

OVERSIGHTS IN THE TRANSFORMATION OF ECONOMIC STRUCTURE THE CASE OF PHUOC TICH VILLAGE

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1. Phuoc Tich Village - the Formation of Pottery Craft

The year 1306 is one of the landmarks which can be considered authentic in the establishment of systems of villages and hamlet central Vietnam and in Thua Thien Hue Province. After centuries of disputes between the two kingdoms of Champa and Vietnam, the areas of O Ry, Ly, Thuan, Hoa were always battlefields due to their geological location. Being in the position of a small state in the South against the common strong enemy and aggressive enemy in the North and especially after the trip of Tran King to Champa for nine months, a prospect of peace was opened with the marriage of Princess Huyen Tran to King of Champa. What was gained by the Vietnamese after the marriage were the districts of O, Ry, Ly (U/Lik) that Jaya Simhavarman III used as a dowry to Tran King, which were later renamed by Dai Viet royal authority to Thuan Hoa, known as Binh Tri Thien.

After 1306, at the Royal Decree, generations of people in the Red River Delta and Thanh Nghe Tinh (districts in the Northern part of the Centre) came to these districts (O, Ly, Ry) and settled here. These Vietnamese were the people who cleared land and set up villages in Thua Thien Hue province (Nguyen Huu Thong). However, this does not mean that the systems of villages in Thua Thien Hue were set up after 1306 because the expansion to the South by the Vietnamese was conducted through a long process under different period and intensity. Therefore, many villages in Thua Thien Hue have their own different features.

The Southward expansion of the Vietnamese was a long process and most of the people involved in were farmers. When they settled in one area, land was their object of work, marking the sovereignty in every specific residential area which is the basis for the formation of villages. However, Phuoc Tich village was a special case. The decision of making prosperous people on the basis of pottery craft which

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was brought along by the founder, the land that they settled were used for building pottery kilns in spite of the fact that it was located by the river and it was a vast delta with high terrace, which was ideal to avoid flooding. Since its establishment, there was no paddy field in the village. As a result, up to the Nguyen Dynasty, the villagers were still classified as temporary residents.

Being formed before the Nguyen Dynasty establishing their monarch in the Southern part of Vietnam, in comparison with other villages, Phuoc Tich's pottery craft was not a temporary occupation of people during the leisure time after each harvest but was the main occupation.

After historical and social upheavals along with the change in the demand of people in Hue and in other provinces, many craft villages have been on the brink of disappearance for various reasons. The village of Phuoc Tich and its traditional pottery craft were no exception. For other traditional craft villages, when the products were not favoured by consumers, people can still rely on the land through cultivation. However, in some cases, people have to leave their homeland because they did not have any pieces of land for cultivation. Obviously, there are many excuses for the leaving of homeland by people but in the common context of the whole region and the attraction of many business centers in recent years can be the persuasive reasons for this matter.

2. The Formation of Pottery Craft in Phuoc Tich Villages

Assembled around the centre of Hue like other villages, Phuoc Tich, previously known as Con Duong, which means a small village, is a village of 1.2 square kilometers, about 43 kilometer away from Hue center to the East. It is located in the river junctures and the right side of O Lau river (see annexure III, IV) with the population of 452 people (125 families and 117 houses). Due to this special location, villagers often claim that their residential area is a peninsular with three sides facing rivers and the rest bordering with My Xuyen village, the famous craft village of lacquer painting in the Centre.

The village was established in 1470-1471 by Mr. Hoang Minh Hung, native of Cam Quyet village, (Quynh Luu district, Nghe An province). On his return after accompanying King Le Binh Chiem in the military campaign against Champa, he supported the royal policies of calling on people to move to the South. After studying the topography, seeing beautiful roundabout of O Lau River, which was ideal for pottery craft, his long-term calculation, he chose the land of Con Duong as his stop-over. With such intention, it can be affirmed that the formation of Phuoc Tich village was in association with the formation of pottery craft and the process of Southward expansion of the Vietnamese. After identifying a good location, Mr. Hoang Minh Hung returned to his home land and gathered another 11 families to go to this area for setting up a village. In the new land, as a remembrance to the old homeland, the founder of the village named it Cam Quyet. Throughout history, there were many changes and by the Nguyen monarch, the village was named Phuoc Tich, which was kept until now.

