

**SOCIO CULTURAL IMPACTS OF TOURISM DEVELOPMENT ON LOCAL
COMMUNITY A CASE STUDY OF DONG HOA HIEP VILLAGE,
CAI BE DISTRICT, TIEN GIANG PROVINCE, VIETNAM**

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ผลกระทบด้านสังคมและวัฒนธรรมจากการท่องเที่ยวที่มีต่อชุมชน
กรณีศึกษา หมู่บ้านต้อง ฮั่ว เฮ็บ ในจังหวัดดิงแยง ประเทศเวียดนาม

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วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

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งานวิจัยชิ้นนี้เป็นการศึกษาเกี่ยวกับผลกระทบด้านสังคมและวัฒนธรรมจากการท่องเที่ยว
 ที่มีต่อชุมชน กรณีศึกษาหมู่บ้าน ต้อง ฮัว เฮ็บ จังหวัดดิงแยง ประเทศเวียดนาม
 วิธีการที่ใช้ในงานวิจัยครั้งนี้เป็นการสอบถามทัศนคติเกี่ยวกับผลกระทบด้านสังคมและวัฒนธรรมจ
 ากการท่องเที่ยว โดยใช้แบบสอบถามของ five Likert ในการประเมิน
 ผู้วิจัยเก็บข้อมูลจากกลุ่มตัวอย่างที่เป็นชาวบ้านท้องถิ่นจำนวน 400 คนและนำมาวิเคราะห์ทางสถิติ
 ผลการวิจัยพบว่าการท่องเที่ยวที่พัฒนาเพิ่มขึ้นส่งผลต่อทัศนคติทั้งด้านบวกและด้านลบกับชุมชนที่
 อ ง ถึ น ผล ก ร ะ ท บ ดั ้ า น บ ว ก เ ช่ น
 ชาวบ้านมีความภูมิใจและเล็งเห็นคุณค่าความเป็นเอกลักษณ์ในชุมชนตนเอง
 การรักษาประเพณีเก่าแก่ อาหารท้องถิ่น การส่งเสริมการแลกเปลี่ยนทางวัฒนธรรม
 การปรับปรุงโครงสร้างพื้นฐานและการมีคุณภาพชีวิตที่ดีขึ้นของคนในชุมชน
 ใน ขณะ ที่ ผล ก ร ะ ท บ ดั ้ า น ล บ
 พบว่างานหัตถกรรมมีราคาสูงเนื่องจากวัตถุดิบราคาแพงและผู้ผลิตขาดแคลน
 ความล้มเหลวของประเพณีเก่าแก่และการทำเกษตรกรรมลดลง
 การบูรณปฏิสังขรณ์บ้านเรือนที่ไม่เหมาะสมของชาวบ้านจำนวนหนึ่งที่ไม่ได้ใช้ความรู้เรื่องธุรกิจกา
 รท่องเที่ยวเนื่องจากราคาไม้ดั้งเดิมและช่างฝีมือมีราคาสูง และความคึดร้อนของเด็กและพ่อค้าเร่

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This research investigated the socio-cultural impacts of tourism development on local community at Dong Hoa Hiep village, Tien Giang Province, Vietnam. The study was designed to examine residents' opinions about socio-cultural impacts of tourism development by five Likert scale surveyed questionnaires, indepth interviews and site observations. The questionnaires carried out a total of 400 local representative villagers used in statistical analyses. The study revealed that tourism development enhanced both positive and negative socio-cultural impacts on local communities, whereas the benefits of tourism overweighed its costs. The positive impacts were recognized such as heightening pride and appreciation of their community identify, preserving traditional festivals, and local cuisines, promoting cultural exchanges, improving in general infrastructures, and increasing the quality of life of local people, while the negative impacts were seen the forgotten of milk cracker* traditional handicrafts due to high cost of raw materials and consumption's outputs lacking, the breakdown of traditional structures and the shortage of agricultural labor forces, the restoration using inappropriate original materials by owners in few ancient houses without doing tourism business because of the high price of original woods and the cost of craftsmen, and the insistence of some children and vendors on tourists.

Field of Study: Cultural Management

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CHAPTER I

INTRODUCTION

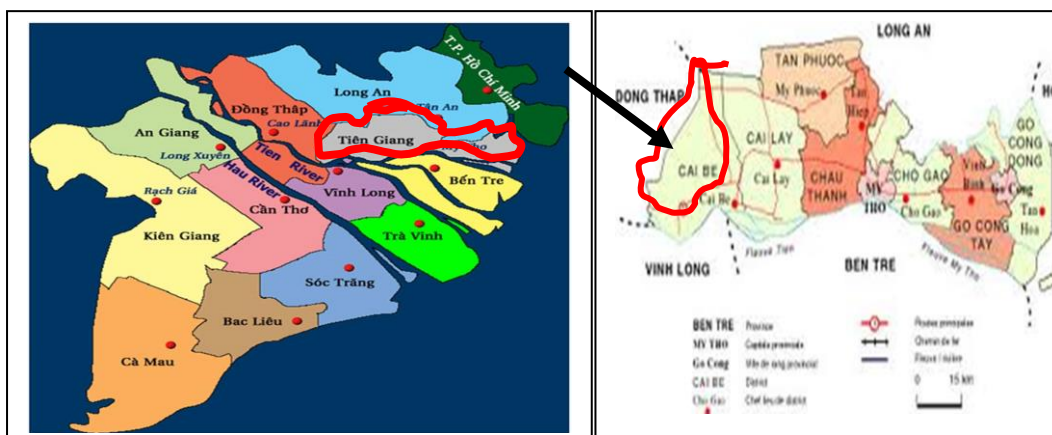
1. Background of research

It is well - documented that tourism is one of the biggest industries, which offers many benefits to not only economic developments, but also local communities. By the year 2012, it was estimated that the industry has greatly contributed to the economic growth, with generating 6,6 trillion in gross output, creating employment for 260 million people, producing 9 percent of total economy GDP, investing US\$760 million, (Council, 2013). Tourism plays important roles which are considered as a strategy to generate economic rise, create jobs and opportunities for lower class people, (Hawkin, 2005). Tourism plays an important role in significant activities in most societies and considers as crucial vehicles for economic growth. (Mohammed, 2007).

Currently, the development tourism in Viet Nam has offered major contribution to Viet Nam economic growth which achieved a significant increase of foreign and domestic tourists with figures rising from 14.030.050 persons in 2001 to 33.049.855 persons in 2010, (Nghi, 2011). However, the drastic growth of tourism has been reflected by increasing concern about the impacts of tourism on local community. Since it is necessary to understand local people' attitudes towards and desires before developing tourism projects, the issue of whether tourism development affects society, culture is being considered. According to previous studies, one of the essential sustainable and successful factors in any kinds of tourism projects is a well - understanding of local community' opinions. A large number of people take economic impacts as a sign of tourism development whereas socio cultural impacts are actually in charge. If community leaders and local people can understand the potential impacts of tourism, local communities and tourism activities will possibly be unified in more positive ways, (Glenn, 2001). It is also mentioned in this research that the purpose of

developing tourism is to maximize positive impacts and minimize restrictive impacts. As a result, the matter of determining the possible impacts is highly appreciated.

Dong Hoa Hiep ancient village was formed in the eighteenth century when Cai Be was unitized into the Vietnamese administrative system and between the Nguyen dynasty in the beginning 19th century and French colonial phase. At that time, the canals in this area were excavated and exploited with the purposes for flood controls and boat transportations due to the fact that flood in Mekong River caused inconvenience for agriculture and habitation. Thanks to canal excavations, Cai Be became a large rice cultivation area. The canals make transportation and trading activities easier. For that reason, Cai Be floating market became one of the biggest whole sale floating markets at that time. Besides, after 25 years belonged to headquarters town of Long Ho district, the village gathered landlords and local mandarin living that makes this land becomes rich. At that time, there were two great and reputation clans with the occupation of wealth and power namely Phan and Tran family who built many large, ancient and solid buildings on the land persevered until today. Currently, Dong Hoa Hiep village is called Dong Hoa Hiep commune which is considered as one of three ancient villages of Viet Nam along with Duong Lam village in Hanoi city and Phuoc Tich village in Hue city. Dong Hoa Hiep is located in the tourist center of Cai Be District, Tien Giang Province, including six hamlets with around 3617 households living with resources primarily from the orchards of Southern tropical fruits such as Hoa Loc mangos, oranges, green skin grapefruits, longans, Vinh Kim star fruits.



Source: <http://www.vawr.org.vn>

Source: <http://cactinhmientay.freevnn.com>

Figure 1: Dong Hoa Hiep village area map

Besides, this village has well - known branches of traditional handicrafts such as green rice flakes, rice papers, coconut candies, milk crackers. Dong Hoa Hiep village is retained its identity of beautiful landscape created by the gentle Cai Be River and ancient buildings hiding lush and fertile orchards. Along with this strength, Dong Hoa Hiep attracted tourists by many ancient houses where tourists can experience Southern architectural characteristics carved on paintings diaphragms, artifacts, and truss columns. It means that this is a typical traditional style of Southerner house which was carved pillars and doors by refined patterns of “pine trees, daisy flowers, ivory bamboo and apricot trees”. There are approximately 10 ancient houses with the ancient pattern of architectures over 100 years old that are famous home stays attracting foreign tourists. Because it is affected by its plain topography, the houses are designed with many components, gardens, and tree fences in Dong Hoa Hiep Village which makes them different from other ancient villages. According to Cai Be district committee’s electronic portal website, one of the admirable impressive cultural architecture in the village is Tran Tuan Kiet ancient house which Japanese archaeologies ranked as “nine greatest house in Viet Nam”. This building with Southern garden characteristic is situated in Phu Hoa hamlet which is hidden in 1.8

hectare of orchards. It consists of five components which have been conserved refined diaphragms of four-season decorations and precise ceramics. In 1838, having been invited by the first owner of this house, Hue imperial capital craftsmen erected the house. Now, Tran Tuan Kiet house is not only a unique architectural style, but also an attractive destination for foreign visitors. Thanks to the cooperation program between Japan and Vietnam with some restoration projects in folk old houses in Vietnam, this house is also renovated by Showa University and Ho Chi Minh Architecture University. Tien Giang province is one of six provinces of the country receive the fund. Tran Tuan Kiet ancient house was selected for restoration with 1.5 billion by Japan International Cooperation Agency (JICA) in 2003. Another beautiful architecture is Phan Van Duc ancient house that blended harmonically between Oriental and Western architecture erected in 1850.

Visit Cai Be floating market at both dawn sky, we can watch the boats teams warm up on busy cargo. Cho is known as the hub big western provinces and the East, formed from the Nguyen Dynasty.

Table 1: The number of tourists to Dong Hoa Hiep village, Cai Be district, Tien Giang Province from 2005 to 2012

Place	2005	2006	2007	2008	2009	2010	2011	2012
Tien Giang province	518124	610390	704185	795779	866401	960991	105865 0	11692 85
Dong Hoa Hiep village	12,9 %	9,4 %	5,5 %	6,2 %	10,3%	11,2%	7,2%	8%
Total of tourists	66895	57221	39056	49175	89500	107545	76230	94122
Foreign tourists	61154	51327	32260	38348	71600	93734	64980	64058
Domesti	5741	5894	6796	10827	17900	13811	11250	30064

c tourists								
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(Source: Tien Giang culture, sport, and tourism department)

The significant tourism activities in this village based on water – based tourism and heritage tourism which are consisted of ancient houses, floating market, traditional handicrafts, cultural values and orchard gardens. Visiting Dong Hoa Hiep, visitors will have the opportunity to walk on the road to enjoy the peaceful atmosphere of orchards and beauty of the old architectural houses. Moreover, travelers have deeply experiences in seeing and making traditional handicraft products, visiting Cai Be floating market, and being gardeners. Especially, one of authentic values of tourists is enjoying the Southern amateur traditional music performance which was recognized as an Intangible Cultural Heritage of Humanity in 2013. Together with water – based tourism, ancient houses, traditional handicrafts and traditional culture values make Dong Hoa Hiep village become a distinctive community to develop tourism in Mekong Delta. (<http://www.tiengiang.gov.vn> accessed 23, September, 2013).

As can be seen from the table 1, the number of tourists at Dong Hoa Hiep village accounts for an important percentage in total tourists in Tien Giang province, with figure approximately 10% tourists. It is clear that there were a gradually decrease in the number of tourist at Dong Hoa Hiep between 2005 and 2008 whereas the opposite trend could be seen in the period from 2009 – 2012, with number rising from 89.5000 to 94.122 visitors. From the table, it is credited that the numbers of tourist will increase significantly in near future; therefore impacts of tourism development on local people can be happened in this village by the growth of capacity of tourists. In addition, the amount of foreign tourists are overwhelming domestic visitors that may lead to negative impacts on cultural and social life of local community. According the statistic of Tien Giang Government, the average number of tourists in Tran Van Kiet house and Phan Van Duc house are 600 people for high season, 100 people for low tourism season in each house per day. It also means that only about few ancient houses can welcome tourists in total of 3617 households while others houses do not

get any extra benefits from tourism activities. The conservation of Dong Hoa Hiep ancient houses is conducted by JICA Japan, particularly to help efficiently exploit available the potential tourism resources and implement community – based tourism project in the village. The cooperation between Vietnam National Administration of Tourism and the Japan International Cooperation Agency (JICA) supported an project namely “Support and promote the role of communities in sustainable development in Vietnam through heritage tourism” and this project is organized in Duong Lam village in Hanoi city, Phuoc Tich village in Hue city, and Dong Hoa Hiep village which are implemented in three years from February, 2011 to February, 2014. Thanks to this project, the development of infrastructure has been carried out in rural roads, boat stations, piers and lighting systems as well as improving the environment of Dong Hoa Hiep village and publishing advertisement leaflets according to my observation. However, according to my observation, tourism development in this village need to convert into real community - based tourism development because there are lacks of community involvements in tourism activities. There is no management boarding’s organizations by local people to manage tourism development and encourage the participation of local residents. In addition, the division profits among local households are unfair when some houses can get benefits from tourism activities, but others households cannot earn any extra money from this tourism program due to the shortage of community management. Moreover, the diminish authenticity of heritage values in ancient house can become negative impacts when local people use cement roof tiles or alternative material to restore their traditional house by themselves. From these current problems, it is obvious that tourism development can generate both positive and negative socio impacts on local community, since Dong Hoa Hiep authorities should consider carefully these issues before developing tourism.

Meanwhile, in Vietnam, some researchers studied about impacts of tourism on ethnic groups. However, such socio - cultural impact researches on Dong Hoa Hiep ancient villages are still a new aspect in Viet Nam. Therefore, it is very necessary to research the socio - cultural impacts of tourism development which will provide

effective findings and scientific evidences to deal with negative impacts of tourism and help this community more sustainable development in future.

2. Research problems

Dong Hoa Hiep ancient village is considered the most impressive community to develop tourism in Mekong Delta and Tien Giang province, attracted a wide range of foreigners by ancient architectures, traditional handicrafts, and green orchards. (<http://www.tiengiang.gov.vn> accessed 23, September, 2013). According to my survey, tourism is booming in this village where attract more foreign tourists for enjoying ancient houses, traditional handicrafts, and home stays. However, this community develops tourism from outside to inside which means that there are lack of community involvements. In fact, the labor forces of in tourism activities come from other areas of Tien Giang province instead of this village whereas a small proportion of local residents still encounter poverty. In addition, milk crackers are vulnerable to extinct in future because of high cost of raw materials and lack of consumption outputs. According to my observation at the village, some of children and vendors insist on tourists to beg for money or buy products in tourism destinations. As my practical observation at village, the division of profits between the local residents and travel agencies are unfair because the lack of community management.

In addition, in accordance with interviews of local people, only about three ancient houses open home stay tourism services for tourist in a total of more than 3617 households, whereas rest residents cannot get benefits from tourism. Among 10 ancient houses in Dong Hoa Hiep village, only Mr Tran Tuan Kiet's house was restored by Japanese International Cooperation Agency (JICA) meanwhile the other old houses were stored with inappropriate materials by owners, due to the high price of original wood and the cost of craftsmen, compromising authenticity of heritage values. As regards to tourism concepts, the involvement of communities can obtain positive impacts and minimize negative influences, since that assumption of research with this phenomenon may lead to tourism impacts and unsustainable tourism

activities for this community in near future. Therefore, it is very important to find out negative and positive socio impacts of tourism development on local people to help this community obtain sustainable growth and offer benefits for the residents. This research also proposes effective solutions to tackle negative impacts of tourism on local residents and change to real community - based tourism action plans.

