by the relevant provincial DOCs e.g. acceptable construction types, allowable building height, architecture and colour etc.

Requirements for environmental and heritage impact assessment (EIA and HIA) are being prepared by the MOCST regarding construction activities in all World Heritage Sites and they will also be applied appropriately in the nominated property

Construction activities of infrastructure and house improvement are allowed to proceed but at a limited level and are strictly controlled in terms of height, shape, and scale to avoid affecting the landscape of the nominated heritage. It is necessary to develop a management regulation for construction activities in the buffer zone.

In some buffer zones in traditional villages (around Bo Đa Pagoda, Vinh Nghiem Pagoda), people are encouraged to keep the natural conditions, maintain traditional architectures, limit the construction of new works, limit the expansion of housing area, existing village roads, only improve the landscape, avoid disrupting the landscape environment.

Strengthen the inspection and supervision activities of construction activities in the buffer zone, promptly detect violations.

Clearly assign responsibilities in the management of the buffer zone, increase the responsibility of local authorities.

Organize activities to introduce, guide, and raise awareness of the local community in the management and protection of the buffer zone.

IV. Minimize risks and negative impacts of development, environmental pollution, and natural disasters

IV.1. Management goals

- Maintain strict control of mining activities in the heritage area and surrounding areas to limit negative impacts on the heritage
- Establish regulations and guidelines for construction activities in landscape protection areas,

manage development activities based on established regulations and guidelines.

- Raise awareness of local communities in coordinating to improve the area's landscape
- Regularly inspect and monitor the state of environmental change in the nominated heritage area, eliminate causes affecting the general environment, and renovate the wastewater and garbage treatment infrastructure system.
- Raise awareness of people and businesses in heritage areas about environmental protection
- Diversify tourism products to distribute visitors evenly throughout the year
- Additional infrastructure to welcome visitors
- Raise awareness of the community and tourists, change behavior, and do not affect heritage components
- Integrate risk prevention plans at heritage sites in local natural disaster impact mitigation plans
- Strengthen drills

IV.2. Activities

Establish and promulgate regulations on controlling construction activities in the heritage area and landscape protection area: This includes regulations and regulations to control construction activities in the heritage area and buffer zone, changes in land use structure, etc.; Develop guidelines on the scale, form, structure, height, color, etc. of buildings.

Strengthen the propaganda and mobilization of people and businesses in the area, promote environmental education programs and implement measures to raise community awareness in environmental protection at the nominated heritage.

Set up landing areas in the buffer zone to control air pollution affecting the heritage area, use green-based vehicles to transfer visitors.

Improve the drainage system, treat wastewater in the heritage area.

Strengthen disaster prevention and risk management: Based on information from professional agencies, local authorities on natural disaster forecasts, weather, rainfall, river levels and landslides, build long-term and emergency response plans, plans to recover as quickly as possible.

In each component heritage area, disaster prevention measures such as storms, earthquakes, fires must be established in a systematic manner in accordance with the disaster prevention plan of the area built by the local authorities and the risk prevention plan prepared for each component heritage.

Because the buildings are all made of wood and the heritage area has a large forest area, special attention should be paid to fire prevention and fighting. Prevention is carried out regularly by eliminating risk factors, regularly checking especially during festivals, prohibiting people from burning incense in the construction area, arranging areas for burning votive paper away from the temple area.

Strengthen the rehearsal work, supplement fire fighting equipment. Regularly organize risk prevention and fire fighting drills. Equip fire fighting equipment on site at all relics such as fire ponds, foam tanks, etc. Move the place of burning votive paper away from the temple area.

V. Enhance understanding of heritage

V.1. Management goals

- Continue to add and clarify the value of the nominated heritage
- Expand research fields to form a diverse database of relic populations

- Develop a comprehensive and diverse research strategy and implement it across localities

V.2. Activities

V.2.1. Archaeological research

The objective is to increase knowledge in order to fully reveal the value of the heritage, and to provide a scientific basis for conservation, including information for visitors.

The development of an archaeological research strategy is carried out under the guidance of experts from the Vietnam Archaeological Association and the Institute of Archeology as a basis for developing a systematic archaeological research plan. This will include identifying future objectives in archaeological research and minimizing the interference of archaeological exploration work in the nominated property.

Expected archaeological research programs in the coming period include:

- Further archaeological excavations.
- Strengthening archaeological research through the participation of many scientific fields.
- Expanding and improving archaeological cataloguing, curation, storage and display.
- Undertaking archaeological excavation in accordance with the projects approved in master plans.
- Surveys to develop a comprehensive archaeological map of Yen Tu to serve as a basis for research, introduction and full transmission of valuable characteristics of the heritage to the public at home and abroad.

V.2.2. Multidisciplinary studies

Research (especially inter-disciplinary and involving both national and international institutions) will be conducted by research institutions, universities and independent researchers in cooperation with relevant provincial departments e.g. DOCST, DONRE and the MB.

Research topics will include but not limited to the following :

- Research on heritage: In addition to archaeological research, research on heritage e.g. issues of moral thought, intangible cultural values associated with Truc Lam Buddhism will continue to be carried out as a basis for activities to explain, introduce as well as to build tourism products associated with Truc Lam Buddhism. These studies will make an important contribution to the content of introduction, display, or be the basis for the reproduction or introduction to visitors, helping viewers better understand the material and spiritual manifestations of Truc Lam Zen thought. In the research strategy, it is planned to consider the implementation roadmap, implementation personnel as well as funding sources for implementation.

Currently, there have been much research works on the history of formation and development of Truc Lam Buddhism. These are very important studies that provide a comprehensive understanding of heritage. In the future, research topics on Yen Tu may include:

- Continuing to study the history of formation and development of Truc Lam Buddhism in each period, in each locality. These studies will be the basis for the development of display, introduction contents, cultural tourism products related to Truc Lam Buddhism.
- Research on construction techniques and materials: ancient water supply systems,

foundation construction techniques, traditional materials: bricks, tiles... The research results will serve as a scientific basis for interpretation, introducing relics, developing plans for conservation and embellishment of relics as well as researching and restoring materials for monument conservation activities.

- Research on the traditional values associated with Truc Lam Buddhism, as a basis for building specific tourism products of the heritage.
- Impact study and assessment: To ensure that the new development does not adversely affect heritage sites, heritage impact assessment and studies will be conducted. So far, no such study has been conducted with Yen Tu. Impact assessment is determined on the following aspects with the following contents:
 - Impact of local development on the heritage: during the implementation of the management plan, the monitoring will reveal the key development issues that may affect the heritage. Based on monitoring results, determine impact assessment content and select implementation partners. The study will have to determine the extent of the impact of the development issue and propose mitigation options.
 - Evaluating the effectiveness of heritage management: after the end of the management plan implementation cycle, It is planned to assess the impact as well as the performance efficiency of the heritage management. As soon as the implementation of the management plan begins, conduct a detailed situation assessment as input information for the assessment.
 - o The impact of sightseeing activities on the heritage serves as the basis for proposing appropriate solutions in formulating strategies for tourism development in the heritage site. Appropriate research is currently being carried out and will continue to be implemented regarding tourism (natural, physical and social, cultural) carrying capacity (number of visitors, overcrowding at hot spots), types of visitors, their expectations and needs (e.g. who are they? where do they come from? Why do they come? What facilities and services do they need?) and associated possible impacts
- Research, application and relics conservation: In order to serve the maintenance and preservation of relics, the preservation and cleaning of materials will be prioritized.
 - o Studies of brick and tile materials for restoration and replacement.
 - Studies on strengthening and reinforcement solutions for architectural works.
 - o Research and develop a process to preserve materials and artifacts: surface cleaning, reinforcement, and preservation of artifacts.

V.2.3. Information Centers

Currently all National and Special National Monuments have their own MBs (existing, who have become part of the overall, unifying MB for the entire nominated property), who produce leaflets, pamphlets, erect location maps, interpretation signboards and provide guides on request. All major monuments have exhibitions and museums e.g. at the headquarter office of the Yen Tu Historic Relic and Scenic Area MB, in Chua Lan Pagoda (within the Yen Tu Historic Relic and Scenic Area), at An Sinh Temple (Tran Dynasty Historic Relic Area in Dong Trieu), Con Son Pagoda (Con Son-Kiep Bac Relic Area), Nham Duong Pagoda (an archaeological exhibition), Vinh Nghiem Pagoda (an exhibition of woodblocks). Displays and interpretation systems on the vestiges and artifacts related to the Tran Dynasty and Truc Lam Buddhism also exist at provincial museum and the National

History Museum in Hanoi.

Soon after the joint decision of the three provinces on the preparation of the nomination dossier for the nominated property in 2020, the Nomination Steering Committee, led by the MOCST Vice-Minister and the three provincial leaders, has established a joint MB with representatives from existing provincial MBs and relevant departments. This joint MB has developed a plan to upgrade the existing information centres (expanding and improving the infrastructure of the information centre areas and facilities; enriching the information to be delivered itself; improving the storage, display and exhibition methods (e.g. digitization, virtual reality, 3-D, real-time, website and social networks etc.) and promoting other types of heritage values e.g. geologygeomorphology, landscape, biodiversity, intangible etc., obtained from the latest inventory and research programs). This plan is set to be implemented in the period 2021-2030 and will be subject to revision

V.2.4. Formation of a database system for heritage

For the nominated heritage, most of the existing structures on the ground have been built scientific files. In recent years, archaeological excavation and research work has been carried out on a large scale. However, understanding of archaeology in the core area as well as in the entire buffer zone is still limited. Information on the environment, land use, economic development trends, tourism and other external factors has also only been built at a basic level in recent years. The construction of a database (DATABASE) using a geographic information system (GIS) has only just begun.

Research work in many fields will need to continue. GIS maps and related databases need to be continued to be completed and updated, containing information not only on archaeology, relics, artifacts, etc., but also on land use, economic development plans, especially plans for the development of the resource exploitation industry, forest area, agriculture, and tourism. A research strategy for the entire area needs to be continued in order to enhance the general understanding of the history and development of the site. At the same time, archaeological and historical sources need to be guided so that they can address the issues raised in a timely manner during the implementation of the Management Plan. Database development plans and research strategies need to be drawn up specifically, step by step, in accordance with the available human resources and finances.