In administration, Phuoc Tich village include the Phuoc Phu hamlet of Phong Hoa commune, Phong Dien district of Thua Thien Hue province. The village was divided into three hamlets i.e. Thuong Hoa (upper hamlet/bridge hamlet), Trung Hoa and Ha Hoa. Later on, Thuong Hoa and Trung Hoa merged into Giua Hamlet (Middle Hamlet) or Dinh Hamlet. Another hamlet was also set up by those who returned after their success in their schooling namely Sum Vien hamlet or Hoi hamlet or Duoi hamlet.

3. The Prosperity of Phuoc Tich in the Memory of Villagers

The people of Phuoc Tich lived on pottery craft from the time of establishment (1470-1471) at the teaching of the founder. However, clay or woods, the main materials for pottery production must be exploited/obtained in other areas in Quang Tri province (Dien Khanh district), Ma Ne (an area of Phong Dien district) or upstream of O Lau through sale contracts.

The products of the village were household containers, kitchenware utensil and daily objects i.e. small jars, jars, jug, vase etc. which are essential in the daily life of people in Hue and in Central provinces for hundreds years especially for women since they have to use them in their housework. Of course, the pottery craft brought about the prosperity to villagers because less than 100 year later, it was noted in the works "O Chau Tap Luc" (a book written about O Chau) that "the profits earned through pottery craft in the village of Dung Cam and Dung Quyet (Cam Quyet) was not small. (Vo Danh Thi, 2001: 36) or "Girl in Vinh Co do the silk weaving and embroidery, people in Dung Dam made pottery through clay" (Vo Danh Thi, 2001: 70). Along with the profit gained from pottery craft, other by-trades like oil extraction from seeds, making salts, making cakes and powders also brought about great benefits to people of Phuoc Tich.

The prosperity of the villagers could be shown through large number of Ruong houses (old styled wooden house) in Middle Hamlet. Phuoc Tich's products were deeply necessary in the daily life of people but were not popular much in the royal families. That is the reasons why in the works of Le Quy Don, it was vaguely noted that "Paying tribute by 30 pottery jugs to the royal authority is the custom by Ngu ward, Huong district" (Phu Bien Tap Luc, Le Quy Don, 1997, 325. The official recognition of Nguyen Royal authority was quite modest with a brief note in Dai Nam Nhat Thong Chi (a book written under the Nguyen Dynasty): Pottery – produced by Phong Dien District (Quoc Su Quan Trieu Nguyen, 1997: 372). However, in the map of the French printed in 1910, Phuoc Tich village was marked very clearly with a note 'Phuoc Tich Potterie' along with Phong Lai craft village (see annexure) and this is the fame of this pottery village (Nguyen Dinh Dau, 1997).

According to the survey and the memory of the old people in the village, during the hey-day of Phuoc Tich, there were 12 kilns, built under Qing technology (traditional kilns) along the bank of O Lau River and so many Ngua kilns. During this period, the population of the village was 1900, two third of whom involved in pottery making i.e. proprietors, skillful workers and the rest involved in promotion

of pottery products to the market and did other jobs. The experiences in organizing production and participation of a large number of people in the production which was the main source of income created vitality through the flexible operation of production line or the bustling of business transaction when new products were complete.

Besides, there was a vast market for products of Phuoc Tich which included all markets in Hue and other provinces in the Central region. Potteries were transported by boats along O Lau River through Tam Giang Lagoon to markets in the adjacent areas like Treo market in Quang Binh, Cam Lo Market in Quang Tri or Chua Market in Quang Ngai. Products were even carried by people selling or bartering in some markets nearby.

After this period, the development of Phuoc Tich was interrupted due to the war against the French. A majority of people had to evacuate to Xom Co hamlet in My Xuyen District to avoid the war. Only two kilns operated in the village during this time. In the new land, the ordinary type of kilns was erected again so that production could continue. Though products were quite simple, there were even grenades made of pottery for paramilitary people to do military exercises.

During 195-1952, a small number of people returned to the old village to resume the operation of traditional kilns with smaller scale and in smaller number (around 8 kilns). However, the inherent bustling of the village still existed because of the fact that to people in Hue and other provinces in the Centre, Phuoc Tich potteries like Do Ke or Do Oc was essential and the use of them was their habit in their daily lives.

After 1975, when the country was unified, the Party and Government of Vietnam established a cooperative for production in Phuoc Tich. In the memories of the old, the number of kilns continued to reduce but the scale of production was bigger (about 5 kilns).