3. Objective of study

- To investigate whether tourism development results in negative or positive socio- cultural impacts on local communities at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam.
- To explore tourism impacts on cultural values, and social issues of Dong Hoa Hiep community, Tien Giang province, Vietnam.
- To suggest precise recommendations to deal with negative socio-cultural impacts of tourism development on Dong Hoa Hiep local community.

4. Research questions

- 1) What are negative and positive the socio - cultural impacts of tourism development on local communities at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam?
- 2) How are tourism impacts on cultural values, and social problems of Dong Hoa Hiep community, Tien Giang province, Vietnam?
- 3) What people are going to deal with these negative impacts?

5. Scopes of the Study

Socio - cultural impacts of tourism development is an attitude survey research that is conducted at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam. This study focuses on attitude of local authorities, local community leaders, and residents towards socio-cultural impacts on Dong Hoa Hiep village to identify negative and positive socio-cultural impacts of tourism on this village. The information was collected based on the field research conducted in March, 2014 - June, 2014.

6. Research Methodology

The survey research which information and data is collected by questionnaires, in - depth interviews and site observations, are carried out in this study. The questionnaires identify attitude of local people about socio-cultural impacts of tourism development on cultural values, and social problems at this villages. This process would be done from March, 2014 to Jun, 2014. The in - depth interview methods investigate local authorities, local community leaders, and residents about socio cultural pacts of tourism project effected to community. This will be completed in between March, 2014 and June 2014. The site observations aim to explore real situation and socio - cultural impacts of tourism development at Dong Hoa Hiep village which is going to be carried out from 8th, October, 2013 to 20th, October, 2013.

6.1 Population and sampling size

The aim of research is to explore the socio cultural impacts of tourism development on local community, at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam so the population of this research local residents at Dong Hoa Hiep ancient village. It means that local households who are living at Dong Hoa Hiep community. The researcher surveys and interviews local households worked in tourism businesses and none tourism business people to get subjective ideas for this research. According to Taro Yamane formulate, with 15 211 people (calculated by People's Committee in Dong Hoa Hiep commune until January, 2013) in Dong Hoa Hiep village, so the total sampling size is 400 people.

6.2 Research instruments

Both qualitative and quantitative methods are used in this research, which gather information and data by instruments of field observations, in-depth interviews, and questionnaires. For qualitative method, researcher use in depth interview and site observation as instruments to collect data while survey questionnaire is a tool to get information for analysis. In this research, the research was conducted into two kind of tools as research instruments because qualitative method help researcher to get deep

ideas of policies and planning from local authorities and leader communities whereas the researcher can get opinions of local residents about negative and positive socio impacts of tourism by survey questionnaires. The researcher attempt to review related documents and literatures which were founded in books, articles, thesis, reports to make clearly understand for designing the study instruments.

6.2.1 Questionnaires

From March, 2014 to June, 2014, data of 400 samples will deliver to local people by questionnaires. Thanks to these questionnaires, the aim of researcher investigates attitude of local residents at Dong Hoa Hiep village socio-cultural impacts of tourism project on cultural values, and social problems at this village.



6.2.2 In – depth interview

This study will interview some key stakeholders including Tien Giang department of culture, sports and tourism, Cai Be office of culture and information, the head of community, and local people. Through in - depth interview and questionnaires, the researcher indicates socio impacts on local community by development community - based tourism. This task would be carried out from March, 2014 to Jun, 2014.

6.2.3 Site observation

The purpose of site observation is to observe the actual situation and impacts of community - based tourism in Dong Hoa Hiep village. This process was completed in two periods: from 8th, October, 2013 to 20th, October, 2013 and March, 2014 to June, 2014.

6.3 Data Collection

The data is collected from three sources which include questionnaires, in - depth interviews, and field observations. Questionnaires are delivered to 400 samples randomly to local people at Dong Hoa Hiep village. Its process takes place from March, 2014 to June, 2014. In - depth interview would be conducted by unstructured and structured questions with key stakeholders of tourism developments and local citizens. Data of site observation was done by during 8th, October, 2013 to 20th, October, 2013 and March, 2014 to June, 2014.

6.4 Data analysis

The information and data obtained from questionnaires was analyzed by SPSS (Statistical Package for the Social Sciences), version 19 whereas in - depth interview and site observation would be gathered in accordance with study objective, research questions, and literature review. The consequence of questionnaires, in - depth interview, and site observation are triangulated into precise guidelines to deal with negative impacts of tourism development at Dong Hoa Hiep village.

7. Research outcome

The aim of study is to identify negative and positive socio - cultural impacts of tourism on communities at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam, through surveying opinions of local residents, tourism authorities, and local community leaders. The finding of the study will provide scientific evidences for tourism authorities, policy makers, lectures, tourism industries, tourists, and local residents to concentrate to negative socio - cultural impacts of tourism development and toward the sustainable tourism development. This study will offer for public people some benefits as the followings:

- The identification of positive socio cultural impacts of tourism development offer for local residents at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam.
- Negative socio cultural impacts of tourism on local people at Dong Hoa Hiep village are identified. Therefore, tourism authorities can maximize the advantageous benefits as well as minimizing drawbacks for Dong Hoa Hiep community via this outcome of study.
- The studier also recommends precise solutions to handle negative socio cultural impacts of tourism on local residents.

8. Definitions

In this study, I will clarify several terms which make comprehensive understanding of overall context.

Socio-cultural impacts are the direct or indirect effects of tourism to local community's life which can be seen in cultural values and social problems. Socio cultural impacts happen as a result of the contact between local peoples, community leaders and tourists.

Tourism development is all contributed activities of local authorities and local people to provide facilities and create good conditions for an area to develop tourism. It can be included to improve infrastructures, train tourism skills, create tourism marketing plans, and restore cultural heritages values for the village.

Negative impacts mean that benefits of tourism offer to local community and residents' life. For this research, negative impacts can be investigated on cultural values and social problems. Advantageous tradeoffs may be described the pride and appreciation of local cultural identity and the preservation or restoration on traditional way of life, festivals, handicrafts, cuisines, or ancient houses. The positive impacts on social aspects can help village to improve general infrastructures and quality of life of Dong Hoa Hiep local community.

Positive tourism impacts are defined as disadvantageous conditions for local community's life caused by tourism development. In this study, negative impacts can be recognized on cultural values and social problems. For the cultural values, negative impacts may be manifested the damage to traditional way of life, family structures, festivals, handicrafts, cuisines, or ancient houses. The negative impacts on social issues can lead to the insistences on tourists, or social evils: crimes, gambling, alcoholism, prostitutions, and drugs.

Cultural values: mean that precise values of local people living at certain area that values are pass from generation to generation. The scope of traditional cultural values limits in this study including: the way of life, community identify, traditional festivals, ancient buildings, local crafts, local cuisines.

Social problems: means a condition that people in community have to encounter trouble issues that caused by the effect of tourism development to individuals or groups. Social problems of in these research social problems are measured as traffic conditions, crimes, drugs, prostitutions, alcoholism, gambling, and safety level.

Community is a group of people living in a certain geographical area where people have clear identify, a commonality of purpose and shared cultural values.

Residents: people live at a certain area for a prolonged period and people were born there. The study will survey 400 local people who are now living at Dong Hoa Hiep village.

Tourist: people leave their permanent stay to travel to somewhere with the purpose not working for money in visited places. They will spend their money at visited destinations.

9. Outline of the research

The study is classified into five chapters. Chapter one is to give the introduction of research while a conceptual framework is provided in chapter two. Chapter three illustrates research methodology which information and data are gathered by qualitative and quantitative study. Chapter four examine data analysis that will get from questionnaires and in - depth interviews. Findings and recommendation is a part of chapter five.



CHAPTER II

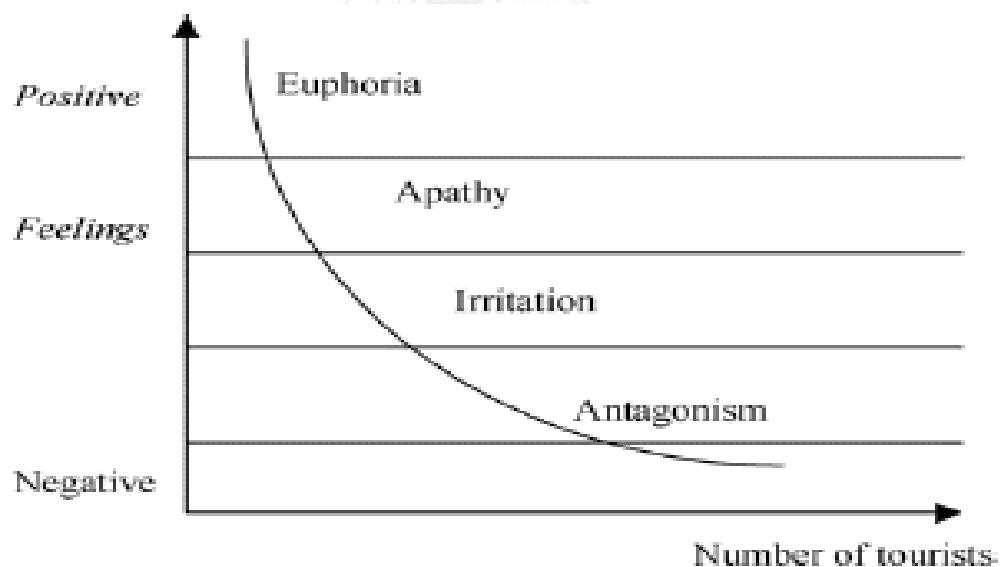
LITERATURE REVIEWS

2.1 Socio – cultural impacts of tourism overviews

In recent years, the term ‘tourism impact’ has been paid more attention in the tourism literature reviews. Many researches has been described tourism impacts on local communities in three aspects: economic, environment and socio-cultural dimensions, (Brida, Disegna, & Osti, 2011), (Ogorelc, 2009), (Taksina, 2007), (Andereck, Valentine, Knopf, & Vogt, 2005), (Kayat, 2001), (Andereck & Vogt, 2000), (P. Long, Perdue, & Allen, 1990), (Sajad & Mahadi, 2012), (Kathleen, Karin, Richard, & Christine, 2005), (Paul & Paul, 1999), and (Brian, 1993) investigated the host perception of the impact of tourism development on their community. A major reason for rising interest has been the increasing relatively evidences that tourism development result in not only positive outcome, but also negative impacts for local communities. (Landford, 1994). It is found that tourism development created socio cultural impacts on local communities and significant effects of sustainable social live of local people. The impacts on quality of life, economic gains, socio economic status, ability to control tourism development within community are influenced the impact perception of residents. (J. Ap, 1990), (Braley, Var, & Sheldon, 1990), (Mohammed, 2007). Also, it is suggested that the involvement of communities are the best way to obtain positive impacts and minimize negative influences, local residents have clearly understood tourism and took part in the decision making of communities (Kavallinis & Pizam, 1994) and (Mcintyre & Hetherington, 1993) . The number of tourists and the core of tourism development and the stage of tourism development lead to the level of socio-cultural impacts for local communities. As regards to Paul, and Doxey, it is stated a framework of irritation index which was paid attention to the attitude between local residents and tourists, (Paul & Paul, 1999) and (Doxey, 1975) . Doxey revealed that perception in impacts of local people was transformed according to the periods of tourism development. There were four stages of development tourism which creates different forms behavior of residents. The first phase is called euphoric

stage which is considered the initial period of traditional type development of destinations. In this phase, residents feel interesting and anticipating accompany with the formal contact with tourists because of arrival of tourists and tourism growth. In the Apathy period, there are formal contacts between tourists and residents, because resident begin to get income and investments from tourism. However, the interaction between host and guests can threaten relatively in this stage. The third period is called Irritation which is characterized a situation of host have to meet the demands of the volume of tourists. Antagonism phase happens when the level of irritation exceed high. In this phase, impoliteness is expressed by verbally and physically. According to Dobrica, the behavior and the dress of residents were different from tourists lead to apathy and irritation period when guests have more time to enjoy in compared with the busy and obligations of hosts, (Dobrica, 2011).

Figure 2: **Doxey's model of irritation according to the stage of tourism development**



(Source: Doxey, 1975)

It is identified that resident who get benefits from tourism have more positive perceptions than others, (Leila & Vikneswaran, 2011). Also, it is found that the attitude of people working in tourism sections assess socio cultural impacts of tourism

more positive to the community rather than residents without doing tourism business (Faulkner & Tideswell, 1997). It is agreed native - born residents feel negative impacts and less willing to adapt a large volume of tourists as well as evaluating impacts more positive by knowledgeable tourism educated people, (Brida et al., 2011). Similarly, among authors suggested that people stay longer time in case study, they perceive positive attitudes and the age of respondents affected the feeling of cultural values' changes, (Taksina, 2007), and (Jurowski, Uysal, & Williams, 1997). Residents equipped with tourism knowledge and had an intensive contact to tourist; they feel more positive influences in tourism, (Andereck, Valentine, Vogt, & Knopf, 2007). It is mentioned the socio cultural impacts of tourism are relatively perceived to be negative whereas it is little doubt that tourism can bring both benefits to host communities, (Sharpley, 1994). Socio - demographic and economic profiles of the residents which consist of age, gender, and income are suggested as variables by (Sharma & Dyer, 2009), (Petrzelka, Krannich, J, & Trentelman, 2005), (Haley, Snaith, & Miller, 2005), (Dogan, 1989). Meanwhile, (Deery, Jago, & Fredline, 2011) and it is indicated resident's attachment and the contacts with tourists, (Easterling, 2004). According to Murphy, "host communities and tourists influenced immediate effected by social impacts whereas cultural impacts caused a gradually longer term change in a social values, beliefs and cultural practices", (Murphy, 1985). It means that people can see clearly the social impacts on local residents in short time, but people need to take a long time to recognize the cultural effects resulting in local community. In fact, the concerned issues of social impacts are health, moral behaviors, and the structures of the family, gender roles, crimes, and religions while cultural impacts identify behavioral and attitudinal changes such as dress, food and social relationships as well as the changes in the production of cultural practices and artifacts, (Sharpley, 1994). It is also found that the life of community's members is influenced by tourism when daily activities of community are interfered by tourists and tourism activities (Sajad & Mahadi, 2012). It is revealed that there was an improvement in income and economic quality of life, (Huh & Vogt, 2008), and

(Haralambopoulos & Pizam, 1966), whereas the research is indicated the high cost of living (i.e. price of goods and services), and the unfair division of economic benefits can be happened to local communities, (Andriotis, 2002), (Andereck & Vogt, 2000). The socio-cultural impacts could be seen as the growth of crimes, the cost of living and the modification of traditional cultures, (Brida et al., 2011), (Dietrich & García-Buades, 2008), (Andereck et al., 2005), (Haralambopoulos & Pizam, 1966), (Ross, 1922) and (Dogan, 1989), while it is argued that tourism help communities to preserve and revitalize traditional cultures, (Goodwin, 2006), (Nyaupane, Morais, & Dowler, 2006) and (Pagdin, 1995). Tourism could achieve the merit of hospitality industry if people should take in account the socio-cultural impacts deeply. The study indicated that tourism brings together people from different continents in a form of social interaction, (Murphy, 1985). The conflicts between home owners and tourists increasing were identified by (Dietrich & García-Buades, 2008). According to Mathieson, the study needed to show clearly to determine the perceptions and attitudes of host communities towards the current behaviors of tourists, (Mathieson & Wall, 1982). There was a change in local behaviors and attitudes which caused by the demanding of tourists. The negative transformations are manifested resentful, envious and dissatisfied behaviors whereas the positive changes can heighten local awareness, a thoughtful understanding, and the respect of community cultures and lifestyles from (Bulter, Smith, & Eadington, 1992), (Davidson, 1992), (FNNPE, 1993), (Gilbert & Clark, 1997), (Lindberg & Johnson, 1997), (Smith, 1999), (Carlos, 2013).

2.2 Review case studies

The research is going to apply models of tourism development from previous foreign case studies for references in Dong Hoa Hiep case study. The first case is that A Living culture of Tamaki Maori Village in New Zealand which Maori cultural values were preserved and provided authentic deeper spiritual experiences of Maori culture. In fact, Tamaki tours are equipped with sights, story - telling and Maori culture and humor which visitors experienced in traditional songs, dances, carvings, foods, arts, crafts and enactments. Especially, there was a Trial Arts and Crafts

Market place that strengthened Maori arts, and provided opportunities for young generation to enhance an interest in their artistic heritage. Crafts and arts educational workshops make visitors interact and communicate with artists who had willing to keep traditional art forms passing for young generations. From this case, it is obvious that Maori local residents involved in the tourism activities of Tamaki local community which offers benefits for both local Maori people and the village. Tourism in this village had been conserved cultural values of local communities and encouraged the participations of residents which were seen as example of sustainable cultures, environments and economics in the whole community, (Michael, 1999).