Strengthening the construction of the database and geographic information system

The database and geographic information system (GIS) need to be proposed in parallel with training for staff of heritage management agencies, especially the need for GIS specialists and management software. The archaeological database needs to be completed and updated on the basis of cooperation with the Institute of Archaeology and experts from other specialized agencies.

To serve all activities and for effective management of the relic, it is necessary to continue updating the basic documents into the database and GIS system. This includes clear descriptions in words and images, which can be used to track all changes to the current status of the relic. The following types of documents of the Yen Tu Heritage Site Complex need to be continued to be updated to the database:

- Archaeological sites: In addition to documenting the existing results of archaeological excavations and surveys, a long-term archaeological research strategy will be developed for the entire region. The plan is to complete a comprehensive survey of archaeological potential

within 5 years after being inscribed as a World Heritage Site, using non-invasive and invasive techniques such as exploratory excavations, geological, geomorphological surveys, and the construction of maps. Archaeological with many different levels of importance. Conduct detailed drawings of the current status and scale of distribution of archaeological sites;

- Archaeological artifacts: Archaeological artifacts, including artifacts collected from the people, need to be fully listed. The information in the database, in addition to the necessary descriptions, should include information on the place of discovery, archaeological context, and periodic assessment of methods, condition, and level of conservation;
- Architectural relics: Continue to review, compile scientific dossiers and update to GIS map. At the same time, the results of new research and the results of periodic assessment of the conservation status need to be updated regularly.
- Natural and cultural landscapes: Areas of great importance for natural and cultural landscapes need to be included in the GIS map. The results of interdisciplinary research activities for these areas need to be updated regularly to the database and GIS map;
- Land use and economic activities: Information on economics, socio-cultural and development plans, especially on land use and economic activities in the Buffer Zone, need to be continued to be collected. Information on the awareness and needs of people around and in the heritage area should be carried out. Information on tourism, especially the needs, awareness and perceptions of visitors, needs to be collected to provide accurate information for analysis and formulation of rational management and development strategies. It is very important to collect information on the changing trends of local communities towards archaeological sites and the Management Plan. In particular, the economic impacts of the Management Plan on villages need to be anticipated;
- History, traditional culture, handicrafts, festivals, etc.: Information on history, traditional culture, handicrafts, festivals, etc., need to be included in the database to provide information for interpreting the values of the heritage and developing tourism. Thus, tourism activities need to be developed in a diverse way, exploiting the benefits from all the cultural and environmental values of the heritage.

On the basis of completing the database construction, connecting them to the geographic information system (GIS) and updating the latest research results, a detailed GIS zoning map needs to be constructed as a basis for proposing appropriate policies and guidelines for the protection and promotion of the Yen Tu Heritage Site Complex.

This means that the database and GIS system need to be fully developed and updated with the latest research results. A detailed GIS zoning map should then be created based on this information. This map will be used to help develop appropriate policies and guidelines for the protection and promotion of the Yen Tu Heritage Site Complex.

It is important that documents, from any source, need to be provided regularly, in a consistent manner and must be updated continuously, preferably in a format compatible with the GIS structure. The database must be useful not only for heritage management agencies but also for other agencies responsible for planning, implementing special conservation work, interpreting heritage and developing tourism, as well as building short-term, medium-term and long-term research strategies.

This means that it is important to collect and update information about the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes from a variety of sources. This information should be consistent and in a format that is compatible with the GIS system. The database

should be useful for a variety of stakeholders, including heritage management agencies, other government agencies, and the tourism industry.

The updating of the database regularly is one of the ways to help managers know the progress of their work. For example, the stone walls that have collapsed in many sections need to be regularly monitored for conservation activities, checked and recorded for changes in the current status to promptly have plans to deal with. Potential archaeological sites, especially in the Buffer Zone, need to be surveyed, evaluated and if significant need to be included in the regular monitoring program. This is a meaningful process for any element of the heritage. Throughout the management process, when the questions posed have been answered, new questions may arise. The research strategy therefore also needs to be built on and adjusted.

This means that it is important to regularly update the database to ensure that managers have accurate information about the condition of the heritage site. For example, if a section of a stone wall has collapsed, managers need to be aware of this so that they can take appropriate action to repair it. Similarly, if potential archaeological sites are identified, they need to be surveyed and evaluated so that they can be protected.

The updating of the database is a continuous process. As new information becomes available, it should be added to the database. This will help to ensure that the database is always up-to-date and that managers have the information they need to protect and promote the Yen Tu Heritage Site Complex.

VI. Responsible tourism

VI.1. Management goals

The Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes is a chain of component heritage sites related to the formation and development of Truc Lam Buddhism from the 13th century to the present day. The outstanding value of the nominated heritage site is reflected at two levels: the level of each component heritage and the overall level of the entire nominated heritage site.

The introduction is carried out through heritage education activities, sightseeing tours, etc. with the participation of the local community and visitors. Therefore, the introduction of the value of the heritage aims to:

- Increase understanding of the outstanding global value of the heritage site.
- Add more tourism infrastructure to serve visitors while controlling the number of visitors.
- Improve understanding between local people and other stakeholders.

VI.2. Activities

VI.2.1. Developing a heritage interpretation system

Understanding of heritage values is constantly being enriched by the results of research and archaeological excavations. Therefore, the content of the introduction of the nominated heritage needs to be continuously improved, with priority given to:

- Building content to introduce the entire nominated heritage based on their Outstanding Universal Value and the contribution of the component heritages.
- Integrating heritage introduction content with the context of culture, history, and intangible values.

- Maintaining the authenticity of the Yen Tu – Vinh Nghiem – Co Son – Kep Bac Heritage Site Complex through the transmission of global value, as well as promoting the protection of heritage from risks.
- Introduction and commentary programs will facilitate the public's access to the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes, creating opportunities for them to understand the heritage, while promoting awareness and community participation in heritage protection.
- Developing systematic presentation programs in general and by location based on the results of research on value and archaeological excavation results.
- Prioritizing the introduction of artifacts or relics with a clear and well-defined meaning of heritage value, the conditions for presentation have matured.

VI.2.2. Strengthening promotion of heritage values

Developing a heritage education program, introducing the OUV of Yen Tu, strengthening the dissemination and education of heritage protection knowledge, and at the same time promoting the social educational value of the nominated property.

Developing programs to introduce and visually experience Yen Tu, using audio-visual media and media to bring experiences to visitors. This is also to reduce the pressure on tourism at the heritage sites.

Developing multimedia propaganda materials on many fields, meeting the needs of many audiences.

- Youth education: Young people form a particularly important target group. Educational activities for children are mainly coordinated with schools to organize sightseeing tours. The tours in addition to the educational content according to the history curriculum at the school will introduce the necessary information for understanding the relic site, the meaning of enrolling in the World Heritage List, about archaeological excavation conservation activities etc. From there, it can contribute to raising awareness of young people about heritage and heritage protection.

In addition, it is planned to organize summer activities programs, heritage-related contests for students, environmental cleaning programs in the nominated property in collaboration with schools or train students to become volunteers to guide visitors or participate in later investigative research programs.

Relic management agencies will coordinate with the local Department of Education and Training to develop extracurricular educational programs as well as guide teachers to be able to convey to students the most useful information. On the part of the relic management, it is planned to develop the content of explanations suitable to the age and qualification of each level as well as arrange a number of full-time interpreters.

- Community education: will include programs for residents of the buffer zone and related areas, for other public groups. For groups living in the buffer zone, It is planned to develop integrated programs to raise awareness of heritage protection. Special attention will be paid to the group of people working in the local government, introducing them to the heritage in the area they manage, helping them to have a sense of heritage protection as well as consider when making decisions that may affect the heritage.
- Organize training programs and providing information on heritage for journalists, local

authorities, teachers, tour guides with appropriate content. The content of the lectures will be tailored to introduce different interest groups.

- Organize exhibitions, display artifacts or heritage-related topics to introduce heritage values as well as mobilize visitors in heritage protection.
- Organize events that attract many visitors to the heritage site. Events will be closely scrutinized for content and professionally organized. In addition to organizing major events, related to heritage values e.g. the death anniversary of Buddha-King Tran Nhan Tong, the patriarchs.
- Souvenir products: It is planned to order production of souvenir items bearing the symbol of the nominated property or publications for tourists as souvenirs. These products will be researched, designed accordingly, and selected with a characteristic symbol. It is planned to organize a contest to design a common logo for the nominated property as well as to design typical products. The component heritage will build their own logo based on the common logo.

The introduction of the heritage is not only done at the heritage site but will be located at airports and national highways.

VI.2.3. Tourism infrastructure system

a. Museums

The formation of museums is one of the most important contents in heritage exploitation and introduction activities. Currently there are three provincial museums where artifacts, photos, pictures, texts etc. related to the Tran Dynasty and Truc Lam Buddhism are displayed. In addition, at several principal sites e.g. Chua Lan Pagoda, An Sinh Temple, Con Son Pagoda, Nham Duong Pagoda etc. where typical artifacts are introduced. At many component sites e.g. Ho Thien Pagoda, Kiep Bac Temple, Thai Mieu Temple relics remained from ancient time are displayed in-situ and protected.

It is planned to set up new and upgrade existing museums to display artifacts excavated at the heritage sites. Museums will be selected to be built at component heritage sites or small-scale galleries at each component heritage site. The display content will be noted to introduce not only the component heritage, but also the contents related to the overall heritage of Yen Tu.

The main content will be to introduce visitors to the outstanding universal value of the nominated property according to proposed criteria. The artifacts that are selected for display will be typical artifacts, showing outstanding global values of the nominated property.

Along with the display of artifacts, the interpretation panels, board and signs will also be unified, at least in the area of each component part of the nominated property, built in some common foreign languages (Vietnamese, English, French, Japanese etc.). When conditions permit, Auto Guide will be added in multiple languages as well as braille signs for the hearing-impaired people.