Along with the development of Phuoc Tich pottery, modern and cheap kitchenware utensils were gradually introduced and later dominate the market. People of Phuoc Tich must have tossed about the identification of new pattern of production or changing of technology to pull back this traditional craft village when many craftsmen were sent to many other famous pottery making areas. In 1983, when Bao kilns, built under the technology of Huong Canh Pottery Village in Ha Tinh, were introduced in Phuoc Tich, it was the marking of complete disappearance of kilns built under traditional Qing technology (around this time, there were about 4 kilns). In 1989, the ovary-shaped kilns of Lai Thieu Pottery Village in Song Be were also built and enamel coated potteries were tried. It was the time when there were only two kilns in Phuoc Tich.

However, products made from this type of kilns could not compete in the market and the living standard of Phuoc Tich's people could not be guaranteed. Due to various reasons, the Phuoc Tich Cooperative disintegrated in 1989. Kilns were deserted and destroyed with time.

In a large scale, it can be said that the fall of Phuoc Tich pottery village started when the Phuoc Tich cooperative disintegrated. However, at present one Ngua kiln of Mr. Ho Van Nay was still in operation. Though he was very old, he diligently did all the work in pottery making, as an habit which was deeply imprinted in his mind and as if he wants to pull back the hey day of Phuoc Tich when boats kept on coming and bringing pottery products everywhere for sale.

4. Consequences of the Disappearance of Traditional of Pottery Craft to People in Phuoc Tich Village

4.1. Change in Economics and Professions

After the fall of traditional pottery craft, the main source of income disappears and formidable difficulties arise in the changing of work structuring. At this period of time, large numbers of people of Phuoc Tich have to leave their homeland for living. Apparently, not only Phuoc Tich, many other villages like Phong Lai, Mau Tai, Nam Pho, An Truyen are facing similar problems related to the migration of people when the products of their traditional crafts can not complete in the market. However, Phuoc Tich can be considered a sample in Thua Thien Hue because the problem is not the necessity of agricultural production amid the attraction of modern cities for human resource but the fact that there is even no paddy field in this village.

After the disappearance of pottery craft, some families reclaimed the alluvial land by the river to do the farming. However, the productivity was not high and after a short period of time, the land was left uncultivated. One family which can be seen as typical in the trend of reclaiming alluvial land is the family of Mr. Le Trong Kiem. According to what have been told by his children, vast area of land were reclaimed by this family, but after two of three years, the land was left uncultivated again due to low productivity. After 1975, he handed the land to the Government again and retained dozen of square meters in front of his house. His son, Mr. Le Trong Khuong was still using the land to cultivate vegetable and bean to make living. Through the land being cultivated, I find the lack of knowledge in agricultural producing like the drainage and fight against drought among people who have been living on pottery craft for generation because the alluvial land by the river is very fertile and water is always available for plants.

At present, some families even use the land to lease to farmers in other communes like Uu Diem, Trach Pho, etc., who cultivate some farm produces with the profit equivalent to 0.2 to 0.25 tons of paddy per three years. Some others keep their land by hiring labourers from other villages to do the farm work but they do not gain much profit from this. Even gardens are also leased for cultivation at the rate of 30-50 thousand per annum.

At present, those who change the profession have got a stable living standard. Most of them started from the by-trade of the family when pottery making still prospered, like making noodle, bean sprout, bean sauce and various kinds of cakes etc. Some shifted to different trades by investing time and money to be apprentices

and they grasped the opportunity to start a new business. Though it is not enough, according to the survey, which was conducted with the help of Mr. Hoang Van Minh, Deputy Chief of the village and Mr. Truong Khac Kiem, Chief of the Village, the number of families who are living on these trades is as follow:

- Making rice noodles: 9 families
- Making bean sprouts: 5
- Making noodle from pancakes: 10
- Making bean sauces: 4
- Making various kinds of cake (glutinous rice cake, yellow coloured rice cake): 2
- Bricklayers: 5
- Carpenter: 1
- Repairers of electronic items: 2
- Stone carving: 2
- Doing business (Cafeteria, karaoke bar and restaurant): 5

Apart from the above-mentioned families, some people became retain dealers at some local markets with products which were picked from their gardens. Apart from a small income, they rely on the support of their children.

There less than 5 young men in the village who are bricklayers, carpenters or repairers of electronic devices in the adjacent areas. For them, the job is not stable but their income can guarantee the meager living for them and their family in rural areas. Moreover, in Phuoc Tich at present, a large number of lonely old people were living in the old inherited houses and rely on the support of their children who are successful in other areas.

