

กิจกรรมการท่องเที่ยวและผลกระทบต่อชีวิตของชนกลุ่มน้อยทางชาติพันธุ์ในภาคใต้ของเวียดนาม ฟาน ถิ ห่ง ชวน* และเหงียน ถิ แท้ง เงิน**

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บทคัดย่อ

ระบบแม่น้ำและสภาพแวดล้อมทางระบบนิเวศที่หลากหลายในพื้นที่ภาคใต้ของประเทศเวียดนามได้มีส่วนในการสร้างวัฒนธรรมที่มีสีสันอันสะท้อนถึงวิถีชีวิต กิจกรรมพิธีกรรมและงานเทศกาลของชุมชนของกลุ่มชาติพันธุ์ต่างๆ สิ่งเหล่านี้ถือเป็นทรัพยากรที่สำคัญสำหรับการพัฒนาการท่องเที่ยวเฉพาะพื้นที่และพื้นที่ทั่วไปในพื้นที่ภาคใต้ อย่างไรก็ตามการใช้ประโยชน์จากทรัพยากรวัฒนธรรมเหล่านี้ในการพัฒนาการท่องเที่ยวอาจส่งผลกระทบต่อเศรษฐกิจ การเมืองวัฒนธรรม สังคมและสิ่งแวดล้อมของพื้นที่ ซึ่งการพัฒนาดังกล่าวก่อให้เกิดทั้งประโยชน์หรือผลเสียต่อชุมชนโดยเฉพาะกับชนกลุ่มน้อย อย่าง ชาวเขมร (Khmer) ชาวจีน (Chinese) ชาวจาม (Cham) ดังนั้นนโยบายการพัฒนาการท่องเที่ยวจึงควรกำหนดไว้เพื่อพัฒนาเศรษฐกิจและสังคมของแต่ละพื้นที่และทั้งภูมิภาคโดยเป็นส่วนหนึ่งระบบการเมืองทั้งหมด ในบทความเรื่องกิจกรรมการท่องเที่ยวและผลกระทบต่อชีวิตของชาติพันธุ์ชนกลุ่มน้อยในภาคใต้ของเวียดนามนี้มีเนื้อหาประกอบไปด้วย 4 ส่วน ได้แก่ 1) รากฐานทฤษฎีและทฤษฎีการวิจัย 2) ภาพรวมของชนกลุ่มน้อยทางตอนใต้ 3) ตัวอย่างของกิจกรรมการท่องเที่ยวเชิงวัฒนธรรมและผลกระทบที่มีต่อชีวิตของชนกลุ่มน้อยทางตอนใต้ 4) ความคิดเห็นเกี่ยวกับการอนุรักษ์และปรับปรุงคุณค่าทางวัฒนธรรมที่เกี่ยวข้องกับการพัฒนาชนกลุ่มน้อยทางตอนใต้ของเวียดนามในปัจจุบัน

คำสำคัญ: การท่องเที่ยว, วัฒนธรรม, ชนกลุ่มน้อย, ภาคใต้ของเวียดนาม

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Tourism Activities and Their Impact on The Life of Ethnic Minorities in The South of Vietnam.

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Abstract

The South of Vietnam, with its dense river system and diverse ecological environment, has contributed to the colorful yet united cultures of all ethnic groups here, reflecting lifestyles, activities, rituals, and communal festivals,... These are considered as important resources for the development of tourism of each area in particular, and the whole Southern area in general. However, exploiting those cultural resources in tourism development may affect the economy, politics, culture, society, and environment of the areas, bringing benefits or causing negative consequences to the community, especially the Khmer, the Chinese, the Cham,... As a result, policies on tourism development should be put in the general policy to develop the socio-economy of each area and the whole region with the participation of the whole political system. This paper on "Tourism activities and their impact on the life of ethnic minorities in the South" consists of 4 parts: 1) Theoretical foundation and research theories. 2) Overview of the ethnic minorities in the South. 3) Some examples of cultural tourism activities and their impact on the life of the ethnic minorities in the South. 4) Opinions on preserving and improving cultural values associated with developing ethnic minorities in the South of Vietnam today

Keywords: tourism, culture, policy, ethnic minority, South of Vietnam.

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1. Theoretical foundation and research theories

In this paper, we will answer these questions as "How is cultural tourism different from mass tourism? And "How mass tourism destroys community culture?" *Cultural ecology*, according to Julian Steward (1955), is the adaptation of a community to a certain ecological environment that establishes the culture of that community. J. Steward emphasized that communities living in different geographical areas but in similar environment share similar culture and analyzed the common features in the culture change through every different era and period. The adaptation of a community to the ecological environment is reflected through cultural core, namely the quintessential culture of that community. This quintessential culture factor rarely changes because the environmental factor rarely changes. The methods of researching ecological culture are aimed at clarifying the relationship between culture and environment by considering humans as an entity adapting to the environment through culture, and how culture affects environmental resources used by humans.