In addition to several permanent museums, it is planned to arrange several museums with shortterm exhibitions by themes and the content will be changed quarterly.

b. On-site museums

This is a new type of museum in Vietnam. This museum will be built at several monuments, introduced directly at the excavation pits. The process of building on-site museums relies on excavating and editing artifact profiles.

Besides, in order to support visitors, some architectural models, assumptions about shape, size... will also be arranged to help viewers visualize the works of the Tran Dynasty. The construction of this content will be based on research results. During exhibitions, special attention will be paid to the content so that viewers can visualize the spiritual values of Truc Lam Buddhism.

In addition, information about the excavation process and excavation results will also be introduced to the public. Archeology is a science that people know little about, so this is an opportunity to introduce this science. Films and pictures about the excavation process and excavation work will be introduced to the people.

c. Infrastructure for sightseeing

Currently, the relics have investments in infrastructure systems for tourism, e.g. wharves and service systems. To support sightseeing activities, the common action plan is to continue to supplement:

- Lighting system: although sightseeing activities at religious and belief monuments usually only take place during the day, it is anticipated to have a lighting system for security work, to illuminate the exterior of the buildings.
- Toilets: Arranged in all sightseeing areas, toilets will be designed in harmony with the scenery, arranged at tourist stops. The arrangement of toilets in mountainous areas will have to ensure environmental hygiene, meeting service capacity at peak periods.
- System of garbage collection bins: In recent years, the annual number of visitors to the monuments has increased rapidly. Along with the increase in the number of visitors is a spike in the waste generated by tourists. Due to the characteristics of the heritage sites, the number of objects that tourists bring to the monuments is quite large. Garbage components are mainly from packaging, metal shells, plastic shells of beverages, organic waste of fruits, especially coconut shells, creating a large amount of mixed waste.

The arrangement of garbage bins will be in harmony with the environmental landscape and the relic management units will arrange personnel for waste collection and transportation.

- Medical station: serving the urgent needs of visitors, providing first aid before moving up the mountains. It is planned to arrange medical stations at rest stops or cable car stations to promptly provide first aid to victims if any.
- Restaurants and shops: It is planned to closely monitor business activities to ensure that they do not affect both heritage sites and visitors. Stalls will be arranged in a small sized, color and style in harmony with the surrounding landscape; their interior displaying photos of the heritage or typical (restored) artifacts of the heritage. Along with the fixed restaurant, it is also planned to arrange mobile refreshment stalls at the monuments or along the pilgrimage routes, serving only take-away visitors. Beside these counters garbage containers will be arranged.

d. Tour guide - Interpreter

The training of interpreters will contribute to promoting the value of the nominated property, helping visitors understand its value and managing the number of visitors. In particular in the archaeological areas, it is mandatory to have guides to accompany visitors. The guides/ interpreters must both understand the history of the sites and be able to manage a group of guests and explain the peculiarities of the World Heritage site (universal value, registration system etc.). Some travel companies have their own guides. Therefore, it is planned to organize training courses for all these guides so that they can give visitors accurate information.

The application of the voice-over player will be implemented with the development of appropriate content.

The main tour support tools will include a system of signboards, diagrams to guide tours, introduction to the overall heritage and component heritages; locations of attractions are marked in detail on maps, accompanied by brief introductions and illustrations; location of service areas, restaurants and other ancillary works.

The system of signboards will be made of materials suitable for harsh weather and terrain conditions, with colors that are in harmony with the main colors of Buddhism. On the signboards, the general logo of the nominated property will be added.

Signboards will be made in several languages e.g. Vietnamese, English, French, Chinese, Korean etc.

VI.3. Management and Carrying Capacity

VI.3.1. Forecasting Tourist Arrivals

The Yen Tu - Vinh Nghiem - Co Son - Kep Bac Heritage Site Complex is a popular tourist destination in Vietnam. According to statistics from the Yen Tu National Park and Relics Management Board, during the Lunar New Year holiday at the beginning of 2023, Yen Tu welcomed 132,093 visitors. At other component heritages, visitor numbers have also recovered after the pandemic. Thus, it can be predicted that in the coming years, the number of visitors to the nominated heritage site will continue to increase.

Therefore, the visitor flow management plan must take into account the long-term upward trend.

In parallel with the recovery of tourism after the pandemic, research on the impact of tourism activities, the impacts caused by tourists, should be carried out on the basis of analysis by the way of use, type of tourists, the number of people in each group, frequency of use and way of travel. Through this analysis, solutions can be proposed to mitigate the impact of tourists and adjust their behavior to be in line with the conditions at the heritage, minimizing the impacts caused by tourists to the heritage, in order to protect the relic well as well as ensuring for visitors safe and quality access conditions.

For a heritage complex, with many special terrain factors, the scale of the small buildings, the increase in tourist arrivals, on the one hand, contributes to introducing the heritage, but it can also cause great impact to the heritage. The road to the relic, the narrow construction area are the difficulties when facing too large tourist arrivals.

Therefore, the tourist management plan needs to be built on the idea of limits to allowable changes. It can be seen that all activities of tourists cause certain impacts on the heritage and the desired conditions need to be considered as limits in the management task. Therefore, there needs to be research on the number of visitors as well as their impact on the heritage.

VI.3.2. Carrying Capacity

The assessment of carrying capacity is based on the estimation of the floor areas of the heritage site that can be used to welcome tourists without having to apply any restrictions related to the susceptibility of the attractions. The assessment must also take into account the surrounding areas of the heritage site and their ability to facilitate the management of visitor flows, avoiding creating pressure on the heritage at the same time.

Management of visitor flows

- The nominated heritage complex is a popular tourist destination. With the situation of the epidemic being controlled, the rapid recovery of tourism together with the efforts to make the heritage a world heritage, it can be predicted that in the coming years, the number of visitors to this place will continue to increase. Therefore, the content of the Management Plan must take into account the long-term trend of increasing visitor flows and propose measures to avoid causing negative impacts on the value of the heritage.

Currently, visits to the component heritages often focus mainly on the area of the main building. Many monuments have narrow mountain roads with low load capacity. Therefore, to ensure the safety of tourists and the carrying capacity of the heritage, it is necessary to coordinate and organize activities to visit under the mountain, such as building an outdoor museum with a large space that can accommodate more people, thereby extending the time to visit the heritage as well as reducing pressure on the heritage.

In addition, diversify tourism products, besides spiritual tourism, it is necessary to expand community tourism, ecotourism as well as form transportation infrastructure connecting the monument areas, the component heritage points.

- For the component heritages, in the future, when the number of visitors increases, to ensure that the values of the heritage are not affected by the large number of visitors, there are many solutions to manage the number of visitors such as maintaining the measures to guide the flows of visitors, the guidance system from the parking lot, controlling the number of tickets sold, controlling the time. However, the solutions must ensure the experience of visitors about the originality and authenticity of the heritage.

In some specific cases, it may be necessary to use measures such as: restricting access to some areas, restricting the number of people in each group of tourists, restricting the time of visit, organizing quota or licensing for some areas. To manage tourist flows, it is necessary to base on the characteristics of the relic as well as the level of sensitivity and susceptibility of the relic.

- To manage tourists well, the form of booking visits needs to be implemented, along with the implementation of the information center on the websites of the monuments currently. Booking ensures that the groups of tourists are proactive in terms of time as well as providing the best services for customers (such as guided commentary).
- The connection between the heritage and the component heritages is a goal of the management plan, improving the experiences of tourists about Truc Lam Buddhism. To connect with the relics, not only the efforts of the heritage management units but also the participation of service businesses at the monuments (Tung Lam Company, travel companies, other monument management boards...) are needed to develop promotion and promotion plans for these tour routes.

VII. Participation of businesses, religious dignitaries and local communities, promoting sustainable social development in the region

VII.1. Management goals

- Assign clear responsibilities of parties in relic management and protection activities
- Raise awareness and transform livelihoods for people in heritage areas
- Strengthen coordination between local authorities, monument management agencies and

religious dignitaries

- Raise awareness about heritage protection for religious dignitaries
- Have appropriate policies to attract investment from businesses, and at the same time have policies to control and monitor development activities at heritage sites, and build sustainable development orientations.

VII.2. Activities

To effectively protect and manage the nominated heritage and pass it on to future generations, it is important to support and promote the activities of the local community in the protection of the component heritages and the surrounding landscape. It is necessary to create policies and mechanisms to encourage local people to participate in public-private cooperation in heritage protection. This effort should be aimed at building local identity.

- Raising pride in the nominated heritage: Increase the understanding of local people and other stakeholders. Implement activities to raise awareness of the Outstanding Universal Value of the nominated heritage and heritage protection, landscape areas, through training courses, seminars, and providing all necessary information to ensure the protection and management of that heritage.

Create opportunities for young people to learn more about the local history and culture, the foundation of the nominated heritage, and at the same time raise their pride and attachment to their hometown. Therefore, it is necessary to cooperate with schools, universities, and other educational institutions.

Both the public and private sectors can make a significant contribution to raising awareness and understanding of local people and other stakeholders.

Continue to maintain volunteer activities of youth to help and support the relic management board during the festival in the activities of guiding visitors, cleaning the environment; heritage education program of local schools, bringing students to the relic to visit and learn about history, and at the same time help clean up, water flowers at the relic.

- Building common awareness and networks through exchanges between local community groups. Strengthen local community activities, build heritage awareness campaigns through various activities and movements at the local level, with the aim of nurturing pride in the history and culture that has been passed down in the local community.
- Towards the formation of active local resident groups capable of providing guidance for tourists with professional knowledge about the relics of their hometown. These activities will contribute to providing new experiences for tourists as well as having a positive impact on social and educational activities in the local community as well as supporting school education.
- Strengthening the benefits of the local community. Activities with the participation of the local community, on the one hand, create new experiences for visitors, while at the same time increasing the economic benefits of the local community will be a driving force for heritage protection, reducing the deforestation that has occurred in many nominated heritages. These activities may include guiding visitors, providing services, and selling souvenirs.
- Raising awareness of religious dignitaries for heritage conservation and promotion activities. To complete this task, there needs to be a coordinated and effective implementation from the

Ministry of Culture, Sports and Tourism; The Vietnam Buddhist Sangha, local authorities. Mobilize financial resources from temples for the periodic maintenance and maintenance of relics.