Pottery making brought about high living standard and prosperity to people of Phuoc Tich village in the past. When pottery making still prospered, many proprietors used their money to buy lands and paddy fields from other areas by depositing and by hiring poor farmers to cultivate. They obtained rice and other agricultural produces at the end of the harvest. With the profit of pottery making and of land rental and levying land rent, each family had a lot of rice in their houses. When pottery making disappeared, along with the difficulties of the people of Phuoc Tich in agricultural production as having mentioned and the confiscation of land in the land reform by the Government, which means that the lands that they had through the prosperity of pottery making were no longer available, the people Phuoc Tich faced difficult choice when they had no knowledge on other trade. They have to do all the simple jobs to make a living with a hope for the revitalization of the traditional pottery craft.

4.2. Change in Labour Force

As having been mentioned, throughout the history, Phuoc Tich pottery has experienced many ups and downs apart from the loss of the dominance due to the presence of many other utensils and change of demand in consumption of people. The prosperity of the craft village reduced along with the shrinkage of the market, of the number of kilns and workers. At present when the main source of income disappeared, people have to change the jobs to make living under different plights including the going to the cities, leaving behind the peaceful village with the image of old people and small children. As calculated by Mr. Truong Khac Kiem, the number of people, native of Phuoc Tich who living in another areas and even abroad are several time higher than the current populations.

Hue: 180

HCMC: 220

Hanoi: 34 households Danang: 32 household

Other provinces: 70 households

Abroad: 22 households

Total: 558 households (about 2,200 people)

Along with the shrinkage of the market and disappearance of traditional pottery craft, many families invest for the schooling of their children as a way to change the life and destiny. This intention has shown to be very successful when large proportion of Phuoc Tich's population and profession structure are workers and staffs of offices, doctors, engineers or teachers etc., who are native of Phuoc Tich or were born to a family of pottery making. In education alone, there are up to 40 teachers in the village. Take the case of family of Mrs. Truong Thi Luc for instance, her parents were potters crafts but all the other people in later generations get better schoolings and have stable lives in the villages and other provinces. She said that, though her brothers learned in the city, they were arranged to marry girls in the village so that they knew the pottery craft to help her parents. Her brothers did not know anything about pottery. For her part, she knows a little bit about this traditional craft because during the time she learned at the village school, she helped her parents in some part of work including the selling of pottery during her free time.

Those who were arranged to get good schooling and get success were the first to leave the village and live in the urban areas. They are teachers or state officials. These are the people who get good lives in other provinces. Moreover, amid political and social upheavals, some people left the village and went abroad. They become oversea Vietnamese in different countries. According to villagers, the migration to urban areas took place massively during the 1990s when most of the people of Phuoc Tich were under labour age left for cities. Few were successful in business due to their luck and gifted talent in doing business. They are the people who contribute to the village funds which is used for village rituals, repairing roads,

repairing village's temples or set up learning promotion funds in order to grant scholarship to good students to encourage the learning among children of Phuoc Tich villages. The rest are worker who do simple work like lottery sellers or cycle drivers.

4.3. Change in Social Relationship

In every rural village or in semi-rural and semi-craft village, the social relationships are quite diversified. In the case of Phuoc Tich, due to the specific characteristics of the pottery craft, the relationships of people involving in pottery craft will be focused.

Due to the fact that the building of a kiln was too much to each family, many families in Phuoc Tich joined together to build one, known as kilns string (xau lo) called and all the families were kiln owners. Each kiln owner organized to make different types of products and took turn to use the kiln until their products were completed. By this way, kilns were used continuously in order to save time and to have higher profits. The first relationship among pottery craftsmen is the relationship within kiln string.

Among kiln owners, there was an oral agreement, which must be abided by and which was in existence for a long time, along with the rise and the fall of traditional pottery craft. Among kiln owners, one will be chosen **string chief** who represented all the kiln owners to take care of the kiln and organized castings lot to get the turn to use the kiln. When the turn came, any kiln owner could not arrange for the products to be burnt timely, he would be fined. Through these stipulations, we can find that the relationship among members in kiln string was quite equal and beneficial to all.

Though Phuoc Tich was famous with various types of pottery products, which were catered to all the markets in central provinces, the making of pottery products was done by a group of people. The rest were in charge of material exploitation and selling products.

The second relationship is the relationship between kiln owners and exploiters of materials. Since clays and woods were not available in the village, a group of people in Phuoc Tich specialized in exploiting clays and woods and sold them to kiln owners through sale contracts. Experienced people were very important because they would know how to distinguish good or bad clay so that product would give good products. The collection of woods could be either given to villagers or to people in the fishing village who lived on O Lau River near the village through contracts. Apart from generating revenue to people in the villages, kiln owners also create revenues to other group of people who lived by the village because, people of fishing villages were considered poor people and their lives attached to the fish. When clays were obtained from other villages, Phuoc Tich also helped the reclaiming of land to these villages indirectly because the areas where clays were exploited became fertile paddy fields later.