In the context of researching tourism and its impact on the life of ethnic minorities in the South, ecological factors are instrumental in the way humans adapt to their habitat and change their culture to respond to the impact of cultural tourism. To be more specific, the cultural core of the ethnic minorities in the South is established on the adaptation of the community to the environment, hence, rarely changes. However, under the effect of tourism, these factors will be more or less affected either positively or negatively to the community in which people are the central factor. When tourism affects and changes the habitat of the community, the people in that community will react to that change in order to adapt to the new environment.

Tourism is defined as the short-term movement of people to destinations out of their normal places of living and working, along with all activities during their stay at those destinations, which includes movements for all purposes, as well as one-day visits and tours (Châu Anh, 2016). At a specific location, there are a series of cultural factors established and developed by inhabitants living there. Culture is an important part of tourism; its products may be used to determine the competition and efficiency of tourist destinations.

Mentioning *Cultural tourism* means mentioning the true meaning of tourism: moving to a specific location to get to know and to get acquainted with the lifestyle there with "a series of cultural factors presented in tourism background. These factors include cuisine, entertainment, architecture, handmade products, or all factors representing features of the lifestyle in a specific destination." (Seyed, Naciye, Moraiahari 2016, page 70). Cultural tourism is the awareness of a lifestyle different from that of a tourist toward the new location through his experience; and is the way tourists seek experiences and social opportunities to satisfy their certain needs by visiting destinations (Issa & Lufumbi 2015, page 392).

In this paper, we consider tourism activities in the Mekong Delta as a form of cultural tourism, in which tourism serves as an economic activity (Wahab, 1997, page 117), and culture serves as a source of capital that each area can invest in and develop it. It is therefore easy to find the impact of tourism on the cultural life of the community of ethnic minorities in the South of Vietnam. During tourism activities, cultural exchange is clearly shown through the interaction between the locals and tourists, between tourists and the

local environment. As a result, tourism activities somehow affect the local community's cultural identity. In the research on cultural tourism and cultural identity in tourism, humans are the focal factor determining all activities in the socio-cultural life. According to Smith (1992, as cited in Seyed Sina Mousavi¹, Naciye Doratli, Seyed Nima Mousavi and Fereshte Moradiahari, 2016, pp73), cultural tourism can be considered as a union of social and cultural systems to make changes in themselves. That is the relationship between the encouragers, supervisors, and in the middle of this union lies a series of different factors including planners, policies makers, researchers, marketers, tourism agencies, ... (Seyed Sina Mousavi¹, Naciye Doratli, Seyed Nima Mousavi and Fereshte Moradiahari, 2016, pp73)

The theory of cultural movement

In the context of researching tourism in South East Asia, some researchers believes that culture which always links with changes is not rigid and tends to change in the process of tourism development. Culture is not passive, and changes based on the "culture strategy" of the local community. It is the participation of the community that leads to the changes of a part of the local culture, which means misconceptions concerning the way tourism affects culture and culture preservation need to be removed. This means putting culture in a frame and going against the development trend of culture. But in reality, tourism is the reason for changes and the development orientations to establish society and to bring new values based on existing ones are very necessary.

On the other hand, tourism can subtly affect culture changes through the interaction between the culture's host and tourists, resulting in changes of some cultural factors (Mark, 1996, page 91). This impact may bring beneficial or harmful changes to the culture's host. Tourism helps boost the economy, create more jobs, as well as encourages the preservation of local traditional values (Dogan, 1989 as cited in Mark, 1996, page 92), connecting education systems among different cultures... Besides, tourism also brings mutual consequences affecting a society (Mark, 1996, page 92), hence identifying which benefits tourism brings is somehow significant in the transformation of the society. As a social custom, cultural tourism also reconstructs or establishes the identity (nationalism, social identity and transnationalism), contributing to comprehending globalization and forming a globalized world (Bauman, 1999 as cited in Seyed, Naciye, Moraiahari, 2016, page 73).

In this paper, we analyze tourism activities with impact on the culture of the ethnic minorities in the South of Vietnam while considering the cultural changes on both dimensions: positive and negative towards the local community. A better perception of orienting the development of the local tourism must be based on the changes on cultural movements: making sure the cultural values are allowed to develop without eroding, contributing to the sustainable development of the local tourism. Human factor still holds the central position spurring "the participation of the community in the process of determining to develop tourism as an important matter in guaranteeing the tourism acceptance possibility and its sustainability" (Wahab, 1997, page 122).