Songup Folk village in Cheju Island, South Korean, is second case study which attracted tourists by folk culture and heritage lifestyles of mountain people of Cheju Island. One prominent feature is that the roles of women in Songup Folk village were enhanced significantly when women can sustain economic in community by involving tourism activities. Local people earn income through purchasing crafts and foods. Especially, Government and Association provide financial supports to rebuild traditional buildings, restore old roads, and renew village gates. The Associations give voice to make sure that the benefits, drives, and development within this village. They are also responsible for program planning, protecting village which forums are created for local residents discussing issues of the community. The establishment of Songup Folk village preservation committee is manipulated by local people to consider carrying capacity, sustainably environment development and education tourists' dresses and behaviors. By doing this, Songup Folk village is an excellent example of tourism development which central government and local communities are directly involved in the planning and implementations of community - based tourism activities. As regards these cases study, it is clear that tourism offers benefits for local people through encouraging the participation of local residents and receiving the financial and planning supports of governments.

The next case, Amphawa located in Samut Songkran which was famous for crops and fruits community. After 2004, conservation project were carried out in this

village to revitalize floating market and cultural values of local community. According to Pawaritpak, at the first time, tourism offers many positive impacts for local people who are interested in tourism situation because of the wealthy to community (Pawaritpak, 2006). One of the prominent advantages is that tourism activities account for avenues for Amphawa community where local residents can sell foods and desserts for tourist by the evening life of floating market from 4pm to 9pm. In facts, the main household occupation of Amphawa people is agriculture, while residents may earn extra incomes by floating market, firefly watching and home stay business activities. In addition, outside migration of young generation are declined because people can work within their community. Moreover, tourism also helps Amphawa community to preserve and restore Thai traditional houses. On the other hand, the negative impacts of this community can be seen that local people are disturbed by the noise from firefly watching tours of long tail boat. Therefore, local people cut down Lampoo trees which affected to the natural environment and corrosion on the banks of the river. Social structure of the community is transformed by tourism when residents ignore community meetings periodically.

In Luang Prabang case study, the authentic heritages and cultural significances are threatened by tourism development and tourism leads to cross cultural interaction of tourists when they are not aware of appropriate behavior in terms of local social norms. In fact, a number of heritages had compromised by cement roof tiles and acrylic paints. Traditional house were not restored in original materials and traditional techniques. Also, some enterprising local people has commercialized the Baci and Binthabat ceremonies which residents welcome guests and donate rice to the monks to reward merits. Young women not wear traditional dress in daily life and residents dress in traditional way only for special occasions to meet the demand of tourists. The price of food in Lung Prabang town increases significantly because the growth of tourists, so local people cannot afford to purchase goods. In addition, traffic conditions are congested by the rise of motorbikes, buses, taxies which are lined on main tourist streets and outside hotels. The increase of crime and drug abuse is linked

by the growth of tourism by local people perception. In brief, tourism affected to Lung Prabang society.

According to World Tourism Organization, tourism development should pay attention to proven strategies to maximize positive impacts for local communities as the following principles:

1. The management of tourism development by local residents and partnerships
2. Dividing the benefits of tourism development among parties and tourist destinations
3. Enhancing infrastructure and planning gain for community
4. Organizing training skills and professions for local communities
5. Providing tourism facilities for attracting the length of stay of tourists
6. Improving the quality tourism products and enhance traditional values for visitors.
7. Decreasing tourism seasonality
8. Paying attention conservation and revitalization the authenticity of traditional cultural values of local communities.
9. Encouraging the participation of the whole community in tourism activities

(Lee & Allen, 2000), (Murphy, 1985), (Mohammed, 2007)

From above literature review, it is obvious that development any type of tourism can bring both negative and positive impacts for local communities. Therefore, understating local communities opinions can help this area to minimize the negative impacts and maximize positive effects for local people. Also, it can be inferred that the socio cultural impacts of tourism have a relationship with general demographics characteristics, cultural values and social problems.

2.3 Indicators of socio-cultural impacts of tourism development on communities.

2.3.1. Cultural values

It is indicated that socio cultural negative impacts of tourism can be manifested change or loss traditional values which commodification and standardization in

religious rituals, traditional handicrafts, festivals, and so on, (Melker, 2006). It is observed that the interaction between tourists and local communities threatened to diluted or destroyed traditional cultures and societies which are seen as the incarnation of the materialism, philistinism and cultural commoditization. According to Dogan, socio cultural structures are converted significantly by tourism, (Dogan, 1989). As regards social and cultural perspective, the rapid growth of tourism falls into two aspects. The first section is that tourism is as a vehicle for economic modernization which changes the structure of society in welcome ways. The second aspect is that traditional society and family values may be transformed gradually, (Sharpley, 1994). The changes in structure and cohesion of local communities result from the development of tourism which resulted in increased rural - urban migration, the shortage of younger labors to continue working in traditional agricultural businesses. This study is shown that tourism seems to emphasize class differences which make new younger to be less traditional approach than the older generation, (Sharpley, 1994). In fact, people lived in traditional extended family structures which many generations got along together. Members of family moved out their home to establish tourism businesses and immigrated in central town of communities that caused the breakdown of traditional structures and lack of agricultural labor forces. Similarly, it is stated that the out migration of young generations and literate people are likely to be unsatisfied with job opportunities in their community, (Paul & Paul, 1999). The study of impacts of tourism on ethnic minority inhabitant of Sa Pa, Viet Nam revealed that damage traditional structure of H'mong families when young girls leave home to permanent stay in central town. This research also considers the loose of family instructions and embroidering of women's work by the breakdown of tradition family structures, (Hoa & Lan, 1999) . Similarly, it stated that "the role of women and the social status of women converted significantly when tourism has offered opportunities for women as an informal employment sector, (Sharpley, 1994). This also put strains on the traditional family structures in many ways because the roles of women in past time have been strictly governed by social, religious and

economic in family ties of traditional societies. Now, they can work out side to support for their family as men. It also mentioned that the roles of women are converted into better ways by tourism development. In facts, the role of women were limited by cooking for guests or making their house to welcome guests in past phases, but now women can take part in the development planning of home stays, (Liedewij, 2013).it is quoted that there are a large number of outside jobs for women whose create the challenges for traditional family structures in Mexico, (Reynoso, Gegt, & Jacomina, 1979) . it is indicated that tourism influences local activities where local communities started to adapt their cultural values in an attempt to emulate those of tourists or cultural homogenization, (Paul & Paul, 1999) (Rothman, 1978), and (Sharpley, 1994). This is called demonstration effects which were manifested by adopted Western styles of dresses, polarization between the elders and the younger. Similarly, it is identified that young people tend to move away from local traditions toward to city lifestyle which are affected by tourists, (Leila & Vikneswaran, 2011). It is found that a large of people perceived socio-cultural impact of tourism influences the way of life in local communities, (Paul & Paul, 1999). For example, tourism affected to the way of life in Chiangkhan community where people changed from cultivated jobs to opening home stays and managing home stays. In addition, cultural commodification also happened in this community when cultural products in Chiang Khan such as quilt, sticky rice alms giving, and wooden houses are considered as products for tourist's consumptions. In fact, quilt products were transformed from traditional works of housewives basing on looms into producing by industrial sewing machines because of catching up the demand of tourist while the worthy meanings of sticky rice alms giving are compromised considerably because tour operators and home stay owners offer this packages tours for a variety of tourists with monks using handcarts for carrying. However, local residents had a good opportunity to feel proud of introducing their culture and hospitality to tourists that local communities are more appreciative of local cultural identities of their community (Lindberg, Anderson, & Dellaert, 2001) and (Liu, 2003). Also, this study stated that local people could have

ability to set up a relationship which provides a best chance to exchange cultures or achieve various ideas for their problems among local residents as well as tourists. On the other side, heightened tension and community divisiveness may be happened by development tourism and the over expansion of cultural traits to satisfy tourists demands can create fake cultures. It is mentioned that development tourism in Egyptian offer positive cultural exchange, whereas negative effect on Egyptian way of life, and cultural identify of local community, (Mohammed, 2007). Religious and historic buildings were preserved by the contribution of tourism, (Sharpley, 1994) and the identification pride of local residents in their city has been raised through tourism, (Faulkner & Tideswell, 1997). It is agreed that the good points of socio - cultural impacts on host communities could be seen by the conservation and revitalization of traditional festivals, handicrafts, customs, and the ways of life, (Grahm, 1991), (Kelly & Dixon, 1991), (FNNPE, 1993), (Unwin, 1966), (Cohen, 2001), (Lindberg et al., 2001), (Besculides, Lee, & Cormick, 2002), (Leila & Vikneswaran, 2011), and (Carlos, 2013). It is mentioned the revitalization of local cultures by the development of tourism in Mae La Na where tourist were interested in traditional crafts and residents enjoyed doing it. Local people are proud of the way of living (Liedewij, 2013) . However, commercialization of culture resulted in tourism development. (Hoa & Lan, 1999). The development of tourism made ethnic community in Sa Pa disappear a traditional way of life - “love market” where provided a opportunity for couples, young, old, unmarried or married residents to meet each other to share their feeling, emotions, news or sing folksong. From above literature reviews, it is obvious that tourism development can result in socio cultural impacts on local community where the way of life of local residents, community identification, and the preservation of cultural values. However, socio cultural impacts of tourism lead to the commodification and loss of authenticity of traditional cultural values.

2.3.2. Social problems

There were variety different perspectives of social issues which were indicated in previous studies. It is supported that tourism development influences directly and

indirectly in improvements in quality of life of local communities. In simple ways, the improvement can be seen roads, transport links, communication and information, the supply of power, clean water and sewerage disposal systems by tourism to bring benefit to local communities, (Sharpley, 1994). Author also mentions that jobs in tourism tend to be low paid, low status and frequently seasonal. In fact, tourism seasons are divided two seasons namely high season and low season. The community welcomes few tourists for visiting in low season while high season leads to overcrowded capacities of communities. From this situation, local residents achieve low incomes in tourism low periods whereas conflicts can be happened in high tourism periods because of its exceeding in capacity of the village. It is stated that tourism can lead to high price for people living which inflated land, house prices and expenditures, (Coppock, 1977). It is pointed out that the development of tourism may convert into positive improvements which consist of job opportunities, income, infrastructure and health care's, (Landford, 1994), (Mccool & Martin, 1994) and (Ross, 1922) . It also supported this idea that the direct socio - cultural effects are manifested employment opportunities, improvement of infrastructures, (Dobrica, 2011). However, communities can, also, face negative impacts that lead to the change in social and family values in many ways. It is found that local communities perceive significant improvements in quality of life which employment opportunities and income are transformed strongly, (J Ap & Crompton, 1993), (Jonhson, Snepenger, & Akis, 1994), (Faulkner & Tideswell, 1997). As regards to Brian, social impacts of tourism on Nadi Fiji community were seen a prominent improvements in income, standard of living, quality of life on its community (Brian, 1993) . it is indicated that through developing community – based tourism in Mae La Na, Thailand improved the standard of living Mae La Na community where European style toilets are delivered to members of home stay programs, (Liedewij, 2013). The research investigated that the fair distributions encourage local residents to have a strong willing to evolve in community's tourism activities. The community board managements who distribute faire divisions of financial benefits, (Leila & Vikneswaran, 2011). It is also proposed

that village's leaders of community may be become the richest group of villagers whereas others residents get a little benefits from tourism due to unfair divisions, (Komsan, 2011). According to Glenn, local people could feel a sense of loss of community control when outside people interfere over the planning and development of their community. It means that the community has a state in manipulation and exploitation by outsiders with the benefit flows for non-local investors. (Glenn, 2001). There is an association between tourism and crime in some previous researches. There was an association between crime and tourism, (Mathieson & Wall, 1982). (Paul & Paul, 1999) found that tourism can cause traffic congestion, litter and overcrowding. Similarly, it is also identified that public security and traffic condition become worsen condition by the development of tourism, (Faulkner & Tideswell, 1997) . A study of Ross revealed that crime levels have influenced communities by tourism which coincides with the increasing level of gambling into communities by (Caneday & Feffery, 1991), (Ross, 1922). The increase level of alcoholism, individual crime, drug, organized crime, openness sex and traffic conditions was caused by tourism, (Brian, 1993). It is also agreed that tourism is undermined values of local community by crime, prostitution and disorder, but it depends on the address and discipline of its countries, (Mohammed, 2007). According to study impacts of tourism development in Ha Long Bay, Viet Nam, it is revealed that local people living within the vicinity of Ha Long blame tourism lead to social problems: crime, drug use, prostitution, excessive, alcoholism, gambling, robbery, and smuggling.(H. P. Long, 2012) .

In summary, the researcher will determine social problems by traffic condition, crime, drug, prostitution, alcoholism, and gambling.

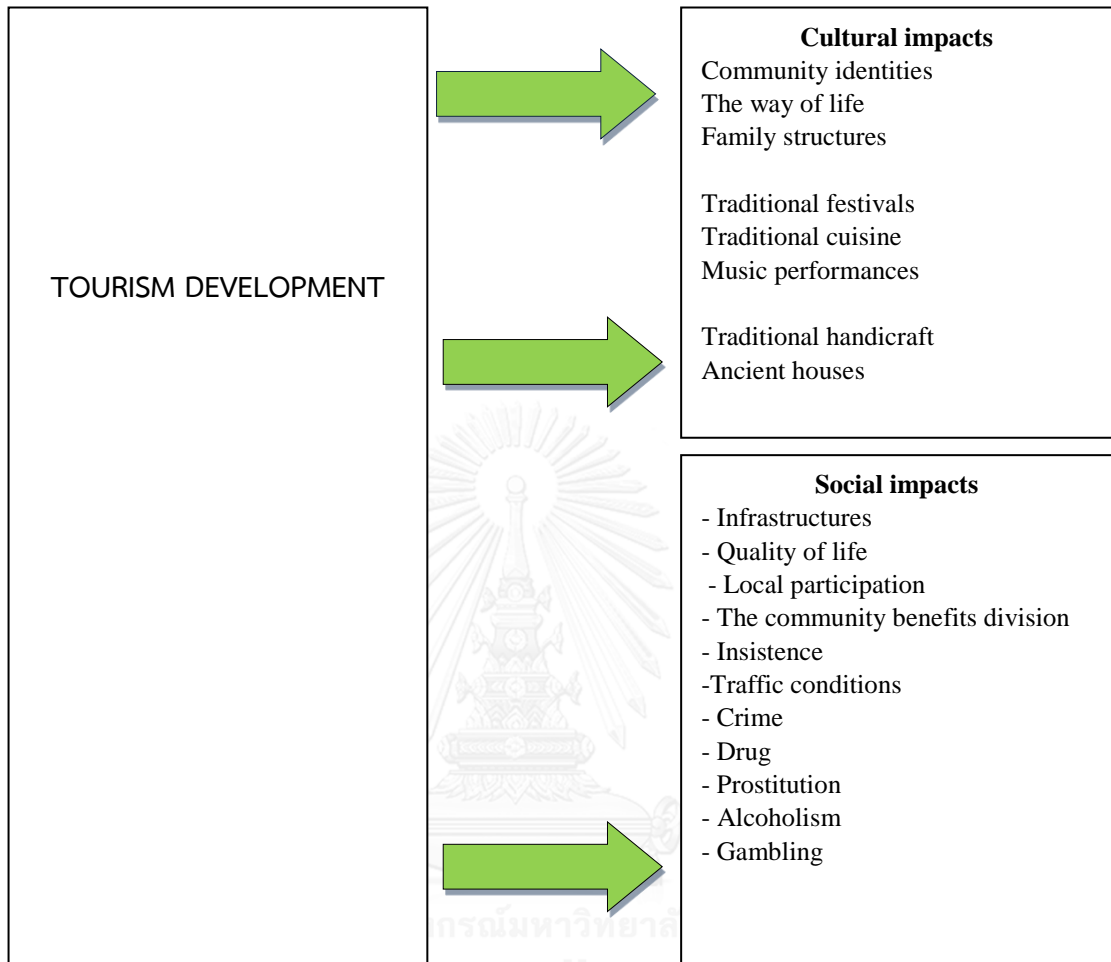


Table 2: Conceptual framework

From previous literature reviews, the conceptual framework was adapted from previous authors and then the writer modified these theories into Dong Hoa Hiep village. Community identities category were suggested by Melker in 2006, Lindberg, Anderson & Dellaert, Liu, Mohamed, Faulkner & Tideswell, Goodwin, and Nyaupane, Morais & Dowler and Pagdin whereas family structure ideas recommended by Dogan, Paul & Paul, Sharpley, Hoa & Lan, Reynoso, and Gegt & Jacomina. The way of life was adapted from Leila & Vikneswaran, Paul & Paul, Huh & Vogt, and Haralambopoulos & Pizam. Traditional festivals, traditional cuisine, music performances, traditional handicraft were recorded by Grahn, Kelly & Dixon, FNNPE, Unwin, Cohen, Lindberg et al, Besculides, Lee & Cormik, Leila & Vikneswaran and Carlos. From ancient houses indicator was established by writer because ancient houses were significant tourism resource or Dong Hoa Hiep village. For social impact indicators, infrastructures were adapted from Sharpley, and Dobrica. Quality of life category was mentioned by Coppock, Landford, McCool & Martin, Ross, J Ap & Crompton, Johnson, Snepenger & Akis, Faulkner & Tideswell and Liedewij, and Leila & Viskneswaran. The community benefit division was stated by Komsan, and Glenn. Social problems indicators were adapted from Mathieson & Wall, Paul & Paul, Faulkner & Tideswell, Caneday & Feffery, Ross, Brian, Mohammed, and H.P Long.