- Have appropriate policies to mobilize the participation of businesses in investing, organizing service activities at the relic, including measures to require and supervise the units to always strictly comply with the regulations and policies on heritage protection. Localities build, complete regulations, regulations along with inspection, supervision, and guide businesses to exploit the value of heritage in a sustainable way.

CHAPTER VII. ORGANIZATION MODEL FOR HERITAGE MANAGEMENT

I. Units responsible for managing and protecting heritage

The management and protection of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes involves state management agencies at the ministerial level, the Provincial People's Committees, the People's Committees of towns, cities and districts and the Heritage Management Boards.

For relics that have been recognized as Special National Monuments, a Management Board has been established under the provincial Department of Culture, Sports and Tourism or at district level.

Proposed plan for improving current management mechanism:

- Yen Tu Historic Relic and Scenic Area: complete the organizational system, under the People's Committee of Uong Bi city, improve the capacity of staff on relic management to meet heritage management requirements in the coming period.
- Tran Dynasty Historic Relic Area: strengthen and complete the organizational structure, develop new departments in charge of communication, of research, and of heritage management department, under the People's Committee of Dong Trieu commune.
- Con Son Kiep Bac Relic Area: maintain the current status of under the Department of Culture, Sports and Tourism, continue to improve capacity on relic management for staff to meet new requirements in heritage management
- Bach Dang Relic Site: strengthen and complete the organizational structure, build a propaganda department, research department, heritage management department, directly under the People's Committee of Quang Yen commune
- An Phu - Kinh Chu - Nham Duong relic area: maintain the model of An Phu - Kinh Chu - Nham Duong relic management board under the People's Committee of Kinh Mon town.
- Vinh Nghiem Pagoda: completing the Management Board of historical and cultural relics of Yen Dung district with the participation of Yen Dung district People's Committee, religious dignitaries, directly under Yen Dung district People's Committee
- Bo Da Pagoda: completing the National Ethnic Minority Management Board of Bo Da Pagoda, directly under the People's Committee of Viet Yen District
- Thanh Mai Pagoda: assign Chi Linh City Relics Management Board to directly manage, add personnel and complete the relics management apparatus

For individual relics that currently have the participation in management of religious dignitaries under the District People's Committee, it is necessary to continue to improve the apparatus with a team of competent staff in the work of explaining and building monuments. heritage education program. The monument protection management department can be maintained from the department currently in charge of monument management.

II. Plan to improve heritage management skills

1. On the basis of establishing and strengthening heritage management agency at each component heritage: Adding personnel with professional qualifications (history, archeology, culture, tourism...). Strengthen professional training, improve professional qualifications and quality of staff.

2. Strengthen knowledge and foreign language training for the staff in charge of guide.
3. Develop exchange programs between domestic and foreign heritage sites, especially heritage sites with similar conditions

To perform well the task of heritage management, current relic management boards also need to focus on supplementing the workforce, especially professional staff.

- Staff with expertise in archeology: This is an additional human resource for organizing and coordinating excavation research and preservation activities.
- Interpretation staff: have foreign language ability and communication skills

Along with adding the number of staff, improving capacity is also an immediate task that needs to be done to meet current heritage management requirements. Improving professional qualifications should be considered a priority to improve the effectiveness of heritage management. Capacity building will include:

- Training courses on administrative management;
- Training courses to foster professional qualifications (post-university training), heritage management skills, monument restoration as well as legal knowledge, skills in working with the public...
- Other supporting knowledge such as foreign languages, office information technology.

These training programs need to be built on the basis of research and assessment of students' needs, focusing on a number of areas where staff of management units are lacking.

Legal knowledge is also an aspect of training content that heritage management officers need to supplement, especially legal knowledge on heritage management, environmental management, and management of heritage activities. construction, bidding...

Besides, foreign languages and office information technology are equally important contents. Reality shows that self-training brings great efficiency to staff, through the working process, they gain experience, improve knowledge as well as foreign language ability and working skills.

Knowledge about heritage promotion, building communication strategies, and community education are also knowledge content that needs to be supplemented. The requirements of this job are to have attractive heritage display programs, guides knowledgeable about heritage as well as appropriate promotional communication strategies. In the immediate future, it is necessary to add more personnel to work as guides, strengthen foreign language skills and communication skills for guides, organize tour guide training courses, and communicate with visitors.

III. Establish a coordination mechanism between component heritage sites

To jointly manage the management and protection of heritage in localities, a Joint Coordinating Agency was established with the participation of the Vice Chairman of the 3 local People's Committees. On the management side, the joint coordinating body aims to implement a coordinated management system based on common agreement and provide guidance on the principles. The decisive role for each heritage will be played by the Provincial People's Committee, the agency responsible for heritage in the area.

The coordination of heritage management is carried out on the basis of a common agreement (common management framework) between the three localities, which mainly determines the principles and regulations on heritage conservation management. After that, localities will concretize

this management framework, building detailed plans each year to meet heritage management requirements. For the coordinating agency to operate effectively, it is necessary to establish regular meetings between member localities.

Along with that, it is necessary to aim at building a GIS information system to be able to coordinate in management activities.

Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes will implement an inter-provincial management system directly managed and implemented by local authorities and relevant departments of the Heritage Area. nominations.

At the highest level, after registration, localities nominated for heritage jointly establish a Steering Committee for the management of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes, responsible for direction and coordination. manage heritage in each locality and establish an internal mechanism for coordination, inspection, exchange and cooperation between localities with heritage in the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes; The representative signed a report to the Ministry of Culture, Sports and Tourism; Representative liaison with the World Heritage Committee in heritage-related activities (signing periodic reports to the World Heritage Committee); Direct and coordinate relevant focal points.

The Steering Committee for Management and Management of Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes is responsible for comprehensive direction and coordination in the process of managing, protecting and promoting heritage values. Specifically, cooperation between localities in building a common research strategy on the Yen Tu - Vinh Nghiem - Con Son Kiep Bac relic complex, heritage promotion programs, and tourism development strategies to create create tourism products to avoid competition between heritage regions.

At the local level, establish a Coordination Committee to manage the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes in each locality, responsible for directing and coordinating heritage sites in each locality. Establish a mechanism for coordination, inspection, exchange and internal cooperation for heritage sites belonging to the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes; Coordinate allocated contact points, responsible for coordination and communication vertically and horizontally... Head of the Coordination Committee is Vice Chairman of the Provincial People's Committee and Standing Committee of Culture and Sports/Department of Literature learn. Culture, Sports and Tourism of localities, members of the Coordination Committee are the District People's Committee and relevant departments.

The Coordinating Board for the Management of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes in each locality is responsible for directing and coordinating the management of heritage sites in the area, concretizing management tasks. Protect heritage according to the general management framework strategy, approve action programs for management and protection of heritage in each period based on the general management framework issued by the Steering Committee.

Funding for conservation work to promote heritage value depends on the principle of which locality pays for that locality.

At the level of each Heritage Area, maintain the current management model, only upgrade and

complete the heritage management apparatus to meet new requirements and improve staff capacity.

In the process of heritage management, based on compliance with current legal regulations, local heritage management agencies will develop specialized laws and regulations to ensure direction and effectiveness. feasibility of protective management measures; management coordination mechanism between relevant parties in each nominated heritage area, regulations on management coordination between heritage sites in each locality and regulations on coordination of activities between localities and heritage sites .

To support professional activities, establish a Council/Advisory Group/expert group to provide professional support with the participation of leading experts in related fields, advising on the construction archaeological research and excavation strategies.

IV. Proposed management mechanism

IV. 1. Interprovincial Heritage Management Council

IV.1.1 Composition

- Chairman of the Council: 01 Vice Chairman of the People's Committee of 3 provinces.
- The Chairman of the Council is alternately appointed between the three provinces of Quang Ninh, Bac Giang and Hai Duong for a 5-year term.
- Vice Chairman of the Council: 02 Vice Chairman of the People's Committee of the remaining 2 provinces.
- Member: Leaders of Departments of Culture and Sports/Culture, Sports and Tourism, Tourism, Natural Resources and Environment, Finance, Construction, Agriculture and Rural Development of 3 provinces.
- Total number of board members, expected: 19 people.
- The Heritage Management Council is a newly established department, its members work on a part-time basis, convening meetings or passing opinion polls when there are contents and issues that need consensus. The term of the Council is 5 years.
- Person with authority to decide on the establishment of the Inter-Provincial Management Council: Chairman of the Provincial People's Committee with Chairman of the Inter-Provincial Council.
- Standing agency, assisting the Council to direct and administer the work: Department of Culture and Sports/Provincial Culture, Sports and Tourism has a Council Chairman for a 5-year term. The permanent agency has its own seal and account to perform its tasks.
- 03 Departments of Culture and Sports/Culture, Sports and Tourism arrange a specialized office for world heritage management including 03 personnel: Chief of office, professional staff monitoring world heritage, accountant Chief and synthesizer and statistician.

IV.1.2. Functions and tasks

- Act as a contact and coordination point between 03 provinces with world heritage sites, creating unified management, protection and promotion of heritage.
- Preside over the announcement of the registration decision after being decided by UNESCO, the heritage name, components, location, boundaries, legal protection measures for the heritage, management and status conservation of heritage and related information.
- Direct the organization of protection and management of heritage according to the 1972 World Convention on World Heritage and relevant international provisions that Vietnam participates in, and legal documents in the convention on protection and world heritage management.

- Preside over the development, approval, publication, monitoring, and urging the implementation of plans for preservation, renovation, and restoration of monuments, heritage management regulations, and heritage management plans according to regulations.
- Directing heritage propaganda and promotion plans; Orientation for mobilizing resources and using investment capital to protect and promote heritage; Direct research and application of science and technology, digital transformation, digitization of heritage, propose support in the management, protection and promotion of heritage values; Urge to inspect and examine the observance of legal documents on the protection and management of world heritage, and periodically supervise; Organize the protection, prevention, and overcoming of risks that can negatively impact the heritage, ensuring the authenticity, integrity, and global outstanding criteria of the heritage.
- Organize assessments and reports on heritage conservation work periodically or upon request. The permanent head of the committee is responsible for directing specialized agencies in the province to synthesize and report on heritage management during the term in charge.