2. Overview of the ethnic minorities in the South of Vietnam

Since 1894, the Vietnamese, Chinese, Khmers, and Chams have emerged as the main ethnic groups in the South of Vietnam. The Khmers live mostly in the provinces of Tra Vinh, Soc Trang, Can Tho, Chau Doc, Bac Lieu, Vinh Long. The Chams reside between Hau river and Tien river in An Giang. The Chinese inhabit densely in Soc Trang, Tra Vinh, and Bac Lieu (Phan Huy Lê, 2011, page 863).

In the early time of exploring and settling the South of Vietnam, the Khmers lived mostly in the inland area 5 meters away from the fields. The inland area was the first location to be explored and populated by the Khmer settlers going to the Mekong Delta prior to the 17th century (Nguyễn Công Bình, Lê Xuân Diệm, Mạc Đường, 1990, page 218), even before the Vietnamese settlers. The Khmers made paddy fields and founded matriarchal villages called “phum”. People of the same family exploited their land together in a “phum”, made fields and built shelters for their kinship. After the initial period of foundation, “phum” developed into “soc”, or they separated from “phum” to another piece of land, or their maternal relatives came to live close to their paternal ones and exploited nearby lands together to live in. The Khmers also live along the sea coast which suffers from water shortage and harsh living conditions, irrigation is most focused on. In the Southwestern areas, (quadrilateral area of Long Xuyên – An Giang, Kiên Giang), the Khmers live scatteredly in “phum, soc” on hill slopes to avoid annual flooding. They make their living carving, pottery, making millstone, making boats from merawan wood and apitong wood (Nguyễn Công Bình, Lê Xuân Diệm, Mạc Đường, 1990, page 220).

The Khmers make a living mainly by growing rice and they clearly distinguish paddy fields and crop fields. Paddy fields are for rice and glutinous rice cultivation, while crop fields are for watermelons and kinds of peas. The Khmers also make handcrafts like bamboo weaving. Notable ones are pottery in Sóc Xoài (Kiên Giang); silk weaving, cotton weaving of the Khmers in Cầu Kè, Cầu Ngang; bamboo dish-cover, basket weaving of the Khmer in Đại Tâm (Hậu Giang). “The ‘nố p’ weaven from bàng grass to avoid mosquitos when sleeping, the boat for racing in the Ok om bok fesrival, ‘mắm bò hóc’ (prahóc paste) is both a dish and a spice with unique smell and taste to enhance flavor in many dishes. ‘Chiếc khăn rằn’ (krama scarf) is the signature weave products of the Khmers and the cloth dying technique using ‘mặc nủa’ fruit’ has had the silk making of the Chams and the Khmers known regionally” (Phan Huy Lê, 2011, page 902). Besides, they also raise ducks (Trà Vinh, Sóc Trăng, Hậu Giang), develop the traditional ox and buffalo breeding for burden work (Tri Tôn, Ba Thê). Because of the time living together with

the Chinese, the Khmer-Chinese hybrids also develop commercial businesses such as small grocery store like the Chinese's. The Khmers do business but not mainly for money. They mostly produce and sell merchandise right in local markets (Phan Huy Lê, 2011, page 903). The Khmers in Bạc Liêu, Cà Mau and Kiên Giang also do “gác kèo” (ănong) to harvest bee honey with the Vietnamese.

Theravada is the religion influencing all aspects of physical and spiritual life of the Khmers in the South. Theravada has two branches which are Mahanikai in all over the South of Vietnam and Thamayut mostly in An Giang. The Khmer pagodas are considered the cultural symbol of the Khmers and of phum, sóc. The pagodas are where their followers perform rituals, organize religion, hold public festivals of phum and sóc, and also where male teenagers and young adults are admitted to learn their religious ways and scientific knowledge. However, there are also a Khmer group in Long Phú District (Lịch Hội Thượng, Trung Bình), Sóc Trăng practicing Catholicism and a minority being Protestants (Phan Huy Lê, 2011, page 905). In general, the Khmers had a much earlier immigration than other ethnic groups in the Mekong Delta. Their immigration made unique impressions on the cultural physical, mental, and spiritual life of the rice cultivating farmers influenced by Theravada's ways of teaching. The Khmer culture plays a special role in contributing to establishing the cultural nature in the South, creating the united diversity in the cultural characteristics of the local ethnic groups.