2.4. The development of tourism at Dong Hoa Hiep village

Dong Hoa Hiep ancient village is located in Cai Be District, Tien Giang Province in southern of Viet Nam (see figure 3) which is considered as one of three ancient village of Viet Nam along with Duong Lam village in Hanoi city and Phuoc Tich village in Hue city. With the total area of 13,05 km² and a total population 15.211 (calculated in 2013 by Dong Hoa Hiep People's Committee). This population consists of 3617 households in total (men: 7730 person, women: 7481 person) which are included seven sub - villages: An Binh Dong, An Hoa, An Ninh, An Hiep, An Thanh, An Loi, Phu Hoa.

Figure 3 : Study site map



(Source: <http://wikimapia.org>, accessed 23.September, 2013)

Local residents live on the gardens, rice fields, and traditional handicrafts. There are approximately 10 ancient houses with antique architectures over 100 years old that are famous home stays attracting foreign tourists. Together with ancient houses, green gardens, traditional handicrafts and traditional culture values make Dong Hoa Hiep village become a distinctive community to develop tourism in Mekong Delta. (<http://www.tiengiang.gov.vn> accessed 23, September, 2013). Tran Tuan Kiet house at Phu Hoa hamlet and Phan Van Duc residence were two unique beautiful architectural features which most attracted tourists for visiting and staying home stays. Besides, Nguyen Van Vo also famous place for tourists to enjoy service home stay and Southern traditional wooden styles. The first impressive destination at Dong Hoa Hiep is ancient houses with cultural values added into the history of house. One of famous destinations for both domestic and foreigners is Tran Tuan Kiet residences which The Tran Tuan Kiet ancient house was built in 1838 by valuable woods and this house was erected in Southern garden house styles with five components and

1.8ha orchards. Especially, tourist will be impressive by interior house where displayed sets of parallels, ancient ceramic and antique furniture.



Figure 4: **Tran Tuan Kiet exterior house (left) and interior houses (right)**

Source: Le Thi To Quyen, 17, May, 2014

Dong Hoa Hiep has typical water – based tourism which tourism activities are associated with rivers, orchards and traditional handicrafts. Cai Be floating market is one of whole sale market in Mekong Delta where tourist can understand real way of life of local people living on the boat. From the early morning, it is very busy activities of traders to sale their products. Most of boats sale agricultural products and tourist can see what they sale basing on “Bèo tree”. It means that boaters put upright bamboo tree in front of the head of boat and they hang their sale products on this pole. Because sale activities are very busy and noisy, traders must use this way to communicate easily with buyers. Cai Be floating market is famous in Mekong delta area where were elaborated all the characteristics of the locals way of life in the western region as well as local people. All the goods, fruits, and vegetables of farmers from the region are transported to the market by rafts and boats. That is a typical way of life of local people for the past generation when the area only more developed waterways and its topography area is covered by many canals and rivers.



Figure 5: Cai Be Floating market

Source: Le Thi To Quyen, 17, May, 2014

Dong Hoa Hiep has been posed many traditional handicrafts such as milk crackers, rice papers, coconuts candies, bees raising, and pop rice which was made by local traditional knowledge from old generations passed to new generations. Milk crackers handicraft was distinguished craft at An Hiep hamlet which was established in 1940s. At the first time, this craft was produced for Vietnamese New Year time (Tet holiday) because milk cracker cakes were one of important foods for new year holiday as well as making milk crackers also were a signal symbol of Tet holiday. Later, this craft was expanded scales to cope with market demands. Nowadays, tourists can visit floating market and go to An Ninh traditional handicrafts to experience how to make rice papers, coconuts candies, and pop rice; some tours take visitors to enjoy at milk crackers.



Figure 6: Some traditional handicrafts at Dong Hoa Hiep village

Source: Le Thi To Quyen, 17, May, 2014

Tourism project in Dong Hoa Hiep ancient village develop significantly in 2011 when the cooperation between Vietnam National Administration of Tourism and the Japan International Cooperation Agency (JICA) has been supported a project namely “Supporting and promoting the role of communities in sustainable development in Vietnam through heritage tourism”. In fact, local residents initially developed tourism in this village approximately 15 years ago in response to earn extra incomes from doing gardening because this village welcomed foreign tourists thanks to a strategic position nearing Ho Chi Minh City. In addition, this village possessed local traditional handicrafts, potential ecotourism resources, and unique ancient houses that were well known in the Mekong Delta. The JICA project has been implemented from February, 2011 to February, 2014 to help Dong Hoa Hiep village to promote tourism, and improve infrastructures by organizing folk festivals, building local roads, and piers. According the statistic of Tien Giang Government, Dong Hoa Hiep village annually welcome around 100,000 visitors who consist of both domestic and foreign tourists. The average number of tourists in Tran Van Kiet house and Phan Van Duc house are 600 people for high season, 100 people for low tourism season in each house per day. From above academic literature reviews, the researcher can conclude a conceptual framework for socio impacts of tourism development at Dong Hoa Hiep village, Tien Giang province, Vietnam.

CHAPTER III

RESEARCH METHODOLOGY

The research is a survey study which is designed a cross-sectional analytical study. The data are collected by questionnaires, in – depth interview and site observation. The objective of study is to investigate socio cultural impacts of tourism development on cultural values, and social problems of local residents at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam. The finding of the study will provide scientific evidences for tourism authorities, policy makers, lectures, tourism industries, tourists, and local residents to concentrate to negative socio – cultural impacts of tourism and toward the sustainable tourism development.

3.1 Sample of the research

The research includes two both qualitative and quantitative methods, so the sample group of this study is classified into two groups: one group for questionnaires, one group for depth - interview.

3.1.1. The sample group

3.1.1.1. The sample group of questionnaires

The sample groups of questionnaires are local households which are living at Dong Hoa Hiep village. Dong Hoa Hiep comprises 3617 households which are divided into seven hamlets. The process to delivery to households would be done from March, 2014 to Jun, 2014.

3.1.1.2. The sample group of in – depth interview

This study researches about socio cultural impacts of tourism development on communities. The research, therefore, interview people who are responsible for the development of for the tourism and planning policies at Dong Hoa Hiep village including Cai Be office of culture and information, and Dong Hoa Hiep village

People's Committee. Besides, the researcher interviews local people and head community to investigate their perception about socio - cultural impacts on Dong Hoa Hiep. This task would be carried out from March, 2014 to Jun, 2014.

3.1.2 Sampling size calculation

3.1.2.2. Sampling size of surveyed questionnaires

According to the statistic report of population in Dong Hoa Hiep village by Dong Hoa Hiep committee, the total numbers of populations are 15.211 people (calculated in January, 2013 by Dong Hoa Hiep People's Committee).

Table 3: Report of the number of households, population of Dong Hoa Hiep village (until January, 2013)

STT	Hamlet	Total of house holds	Total of population (person)	Men	Women
1.	An Thanh	856	3221	1578	1643
2.	An Loi	380	1568	838	730
3.	An Binh Dong	446	1706	870	836
4.	Phu Hoa	191	806	396	410
5.	An Ninh	772	3661	1800	1861
6.	An Hoa	410	1827	1021	806
7.	An Hiep	562	2422	1227	1195
Total population		3 617	15 211	7 730	7 481

(Source: People's Committee of Dong Hoa Hiep commune)

The researcher used the formula of Taro Yamane in order to determine the size of questionnaires for Dong Hoa Hiep village.

$$n = \frac{N}{1 + N (e^2)}$$

n = Size of sample population

N = Size of target population, in this research is the total number of population at Dong Hoa Hiep statistic People's Committee of Dong Hoa Hiep commune until January, 2013.

e = Error ranges of sample size

Therefore:

$$n = \frac{15211}{1 + 15211 (0.05^2)}$$

$$n = 400$$

Thus, the sample sizes of questionnaires are 400 people.

3.1.2.2. Sampling size of in – depth interview

To determine the sample group related to this study, the researcher use purposive sampling techniques which are selected 5 people from Dong Hoa Hiep village including Cai Be office of culture and information, and the head of community of Dong Hoa Hiep village and local people. Through surveyed questionnaires and site observation, the researcher has been recognized actual problems of Dong Hoa Hiep village, so the author will choose directly objectives to in-depth interviews.

- For Cai Be office of culture and information, the researcher directly in-depth interviewed head of Cai Be office of culture and information about the current situation of socio - cultural impacts of tourism, the development of tourism in Dong Hoa Hiep community, social issues of the village, the solutions of Cai Be office of culture and information to deal with negative impacts of tourism, and future policies to development tourism.

- To Dong Hoa Hiep people' committee whose responsibility directly to the management and development of Dong Hoa Hiep community. The studier dialogue with the vice president of Dong Hoa Hiep village who is responsible for cultural and social activities for the village. Through thirty minutes interviews about how tourism development, the impacts of tourism on local people, the management of people

committee to develop tourism and deal with disadvantages, as well as the policy of tourism development.

- The researcher talked with the three local people who are head community and normal residents to understand the perception of local residents towards socio-cultural impacts of tourism development, and the desires of local people for tourism projects. Besides, it is investigated the negative socio-cultural impacts on cultural values and social issues of local communities. Three preventative was consisted of Nguyen Van Truong leader of Phu Hoa hamlet, Tran Thi Dau at An Ninh hamlet, and Nguyen Van Hai local people at An Ninh milk crackers craft.

3.2. Design of data collection instruments

3.2.1. Design of data collection of Questionnaires

The research uses multiple stages sampling which are categorized into 2 phases. In the first period, purposive sampling technique is used to select the Dong Hoa Hiep village, Cai Be district, Tien Giang province, Vietnam of research area. Dong Hoa Hiep village consist seven hamlets: Phu Hoa hamlet (191 households), An Loi hamlet (380 households), An Hoa hamlet (410 households), An Binh Dong hamlet (446 households), An Hiep hamlet (562 households), An Ninh hamlet (772 households), An Thanh hamlet (856 households). Because the sample sizes have 400 samples, the research uses quota sampling, so, the sampling for each village is seen as below table.

Table 4: Sample size for Dong Hoa Hiep village

Hamlet	Total of house holds	Percentage	Sample size ^b
Phu Hoa	191	5.3	21
An Loi	380	10.5	42
An Hoa	410	11.3	45
An Binh Dong	446	12.3	49

An Hiep	562	15.5	62
An Ninh	772	21.3	86
An Thanh	856	23.7	95
Total	3617	100%	400

Therefore, after calculating the sample size for each hamlet such as Phu Hoa hamlet (21 samples), An Loi hamlet (42 samples), An Hoa hamlet (45 samples), An Binh Dong hamlet (49 samples), An Hiep hamlet (62 samples), An Ninh hamlet (86 samples), An Thanh hamlet (95 samples).

The second period is that 400 samples are identified by a random sampling technique. The name families are selected by computer to make random numbers in the alphabetic lists of all households of the community. It means that the researcher installed into computer total 3617 household names of Dong Hoa Hiep village and then, the computer chosen randomly 21 house hold names from Phu Hoa hamlet, 42 families names from An Loi hamlet, 45 name lists from An Hoa hamlet, 49 family names from An Binh Dong hamlet, 62 house hold names from An Hiep hamlet, 86 family names from An Ninh hamlet, and 95 household names from An Thanh hamlet. The data collected are carried out from March, 2014 to June, 2014. Each household only one person is surveyed to represent the household attitude towards. The time of delivery questionnaires to each household if nobody was absent at home, the questionnaire is delivered to nearest families. Thirty pilot questionnaires are tested to determine the validity before final questionnaires survey. The questionnaires are surveyed by Likert scale which the researcher adopted and complied from previous studies of Brian King at el, (1993), Paul Brunt at el, (1999), Fariborz Aref at el, (2010) Enemu Ogechi at el (2012) and Phan Hong Long, (2012). Respondents answer questionnaires by five Likert scale which is divided : Strongly disagree = 1; Disagree = 2; Not sure = 3; Agree = 4; Strongly agree = 5. Design of data collection instrument of this research was surveyed questionnaires that are comprised into four parts as the followings.

For part one, demographic characteristic respondents consisted of 12 variables which were classified such as sex, marital status, age group, ethnic group, educational background, occupation, living place, living year, immigrated status, people number in family, income, and characteristic respondents.

The questionnaires of part two were constructed in 28 statements of local resident's opinions to measure tourism impacts on cultural values and social issues. The questionnaires are designed 2 into parts: culture and social. For cultural section, the 16 questions were conducted to investigate local people opinions about positive and negative impacts on physical and spiritual cultural values. In social sections, 12 questions are constructed in five Likert scale to determine people attitudes toward to positive and negative tradeoffs on social problems.

Respondents answer questionnaires by five Likert scale which is divided the rating opinions as the followings:

Criteria to grade respondent's attitudes	Score
Strongly disagree	1
Disagree	2
Not sure	3
Agree	4
Strongly agree	5

Part three was built to achieve the overall evaluations of local residents about social-cultural tourism impacts.

The survey questions of part four were designed in order to achieve recommendations to deal with negative socio-cultural impacts and tourism management planning of Dong Hoa Hiep local community. The studier came up with ten precise recommendations which based on the previous research literature reviews, successful case studies and practical in-depth interviews with local residents. To make strategy questions, the researcher lets local peoples choose five most important and priority suggestions that can deal with negative impacts of tourism on local community. Also, the studier used Cronbach's alpha formulate to check the reliability

of questionnaires. The surveyed questionnaires were checked by three lecturers at History - Geography -Tourism, School of School Humanities – Social Science faculty, Can Tho University where the researcher was working. Each questionnaire's evaluation was divided into three evaluations which were included appropriate, not sure and inappropriate with score criteria.

Criteria to grade for evaluation	Score
Appropriate	+1
Not sure	0
Inappropriate	-1

$$IOC = \frac{\sum R}{N}$$

IOC: Indexes of Item- Objective Congruence

$\sum R$: the total of

N: the number of objectives (the questionnaire number)

$$IOC = \frac{120}{150}$$

$$= 0.8$$

$\alpha = 0.8$, it mean that the questionnaires are reliable instruments, test validity and low - stakes testing.

3.2.2 Deign of data collection of in-depth interview

With the in-depth interview questions, the researcher would like to determine the social and cultural impacts of tourism development on local community at Dong Hoa Hiep village by interviewed local tourism authorities, community leaders, and local residents. The studier dialogued with Cai Be office of culture and information and Dong Hoa Hiep People's Committee. The researcher talked with the 3 representative local people and head community to understand the perception of local residents towards socio-cultural impacts of tourism development, and the desires of

local people for tourism projects. This process would be done from March, 2014 to June 2014.