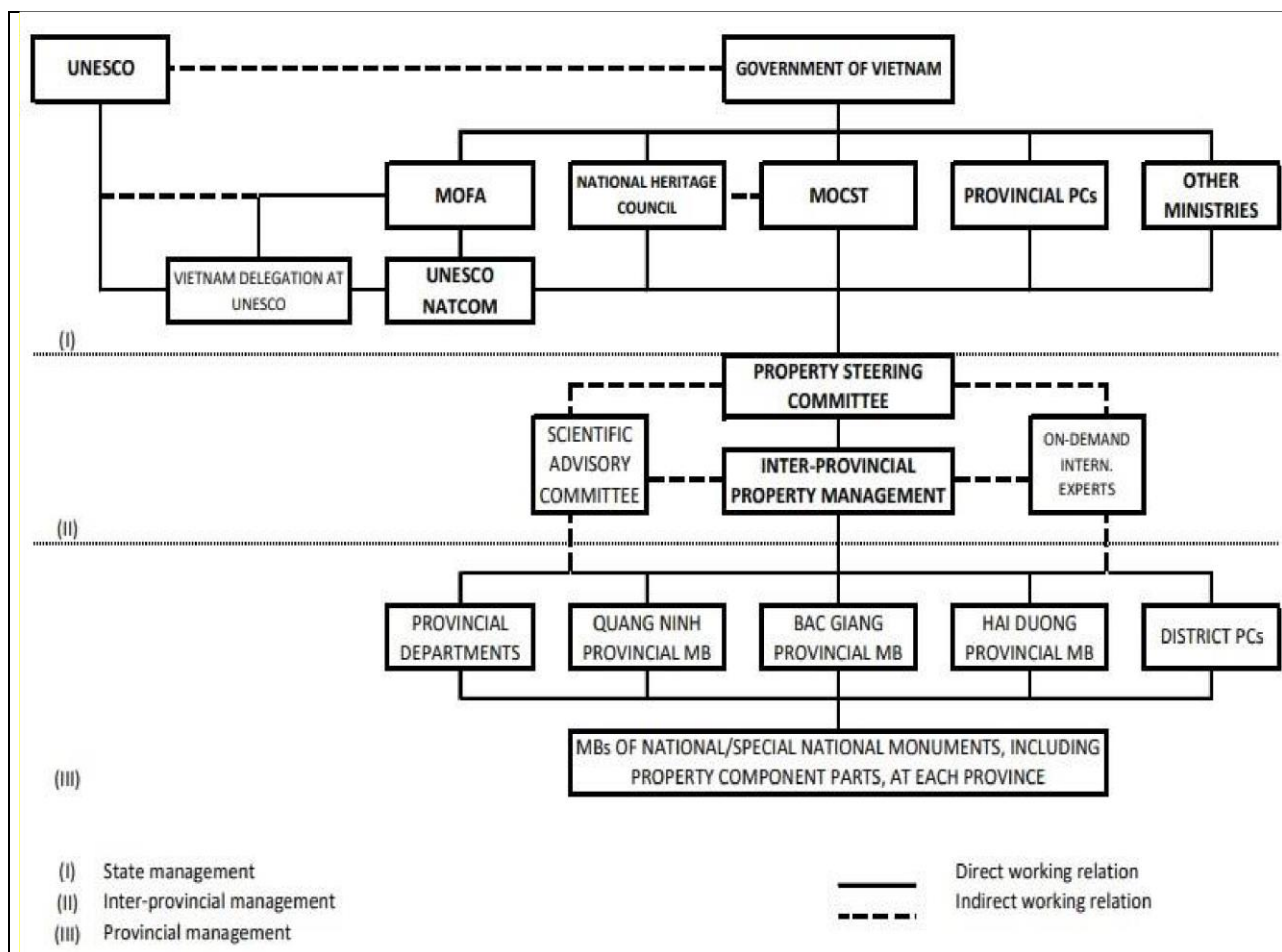


Figure 2. The three-tiered structure of the management of the Yen Tu nominated property

IV.2. Provincial Heritage Management Executive Board

IV.2.1. Composition

- Responsible agency: Department of Culture and Sports/Culture, Sports and Tourism.
- Coordinating agency: Departments of Tourism, Natural Resources and Environment, Finance,

Construction, Agriculture and Rural Development; People's Committees of districts, towns and cities with relics, Department of Culture and Information of districts, towns and cities with relics.

- Total number of members of the Provincial Executive Board is expected at 17 people (depending on each locality to decide the specific number).
- The Provincial Executive Board is a newly established body, its members work on a part-time basis, convening meetings or passing opinion polls when there are issues that need consensus opinions.

IV.2.2 Functions and tasks

- Act as a contact point in the administrative management area with relics belonging to the World Heritage Complex, creating unified management, protection and promotion of heritage.
- Announce information about heritage in the administrative management area after the world heritage is registered.
- Implement protection and management of heritage according to the 1972 World Heritage Convention and relevant international provisions that Vietnam participates in, and legal documents in the convention on protection and management. world heritage sites, deploy approved planning and regulations and monitor and urge the implementation of the approved heritage management plan.
- Implement protection, prevention, and managing risks that have the potential to negatively impact heritage, including both natural and social factors such as natural disasters, storms, floods, landslides, climate change, and exploitation. mineral resources, theft, fire, explosion, abuse, falsification of heritage...; Prevent and handle organizations and individuals who commit acts of harming world heritage sites in carrying out socio-economic activities in heritage protection areas.
- Mobilize resources and use investment capital to protect and promote heritage.
- Organize heritage communication and promotion activities
- Organize research and application of science and technology, digital transformation, and digitization of heritage in the management, protection and promotion of heritage values.
- Organize communication, dissemination, inspection and examination of compliance with legal documents on the protection and management of world heritage, periodically supervise to ensure authenticity, integrity and criteria for global prominence of heritage.
- Carry out assessments and reports on heritage conservation work periodically or upon request. The Head of the Committee is responsible for directing specialized agencies in the province to synthesize and report on heritage management during the term in charge.

IV.3. Units assigned to manage and utilize world heritage (direct management of world heritage under the Department of Culture, Sports and Tourism/or district People's Committee)

IV.3.1. Model

- The organization assigned to manage and use world heritage is established and operates according to the provisions of Article 15 of Decree No. 109/2017/ND-CP dated September 21, 2017 of the Government regulating the protection and management of world cultural and natural heritage in Vietnam, Decree No. 120/2020/ND-CP dated October 7, 2020 of the Government regulating the establishment, reorganization and dissolution of public service units public..
- Implement the consolidation of the Relics Management Boards of 3 provinces that are currently directly managing the relics: Bach Dang Historical Relic Area, Yen Tu National Forest and Historical Relic Area, and Historical Relic Area. History of the Tran Dynasty in Dong Trieu, Con

Son Kiep Bac Thanh Mai Relics Management Board, Kinh Mon Relics Management Board, Yen Dung District Cultural and Historical Relics Management Board (Vinh Nghiem Pagoda), Relics Management Board Special national Bo Da pagoda.

- Orientation: Adding world heritage management functions, establishing a subordinate department/division to directly perform heritage management tasks.

IV.3.2. Functions and tasks

According to the provisions of Article 16 of Decree No. 109/2017/ND-CP dated September 21, 2017 of the Government regulating the protection and management of world cultural and natural heritage in Vietnam.

IV.4. Inter-sectoral scientific advisory council to the inter-provincial Steering Committee

IV.4.1. Composition

Leaders of relevant Departments of the three provinces (Culture and Sports/Culture, Sports and Tourism, Tourism, Natural Resources and Environment, Construction, Agriculture and Rural Development), National Heritage Council, Department of Cultural Heritage, Vietnam National Committee for UNESCO, representatives of relevant research institutes, universities, and reputable experts.

The Council works on part-time basis, convening meetings or passing opinion polls when there are issues that need to be consulted.

IV.4.2. Mission

Provide scientific advice to state management agencies in 3 provinces to organize sustainable and effective management, protection and utilization of heritage values according to the guidance of the World Heritage Convention and Law provisions on protecting and promoting world heritage values; Implementing socio-economic and tourism development projects in heritage protection areas and related non-heritage areas, applying science and technology and research results on value heritage management; Consulting to promote collaborative and proactive cooperation between state agencies, research institutes, businesses and local communities.

CHAPTER VI . NOMINATED PROPERLY MONITORING PLANNING AND EVALUATE THE IMPLEMENTATION OF THE MANAGEMENT PLAN

I. Objectives of Monitoring

Monitoring is a dynamic process that does not end with the drafting of a management plan. The content of monitoring activities is to regularly assess the condition of the heritage, the progress of implementation or the difficulties encountered in implementing the activities proposed in the management plan. New information may change management priorities. Heritage management is a flexible process, new data, such as changes in the socio-economic situation, views on the priority order in management work, can change the goals of the plan, as well as the capacity and experience of heritage management staff. Monitoring of the management plan is to ensure the provision of information. Implementation of monitoring is based on the use of relevant and measurable indicators. The research and information gathering process takes place continuously, as well as the understanding of the meaning and value of the heritage will be updated and affect management in the long term. Therefore, the management plan must be regularly reviewed and adjusted to suit the actual situation.

According to the characteristics of the values of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes and the requirements of management and conservation, it is necessary to establish a monitoring system for the nominated heritage in order to:

- Systematically monitor the authenticity, integrity, influencing factors and the management of the nominated heritage;
- Standardize monitoring work and improve monitoring skills;
- Increase efforts to protect and manage the heritage area;
- Ensure that the values, authenticity and integrity of the nominated heritage are not violated;
- Ensure sustainability in the management and protection of the nominated heritage.

II. Objects and scope of monitoring

Objects of monitoring

The main objects of monitoring for the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes are the heritage sites listed in the nomination dossier.

Scope of monitoring

The scope of monitoring includes the nominated heritage area and the buffer zone. The nominated heritage area is the area within which the Outstanding Universal Value of the heritage is located. The buffer zone is the area surrounding the nominated heritage area that helps to protect it.