The Chinese in the South live mostly in the inland area and most of them do small business in the countryside. Markets along rivers gradually appear where the Chinese live. Besides, some use their lands to cultivate vegetables and fruits. The Chinese here originally come from Guangdong, Fujian, Yunnan, and Hainan in China. The Chinese groups have their own languages and unique characteristics in culture and business activities. The Chinese social organizations are founded on the new land based on the fact they are from the same country and the same race. When they immigrated into the South, they had to register themselves into local guilds. These guilds are considered “the local administrative groups” (Phan Huy Lê, 2011, page 923), but the Chinese and the Vietnamese are used to calling them “guilds”. The Chinese guilds build temples for Guanyu or Tianhou or Lao Ben next to their guild halls to create solidarity and to take care of the spiritual life of all guild members. In reality, the Hua guilds are no longer active but the language bond and the origin are still tight-knit through religious practice and public festivals.

The Minh Huong come mostly from the Chinese living together and marrying the Vietnamese. “Minh Huong Village in Saigon has a lot of Chinese people, also a Minh Huong temple and village regulations. This is a typical village of the Chinese in the South with lifestyles and customs similar to many Vietnamese villages.” (Phan Huy Lê, 2011, page 919). The Chinese in the Mekong Delta after the migration in 1945 until now have scattered in many places, so their community features are not so clear as their neighborly, relative, and hometown ones. A majority of the Chinese in the South originates from Chaozhou. They have tight-knit family and individual relationships so they always help one another do business, maintain their customs and mother tongue, inform one another of changes in families and community (Nguyễn Công Bình, Lê Xuân Diệm, Mạc Đường, 1990, page 238).

The Chinese deserve credit for creating the look for cities, ports; creating a new look for rural areas. Most of the Chinese live in areas near ports, near each other's houses, making a busy, bustling urban scape (Phan Huy Lê, 201, page 926) with a variety of business and service activities. Since they have the South of China's religion, the Chinese build pagodas to worship Lao Ben, pagodas for Lao Po, temples for Guanyu. Nowadays, there are always pagodas for Lao Ben around the Chinese areas like in Cần Thơ, Đồng Tháp... Loyal and righteous characters like Guanyu are also worshipped in many Vietnamese families. A lot of cultural and art activities like lion and dragon dance of guild halls are developed for public festivals, especially for the New Year. During immigration, the Chinese have contributed to the land exploration and settlement, the establishment of guilds, the economic development, creating the unique cultural identity and the new look for Southern urban area.

In Mekong Delta, there are also the Chams living mostly in An Giang. The Chams in An Giang practice Islam. “In the 18th century, the Chams in Thuan Hai emigrated to Cambodia and Thailand to escape the oppression of the Nguyen Dynasty. However, they were oppressed even more violently, so they moved to the Mekong Delta.” Then, the Nguyen Dynasty was executing the policy of “territory” using ethnic minorities to protect the border. Therefore, the Chams were approved to reside in the islet opposite the Châu Đốc camp nowadays (Nguyễn Công Bình, Lê Xuân Diệm, Mạc Đường, 1990, page 222). The Chams' villages are called “palay”. Each “palay” along Hậu river is about 3 to 4km from each other spreading to the Cambodian border. Each “palay” consists of many neighbors called “puk,” each “puk” has from 100 to 400 houses. In Islamic Cham villages in the South, “beside the authorities - neighborhood's people's committee - there is a traditional society management mechanism called “hàkêm” or “Mosque

board of management” (Phan Huy Lê, 2011, page 933). The Chams mostly live in stilt houses 2.5 m high from the ground.

The Islamic Cham festivals are organized in Islamic way. Apart from praying sessions, there is “Ashoura (Thanksgiving), TolakBala (Pray for safety), Maulid (Muhammad’s birthday), Mia’a Raj (Ascension), Nispu (Forgiveness), Ramadan open ceremony, LailatulQuadri (anniversary of Qur’an Holy Book’s), Royal IdilFitri (Ramadan closing ceremony) and the Major Festival of Royal Hadji, considered the New Year’s Day of the Islamic Chams in the South” (Phan Huy Lê, 2011, page 935).

In conclusion, together with the Vietnamese, the ethnic minorities in the Mekong Delta play an important role in the exploration, establishment, and development of what is now the South of Vietnam. They live close-knit, sharing economic and agricultural activities, production methods to experiment with the natural conditions in this land. The process of ethnic groups living together has led to the exchange and continuous transformation of culture. This has contributed to the union and diversity of cultures in the South today, which is the factor attracting visitors of cultural tourism.