Table 5 : In - depth interview questions basing on research objectives and research questions

Research Objectives	Research Questions	In – depth interview questions
1. To investigate the negative and positive socio-cultural impacts of tourism development on local communities at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam	1. What are the socio-cultural impacts of tourism development on local communities at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam?	1. What are positive socio- cultural impacts of tourism offering for Dong Hoa Hiep local community? 2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village? 3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community? 4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village? 5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits? 6. How do you feel about the capacity of tourists visiting this village? 7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?
2. To explore impacts of tourism on cultural values, and social problems of Dong Hoa Hiep community, Tien Giang province, Vietnam	2. How are impacts of tourism on cultural values, and social problems of Dong Hoa Hiep community, Tien Giang province, Vietnam?	
2.1 To explore	2.1 How are impacts of tourism	8. What are negative and positive socio

Research Objectives	Research Questions	In – depth interview questions
impacts of tourism on cultural values.	on cultural values?	<p>cultural impacts of tourism on cultural values at Dong Hoa Hiep community?</p> <p>9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?</p> <p>10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?</p> <p>11. What do local people feel about their cultural identities?</p> <p>12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?</p> <p>13. Do you think that local people heighten tension or divisiveness to tourism development?</p> <p>14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development? Please specific.</p> <p>15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?</p> <p>16. What kind of commercialization of cultural values happening in this village?</p> <p>17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?</p>
2.2 To explore impacts of tourism on social problems at Dong Hoa Hiep community, Tien Giang province,	2.2 How are impacts of tourism on social problems at Dong Hoa Hiep community, Tien Giang province, Vietnam?	<p>18. What are social problems that local people at Dong Hoa Hiep are facing now?</p> <p>19. How is the traffic circumstance in Dong Hoa Hiep village?</p> <p>20. What do you think about the crime</p>

Research Objectives	Research Questions	In – depth interview questions
Vietnam		rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism? 21. What do people think about the level safety of Dong Hoa Hiep village?
3.To suggest precise recommendations for to manage negative socio - cultural impacts on communities	3. What people are going to deal with these negative impacts?	22. How local residents are going to solve negative socio-cultural impacts caused by tourism development? 23. How are the actions of local authorities to tackle negative impacts on local communities? 24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?

3.2.3. Site – Observation

The researcher will observe the actual situation and impacts of tourism on local households in Dong Hoa Hiep village. This process would be carried out from 8th, October, 2013 to 20th, October, 2013 and from March, 2014 to June, 2014. The instrument for this method is that staying at local resident houses. The researcher can integrate community activities which help the studier to understand the traditional values of local people. Besides, the studiers also recognize the change of families in many ways. The results of observations help researcher identify the positive and negative impacts in local communities.

3.3 Data analysis method

The studier gather data from in-depth interview and questionnaires which are analyzed by following research objectives and research questions to find out socio impacts of tourism on background community's life, cultural values, and social problems of local residents at Dong Hoa Hiep community.

The information and data obtained from questionnaires was analyzed by SPSS (Statistical Package for the Social Sciences) version 19 to determine socio cultural

impacts of tourism development on local community of Dong Hoa Hiep village by descriptive statistics.

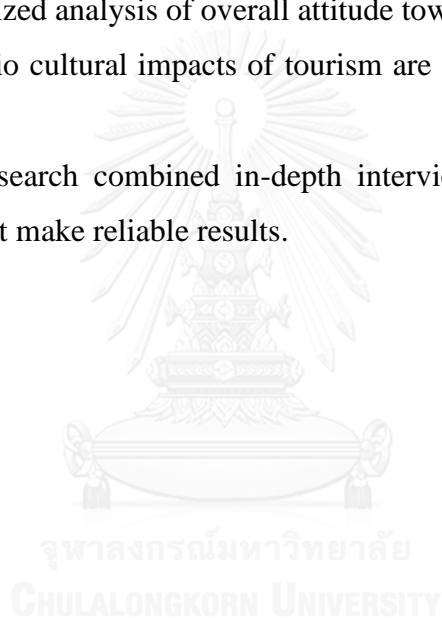
3.3.1. Demographic variables are analyzed by frequency, and percentage,

3.3.2. The opinions of local residents about socio cultural impacts of tourism development on cultural values and social values are scrutinized by mean and standard deviation.

3.3.3. An overall evaluations were analyzed by means to determine whether tourism development in Dong Hoa Hiep village has any significant impacts on local people.

3.3.4. A scrutinized analysis of overall attitude towards and recommendations of local residents to socio cultural impacts of tourism are carried out by frequency, and percentage.

Besides, the research combined in-depth interviews and survey questions to advanced analysis that make reliable results.



CHAPTER IV

RESULTS

This chapter will be divided into three parts consisted of result analysis from questionnaires, indepth interview and site observations. Frist part is statistical descriptions of all the demographic respondent characteristics variables that included sex, marital status, age group, ethnic group, educational background, occupation, living place, living year, immigrated status, people number in family, income, and characteristic respondents. It is also determined tourism impacts on cultural values and social values by means and descriptive recommended annaysis to analyze five important priority recommendations to deal with negative impacts. The second part illustrated indepth – iterviews results which anlyzed opinions of the head of Cai Be office of culture and information, vice president of Dong Hoa Hiep People's Committee, Nguyen Van Truong resident at Phu Hoa Hamlet, also leader hamlet Phu 2Hoa, Mrs Tran Thi Dau, owner of rice flakers making house at An Ninh hamlet, and Nguyen Van Hai local people at An Hoa Hiep hamlet towards socio-cultural impacts from tourism development on local community. The three sectional will annalyse result from reasearcher's observation during visiting this village from 8th, October, 2013 to 20th, October, 2013 and March, 2014 to June, 2014.

4.1. Data analysis from surveyed questionnaires

4.1.1. Demographic respondent characteristics

The demographic respondent characteristics consisted of 12 variables which were classified such as sex, marital status, age group, ethnic group, educational background, occupation, living place, living year, immigrated status, people number in family, income, and characteristic respondents. According to surveyed questionnaires statistics, the majorities of respondents (78.7 %) were married; whereas male and female were closely equal (47.3 and 52.7 respectively). In terms of age group, 48.5 % respondents were 30 - 49 years old and 25.8 % answerers were 40 - 50 years old. The Kinh people (98.5%) exceedingly outweigh other ethnic people. About 72.5 % of surveyed people indicated that they posed secondary school or high

school degrees while college/university and post-graduate school variables occupied only 8%. As regards to occupation, 60.5 % of people stated that they were farmers or gardeners, whereas 17.8 % were involved in tourism related jobs. Respondents have lived 20 - 39 and 40 - 59 years at Dong Hoa Hiep village constituted 48.5 % and 25.8 % respectively. The immigration status of the largest group (89.2 %) was native of Dong Hoa Hiep village and more than half of respondents (56.2%) had 4 - 6 people in family. In terms of monthly household income*, the majorities of respondents (48.1%) earned 2000001 - 3000000 (VND) and 20 % answerers were 3000001 - 4000000 (VND). 68.5 % people answered that no one in the family was involve in tourist business while only 16.2 % indicated that they were respondents involved in tourism business.

Table 6: Descriptive results of the respondent's characteristics

Demographic variables	Frequency¹	Percentage (%)
Sex		
Male	189	47.3
Female	211	52.7
Marital status		
Single	85	21.3
Marriage	315	78.7
Age group		
< 20	21	5.3
20 - 29	108	27
30 - 49	155	38.7
50 - 59	103	25.7
60 or > 60	13	3.3
Ethnic group		
Vietnamese	394	98.5
Khmer	3	0.75
Chinese	3	0.75

Educational background		
Illiterate	10	2.5
Primary school	68	17.0
Secondary school/ high school	290	72.5
College / university	30	7.5
Post - graduate school	2	0.5
Occupation status		
Tourism related	69	17.3
Employee of civil service / Government	22	5.5
Farmers and gardeners	242	60.5
Factory workers	15	3.7
Unemployment	4	1.0
Others	48	12.0
Living place		
Phu Hoa hamlet	21	5.3
An Loi hamlet	42	10.5
An Hoa hamlet	45	11.3
An Binh Dong hamlet	49	12.2
An Hiep hamlet	62	15.5
An Ninh hamlet	86	21.5
An Thanh hamlet	95	23.7
Year of living		
< 30 years	48	7
30 - 49 years	194	48,5
50 - 59 years	103	25.8
60 or > 60 years	55	18.7
Immigration status		
Native of Dong Hoa Hiep village	357	89.2

Immigrated from other regions	42	10.5
Others	1	0.3
Number of people family		
< 4 people	134	33.5
4 - 6 people	225	56.2
7 -9 people	35	8.8
10 or > 10 people	6	1.5
Income²		
< 1000000 VND	21	5.3
1000000 - 2000000 VND	53	13.2
2000001 - 3000000 VND	167	41.8
3000001 - 4000000 VND	80	20.0
4000001 - 5000000 VND	26	6.5
> 5000000 VND	53	13.2
Characteristics of respondents		
Respondents involved in tourism business	65	16.2
Relatives and families involved in tourism business	43	10.8
No one in family involve in tourist business	274	68.5
Tourism knowledgeable educated respondents	9	2.3
None tourism knowledgeable educated respondents	5	2
Others	4	1.0

From demographic table, it can be seen that older people at Dong Hoa Hiep cited highest percentage which were farmers or gardeners. With high proportion of Secondary/ high school educational background respondents, they were posed

* 1 USD = 21,210 VND

extended family from 4 - 6 people in house. Especially, majority were low income respondents (approximately 100 -150 USD/month) and native residents. If local residents have low educational backgrounds, they will lack professional skills to work in tourism activities or not know how to management tourism effectively. Besides, native elderly feel negative impacts on cultural values rather than young people. With low income, local residents can leave their village to move to other city to find jobs that can cause breakdown traditional family structures. Therefore, socio-cultural impacts effect on local life inevitably with these demographic profiles.

4.1.2 Tourism impacts on cultural values analysis

Table 7: **Residents' attitude towards tourism impacts on cultural values**

Rank 1	Surveyed questionnaires instrument	Mean 2	S.D ³
<i>Positive impacts on cultural values</i>			
1	Local people heighten pride and appreciation of their community identify	4,3	0,6
2	Traditional festivals are preserved and revitalized by tourism development	4,09	0,5
3	Tourism promotes cultural exchanges in local community	4,02	0,5
4	Traditional cuisine culture of Dong Hiep village is conserved by tourism development	4,01	0,6
5	The community gets aids from local authorities and international organizations to help cultural tourism activities and preserve cultural values	3,95	0,5
6	The traditional authenticity values of ancient houses involved in tourism business are maintained to serve tourism.	3,94	0,4
7	Traditional way of life is revitalized by tourism development.	3,5	0,8

Negative impacts on cultural values			
1.	Young generation tends to move out their family to stay at central town for doing tourism business or move to Ho Chi Minh city working at factories caused the breakdown of traditional structures and lacked of agricultural labor forces.	3,9	0,3
2.	Traditional local family's structures are changed by tourism development.	3,8	0,4
3.	Milk crackers are vulnerable to extinct in future because of high cost of raw materials and lack of consumption outputs.	3,5	0,7
4.	A few ancient houses without tourism business are restored with inappropriate original materials by owners due to the high prices of original woods and the cost of craftsmen.	3,3	0,7
5.	Comodification cultural values are seen by tourism.	2,89	0,8
6.	Southerner amateur music performance is commercialized by tourism development.	2,81	0,8
7.	Tourism leads to community tension by the tourist's demands	2,09	0,6
8.	Women lose traditional women's works in their families.	2,02	0,6
9.	Tourism damages to the local cultures	1,9	0,6

¹ Questions are ranked by mean values, ² Scale from 1 = Strongly disagree, 2 = Disagree, 3 = Not sure, 4 = Agree, 5 = Strongly agree, ³ standard deviation.

As can be seen in the whole table 1, tourism development has created both positive and negative impacts for local cultural values. The significant of positive impact can be seen that local people heighten pride and appreciation of their community identify. From the table, the respondents agreed that tourism offered

benefits for cultural values such as heightening pride and appreciation of their community identify, preserving traditional festivals, promoting cultural exchange in local community, conserving traditional cuisine culture, getting aids from local authorities and international organizations to support cultural tourism activities and preserve cultural values and revitalizing traditional way of life with 4.3, 4.09, 4.02, 4.01, 3.95, 3.94, 3.5 means respectively. Meanwhile, tourism also has created negative impacts on cultural values which respondents perceived the breakdown of traditional structures and lack of agricultural labor forces (3.9), the change of local family's structures (3.8), the vulnerable extinction of milk crackers (3.5) and the restoration using inappropriate materials by owner in some ancient houses without doing business due to the high price of original woods and the cost of craftsmen (3.3). The other questions revealed that people did not perceived any negative impacts from tourism.

4.1.3 Tourism impacts on social values analysis

Table 8: Residents' attitude towards tourism impacts on social issues

Rank 1	Surveyed questionnaires instrument	Mean ²	S. D
Positive impacts on social issues			
1	Tourism has improved general infrastructures of Dong Hoa Hiep local community	4.2	0.4
2	Tourism developments improve the quality of life of Dong Hoa Hiep local community.	4.1	0.5
Negative impacts on social issues			
1	Local people had rarely an opportunity to participate in planning and managing tourism activities of Dong Hoa Hiep village	3.8	0,6
2	Some of children and vendors insist on tourists to buy products or lottery tickets in some tourism destinations.	3,43	0,8
3	The community benefits are divided unfairly among local	2,8	0,8

	people at your community.		
4	Tourism development leads to traffic jams for the community.	1,96	0,5
5	Tourism developments result in negative social problems for Dong Hoa Hiep village.	1,95	0,5
6	Tourism leads to the increase of crime rates.	1,9	0,5
7	Tourism has increased gambling	1,49	0,5
8	Alcoholism abuses are growth by tourism development	1,48	0,5
9	Prostitutions are increased by tourism development.	1,46	0,5
10	Tourism has increased drug users.	1,44	0,5

¹ Questions are ranked by mean values, ² Scale from 1 = Strongly disagree, 2 = Disagree, 3 = Not sure, 4 = Agree, 5 = Strongly agree, ³ standard deviation.

According to Table 2, the results indicated that respondents strongly agree that tourism development improves general infrastructures and quality of life at Dong Hoa Hiep village which are instituted 4.2 and 4.1 respectively. However, local residents also admitted that they had rarely an opportunity to participate in planning and managing tourism activities of Dong Hoa Hiep village (3.8) and some of children and vendors insist on tourists to buy products or lottery tickets at some tourism destinations (3.43). Respondents did not perceive that tourism caused traffic jams, social problems, crime rates, gambling, alcoholism abuses, prostitutions, and drug users.

4.1.4 Overall positive and negative socio cultural impacts of tourism development

Table 9: Residents' overall evaluations of positive and negative socio cultural impacts

Rank₁	Surveyed questionnaires instrument	Mean²	S.D³
1	I think that the positive socio cultural impacts outweigh its negative impacts.	3,8	0,5
2	I believe tourism development in Dong Hoa	2,1	0,4

	Hiep leads more costs than benefits for local community.		
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¹ Questions are ranked by mean values, ² Scale from 1 = Strongly disagree, 2 = Disagree, 3 = Not sure, 4 = Agree, 5 = Strongly agree, ³ standard deviation.

As regards to the table 3, people totally agreed that the positive socio cultural impacts outweigh its negative impacts at Dong Hoa Hiep village. On the other hand, respondent disagreed that tourism development in Dong Hoa Hiep leads more costs than benefits for local community.

4.2 Recommended analysis

The research came up with ten precise recommendations which based on the previous research literature reviews, successful case studies and practical in-depth interviews with local residents. To make strategy questions, the researcher lets local peoples choose five most important and priority suggestions that can deal with negative impacts of tourism on local community.

Table 10: Recommendations of local people to tackle negative socio cultural tourism impacts

Rank ¹	Variables	Frequency 1	Percentage agree
1.	Government should enrich its efforts in supporting budgets for local people and improving more infrastructures to promote tourism development.	319	79.8
2.	The local tourism authorities should organize periodically markets for local people selling traditional products, performing Southern amateur traditional music; cultural ceremonies that make the young generation learn and preserve	252	63

Rank¹	Variables	Frequency 1	Percentage agree
	the traditional cultural values of Dong Hoa Hiep village.		
3.	Local tourism authorities have to organize often tourism training courses to train professional tourism skills for local people.	239	59.7
4.	Village management's committee should establish monthly meetings for local residents at community house to evaluate tourism activities and propose directions for next months.	238	59.5
5.	The local tourism authorities should establish a committee management to manage tourism activities in Dong Hoa Hiep village by local people.	212	53
6.	Government educates and raises awareness for local communities and tourists about negative socio cultural tourism impacts.	201	50.2
7	The local tourism authorities should organize art festivals or traditional festivals annually which encourage the whole local people joining and raise awareness for local communities to	114	28.5

Rank¹	Variables	Frequency₁	Percentage agree
	preserve traditional community' identity.		
8.	The local authorities of tourism should create tourism websites for Dong Hoa Hiep community which tourists can book online services or give feedbacks of tourism services of this community.	112	28
9	The local tourism authorities should manage appropriately tourism in Dong Hoa Hiep village to maximize the advantageous outcomes and minimize the drawbacks of tourism development.	107	26.7
10	Tourism authorities and committee's management board propose regulations and guidelines to safeguard traditional cultural values and cultural heritages for Dong Hoa Hiep village.	51	12.8

¹ Questions are ranked by percentage agreement, ² N = 400

In terms of recommendations, 79.8 % of respondents stated that government should enrich its efforts in supporting budgets for local people and improving more infrastructures to promote tourism development and the local tourism authorities should organize periodically markets for local people selling traditional products, performing Southern amateur traditional music, cultural ceremonies that make the young generation learn and preserve the traditional cultural values of Dong Hoa Hiep village (63%). More than half of respondents suggested that local tourism authorities

open tourism training courses to train professional tourism skills for local people (59.5%), and it is constituted 59.5% agreements that the village management committee should organize monthly meetings for local residents at the community house to evaluate tourism activities and propose directions for next months. 53% of surveyed respondents concerned that the local tourism authorities would establish a management committee to manage tourism in Dong Hoa Hiep village by local people as well as governments educates and raise awareness for local communities and tourists about negative socio-cultural impacts of tourism development (50,2%). Other recommendations occupied small agreed percentage of local residents

4.2 Data analysis from in-depth interviews

The purposed of in-depth interview to explore the opinions about social-cultural tourism impacts on local community at Dong Hoa Hiep village. The researcher interviewed the local tourism authorities who have being responsible for the management tourism plans for the village. Besides, local resident and the head community had in - depth interviews to elaborate the attitudes toward to social-cultural tourism impacts on their life.