The third relationship was the relationship between kiln owners and craftsmen. Through dialogues with many craftsmen who are still in the village, they all respect their boss. Except some craftsmen who are children of kiln owners, most of them were born to poor families. They came to kiln to work and got salary. They were the people who often got bonuses when products had good sale or who got a good skill. They were also debtors when there were upheavals in their lives. This relationship is not the relationship of boss and workers but it is the relationship of symbiosis because skillful craftsmen were those who could create good products and handsome profit to the owners. The owners, in return, would have to treat with consideration to craftsmen who brought about the wealth to them.

The fourth relationship was the relationship between kiln owners and traders. Similarly, except for case of wives and children of kiln owners selling pottery products directly when products finished, most of the traders of potteries were poor people in the village. They bought potteries on credit from kiln owners and returned money (both principal and interest) to them after they finished selling all the products. They could be debtors of kiln owners, having to selling potteries as a way to pay for the debt. Poor potteries sellers in the village would be given more priority than those coming from other villages. This is the support of the pottery making people to non-pottery making people in Phuoc Tich and it is the popular trend in all the villages throughout Vietnam: the sense of mutual affection of villagers.

As told by the old in the village that due to the special feature of the craft village, from the time when clays were brought until the time when products finished, it is a long process and through many stages with the involvement of specialized people. In order to finish the products timely, flexible coordination of many specialized sections was required and the solidarity of the people in the village started as such.

Surely, there are many other relationships but through the above-mentioned relationships, it can be derived that during the heyday of Phuoc Tich, the relationships among villagers were quite diversified. Such relationships gradually disappeared along with the fall of Phuoc Tich pottery craft village. At present, they either disappear or develop in contrasting manner. Wealthy kiln owners in the past may be the employee to the past poor families who now become rich due to their adaptability when the pottery craft disappeared. Fishing villagers who relied on Phuoc Tich pottery craft also moved upstream or downstream to find another way of making money. Many people left the village and the arisen relationship also left with them. I can only meet them when they return to the village during TET or village festivals and can see the happiness along with arrogance of those who are successful or the sorrow and diffidence if those who fail and can not leave the village.

4.4. Change in Cultural Lives

Along with the prosperity of the village when pottery making craft still developed, the cultural lives of the people were quite diversified. Merging with the harmony during the production was the popularity of chanty and exchanging songs among wood and clay collectors and of songs which showed off the feeling of boys

who had to be away from home to sell potteries to the girl in the village that he loved:

“My love!

You do not come home in the afternoon of 30th Dec

You do not worship your ancestor in the morning of Jan 1st

How pious you are

Why do you waste my time, waiting

My love!

I was at Can and Ke Market on Dec 29,

I was at Thu Le, Ha Lang Market on Dec 30

I had to cross Tam Giang Lagoon on Jan 1

I seek help from my parents for piety

Why do you blame me, my love”

Along with such songs, the spiritual lives of the pottery craftsmen was quite diversified with the festivals to worship the profession forefather, worship the kilns (when the kiln was built, or completed or when products were about to be burnt and finished after burning), worship other gods i.e. good of fire and soul. Craftsmen joined together happily during such rituals.

5. Conclusion

The recognition of the Government to Phuoc Tich as a Village of heritage has been bringing good promise on a better future for Phuoc Tich. Most of the people of Phuoc Tich consider it as a solution to ease all the impasses in the process of seeking stability in their lives and of recovery of this craft village.

From the mentioning of all groups of opinion, I would like to present the actual state of Phuoc Tich pottery. People of Phuoc Tich want to resume the craft village and it is the truth. However, everything is just a wish because through what they have at present, I can find that they can not do anything on their own. Researchers like us or policy makers can not also help them by specific or partial policies or strategy. With their present position, Phuoc Tich's people need the help, consultants and participation of people from various circles in various sectors. As such, according to my opinion, we can find them a sustained direction of development.

At present, through the recognition of Phuoc Tich as a heritage village, along with the suggestions from Phuoc Tich's people and effort of investment to revitalize the craft village, I think that we need to take necessary step for the success of Phuoc Tich Pottery Village.