3. Some exemplary cultural tourism activities and their impacts on the social life of the ethnic minorities in the South of Vietnam

3.1. Spiritual tourism is very much concerned and developed in the Mekong Delta, this is a form of cultural tourism revolving around spiritual factors as a goal to develop tourism, to satisfy humans’ spiritual needs. Some typical spiritual tourist attractions include Bà Mountain, Châu Đốc (An Giang), Ông Pagoda (Cần Thơ), ... In spiritual tourism, local beliefs and public festivals of ethnic minorities are products attracting tourists to the South. For example, the Khmer’s local belief and public festivals vary in forms and reflect the uniqueness of the cultural and spiritual life of the Khmers living in the river land and the influence of Theravada. Arak, Nirvana beliefs intertwining with ancestor worshipping, shamanism, agricultural festivals in northeastern windy spell (Phan Huy Lê, 2011, page 906) have popularly existed in the Khmer life. As mentioned above about the eco-cultural theory harmonizing and experimenting the ecological environment and phum sóc living space, the Khmers in the South organize quite many public festivals like Chol Chnam Thmay (new year festival), Kumsanphumsrok (pray for safety), Đonta (ancestor worship), Ok ombok (moon worship) ... In Đonta festival in Bảy Núi (Tri Tôn and Tịnh Biên, An Giang), the Khmers race oxen annually in the form of cart oxen in the past and harrow oxen nowadays. This race is organized alternately in the commune An Hảo (Tịnh Biên) and commune Lương Phi (Tri Tôn). Ok ombok festival in Sóc Trăng, Trà Vinh has boat racing and sky lanterns. These festivals are organized yearly by the local government, pagodas, and phum sóc with a large number of locals, attracting domestic and foreign tourists.

Apart from traditional festivals, *traditional art forms and stage performance art* of the Khmers are highly unique. For example, Xàăm dance, Romvông dance (also known as Lâm thôn – hoop dance). Rôbăm is the stage performance art form using dancing as a language to tell fairy tales, myths and legends like *Riêm Kê* in *Ramayana* of India. The theater Dù kê, “Lòkhôn Ba Thắc is similar to the opera of the Viet in the South” (Phan Huy Lê, 2011, page 907). The stage performance art forms show the daily life and work of the Khmers under the influence of Theravada.

The typical traditional festivals of the Chinese in the South include Guan Di, Tian Hou worship,...They always attract a large number of tourists regardless of the ethnic groups such as the Chinese, the Khmers, the Vietnamese, the Chams,... Coming to Vietnam through many periods with many different reasons, the Chinese community has created many unique ethnic cultural features of their own. Despite their position as an ethnic minority in the South, the Chinese, while preserving their hometown’s cultural values, create other cultural values to diversify the cultural nature in the South. The most noticeable of all is still their own features clearly showing the values of community – solidarity– origin remembrance– cultural exchange and continuous culture transformation. They have spread and refined the spiritual life of the Chinese from the past to the present and certainly to the future. All has contributed to establishing the big picture of the ethnic culture in the South to become more colorful and unique. In the rituals of gods, temples, shrines, in festivals of Vua Bà, Nghinh Ông, in opera shows singing praise to the good deeds of worshipped characters and loyal royal officials in the past such as “Opera of San hậu Fortress,” “Mộc Quế Anh offering trees”, “Fairy offering five-color flag...” the art of lion dance and dragon dance is also preserved in public festivals of the Chinese in the South.

The festivals of the Chams in the South are connected to Islam, typically there is Hadji. The tourism websites introduce Hadji as a highlight to make the contribute to the spiritual beauty of An Giang – Châu Đốc. This is the holiday of the community of the Islamic Chams believing in Allah. This holiday is also known as Roya Hadji. It often lasts for 3 days, from 07 to 10 of December (Islamic calendar), and includes many significant rituals which are mostly held in Islam’s Mosques. In the day of the festival, all Muslim followers are told the story of Saint Lbrôhim by Khojip. The evening is the time for Qur’an chanting and awarding the person chanting the most fluently. After the rituals, the Chams usually have some community entertainment activities like singing, boat racing, ...; the lively atmosphere attract even the Vietnamese and the Chinese living there and also the tourists.

3.2 The impacts of tourism activities on the life of the ethnic minorities in the South of Vietnam

3.2.1 Positive

Nowadays, culture tourism has become a form of tourism which brings many benefits to the economic growth of the community itself. The cultural resources create a series of economic opportunities, job opportunities, revenues, a variety of high-quality hotels, as well as education, training, and research provision (Addo, 2011 as cited in Razaq Raj, Kevin A. Griffin and Nigel D. Morpeth, 2012, pp 46 – 47). Cultural resources closely connect to tourism economy because cultures can be sold as a tourism product and tourists pay to go to the destinations with their own cultural properties (Brubaker, 1985 as cited in Issa &

Lumumba, 2015, page 392). Cultural resources are a new phenomenon in cultural tourism and are conceptualized for: cultural heritages are economic properties (OECD, 2009; Macbeth, Carson and Northcote, 2004 as cited in Issa, Lufumbi, 2016, page 2). This is proven by asserting that cultural resources are the main factors contributing to economic growth, changing and sustainably developing the tourism destinations (Macbeth et al., 2004 as cited in Issa, Lufumbi, 2016, page 3) also a main element to encourage tourists to spend more time at destinations (Vengesai, 2003 as cited in Issa, Lufumbi, 2016, page 3). Through this, cultural resources have an enormous and significant value to the general plan of tourism (Issa, Lufumbi, 2016, page 3).