The study illustrated the opinions of the head of Cai Be office of culture and information, vice president of Dong Hoa Hiep People's Committee, Nguyen Van Truong resident at Phu Hoa Hamlet, also leader hamlet Phu Hoa, Mrs Tran Thi Dau, owner of rice flakers making house at An Ninh hamlet, and Nguyen Van Hai local people at An Hoa Hiep hamlet

Socio-cultural impacts on cultural values

Community identities:

Dong Hoa Hiep village is one of three ancient villages in Viet Name which was founded 18th century. The community had long time history of cultural identity's in Mekong Delta area where a banyan tree and water station icon was maintained until now. That is a reason why Dong Hoa Hiep's villagers heightened their appreciation their community identities. According to the head of Cai Be office of culture and information and vice president of Dong Hoa Hiep People's Committee, indicated that

“local people were proud of cultural identities of Dong Hoa Hiep community with around 200 ancient history years which passed from ancestors to current generations”. Similarly, vice president of Dong Hoa Hiep committee’ people, Duong Van Phuong suggested *“People feel and preserve identities from their ancestors with a banyan tree and water station icon, genealogical books were recorded and preserved through generation to generation, and the customs of temple worship ceremonies always maintained annually”*. Also, Nguyen Van Hai – resident at An Hiep village stated that *“Most of local people really are proud of their cultural identities of community with around 200 river civilization years. They preserved the traditions of the ancestors passing such as ancestors worships, temple or shrines worships”*. From both local authority’s options and local resident’s attitudes, people agreed that most of residents heighten their appreciation and felt proud of Dong Hoa Hiep cultural community identities

In summary, Dong Hoa Hiep people are well - preserved their cultural identities from ancestors to current generations. Currently, the village still is related with banyan tree and water station icon, and genealogical books were recorded as well as the customs of temple worship ceremonies always maintained annually.

The way of life

By tourism development, the customary way of life is modern to suitable with the social development. Material life is significantly improved; countryside people have a chance to access internet, and satellite televisions. Beside, some the traditional ways of life were revitalized by making tours for tourists, for example, the traditional way of local people in catching fishes by using bamboo tools, local people created *“fishing men or one day becoming farmer tours”* to let tourist enjoy traditional way of life of local citizens in the past. By doing this, tourists can learn traditional values of families or local norms during visiting at Dong Hoa Hiep village. As regards Mr Duong Van Phuong speaking, *“Traditional ways of life changed in positive way which is revitalized for tourism development”*. Another similar view point from Nguyen Van Truong, who is the leader of Phu Hoa hamlet, stated that *“Traditional ways of life of*

local people is maintained for tourism development. For instance, catching fishes by using bamboo tools was a traditional way of local people in the past time when residents catch fish to support their daily life in every flood year". Meanwhile, Nguyen Van Tai, "Older people still maintained traditional ways of life of community whereas some young people changed into adapt modern lifestyles. Local authority attempted to revitalize some traditional ways of life for tourism development and make young generation learn their cultural community. However, some younger people adapted modern lifestyle because young residents were more likely to involve into fashionable styles and internet accessibilities. Currently, according to local people opinion, the adaption modern style of little young generation is not a negative impact, since people need to cope with the society development and convenient working conditions. Otherwise, it should be noticed how to maintain cultural traditional way of life in long time development of village.

Another concern about is that Cai Be floating market is famous in Mekong delta area where were elaborated all the characteristics of the locals way of life in the western region as well as local people. All the goods, fruits, and vegetables of farmers from the region are transported to the market by rafts and boats. That is a typical way of life of local people for the past generation when the area only more developed waterways and its topography area is covered by many canals and rivers. However, now road ways are more developed, so main mean transportation for local people is motorbikes instead of boats. This also led to change traditional way of life people which majority people used waterway as main transportation in past time. Nowadays, every house has motorbikes as a main vehicle; they rarely use boat to go markets or somewhere as past time. Form my own perspective, this is problem for real life floating market survive in near future times because if local people don't use usually boat as means to carry fruits or products to markets, the village will lost traditional sale of trader people lived on boats in future.

In brief, the way of life of Dong Hoa Hiep residents still maintained traditional way of life from past generations to current. Besides, through tourism development,

traditional way of catching fishes by using bamboo tools were revitalized by offered tours for tourist staying at home stay. However, it is concerned about the real life of Cai Be floating market in future time when roadway is more developed.

Family structures

Dong Hoa Hiep had 3617 families which were consisted of seven hamlets. In the past time, most households were extended structure families that more than two generations lived together. Within seven hamlets, only Phu Hoa, An Loi, An Ninh, An Hiep, An Binh Dong had extra tourism activities development basing ancient houses, orchards and traditional handicrafts nearby main garden economy while others hamlets only get main income from agricultural activities. However, due to unexpected disaster weathers or market needs, agricultural harvests offered without profits as well as bankrupts for these villagers. In addition, tourism activities cannot provide enough jobs for all local residents. By these reasons, young labor forces move to Ho Chi Minh City to work at factories and let elders and children stay at the village. It leads to breakdown traditional families' structures and lack young labors working at agricultural sections. According to Tran Thi Dau, owner of rice flakers making house at An Ninh hamlet, *“Traditional extended family structures were changed significantly when young generation tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories”*. As regards to Duong Van Phuong, *“it caused the breakdown of traditional structures and lacked of agricultural labor forces”*. Nguyen Van Tai stated *“most households in the village still keep traditional family structures which extended families were favorable of local people. However, in some hamlets, traditional extended family structures were breakdown when young generations tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories”*.

In general, the main problem of family structure is that it is break down some traditional extended families because some hamlets cannot get extra income from tourism. In facts, the main income for household is depended on orchards, so some young people leave for Ho Chi Minh City to find job opportunities.

Traditional festivals and cuisines

Traditional festivals were preserved through tourism development, for instance, Dong Hoa Hiep temple ceremony was organized annually for local people to send their thankful to God helping their life. Besides, the village also got supports from *The Japan International Cooperation Agency (JICA) that cooperated with local authorities investigated local cuisine, traditional festival, traditional amateur music performance clubs, and proposed plans to preserve forgotten things. Local authorities made plans to revitalize or preserver the disappeared heritages and the customs of temple worship ceremonies always maintained annually. Local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals*". Local cuisines are well preserved from local villagers when local traditional foods are cooked in daily life even though in festivals, ceremonies, parties. As Duong Van Phuong said that *"local cuisines still maintained from generation to generation, for instance, grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes*. Besides, tourists were served local cuisines during visiting and staying at the village. In general, traditional festivals and cuisines were well maintained at Dong Hoa Hiep village, thank to these things make such distinguished cultural values for its community.

Overall, tourism development offered positive impacts on traditional festivals and cuisines which local people still maintained authentic values of values of traditional local cuisine, festivals and the customs of temple worship ceremonies

Traditional handicraft

Dong Hoa Hiep has been posed many traditional handicrafts such as milk crackers, rice papers, coconuts candies, and pop rice which was made by local traditional knowledge from old generations passed to new generations. Milk crackers handicraft was distinguished craft at An Hiep hamlet which was established in 1940s. At the last first time, this craft was produced for Vietnamese New Year time (Tet holiday) because milk cracker cakes were one of important food for new year holiday and making milk crackers also were a signal symbol of Tet holiday. In this period, this craft was expanded scales to cope with market demands. However, at current time, milk cracker crafts was decreased number of household making as Duong Van Phuong said that *“Older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, milk cracker is vulnerable to extinct in future because the number of milk crackers crafts has being decreased significantly, with figure reducing from 140 households to 40 households”*. In fact, local people has been gave up this craft, since the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes. Another reason is that this craft is rarely to welcome tourists to visit the processes and buy products. The milk crackers craft is not located in convenient tourist routes that is compared with An Ninh’ pop rice, coconut candies and bees raising crafts. An Ninh is situated near Cai Be floating market where tourists can enjoy charming landscapes of river. Meanwhile, An Hiep milk crackers craft is line on the other direction and milk cracker’s house locate in far away from sub high way as well as must walk into some kilometers. That is reason some tourists are hesitate to visit this village, because they don’t have more time, as they chose drop off An Ninh hamlet various crafts. However, rice papers, coconuts candies, bees raising, and pop rice are seen as potential products to develop tourism products. Thank to these crafts, An Ninh local people can not only get extra income, but also create tourism activities for tourists. Similarly, Nguyen Van Sanh who living at this hamlet stated, *“milk crackers craft*

seem to be forgotten of local people because some people could not maintain it as traditional craft for family due to high price of raw materials and lack consumption outputs". Local people have worked very hard to make milk crackers because it required many extreme steps by using hand and muscle labors. One house hold with 3 - 5 members can earn around 200,000 VND (10 USD) for one day working with long hours. It is clear that local authorities need to help for An Hiep hamlet to boost and maintain their traditional knowledge wisdom is very necessary.

In brief, there are three main challenges for milk crackers handicraft which is consisted of lack of markets, lack of demands, and unattractive enough for products.

Ancient houses

There are approximately ten ancient at Dong Hoa Hiep village where wooden houses and French architectural styles were blended harmonically. Tran Tuan Kiet house at Phu Hoa hamlet and Phan Van Duc residence were two unique beautiful architectural features which most attracted tourists for visiting and staying home stay. Besides, Nguyen Van Vo also famous place for tourists to enjoy service home stay and Southern traditional wooden styles. As Duong Van Phuong stated *"The Japan International Cooperation Agency (JICA) coordinated with Showa Women's University has been restored originally Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo ancient house which has been attracting more tourist to visit unique architectures and enjoy home stay services"*. These houses were restored by JICA supports that helped the house to preserve authentic values as original samples. However, some living ancient houses of local people without doing tourism business, owners have been used cement and concretes to repair damaged wall parts because they could not afford to buy original woods and rent craftsmen ships. In fact, iron wood are very expensive more than cements and they cannot afford to buy wood with main income from low garden economy whereas local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village.

As Nguyen Van Tai speaking, "some ancient house of local owners didn't receive support from JICA the owners restored their house by themselves using

cements or concretes because of the high price original wood and craftsmen ships”. In addition, local people get little benefits than owners of tourist destinations and owner of Tran Tuan Kiet house and Phan Van Duc residence. The conservation of Dong Hoa Hiep ancient houses is conducted by JICA Japan, particularly to help efficiently exploit available the potential tourism resources and implement community – based tourism project in the village. The cooperation between Vietnam National Administration of Tourism and the Japan International Cooperation Agency (JICA) supported an project namely “Supporting and promoting the role of communities in sustainable development in Vietnam through heritage tourism” and this project is organized in Duong Lam village in Hanoi city, Phuoc Tich village in Hue city, and Dong Hoa Hiep village which are implemented in three years from February, 2011 to February, 2014. Thanks to this project, Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo residences are well – preserved and still maintain authentic original ancient house’s values.



Figure 7: Tran Tuan Kiet house and Phan Van Duc house were authentic restoration by JICA project

Source : Le Thi To Quyen, 17, May, 2014

However, through in-depth interviews, some other owners use cement or concrete to repair damaged parts which will diminish authenticity of heritage values in ancient houses. Since, the cost of woods to repair the houses is expensive and high

price of craftsmen's hiring whereas cements and concrete are more durable in long time. In addition, JICA has limited budget to repair damaged houses, while there are approximately ten ancient at Dong Hoa Hiep village. Therefore, JICA only choose significant and unique architecture house to restore. Meanwhile, rest living ancient houses were passed from many generations, so the house was built by ancestors more than 100 years old. Currently, the degradation of residences is inevitably and some local people want to change new modern styles because of old degradation residences. Due to high price of original woods and craftsmen hiring, they use cement or concrete to repair damaged parts. On the other hand, cement and concrete are cheaper than wooden materials as well as is out of rid insect destroyed. Dong Hoa Hiep is concerned as one of three ancient villages in Vietnam, so Southerner wooden ancient houses architecture are unique cultural values for this village. If local authorities don't have regulation for ancient house repair and supports, these houses will diminish the authentic values as well as village image in long term development because of wrong repair processes. Therefore, it is necessary to preserve the ancient image for Dong Hoa Hiep village.

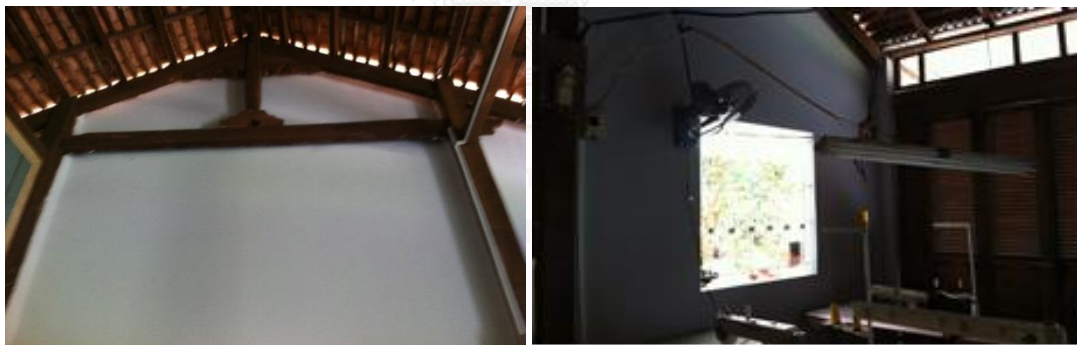


Figure 8: Damaged wall parts at living local house was replaced by cements

Source : Le Thi To Quyen, 17, May, 2014

It is concluded that lack of traditional material, lack of knowledge on craftsmanship, and lack of funding are major disadvantages for Dong Hoa Hiep ancient houses.