Specifically, the scope of monitoring for the Yên Tử - Vĩnh Nghiê - Côn Sơn Kiếp Bạc World Heritage Site Complex includes:

- The physical condition of the heritage sites, including their buildings, monuments, and other features.
- The impact of the environment on the heritage sites, including air pollution, water pollution, and climate change.
- The impact of human activities on the heritage sites, including tourism, development, and other activities.

The monitoring activities will be conducted by a team of experts from relevant government agencies, academic institutions, and non-governmental organizations. The monitoring results will be used to inform the management plan for the World Heritage Site Complex.

III. Key indicators for measuring state of conservation

Yen Tu stretches over a large area, under the management of three provinces Quang Ninh, Bac Giang and Hai Duong with many diverse monuments. In the heritage site, production activities take place regularly, so the issue of monitoring the status of conservation and protection of the heritage needs to be placed at a high level based on the legal system of Vietnam and specific regulations at the relics. Vietnam has built a system to monitor environmental and climate changes affecting heritage. The monitoring of the conservation status of the heritage will use the following criteria:

1. The preservation status of historical authenticity for existing above-ground relics in monument areas and the areas containing underground archaeological reserves in monument areas, step by step conducting archaeological excavations in order to prove the authenticity of the relics according to the selection criteria.
2. The change or modification of the appearance of the heritage through the impacts of the environment and people.
3. The durability and stability of above-ground architectural works and underground archaeological relics.
4. The adverse impact of the environment on the heritage site: Humidity, light, environmental conditions, growth of moss, mold and biological and mechanical weathering on the soil layers for the underground archaeological heritage.
5. Control and limit horizontal watercourses, groundwater, monitor and keep humidity in a stable environment.
6. Partial or total replacement or destruction.
7. Historical authenticity of heritage repair, restoration and embellishment materials.
8. Changes of the surrounding environment.

The main indicators to assess the conservation status of the Nominated Property are based on the data of the survey, analysis and assessment results of geology, environment, climate, hydrology and other factors e.g. traffic noise, industrial emissions pollution in the heritage site and surrounding area. These evaluation data are carried out by professional agencies e.g. the Vietnam Archaeological Association, the Institute of Archeology, the Institute for Conservation of Monuments, the Center for Karst and Geoheritage (Vietnam Institute of Geosciences and Mineral Resources) etc.

III.1. Archaeological sites, excavations and artifacts

Most of the important archaeological resources at the heritage site have been leveled for protection, some in caves. All archaeological resources, cultural relics and excavations must be protected and strictly monitored, and caves of archaeological significance identified and protected from disturbance and use. fence to prevent access.

Signs: any observable disturbance in archaeological sites; any loss or unauthorized removal of any object.

III.2. Historical and cultural sites, monuments, pagodas, temples and relics

Within the property there are many significant historical and cultural sites and architectural monuments such as monuments, temples, pagodas and palaces. Protection of the historical accuracy or authenticity of these features, and their integrity, including appearance, durability and stability from environmental impacts or human activities should always be carefully managed and closely monitored.

Indicator: any observable physical or biological damage to structures and fabric of buildings; inappropriate repair, renovation, restoration, rebuilding or architectural changes.

III.3. Caves

The cave system in Yen Tu is diverse. Caves have aesthetic, geological and archaeological values. Archaeological deposits in caves must be strictly protected, and caves of archaeological significance will be identified and secured from disturbance. Some cave passages are used regularly for tourist access to the property and shall be protected from damage by people. Disturbance to cave biota from excessive artificial lighting must be carefully avoided.

Indicator: any observable damage to cave walls, ceilings, speleothems, or biota.

III.4. Forest and vegetation cover

Forest extends over a considerable area of the Nominated Property, especially around the watershed line of the Yen Tu Mountain Range. The forest vegetation is in a natural state and is in good condition. Monitoring is required to ensure there is no damage disturbance or loss from harmful effects of human activity, feral animals, pest species of plants and animals, deliberate fires, pollution and climate changes.

Indicator: any change in vegetation condition or extent of cover.

III.5. Mineral, rock and soil resources

The Yen Tu Mountain Range is well-known for many mineral types e.g. coal, clay, limestone etc., which are intensively mined in the recent past. In addition, hard rock (conglomerate, sandstone, siltstone) and soil are popular construction materials (e.g. for backfill, road construction etc.). There is an urgent need to ensure that such activities be stopped in the Nominated Property and reduced in its buffer zones.

Indicator: any evidence of rock removal or disturbance.

III.6. Population growth, urbanization and transport infrastructure

Population numbers are growing rapidly in the provinces along with increased urban development and the provision of associated services, utilities and transport infrastructure. The large and rapidly growing cities are located only a few tens of kilometers from the boundary of the property. This means there will always be some pressure on the property from demands for sites to provide new housing and industrial development and accompanying infrastructure. The large buffer zone can be a means of easing this pressure.

Indicator: any inappropriate construction of houses, hotels, or commercial and industrial developments in the property or buffer zone.

III.7. Commercial and local traders

With several millions of visitors to the property annually, there are obvious opportunities for local people to benefit by selling products to them, especially at the main tourist gateways to the property. While this individual commercial enterprise is to be encouraged, there is a danger that a proliferation of traders will create overcrowding and detract from the enjoyment of visitors to the property. Also, traded products should be of high quality and appropriate to the property. There is a need to monitor the growth in retail stalls and trading practices, and it may be necessary to limit their numbers, products and locations.

Indicator: any observable evidence of overcrowding by traders, or selling of any inappropriate products.

III.8. Agricultural impacts

Agriculture and horticulture are the most common and widespread rural activities in the property and buffer zone. These are generally conducted on a subsistence basis by individual farmers as family farms, following long-standing traditional practices that have little impact on the natural environment. There is some increased tendency toward the use of chemical fertilizers and pesticides and the impact of these on soils and waterways needs to be monitored closely. Smoke from burning of rice paddy fields can cause localized, temporary air pollution. Stock (cattle and goats) may wander inappropriately in the property, causing soil disturbance, riverbank erosion and undesirable impact on native plant life.

Indicator: any evidence of impact from inappropriate farming and gardening practices, chemical contamination of soil and water, and air pollution.

III.9. Land clearance, soil erosion; dredging of rivers/sedimentation

Some clearing of vegetation cover from the land has occurred in the property for housing, roading, facilities development and infrastructure construction, and in the buffer zone for quarrying. This can lead to accelerated soil erosion and, especially when combined with dredging, can cause excessive sedimentation in rivers and other wetlands. In turn this may pollute rivers, alter the flow regime and have detrimental effects on water supplies. Monitoring of these impacts on the natural environment is essential.

Indicator: any instances of excessive vegetation clearing, accelerated rates of soil erosion and sedimentation.

III.10. Air and water pollution

Sources of pollution impacts can be external to the property or internal. Air pollution, for example, may have its source in neighbouring urban or industrial zones, especially cement and fertilizer works. Local farmers also use some small amounts of pesticides, which may enter rivers and wetlands. Waterways are extensive in the property and are vulnerable to pollution or waste production through human activities, including tourist uses.

Indicator: any observable changes or deterioration in air or water quality.

III.11. Visitation and tourism activities and impacts

The number of tourists visiting Yen Tu has been increasing significantly and rapidly, to a figure of two to three million visitors per annum at present. This can put pressure on the environment through

littering, waste production, pollution and infrastructure development in particular. Unregulated growth in tourist numbers and ineffective management of visitors may lead to overcrowding that exceeds the physical and social carrying capacity of the property, and may cause reduction in visitor satisfaction. These should be subject to regular survey and monitoring.

Indicator: any evidence of pollutants or their effects; any inappropriate facilities or infrastructure development; any signs of overcrowding.

III.12. Activities of residents inside the property

There are a number of households living within the nominated property. The activities of the local people and economic development activities such as housing and infrastructure construction, livestock grazing, agricultural land expansion and demographic change are indicators all requiring monitoring.

Indicator: any inappropriate local developments, activities or events that may be harmful to the cultural and natural values of the property.

Table 40: Key monitoring factors, indicators and measures

Factor	Key indicators and measures	Periodicity	Responsible agency & location of records
Archaeological sites, excavations & artefacts	Disturbance or damage to cave & other sites, excavations; illegal removal of artefacts	2 years or as incidents observed and reported.	YEN TU MB; DOCS/DOCST
Historic sites, monuments, pagodas & temples	Damage or loss of fabric from human activities or natural events; site disturbance & damage; architectural changes; illegal entry and activities	2 years or as incidents observed & reported.	YEN TU MB; DOCS/DOCSTs
Caves	Damage to caves walls, ceilings and speleothem decorations; impacts from artificial lighting; disturbance to cave biota	Annually	YEN TU MB
Limestone rock resources	Removal/ quarrying; dust & noise pollution; heavy vehicle traffic congestion	2 years	YEN TU MB; DONREs
Population growth/urbanisation/transport infrastructure	Within property and buffer zone - increase in population; new house construction; hotel/guest house construction; roading development; provision of utilities and services	2 years	YEN TU MB; DOCs
Traders	Increase in number of traders; changes in types of trading; congestion/overcrowding at sites	Annually	YEN TU MB

Agricultural impacts	Straying cattle; goat browsing; application of chemical fertiliser & pesticide sprays; smoke pollution	2 years	YEN TU MB; DARDs
Land clearance, soil erosion; dredging of rivers/sedimentation	Increases in area of clearance, erosion of soil, damage to riverbanks; excessive sedimentation in rivers and floodplains	2 years	YEN TU MB; DONREs; DOCs
Air and water pollution	Observable impacts in air from smoke& carbon monoxide; in water from land runoff & erosion; agricultural pollution of waterways - fertiliser/sprays	2 years	YEN TU MB; DONREs
Visitation & tourism activities and impacts	Increase in visitor numbers; overcrowding; safety & security issues & incidents; littering/waste management	Annually	YEN TU MB; DOCS/DOCST
Activities of residents in the property	Any harmful impact from housing, services infrastructure, waste management, gardening/farming, expansion of agricultural land, changing demographics	Annually	YEN TU MB; DARDs
Impacts to forests, plants & wildlife	Evidence of damage or loss of forest areas, illegal removal of timber and plants; disturbance, loss or illegal taking of wildlife; marked changes in species numbers or diversity; impacts of alien animals and introduced plants	Annually	YEN TU MB; DOCS/DOCSTs; DONREs; DARDs

IV. Administrative arrangements for monitoring the property

Persuant to Article 55 of the Law on Cultural Heritage 2001, amended in 2009; Persuant to the legislative documents and regulations and the decisions of the three PPCs, and based on the actual practices in heritage management, the administrative arrangements for monitoring the property are as follows:

- The Government exercises unified State management over cultural heritage.
- The MOCST (Department of Cultural Heritage) is responsible to the Government for exercising the State management over the nominated property.
- The National Council for Cultural Heritage, the Vietnam UNESCO NatCom, shall coordinate with the MOCST to exercise unified State management over the nominated heritage.
- The three PPCs, which are the lead governmental agency in the provinces, exercises unified State management over the heritage.
- The Yen Tu MB has the direct responsibility for management and monitoring of the property, including management of natural resources, preservation, restoration and promotion of heritage

values of the entire Yen Tu Complex of Monuments and Landscapes.