In the context of the South, all beliefs and traditional rituals of the Vietnamese in general and of the ethnic minorities in particular are the effective cultural resources in tourism development. It should be based on the available cultural resources in the neighborhood like public festivals, folk and traditional festivals to attract domestic and foreign tourists and, from that, to develop a supply chain bringing economic profits. Culture now is not only a lifestyle, an awareness of a community being done day by day, but also a display product to promote tourism and contribute to economic growth. For example, the Ok Om Bok festival of the Khmers is focusedly developed to extend beyond the community scale, to advertise the festival as an unique image of an ethnic group in order to attract tourists. At that time, festivals are deemed as a cultural resource to bring economic benefits to the community itself and the neighborhood. Another instance should be the Chaozhou Chinese in Vĩnh Châu town, Sóc Trăng, on the 24th of February every lunar year, they hold a ritual to worship Lao Ben. The ritual of summoning the deity always attracts a large number of audience. The festival is like a “phenomenon” of the local culture, a unique feature of the Chinese community in the South.

When cultural resources are developed, the local communities joining in tourism activities will be equipped with knowledge on services and infrastructure that tourists need like knowledge about community culture, Southern culture; skills on food and beverage service, accommodation service, customer service by companies in the supply chain. All services provided in the tour start from the moment people decide their traveling behavior until they return home from the trip. To go along with them are a series of other services like flight ticket booking, shuttle buses, hotels, eating and entertainment for tourists.

Besides, tourism also helps education system connect different cultures together with all the circle educative and meaningful talks and discussions in hotels and destinations (Mark, 1996, page 92). Tourism has a wealth of positive influence on the local like multicultural education, tradition preservation, public service improvement, economic growth and development (refreshment included) and attracting foreign exchange can be considered a reward of tourism. In some cases, new job opportunities will promise a more stable income for women (Mark, 1996, page 91). Besides, the development of tourism may lead to an increase in demand among certain groups of people and local handcrafted products. This may revive and help produce more handcrafted products, so handcrafts may be preserved and developed.

We completely agree with Dogan as when culture, beliefs, folk arts, festivals are considered a cultural resource to promote and develop tourism, it may also encourage preserving local traditions (Dogan,

1989 as cited in Mark ,1996, page 92). The re-establishment of image in tourism may help the local community maintain its core value and social connection in a rapid changing world, which means preserving culture creates tourism. Preserving culture can slow the speed of change down or at least provide people something to define the community in an ever-changing world. Traditional festivals once thought to be forgotten or lost are now maintained in ethnic communities in the South. For example, the spiritual activities of the Chaozhou Chinese in the South worshipping deities in pagodas, temples (Lao Ben, Guanyu...) are passed down through many Chinese generations in this land. Temples of Guanyu and pagodas of Lao Ben of the Chinese in the South always attract many tourists every year like pagodas of Lao Ben in Cần Thơ, Đồng Tháp... Then, tourism bears the meaning of increasing the public awareness of their own culture and of tradition and culture preservation through generations. Besides, if culture changes happen too fast, they may lead to crises of core values. Therefore, preserving culture for the benefits of tourism may solve these problems (Mark ,1996, page 92).

3.2.2 Negative

Developed tourism means social development as a result with either positive or negative impact on the host community. Factors are the most likely to be affected by tourism are economy, culture, society, and environment. In this paper, we would like to discuss the effect of tourism on society and environment, which are two out of three important elements in sustainable development, especially in tourism.

Firstly, mass tourism may cause ecological collapse (Jafari, Pizam and Przeclawski, 1990 as cited in Mark ,1996, page 92). This problem not only interrupts life activities but also spoils ecological and aesthetic properties of the host community (Mark, 1996, page 92). In tourism exploitation in the South, provinces mainly focus on exploiting available potentials leading to overexploitation and depletion. Typically, floating markets are exploited by many provinces and cities. The water currents are changed due to climate change, the water quality is contaminated, beside that this form of tourism activity is also ill-invested and eventually corrupted.