Socio-cultural impacts on social values

Infrastructures

Through tourism development, there are significant improvements in Dong Hoa Hiep's infrastructures. Nguyen Van Truong, Phu Hoa hamlet, *"Thank to tourism development, the infrastructure has been improved by expanded streets, constructed boat stations, built pedestrian bridges and installed street lights for residents"*. Nguyen Van Tai said that *"boat stations were established to make more convenient for tourists. Besides, Duong Van Phuong "tourism improved a new face for our rural village where general infrastructures were upgraded"*. Nguyen Van Sanh - local people complained *"deteriorated road conditions and narrow routes that made visitors hardly to walk during visiting and shopping at An Ninh hamlet traditional handicrafts. Besides, for waterway systems, some shallow canals that make the tourist boats move difficultly in dry seasons"*. In fact, along Phu Hoa hamlet, An Binh Dong, An Loi hamlet, the village roads were expanded and built into 3 meters which were installed street lights along these streets in front of each household. Besides, pedestrian bridge was established to connect Tran Tuan Kiet house to opposite canal side. Moreover, direction signals were built to instruct tourists to ancient house destinations and other tourist attractions. Dong Hoa Hiep boat station was constructed in front of Dong Hoa Hiep banyan tree and water station icon with Dong Hoa Hiep welcome gate. From central Cai Be town to An Hiep traditional milk cracker handicraft, roadway is upgraded in big street with two ways road which make people easily access to the craft village. By these achievements, local people are proud of the positive changes of Dong Hoa Hiep village' face that help local people transport conveniently to central town and city. However, road ways are more developed, so main transportation for local people base on motorbikes instead of moving by boats. This also led to change way of life people which majority people used waterway as main transportation in past time. Another complains is that An Ninh hamlet road was deteriorated conditions and narrow routes that made visitors hardly to walk during visiting and shopping at rice papers, coconut candies and pop rice crafts. Besides, for

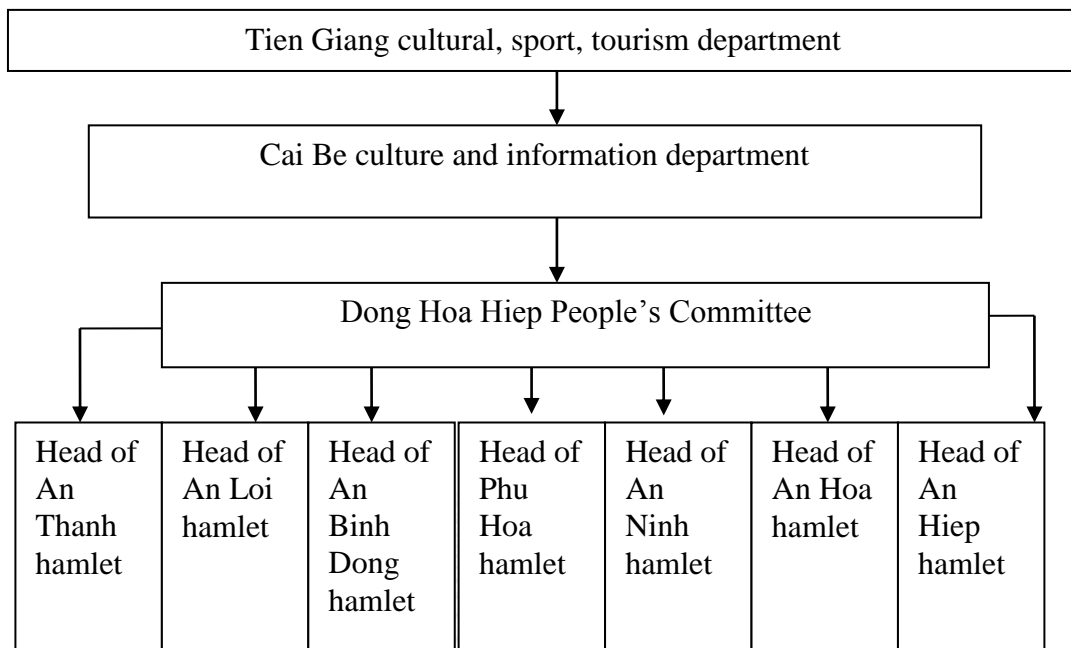
waterway systems, some shallow canals that make the tourist boats move difficultly in dry seasons.

In summary, tourism development help Dong Hoa Hiep village to improve significantly infrastructure which expand roads, installed street light systems, and pedestrian bridge. However, it is necessary to improve infrastructure for water transport because some shallow canals are difficult for tourist boats moving in dry seasons. Besides, An Ninh hamlet road is under deteriorated conditions which interfere in the movement of people and tourists.

Local participation

Nguyen Van Tai indicated *“local community not really participate the whole tourism activities in Dong Hoa Hiep village because it not bring more income to local people”*. Nguyen Van Sanh said that *local people hardly offer an opportunity to join in planning or managing tourism activities of Dong Hoa Hiep village”*. As can we seen below organizational diagram at Dong Hoa Hiep village, it is clear that this is a top down approach in tourism management at Dong Hoa Hiep village, local people are not really join into tourism activities in this community where local residents lie on the end of organizational processes. According to local villager’s interviews, they hardly take part in planning and managing tourism activities of Dong Hoa Hiep village, most responsibilities was conducted by local authorities without getting local people’s ideas in advance. In addition, this diagram still lack community board management or Dong Hoa Hiep community leader who is responsible for manage seven leader’s hamlets and the whole activities at Dong Hoa Hiep village.

Figure 9: **Tourism management organizational diagram at Dong Hoa Hiep village**



All in all, with top down approach process in tourism management, it make people hardly to involve in planning and managing tourism activities at Dong Hoa Hiep village.

The community benefits division:

Only some ancient houses doing tourism business can get benefit from selling visiting tickets, providing home stay services, and beverage and eating whereas local people can earn income through in selling traditional products, souvenirs, fruits, beverage and eating, becoming boat drivers, local tour guides services, waiters. However, local people get little benefits than owners of tourist destinations and owner of Tran Tuan Kiet house and Phan Van Duc House received more benefits compared to other ancient house because the unique architectural and impressive interiors attracted more tourists. In general, local people get fairly benefits if any family has more products, they will get more money”.

Insistence

Some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations. Besides, some tourist guides asked money from tourism destinations or souvenir shops if these places want tourist guides to take visitors to there”, Duong Van Phuong. Nguyen Van Truong stated “ *The village’s security situations place under safety for both local people and tourists who can rest assured visiting and staying overnight in the village without thefts, and pickpockets, but some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations*”. That image makes tourists feel uncomfortable during visiting time”.

Traffic conditions

The road traffic conditions are safe and ventilated systems which are convenient linking between Cai and neighboring provinces as well as Ho Chi Minh cit. It makes sure visitors travel to this village easily and accessible, Duong Van Phuong answers. Nguyen Van Tai said that “*the road traffic conditions at Dong Hoa Hiep village are accessible systems which make convenient linking between Cai Be and Ho Chi Minh City*”. From Ho Chi Minh to Cai Be district, it take about 90 km, and Cai Be is located first gate of Mekong Delta. Therefore, visitors from Ho Chi Minh City can travel to this village easily and visitors can save their traveling time compared with visiting other destinations in Mekong Delta. Similarly, Nguyen Van Truong speaking, “*The road traffic conditions are convenient for people to commuter to other cities and visitors from Ho Chi Minh City can travel to this village easily and accessible due to linked highways*”. Besides, tourists can use water ways to visit floating markets, ancient houses, and traditional crafts that make visitors enjoy the river- based life of local people.

In contracts, only traffic conditions at An Ninh hamlet are sometime difficult movements because deteriorated and narrowed routes that made people and visitors hardly to walk during visiting and shopping at this traditional handicraft.

Social evils: alcoholism, drug, prostitution, gambling, and crime

According to Duong Van Phuong, *“the security situation of the village is very good, only some jobless men go out late at night to gather together. The village still maintained good social problems after developing tourism”*. Serious social evils did not happen any cases in the village, especially, pubs is prohibited by local authorities to avoid any prostitutions and social problems to the community life. Only 6 people were addicted to drugs, but they gave up drugs and had jobs for community integrations. Sometimes, normal gambling and alcoholism happened at An Thanh and An Ninh hamlet because these hamlets placed on highways passing, floating market, and industrial zone with many people living, but it doesn't cause any problem to community' life, just for being fun for their reunions”. Nguyen Van Tai indicated *“In this village, serious crime rates, drugs, prostitutions, alcoholism, and gambling did not happen any cases in the village, especially, pubs is prohibited by local authorities to avoid any social effects to the community life”*. Security level in the village is very safety for both local people and tourists. The visitors don't need to worry about crimes, thefts and pickpockets during staying at Dong Hoa Hiep village”.

Overall, there are little different aspect from local authorities' perspectives and local people's opinions. For local residents, they have an extra indication that they hardly get opportunities to take part in planning and managing tourism activities of Dong Hoa Hiep village

In brief, according to local authority's perspectives and local resident's opinions, tourism create both positive and negative socio-cultural impacts for local community, but the positive trade-offs are overweighed its costs. From the local government's answers, it is concluded that tourism helps local community to revive and preserve local cultural values and improve a new face for our rural village infrastructures. The simple improvements were manifested as expanding streets over 3 meters, building pedestrian bridges and installing street lights. Tran Tuan Kiet house, Phan Van Duc residence and Nguyen Van Vo house are maintained the authentic cultural values. Moreover, local tourism authorities organized many cultural

activities to boost tourism in this village where traditional festival ceremonies and local cuisines competitions are held annually. Tourism promotes cultural exchanges among local people and local people feel proud of their identities which passed from their ancestors. On the other hand, it also indicated that tourism also caused some negative socio-cultural tourism impacts on local people which was manifested the insistences of some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations. Another concern is that some ancient houses without doing business used cement and concretes to restore damaged parts in their houses, since people could not afford to buy wood and rent craftsmen ships. Meanwhile, local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village. Local community not really participate the whole tourism activities in Dong Hoa Hiep village because it not bring more income to local people. The next drawback is that milk cracker crafts was vulnerable forgotten at An Hoa Hiep craft where the milk crackers making household numbers has been decreased gradually, with figure reducing from 150 households to 40 households. In fact, older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon. That is a reason why some traditional milk crackers handicraft has been gave up this craft at present time.

It is clear that tourism development at Dong Hoa Hiep village offers benefits on infrastructure improvements, local festival and cuisine preservations, cultural identity pride, and cultural exchanges for local people. On the other hand, tourism also create some negative on socio-cultural aspects for Dong Hoa Hiep village where local authorities should have implementations to deal with the forgotten of milk crackers crafts at An Hoa Hiep hamlet, the restoration of some ancient houses without doing tourism business using cements instead of woods at Phu Hoa hamlet, and the insistences of children and vendors on tourists.

Table 11: Summary the result of research question 1

Research Questions	In – depth interview questions	Answers
1. What are the socio-cultural impacts of tourism development on local communities at Dong Hoa Hiep ancient village, Tien Giang province, Vietnam?	<p>1. What are positive socio-cultural impacts of tourism offering for Dong Hoa Hiep local community?</p> <p>2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village?</p> <p>3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community?</p> <p>4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village?</p> <p>5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits?</p> <p>6. How do you feel about the capacity of tourists visiting this</p>	<p>- preserve traditional festivals, local cuisine and traditional way of life, proud of cultural community identities, improve infrastructures and quality of life</p> <p>- insistences on tourists to buy lottery tickets or products</p> <p>- using cements to repair some damaged parts in some ancient houses.</p> <p>- Milk crackers is vulnerable forgotten.</p> <p>-The benefits impacts were over exceeding its costs.</p> <p>- Local community not really participate the whole tourism activities because the tourism activities is not offer more income to the whole local people.</p> <p>- Expanding 3meters street for Phu Hoa and An Binh Dong hamlet, building pedestrian bridges and installing street lights.</p> <p>- visiting tickets, traditional products, souvenirs, fruits, beverage and eating, and home stay services</p>

	<p>village?</p> <p>7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?</p>	<p>-Suitable for the village, more crowded in only some peak seasons.</p> <p>- tourism development stage could effect to the perception of people about socio cultural impacts which are dominated by the income from tourism offering to community's life</p>
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Table 12: Summary the result of research question 2

Research Questions	In – depth interview questions	Result
<p>How are impacts of tourism on cultural values and social issues?</p>	<p>8. What are negative and positive socio cultural impacts of tourism on cultural values at Dong Hoa Hiep community?</p> <p>9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?</p> <p>10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?</p> <p>11. What do local people feel about their cultural identities?</p> <p>12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?</p> <p>13. Do you think that local people</p>	<p>Positive points: enhances the cultural and spiritual life for the local residents.</p> <ul style="list-style-type: none"> - Local festivals and cuisines preservation, cultural exchange - Proud of and appreciate their cultural identities. <p>Negative aspects: using inappropriate material to restore local ancient houses without doing tourism business.</p> <ul style="list-style-type: none"> - Decreasing the number milk crackers making households because of low profits. -Traditional ways of life is preserved by tourism development. - Preservation The traditional way of local people in catching fishes by using bamboo tools, temple worship ceremonies. - Young generations tended to move out their family to Ho Chi Minh City working at factories, breakdown extended family. -Proud of their long history cultural identities of community.

Research Questions	In – depth interview questions	Result
	<p>heighten tension or divisiveness to tourism development?</p> <p>14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development? Please specific.</p> <p>15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?</p> <p>16. What kind of commercialization of cultural values happening in this village?</p> <p>17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?</p> <p>18. What are social problems that local people at Dong Hoa Hiep are facing now?</p> <p>19. How is the traffic circumstance in Dong Hoa Hiep village?</p>	<p>- recorded genealogical books</p> <p>-local authority coordinated with local people to preserve and conserve intangible and tangible cultural relics</p> <p>- Not heighten tensions or divisiveness</p> <p>-Tran tuan Kiet house, Phan van Duc residence, and Nguyen Van Vo house was restored by Jica projet</p> <p>- Dong Hoa Hiep shrine worship temple is revived</p> <p>- For ancient house got supports from JICA and governments, these houses used original materials and restored as original structures.</p> <p>- Some ancient houses didn't receive aids from Jica, the owners restored their house by using cements or concretes because of the high price original wood and craftsmen ships.</p> <p>- Commercialization of cultural values doesn't happen in the village. Because local residents has just get familiar with tourism business. Tourism is extra income, not main income</p> <p>- Maintained local foods: grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes</p>

Research Questions	In – depth interview questions	Result
	<p>20. What do you think about the crime rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism?</p> <p>21. What do people think about the level safety of Dong Hoa Hiep village?</p>	<p>and the customs of temple worship ceremonies always maintained annually.</p> <ul style="list-style-type: none"> - Cracker milk is vulnerable to extinct in future. -The village is safe security conditions. - Only some jobless men go out late at night to gather together. - Some of poor children and vendors sometimes insist on tourists to buy tickets or products at destinations - Road traffic conditions are safe and ventilated systems. - Convenient linking with Ho Chi Minh city -The is very good social conditions - Serious social evils did not happen any cases in the village; - pubs are prohibited by local authorities to avoid any prostitutions and social problems to the community life. -Sometimes, normal gambling and alcoholism happened at An Thanh and An Ninh hamlet because these hamlets placed on highways passing, floating market, and industrial zone with many people living, but it doesn't cause any problem to community' life, just for being fun for their reunions. - safety village, no social evils

Table 13: Summary the result of research question 3

Objective research	Research Questions	Results
<p>3.To suggest precise recommendations for to manage negative socio-cultural impacts on communities</p>	<p>22. How local residents are going to solve negative socio-cultural impacts caused by tourism development?</p> <p>23. How are the actions of local authorities to tackle negative impacts on local communities?</p> <p>24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?</p>	<ul style="list-style-type: none"> - suggest with local authorities to enrich budgets to improve quality tourist products and infrastructures and organize periodically market for local people earn additional income and educate young people about local cultural identities. - training courses for local people - cooperated with community leaders and local authorities. - the customs of temple worship ceremonies always maintained annually - associated with the hamlet leader to monitor the tourism activities of village - Proposed tourism master plans from 2014 to 2020 and visions in 2025. - appeal tourism investments into the village - Petitioned upper governmental levels to create incentives to villagers and provide funds with low interests for people invest tourism business

4.3 Data analysis from surveyed observations

The site observations aim to explore what positive and negative socio-cultural impacts of tourism development on local life at Dong Hoa Hiep village where researcher conducted into 2 period: from 8th, October, 2013 to 20th, October, 2013 and March, 2014 to June, 2014. The observation observes on two aspects such as cultural values and social values. As regards to the observation on cultural values, the studier recognized Dong Hoa Hiep village still maintained authentic identities of ancient village where banyan tree in front of gate village and water station icon are kept. During the time staying the village, it is found that local people proud of and preserve community identities from their ancestors with genealogical books records. Beside, local residents maintained annually the customs of temple worship ceremonies which Dong Hoa Hiep communal temple festival are help for villagers to send merit to the gods. In addition, Southern traditional amateur music performance and local cuisine was preserved by local. At the time living at Dong Hoa Hiep village, I seen that majority older people stay at community while young people move out to find job in Ho Chi Minh city in order to work at factories, by doing this, it will cause traditional family structures breakdown and lack of agricultural labor forces, . In addition, milk cracker traditional handicraft at An Hoa Hiep Hamlet is vulnerable to forget in future time because local people households making milk crackers are reduced the number gradually yearly, with figure decreasing from 140 households to 40 households annually . through observation at these households, local people complained that raw materials are expensive and they hardly to find consumption outputs, since people get low profits with hard working from midnight to late afternoon to make sure enough sunlight drying the cakes. At Dong Hoa Hiep village, Tran Tuan Kiet and Phan Van Duc ancient were restored original traditional house and these houses posed unique architectural styles becoming famous destinations and home stays. Meanwhile, other ancient houses of local people without fund support for restorations or reparations, the wooden houses' owners has been used cements to repairer damaged parts because people cannot be affordable to buy woods and hire craftsmen.