5.1. Highlighting the Benefits of People and Psychological Consultants to Villagers in Building the Heritage Village and Recovery of Pottery Craft

Village is of villagers themselves and the success or failure in the preservation of Heritage Village is decided by the people. Through documents obtained from the countryside, I think that after the discoveries of Vietnam Architecture Association, the simple lives of villagers have changed a little bit when there are many visits of various delegations with various purposes.

Therefore, as for me, all the projects or plan to resume pottery crafts or preservation of Phuoc Tich heritage village must be beneficial to all the people, not a group of people. It can be small shop windows to display the craft products of the village to introduce and sell to tourists, the doing business on local cuisine or the suitable rearrangement of living atmosphere under Ruong house (the old-styled wooden house) so that their living will not be affected with the presence of tourists.

As I have mentioned about the psychological analysis over those who live in Ruong house along with difficulties in term of comfortability like humidity, lack of light and in planning a separate living space to individuals. In the case of Phuoc Tich, in order to be efficient and minimize the above-mentioned problems, it is necessary to set up a team of experts who will do the ideological work and who must be sympathetic to people in settlement of problems so that people can find the benefits in building heritage village. Only by that way can we arouse the enthusiasm of people who will call on their children or grand children to return and preserve the Ruong house or to recover the pottery craft.

5.2. Concept on Pottery Should not Incline too Much on Tradition

Concept on pottery products during the recovery of the Heritage village should not incline too much on tradition because the best products of the past which are household containers has been out of date and replaced by those with high technology. On the basis of rustic ceramic, the preservation of traditional technique and change of samples, shifting to manufacturing items which are used for food industry, souvenir and ornaments in architecture are the optimal solution in recovery of the traditional pottery craft.

5.3. The Participation of Many Circles and Concerned Agencies is Required

Let me take the liberty to mention this issue because the efficiency will be less if Phuoc Tich's people was left to do on their own. Due to their limited social interactions, they do not have basic information on the consumers, of the market and the change of samples of products, which are essential in recovery, preservation and revitalization of the craft village. Information on the liking of the markets is the key to the existence and development of the village. From the affirmation that Phuoc Tich's people still retain the traditional technique, the suggestion of those who in policy making, tourist management, artists, researchers and marketing, shop owners

or those who sell at handicraft shops. With their support, Phuoc Tich's people will know what is needed in the market and whether their techniques will be suitable for manufacturing or not. It can be the collaboration between Phuoc Tich's people and Hue University of Fine Art because artists can draw or invent new samples, creating the initial images to series of products or consult to Phuoc Tich's people about their trade mark.

It is necessary to attach the restoration, preservation and development of Phuoc Tich's pottery with tourist programmes for visiting heritage village. However, tourism should be used for higher objectives of development. Initial image can be the image of small kilns, manufacturing simple products, facilitating tourists to participate in simple stages. Tourists can bring the products that they make along with them after coming back and good memories over a peaceful village of pottery making. Longer tours can be arranged at the village in combination with services, local foods and short stay at heritage houses.

5.4. Using Tourism as a Way to Promote Trade Mark

The current location of Phuoc Tich is really ideal for planning ecological tours or long inter-provincial tours because the distance from Highway No. 1 to the village is only 800 meters away. With existing architect in the village like system of lineage shrines, temples, old kilns or Cham relics, it is possible to plan tours in collaboration with Thanh Tan resort, My Xuyen wood processing village, Ke Mon jewellery village or ecological tour to Tam Giang lagoon and beaches of Phong Dien i.e. Tan Hoi, My Hoa and Phong Hai. The partial involvement of people in traditional craft village is currently the liking of tourists. Handicraft products, either made with the support of technology or simply made are unforgettable memories to tourists and it is the best way to advertise to the craft village.

When products of Phuoc Tich village have obtained a good standing among tourists, it will not be difficult to gather ideas of various circles, authorized agencies on samples and on measures to have a good standing in the market. A lot of images of other craft villages in other areas are the evidence for us to think that once the trade mark can stand on the market, it is the time for the craft village to recover and develop.

As for me, the preservation and development of traditional craft village are not of Phuoc Tich Heritage village alone but the common issues of Thua Thien Hue because in Thua Thien Hue, there is no fine art pottery village. Phuoc Tich used to be a famous craft village in the history with products being present in every corner of the region. The failure to recover and preserve it will be a bad thing in comparison with other region especially at the time when tourist is a key industry in Thua Thien Hue. However, during the planning, we should not physically consider Phuoc Tich as a stop-over to hold tourists but develop it by all means to make it attractive to them.