Secondly, socially, by contributing to the development of many traditional organizations, tourism can break the functional foundation and construction of host communities (Jafari, Pizam and Przeclawski, 1990 as cited in Mark ,1996, page 92). Tourism can increase the cash flow into a certain area leading to social gap and more inequality. Money also decreases the willingness to share of people. Moreover, instead of providing services that the community needs, the government may spend money on infrastructure like airports, road systems which tourism needs (Mark, 1996, page 92). People even make use of their own land to run services like resorts. Take the fluctuations in land use status in Phú Quốc under the decision to invest in tourism of the government as an example. Investors seized the opportunities to buy and transfer lands, making the whole situation very complicated. “The situation of land use purpose transfer, illegal construction, flattening, encroaching on forests is happening. Transactions on land use rights, official or not, are increasing” (Việt Tường, 2018). Therefore, the impact of tourism is magnified when tourists change the host’s economic foundation, especially the local land use and occupation relationship (Mark ,1996, page 87).

Thirdly, the host communities (ethnic minorities in the South like the Khmers, the Chinese, the Chams) may try to follow the trends and needs of tourists and may become overly creative in their traditional ethnic culture like mentioned in the article of Andrew Causey “Making a man Malu (shy man): Western tourists and Toba Bataksin the Souvenir Marketplace”: vendors and sculptors are always aware that they need to think of every possible way to proactively satisfy all needs of Western tourists - the candid in culture and the “uniqueness” - if they want their products sold (Andrew Causey, 1996, page 26). Besides, the process of making traditions creative involves negotiations with many parties with diverse voices, with many ideologies in the same and different neighborhoods, and with many complex attitudes in the multidimensional relationships in the local community and between the local community and the government. For example, the boat racing of the Southern Khmer. Nowadays, boat racing is organized as an “official” sport but not simply as a religious festival like in the past.

Fourthly, the host community may be influenced by different lifestyles which conflict with our fine customs and the local traditional culture. Many Islam Cham teenagers have failed to follow the holy ways when they come into contact with other cultures.

Fifthly, the spread of diseases from tourists to the community including STDs (sexually transmitted diseases). According to statistics, about 20% of tourists are willing to have sexual intercourse with strangers during their trips. Having unprotected sex in strange places may be stimulating. This, however, may lead to many STDs like syphilis, gonorrhea, herpes, HIV as a potential risk with high contagion to the host community.

4. Opinions on preserving and improving cultural values associated with developing ethnic minorities in the South of Vietnam today

When tourism increases in vulnerable communities, understanding impacts of tourism is becoming more and more important in identifying its process of making culture change. Recognizing the perspective on the way tourism leads to those macro culture changes will help applied anthropologists, local governmental bodies, and especially the tourism industry minimize the damage which tourism activities cause (Mark, 1996, page 87). Therefore, management and preservation, improving cultural values and development of community are always given the most attention in order to make orientations which are suitable for the culture foundation of the community including improvement of participation of the community itself.

4.1 Management

Cultural tourism plays a key role in establishing the cultural core values at the destinations like promoting natural heritages and contributing to establishing and reestablishing core values for tourism consumption purposes. In other words, as a “social and cultural changing mechanism”, tourism has a considerable influence on changing the core values or strengthening these core values, in other cases, it may add new emotions and meaning to ethnic groups and other spaces, leading to changing or transforming those core values fundamentally. However, no matter how the process of “commercializing culture” goes, the

social costs of tourism cannot be ignored (Santana, 1997 as in cited in Seyed, Naciye, Moraiahari, 2016, page 74). Tangible and intangible cultural resources must be managed and maintained appropriately to maximize profits. This includes promotion and preservation of heritages as well as enhancement of history stories. Besides, the fact that there is not proper management will lead to the deterioration or even disappearance of those resources' potential, directly affecting the tourism revenues of the whole community (Issa, Lufumbi, 2015, page 391).

The impacts of tourism can be controlled and minimized with conditions: tourism scale must be kept small in order to be adjusted (Dogan, 1989, Mansperger, 1992a as cited in Mark, 1996, page 94). Tourism tends to cause the most harm through the inclination of breaking the relationships between the locals and their land. Therefore, using the proposed strategies to reduce cultural tourism costs and to preserve the local land use systems is very important (Mark, 1996, page 94).

4.2 Preservation and improvement of cultural values

Tourism associates with development, some locals may see that the revival of culture through tourism is not only the preservation but also the development connecting with cultural heritages in tourism.

Tourism is blamed for it has turned the people's cultural heritages into products and this happens when the cultural heritages, especially if prone to negative influence, are packed according to tourists' interests (Việt Tường, 2009). When tourism develops, the situation becomes even more dangerous because it is easier to reverse the history and turn heritages into sellable products without properly cares for the fidelity and accuracy in heritage preservation.