- The Provincial DARDs (under which are Departments of Forestry) have oversight of activities in Yen Tu related to forest resources policies.
- The Provincial DONREs oversee activities related to policies on land, stone, minerals and water resources.
- The Provincial DOCS/DOCSTs supervise activities related to policies on cultural heritage preservation and promotion.
- Communities living in local communes in the buffer zones shall take part in the supervision of resources management at field level.
- In addition, specialized and technical institutions at national level that participate to monitoring the conservation status include the Vietnam Institute of Archaeology and the Vietnam Institute of Geosciences and Mineral Resources.

V. Adjusting the management plan

The Management Boards of Monuments will be responsible for monitoring and updating, adjusting, and supplementing the management plan. The adjustments will be based on the results of the evaluation of the implementation of the management plan for the previous stage.

Pine believe need collect cross via fight price	Level degree often through
Research, review and evaluate the work expected to be performed in the management plan and complete each year	Every 6 months
Identify priority activities for the next year;	1 time/year (end of year)
Evaluate the effectiveness of activities carried out to achieve the objectives of the Management Plan;	Every 3 years
Re-study short-term and general goals in case there are changes in priorities;	Every 3 years
Evaluate plan progress relative to metrics	Yearly

Heritage management boards play a key role in coordinating the collection and provision of information. Budgets for information collection and management should also be included in the annual budget plans of heritage management boards. In addition, local authorities also need to ensure sufficient staff to carry out this work.

To provide comprehensive information for the evaluation activities, it is necessary to strengthen the updating of socio-economic data of the locality. This requires the establishment of a comprehensive database system including key indicators to track, use geographic information systems (GIS) and other software in management and monitoring.

It is necessary to cooperate with relevant agencies to build socio-economic maps, information on the environment, economy, and population to establish a GIS database. This database needs to be comprehensive, with full cooperation from relevant agencies. Along with that is the investment in financial, time, and other resources to establish the database, update the data.

V.1. Evaluation and periodic reporting

The Management Plan is developed on the basis of discussion with stakeholders involved in management and protection of the nominated heritage; consultation with relevant agencies and

experts in the field of heritage conservation. After being reviewed by the National Cultural Heritage Council and the Ministry of Culture, Sports and Tourism, the Management Plan will be approved by the People's Committees of the three relevant provinces. This plan will be implemented by respective People's Committees under the supervision of the Ministry of Culture, Sports and Tourism.

V.2. Annual evaluation

The Management Plan will be reviewed annually, based on the evaluation of implementation progress, it will be adjusted, modified or supplemented. Any changes in the Plan's objectives must be approved by the People's Committees of the three provinces.

V.3. Midterm evaluation

Evaluation of the implementation of Management Plan in order to address major problems at the heritage. In the process of implementing the Plan, there may be changes that will occur. Therefore, if this plan is considered as an important framework for decision-making within the proposed timeframe, the plan also needs to adapt to change when necessary.

The midterm evaluation should consider the following:

- Changes that have occurred in the heritage.
- Changes that have occurred in the overall environment.
- Organizational changes
- Evaluation through reviewing key indicator.
- Identifying new opportunities in the heritage management process.

The midterm evaluation should be carried out after the first 2 years of implementing the management plan, and should be carried out at the end of the 2nd year, to ensure that proposed adjustments are approved and implemented in the 3rd year.

Adjustment of the plan, adding solutions: solutions will be developed on the basis of monitoring results. These solutions need to be put forward to promptly address negative changes.

V.4. Final evaluation

The Management Plan is for a period of six years. After the sixth year, a final evaluation will be carried out on the effectiveness and the level of achievement of the Plan's objectives.

The management plan will be reviewed annually, based on evaluating the results of implementing annual goals, some work contents will be adjusted, amended and supplemented. Changes in the plan's objectives require approval from UNBD provinces.

V.5. Mid-term review

Evaluate the implementation of activities to address key issues at the site. During the process of implementing the plan, changes may occur. Therefore, if this plan is to be considered as an important framework for decision making within the proposed time frame, the plan also needs to adapt to change when necessary.

Midterm reviews should consider the following:

- Changes have occurred on the legacy.
- Changes that have occurred in the overall environment.
- Organizational changes

- Evaluate through checking key indicators.
- Identify new opportunities in the heritage management process.

Mid-term reviews should be carried out after the first 2 years of implementing the management plan, and should be carried out at the end of year 2, to ensure that some proposed adjustments are approved and implemented in year 3. .

Adjust plans and supplement solutions: Solutions will be built on the basis of analysis and monitoring results. These solutions need to be put in place to promptly handle negative changes.

V.6 . Final assessment

The management plan will last for 6 years. At the end of the 6th year, a final assessment will be conducted on the effectiveness and level of completion of the plan's objectives.

CHAPTER VII. MANAGEMENT IMPLEMENTATION

I. Roles of the agencies

1.1. Roles and responsibilities of the Monuments Management Boards

With the function of managing, preserving, restoring, and promoting the cultural values of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes, the management boards will have the following main tasks.

Heritage management

- Organize activities to manage, protect, and promote the values of the monuments. Coordinate with relevant agencies to propose and advise to respective provincial People's Committees on the implementation of the Management Plan; support provincial People's Committees in monitoring and urging different sectors, agencies, and units at different levels in respective localities to implement tasks assigned according to the Management Plan.
- Based on the contents of the approved Master Plan, on the situation assessment and priority list, coordinate with relevant agencies to develop plans for restoring and preventing deterioration of monuments for respective provincial People's Committees to consider and decide. Coordinate with Departments of Planning and Investment, Departments of Finance to advise provincial People's Committees to allocate annual budget to implement the plan;
- Prepare annual work plan for the year to complete the objectives set out in the management plan and forecast the budget, responsible for financial management and budgeting in the expenditure of the agreed budget and achieving the objectives of the program.
- Develop and implement an annual plan for monitoring, maintenance, preservation, and risk management for monuments, developing scientific dossiers and preserving archaeological artifacts;

Monitoring and evaluation

- Periodically monitor and evaluate the implementation of the Management Plan according to the provisions of the Plan, report to respective provincial People's Committees and the Ministry of Culture, Sports and Tourism; advise respective provincial People's Committee to regularly summarize and summarize the implementation of the management plan.
- Coordinate with local authorities to monitor and evaluate economic and social activities in the buffer zone that can potentially affect the value, integrity, and authenticity of the World Heritage Site.
- Organize inspections and monitoring of the technical condition of monuments and artifacts, the impact of the environment and tourism activities on the Heritage as a basis for adjusting, and developing annual work plans
- Continue to maintain and update the database and GIS map for monitoring and evaluation.

Research activities at monuments

- Coordinate with specialized agencies to organize and implement research and excavation activities to further clarify the values of the monuments;
- The responsibility of the management boards is to directly monitor development plans in the buffer zone of the heritage, promptly report and handle the discovery of archaeological traces. The

Center is responsible for conducting excavations in the heritage area. Heritage management agencies need to build a team of experts with the capacity to implement and coordinate the implementation of archaeological research plans

- Establish a list, inventory, and manage excavated archaeological artifacts;
- Be the focal point for organizing and coordinating research activities at the monument, selecting appropriate partners to participate in research activities
- Based on the overall research strategy approved by the 3 provincial People's Committees, build comprehensive research strategies for each heritage area as a basis for implementing annual research plans to meet the requirements of protection and promotion of heritage

Implementing publicity and promoting the value of the heritage

- Build and implement the heritage promotion strategy for each heritage area based on the overall heritage promotion strategy that has been approved by the 3 localities;
- Coordinate with relevant agencies in organizing heritage education programs for students and students.
- Coordinate with travel agencies to develop attractive tourism products, attract a large number of tourists from inside and outside the country
- Carry out the work of explaining and introducing at the heritage

Strengthening heritage management capacity

- Coordinate in building and implementing training courses and activities to enhance the capacity of staff of heritage management agencies;
- Organize activities to call for support from organizations inside and outside the country for the management, protection, and promotion of the value of the heritage

1.2. Roles and responsibilities of the People's Committees of three provinces: Quang Ninh, Bac Giang, and Hai Duong

The People's Committees of the three provinces of Quang Ninh, Bac Giang and Hai Duong are the direct management agencies of the heritage area according to the provisions of the Heritage Law. The responsibility of the People's Committee is to approve investment projects in heritage according to its approval authority, develop and direct the implementation of planning, plans and promote the value of local cultural heritage; Organize and direct activities to protect and promote cultural heritage values within the locality; Approve investment projects to preserve and restore monuments; Prevent and handle violations related to monuments.

Pursuant to Article 20 of Decree No. 109/2017/ND-CP dated September 21, 2017 of the Government, the responsibilities of the People's Committees of the three provinces of Quang Ninh, Bac Giang and Hai Duong are:

1. Promulgate according to authority and organize the implementation of legal documents on the protection and management of world heritage within the locality.
2. Prepare and approve a world heritage management plan; Develop and approve regulations on world heritage protection according to the provisions of Article 9 and Article 14 of this Decree.
3. Organize the implementation of the world heritage master plan, world heritage management plan, world heritage protection regulations under the direction of the Ministry of Culture, Sports and Tourism and related ministries and branches mandarin.

4. Organize the development of dossiers to adjust world heritage areas and buffer zones of world heritage areas for the Ministry of Culture, Sports and Tourism for review and submit to the Prime Minister for consideration and recommendation to UNESCO.
5. Direct and organize the implementation of communication, dissemination, inspection and examination of compliance with legal documents on the protection and management of world heritage; Prevent and handle organizations and individuals that commit acts of harming world heritage sites in carrying out socio-economic activities in world heritage areas and buffer zones of world heritage areas. .
6. Manage and use investment sources for world heritage protection and management activities to ensure correct purposes, efficiency and avoid loss; allocate revenue specified in Points b and c, Clause 1, Article 17 for world heritage protection and management activities.
7. Mobilize resources to implement component projects under the world heritage master plan and world heritage management plan.
8. Decide on the establishment of the World Heritage Conservation Fund according to the Government's regulations on the organization and operation of Social Funds and Charity Funds to attract sponsorship and contributions from domestic organizations and individuals. and foreign countries specified in Point d, Clause 1, Article 17 of this Decree.
9. Coordinate with state management agencies of world heritage at central and other localities in communication and promotion of world heritage.
10. Recommend to competent authorities to handle problems regarding policies in protection and management of world heritage.
11. Periodically in the first quarter of every year, send a written report to the Ministry of Culture, Sports and Tourism, the Ministry of Planning and Investment, the Ministry of Finance and relevant ministries and branches on the results of the previous year's implementation of the world heritage master plan, the world heritage management plan and propose a plan for further implementation.
12. The Chairmen of the Provincial People's Committees are responsible to the Prime Minister for organizing the protection and management of world heritage within locality according to the provisions of law.

With the characteristics of the Heritage, the People's Committees of the three provinces of Quang Ninh, Bac Giang and Hai Duong are the agencies that play an important role in coordinating and directing the cooperation between localities in the management and protection of the heritage as a heritage chain.

1.3. Roles and responsibilities of the Ministry of Culture, Sports and Tourism

Specified in Article 18 of Decree No. 109/2017/ND-CP dated September 21, 2017, specifically:

1. Appraise and approve the world heritage management plan and world heritage protection regulations according to the provisions of Article 9 and Article 14 of this Decree.
2. Appraise world heritage master planning, world heritage master planning, schemes, projects, economic - technical reports, construction drawing designs for preservation and restoration, restoration and renovation of world heritage sites, projects, and construction of works located outside world heritage areas and buffer zones of world heritage areas have the risk of affecting the outstanding global value of the site. world heritage according to the provisions of law on cultural heritage and relevant legal provisions.
3. Agree on adjusting the world heritage area and the buffer zone of the world heritage area at the request of the Chairman of the Provincial People's Committee or the Head of the ministry or

branch assigned to directly manage the world heritage Introducing the Prime Minister to consider and propose to UNESCO

4. Direct and organize the communication and dissemination of legal documents on the protection and management of world heritage.
5. Preside and coordinate with the UNESCO Vietnam national committee in:
 - a. Resolve recommendations of the World Heritage Committee, the World Heritage Center and the consulting organization of the World Heritage Committee;
 - b. Implement UNESCO's guidelines and policies on world heritage sites globally in general and world heritage sites in Vietnam in particular;
 - c. Carry out responsibilities as a member of the World Heritage Committee during the elected term and a member of the UNESCO advisory organization in the field of world heritage;
 - d. Direct organizations assigned to manage and use world heritage sites to periodically report on the implementation of the World Heritage Convention.
6. Carry out inspection and examination of compliance with laws on protection and management of world heritage; sanction administrative violations according to authority in the field of world heritage protection and management.

1.4. Roles and responsibilities of relevant ministries

Specified in Article 19 of Decree No. 109/2017/ND-CP dated September 21, 2017, specifically:

Ministry of Construction: Coordinate with the Ministry of Culture, Sports and Tourism to appraise the world heritage master planning task and the world heritage master planning project.

Ministry of Planning and Investment

1. Preside and coordinate with the Ministry of Finance and the Ministry of Culture, Sports and Tourism to balance and determine the total investment from the state budget to implement the world heritage master plan before submitting it. The Prime Minister approved the world heritage master plan;
2. Preside and coordinate with the Ministry of Finance and the Ministry of Culture, Sports and Tourism to balance and arrange capital sources for the implementation of the world heritage master plan approved by the Prime Minister, in accordance with the Prime Minister's decision. in accordance with the provisions of law on public investment and law on state budget;
3. Coordinate with the Ministry of Culture, Sports and Tourism to appraise the world heritage master planning tasks and the world heritage master planning project.

Ministry of Finance

1. Coordinate with the Ministry of Planning and Investment and the Ministry of Culture, Sports and Tourism to balance and determine the total investment from the state budget to implement the world heritage master plan before submitting it. The Prime Minister approved the world heritage master plan;
2. Arrange funding for the development and implementation of world heritage master planning tasks approved by the Prime Minister, in accordance with the provisions of law on state budget;
3. Coordinate with the Ministry of Culture, Sports and Tourism to appraise the world heritage master planning tasks and the world heritage master planning project.

1.5. Roles and responsibilities of departments of the three provinces of Quang Ninh, Bac Giang, and Hai Duong

Assisting the Committee are local management agencies, including Departments and Professional

Offices. Departments directly related to heritage management include:

- Department of Culture, Sports/Department of Culture, Sports and Tourism performs the function of advising and assisting the Provincial People's Committee in state management of heritage, coordinating and directing relic management boards to organize cultural activities in heritage.
- The Department of Tourism performs the function of advising and assisting the Provincial People's Committee in state management of tourism. The Department coordinates with monument management agencies and relevant units to implement measures to manage, protect, restore, reasonably exploit, and promote the value of tourism resources as the heritage system. Analyze local history, culture and scenic spots, manage tourism activities in the area.
- The Department of Construction has the function of advising and assisting the Provincial People's Committee in performing state management functions in the fields of: construction, management of construction licensing according to planning; urban technical infrastructure. The Department will be the focal agency in compiling construction management regulations; Urban Development

1.6. Roles and responsibilities of People's Committees at all levels

- Coordinate in managing the buffer zone, carrying out clearance work, and handing over land areas in the heritage area.
- Incorporate the content of implementation of the Management Plan into the annual economic and social development program to direct local agencies and units to implement it in accordance with the actual requirements, situation and conditions in the locality. direction;
- Carry out state management of the relic system in the area; Widely propagate state policies and laws on protecting, caring for, and promoting the value of monuments;
- Direct relevant agencies in arranging and mobilizing forces in security and order work, fire prevention and fighting in heritage areas.

1.7. Research Institute, University

Research institutes are responsible for building and organizing archaeological excavation programs, basic research on history, culture, architecture... as well as applied research on heritage, engineering, technology for preserving and restoring monuments; Providing consulting services and establishing conservation projects to promote the value of monuments; Advise state management agencies in promulgating mechanisms and policies, building strategies and planning plans related to heritage; Training human resources, disseminating knowledge, guiding the transfer of technology to preserve and restore monuments, manage and promote heritage values. Research institutes are main partners participating in heritage research of the Yen Tu-Vinh Nghiem-Con Son, Kiep Bac Complex of Monuments and Landscapes include:

- Institute of Archeology: is the agency directly involved in excavating and editing records of excavations at the heritage site
- Institute for Monument Conservation: is an agency that implements many relic conservation projects at heritage sites
- Institute of Karst and Geological Heritage

Universities play an important part in heritage research as well as providing human resources for research and survey activities. The unit participating in research at the heritage is the Department of History - University of Social Sciences and Humanities.

I.8. Service and travel company

Travel and tourism service companies play an important role in promoting and introducing heritage, and are considered important partners in managing and promoting heritage values. Travel companies will coordinate with heritage management units to turn a cultural product into a tourism product, attracting tourists to the heritage.

There are also service companies, hotels, restaurants, transportation companies, handicraft shops, souvenir shops and many other businesses. These units will, on one hand, be able to participate in promoting the heritage, but on the other hand, will also contribute to creating good impressions during the visit to the heritage site.

I.9. International organizations and bilateral and multilateral donors

International organizations and bilateral and multilateral donors will be important partners in providing technical support in heritage management. Due to the complex nature of the heritage site, as well as the lack of experience in managing and preserving archaeological relics, support is required from countries and organizations with experience in this field.

I.10. Non-governmental organizations

Mainly domestic non-governmental organizations tend to grow more in number. These organizations will be partners with the Heritage Management Boards to carry out research, conservation as well as develop content to introduce and promote heritage.

I.11. Businesses

Businesses are currently carrying out investment and service activities at the heritage site. Partnership with business sector will create opportunities to improve quality of services at the monument. It is necessary to continue to further promote relationships and cooperation with state management agencies and businesses.

Monument management agencies provide professional guidance on the conservation, restoration, utilization and promotion of heritage values. Activities to promote values in heritage areas carried out by businesses need to be fully implemented in accordance with the provisions of the Cultural Heritage Law.

II. Financial resource

Financial sources to implement the Management Plan mainly come from the following sources:

- Funds for implementing this Management Plan will come from State budget in the annual budget estimates of the Monument Management Boards, integrating funds from related programs and projects; Mobilize private sources and other legal sources (if any).
- Local budget: will be used for preserving monuments, repairing and restoring monuments based on projects approved by competent authorities; building policy and regulations and executing archaeological research and excavation activities to serve the purpose of conservation and values promotion.
- Sale of entrance tickets: Will be used for training for officials, program monitoring and part of management and protection of monuments.
- Mobilizing private contribution and other legal sources: contributions from individuals, social organizations, businesses, and international organizations for preservation, repairation and restoration, and promotion of monuments' values; mobilize socialized capital and other legal sources

such as: Targeted support from the central budget to local budgets, balanced investment capital from local budgets, sponsorship sources, other legal sources (if any) (mainly for promoting the value of monuments).

- International fundings will mainly come from international funds and organizations to provide technical support and expertise.