A more in depth research on the definition of culture tourism indicates that this approach has stimulated the transformation of culture as a product to culture as reactions and lifestyles of users, of people from different destinations. In other words, the previous attention of tourism to natural resources and sights seems to connect more to the consumption of feelings and symbols of ideas and images relating to particular destinations (Seyed, Naciye, Moraiahari, 2016, page 73). What the destinations provide in terms of cultural resources and tourism activities will affect the tourists' decision to buy a tour (Issa, Lufumbi, 2016, page 3). Consisted of many properties, these cultural resources may include features like ideologies, performance arts and sports, architecture, historical heritages, artists, and works of art. Tourism managers need to recognize the connection of a series of cultural values to group those values together in order to aim at a particular targeted market (Issa, Lufumbi, 2016, page 391). Cultural resources are very important in the development of local, regional, and international tourism (Akama, 2000 as cited in Issa, Lufumbi, 2016, page 392), without cultural resources, there will be fewer tourism activities (Vengesayi, 2003; Gunn, 1988 as cited in Issa Seif Salim & Lufumbi J. Mwaipopo, 2016, page 73 – 74) and if there were none, there would be very little or no need for tourism facilities and services (Vengesayi, 2003 as cited in Issa Seif Salim & Lufumbi J. Mwaipopo, 2016, page 73 – 74). This shows that proper management of cultural resources may increase the competition advantage of destinations.

Heritages change over time, what is important is whether the changes please the tourists or not. To manage this is complicated (Voon and Lee, 2009 as cited in Issa & Lufumbi, 2016, page 1, 2), because it depends on many factors like services being provided at destinations (Shiang, Gin and Shih, 2011; Kariru and

Aloo, 2014 as cited in Issa & Lufumbi, 2016, page 1, 2). Those factors included history, cultural activities, shops, food, hygiene, environment, peace, architecture, and infrastructure of the area (Akosoy and Kiyici, 2011 as cited in Issa & Lufumbi, 2016, page 1). The cultural heritages have become an important resource to locate, strengthen, establish, and develop, and create the ethnic core value of a particular country (Lietal., 2008; Csap, 2012 as cited in Issa & Lufumbi, 2016, page 2).

Almost everything can attract tourists because some people may find something interesting in what others don't (Gunn, 1988 as cited in Issa & Lufumbi, 2016, page 3). This implies different destinations have different cultural resources which depend on their cultural assets (Issa & Lufumbi, 2016, page 3).

Innovation of policies

To boost the participation of the host community which is responsible for the destination into to minimize the negative impact on economy, environment, and society; to create a bigger economic benefit and improve the welfare for local people, improve working conditions; to encourage the host community to partake in choices affecting their life; to proactively contribute to preserving natural and cultural heritages to maintain a diverse world; to provide interesting experiences to tourists through the relationship between tourists and local people, create a better understanding about cultural, social, and environmental problems in the area; to bring more opportunities for the disabled and the poor; to respect local culture, encourage the mutual respect from both tourists and local people; to build trust and national pride for the community.

4.3 Protecting the environment to develop sustainable tourism

Tourism is currently one of the more substantial contributors, in terms of promoting the Vietnamese economy. Besides the positive changes, however, some tourism activities have caused many negative impacts related to the environment, as mentioned above. Together with the rise in the number of tourists, the waste is, consequently, also increasing, especially in traveling hotspots during peak seasons. In the foreseeable future, with the vision of enhancing sustainable tourism, each involving actor, namely the citizens, companies and also local authorities, is expected to pay more attention towards the environmental problems; create a proposal for conserving the surroundings; invest in tools and gadgets to conserve the environment while welcoming tourists through actively seeking for supports; and lastly, create a connection between the Government and the local community regarding the issue. On the other hand, some strict punishments on actors that are ignoring the law are necessary, i.e., revoking their business license, implementing monetary fines, requesting to resolve the remaining outcomes; and also establishing a department specialized in monitoring environment-related activities; while educating and training the tourism industry on protecting the environment.

5. Conclusion

The distinguished history of development and geographical features of the South of Vietnam have created a variety of cultural resources – one the important factors for sustainable development in tourism. These cultural resources are largely contributed by the ethnic minorities living there through the traditional festivals of the Khmers, folk beliefs of the Chinese, religious festivals of the Chams; the system of ecology

tourism, recuperation tourism, or cultural tourism in the Southern communities. Cultural tourism becomes the determining factor in developing tourism of the community, however, beside positive factors, tourism activities cannot avoid some negative impacts on the host community. To develop tourism sustainably in conformity with the cultural social background of each area in the South, it is necessary to make use of the positive impacts that tourism brings and to devise suitable solutions to tackle the consequences caused by tourism, especially to the targeted ethnic minorities in this paper.

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