By observations on social aspects, the researcher saw new improvements on infrastructure for Dong Hoa Hiep village where village roads were expanded and build over 3 meters to help local people easily transportation, as well as building pedestrian bridges and installing street lights for residents. Besides, local tourism authorities also established boat stations for tourists to travel to floating market and Dong Hoa Hiep tourist destinations. Thanks to these improvements, Dong Hoa Hiep new rural face meet the demand of local people and residents are appreciated with new changes through tourism development. Local daily lives are improved in positive ways, which local people lives are more polite civilization polite way of dressing and daily life to adapt social development. Material life is significantly improved; countryside people have a chance to access internet, satellite televisions and English classes. On the other hand, Although there was a new improvement in infrastructures, some road at An Ninh hamlet were under deteriorated conditions and narrow routes that made visitors hardly to walk during visiting and shopping at An Ninh hamlet traditional handicrafts. The erosion of landing along canals was happened gradually when tourist boats worked in high peak tourist seasons. At An Binh Dong hamlet, there was inadequate power supplies which make residents cannot turn on television, lights or daily electronic devices at evening time. Moreover, I also recognized that local people had seldom an opportunity to participate in planning and managing tourism activities of Dong Hoa Hiep village because policies or programs are set up by government through the top down management process, local people only listen to and follow the regulations from the top. It is necessary to get local residents's opinions before implementation any projects or organize monthly meeting to let residents propose their own ideas to develop their village. Besides, the circumstance of insistence on tourists to buy products or lottery tickets by some poor children and vendors can diminish the reputational village's image in future time when tourists feel uncomfortable to visit tourist destinations with disturbances.

4.4 Analysis for level tourism development of seven hamlets at Dong Hoa Hiep village

Name of hamlets	Tourism resources	Ranking		
		Significantly development	Gradually development	Little development
+ Phu Hoa hamlet + An Loi hamlet + An Ninh hamlet	+ Tran Van Kiet, Phan Van Duc, Nguyen Van Vo's ancient house + Cai Be floating market + Pop rice, bee raising , rice paper and coconut candies crafts + Orchards + Canals + Homestays			
+ An Hiep hamlet + An Binh Dong Hamlet	+ Milk crackers handicraft. + Ancient house + Canals + Orchards			

+ An Hoa hamlet	+ Orchards			
+ An Thanh hamlet	+ Canals			

Table 16: the level development of seven hamlets at Dong Hoa Hiep village

Through information of surveyed questionnaires, in-depth interviews, site observations, the researcher shows different level development tourism among seven hamlets. Dong Hoa Hiep community is consisted of seven hamlets with different level tourism development because each hamlet has own tourism potentials. Hamlet with plenty resources and convenience routes will have more opportunities to attract tourists and tourism projects.

Among seven hamlets, Phu Hoa hamlet, An Loi hamlet and An Ninh hamlet were ranked the most developed level at Dong Hoa Hiep village. These hamlets have more tourism potential rather others place. In facts, there are many unique architectural style of ancient house at Phu Hoa hamlet namely Tran Van Kiet, Phan Van Duc, whereas Tran Van Kiet house is the most famous distinguished destination of Dong Hoa Hiep village. Phu Hoa hamlet is accessible route from Cai Be center to floating market. Besides, JICA has a project to develop tourism for Phu Hoa hamlet, An Loi and An Ninh hamlet where JICA helps the hamlets to restore original ancient houses and village roads. In addition, JICA also publish tourism leaflets and teach local people how to manage tourism activities. In additional, Phan Van Duc ancient house is also very famous attraction which is a nice architecture house and good homestay services with many tourism activities. An Ninh is well – known for pop rice, bee raising, rice paper and coconut candies handicrafts. Phu Hoa, An Loi, An Ninh are a connective tour among three places as well as main tourism activities at Dong Hoa Hiep village. Most tourists travel to Dong Hoa Hiep community, they usually choose to visit Phu Hoa, An Loi and An Ninh hamlet. Moreover, Cai Be floating market is located in the middle of three hamlets, so it will create good opportunities for these places to attract tourists.

An Hiep hamlet and An Binh Dong is the second ranked of tourism development scale. An Hiep has milk crackers handicrafts which is special products of Dong Hoa Hiep village. Although, the hamlet has cultural knowledge to make milk crackers, the tourists rarely to visit this crafts compared with Phu Hoa, An Loi and An Ninh hamlet. Besides, the milk crackers are not located in convenient routes compared with An Ninh handicrafts. That is reason why tourists are hesitated to visit this craft due to limit of time. An Binh Dong has posed some of ancient houses and nice orchards landscapes to develop tourism, but some ancient houses without receiving restoration from JICA, the owners restore by cements to repair damaged walls. It is diminished the authentic cultural values of ancient houses. Tourism activities is limited at these hamlets, sometime local people welcome tourists to visit when the guests at Tran Van Kiet house or Phan Van Duc house take them to enjoy bicycle tours to discover lifestyle of village landscapes.

An Thanh hamlet and An Hoa hamlet is seem not have a chance to develop tourism, most of local people are living on garden's incomes. Local residents don't know how to make tourism business, and tourist companies only take visitors to Phu Hoa, An Loi and An Ninh hamlet. An Thanh and An Hoa hamlet is located far away from Cai Be center, the route is not convenient for tourists to travel if they don't have more time. Sometime, guests staying at home stay have bicycle to village roads around these hamlets, people can sell fruits or drinks to visitors.

Conclusion

From three instruments research questionnaires, in-depth interview, site observation, it can be seen that the study findings are considerably similar among three research instruments. Only in-depth interviews, there are little different aspect from local authorities' perspectives and local people's opinions. For local residents, they have an extra indication that they hardly get opportunities to take part in planning and managing tourism activities of Dong Hoa Hiep village. As aforementioned, it is concluded that tourism development offer both negative and positive socio-cultural impacts on Dong Hoa Hiep community, but the positive impacts are outweighed its

costs. The positive impacts were manifested such as heightening pride and appreciation of their community identify, preserving traditional festivals, and local cuisines, promoting cultural exchanges, improving in general infrastructures, and increasing the quality of life of local people, while the negative impacts were seen the forgotten of milk cracker traditional handicrafts due to high cost of raw materials and consumption's outputs lacking, the breakdown of traditional structures and the shortage of agricultural labor forces, the restoration using inappropriate original materials by owners in few ancient houses without doing tourism business because of the high price of original woods and the cost of craftsmen, and the insistence of some children and vendors on tourists.



CHAPTER V

CONCLUSION AND RECOMMENDATION

5.1 Conclusion of findings

Among 400 local residents at Dong Hoa Hiep village who were surveyed the attitude of socio-cultural impacts, 47.3% were males, and 52.7% were females. The research also illustrated that the majority of respondents were Kinh people, got were married and had 4 - 6 people in their family. The highest percentage of surveyors was 30 - 49 years old with the secondary school or high school educational degrees. Besides, mainly respondents were farmers and gardeners, living for 20 - 39 years, native residents, 2,000,000 - 3,000,000 VND monthly income and none employed in tourism industry.

The study also revealed that tourism development in Dong Hoa Hiep community created both positive and negative socio-cultural impacts on local people, but the positive socio-cultural impacts outweighed its negative impacts.

In terms of impacts on cultural values, the research findings illustrated that tourism helped local residents to heighten pride and appreciation of their community identify, preserve traditional festivals, promote cultural exchange in local community, conserve traditional cuisine culture, get aids from governments and international organizations to support cultural tourism activities and preserve cultural values, maintain the traditional authenticity values of ancient house involving in tourism businesses, and revitalize traditional ways of life. However, people also blamed that respondents perceived the breakdown of traditional structures and lack of agricultural labor forces, the change of local family's structures, the vulnerable extinction of milk crackers, and the restoration in some ancient houses without doing business used inappropriate materials by owner due to the high price of original woods and the cost of craftsmen.

As regards to impacts on social issues, local residents totally agreed that tourism developments improved general infrastructures and quality of life for Dong Hoa Hiep village. On the other hand, the respondent also stated that they had rarely an opportunity to participate in planning and managing tourism activities of Dong Hoa Hiep village as well as the insisting of some children and vendors on tourists.

In brief, the level of tourism development in each hamlet is different among seven hamlets. The different tourism development level will effect to local people's perception. People have good perception about tourism projects when local residents get more benefits from tourism activities. Meanwhile, people will saw negative impacts if tourism in their hamlet doesn't offer advantages.

5.2 Finding of research questions

With three objectives research, there are three main research questions to determine the impacts of tourism development on cultural and social values. Through this study, the outcome will offer benefits to enhance the tourism development effectively at Dong Hoa Hiep village. Three question findings are elaborated as the followings:

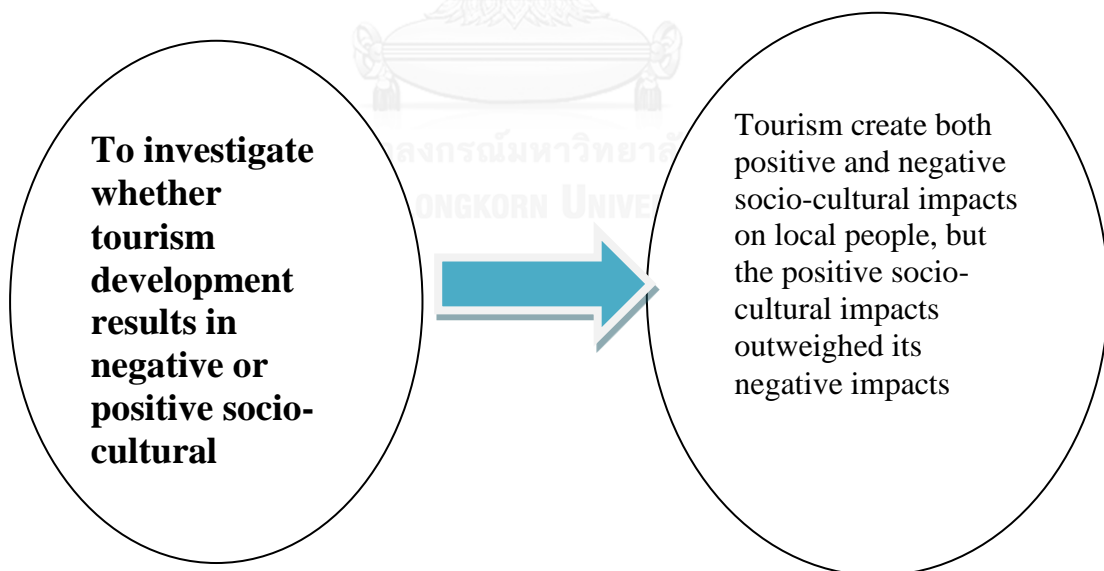
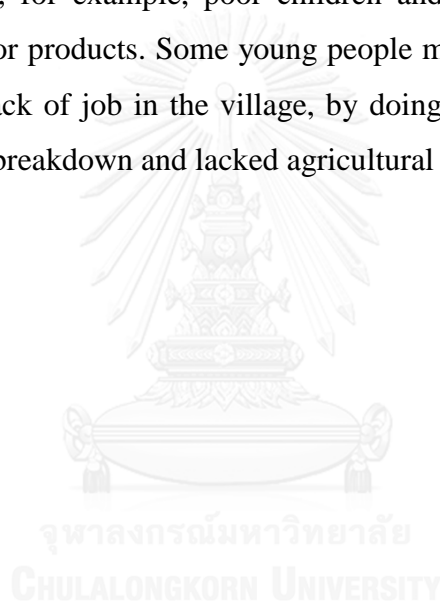


Figure 10: Answering the first research questions

As regard to Landford, it has been the increasing relatively evidences that tourism development result in not only positive outcome, but also negative impacts for local communities, (Landford, 1994). For Dong Hoa Hiep village, tourism development created both positive and negative socio-cultural impacts on local people, but the positive socio-cultural impacts are outweighed its negative impacts. Local household strongly agree positive socio cultural impacts outweigh its negative impacts with 3.8 means. During tourism development, the village has improved significantly general infrastructures for local people as well as preserved traditional festivals and local cuisines. However, some negative impacts also happened by tourism development, for example, poor children and vendors insisted tourists on buying lottery ticket or products. Some young people move out the village to Ho Chi Minh City because lack of job in the village, by doing this, the traditional extended family structures are breakdown and lacked agricultural labor forces.



**To explore
tourism
impacts on
cultural
values of
Dong Hoa
Hiep
community**



Positive:

- Heighten pride and appreciation of their community
- Revitalized traditional festival, local cuisine, and traditional way of life.
- Cultural exchanges
- Maintained traditional authenticity values of ancient houses involved in tourism business

Negative:

- Change traditional local family's structures
- Forgotten Milk crackers traditional craft
- House without support restored by inappropriate original materials.

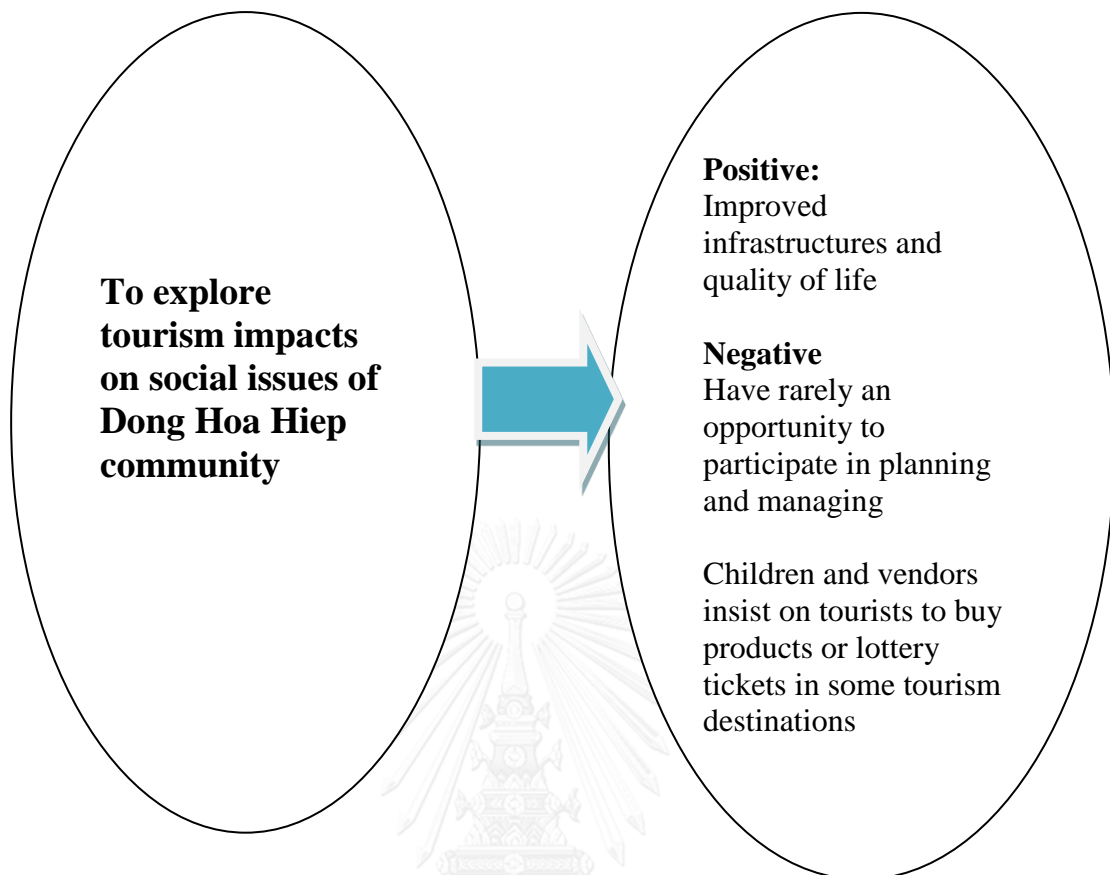


Figure 11: **Answering second research questions**

Basing on research findings, there are both benefits and costs trade-offs on cultural values and social aspects.

Cultural values

Positive impacts:

- **Heighten pride and appreciation of their community:**

Dong Hoa Hiep residents were very proud of their cultural identity's community with long time history in Mekong Delta area. Dong Hoa Hiep village was recognized as one of three ancient villages in Viet Nam that make people heighten their appreciation from past generations contributed to the establishment of this village. Thanks to tourism development, the cultural values are preserved from ancestors to current generations which banyan tree and water station icon images still maintained as well as the customs of temple worship ceremonies always organized annually.

- **Revitalized traditional festival, local cuisine, and traditional way of life.**

Through tourism development, traditional ways of life was revitalized by making tours, For instance, the traditional way of local people in catching fishes by using bamboo tools, local people created “fishing men or one day becoming farmer tours” to let tourist enjoy traditional way of life of local citizens in the past. Cultural spirit lives in temple ceremonies are maintained by local people. In fact, Dong Hoa Hiep temple ceremony’s festivals are held every year for local people. *The Japan International Cooperation Agency (JICA) cooperated with local authorities investigated local cuisine, traditional festival, traditional amateur music performance clubs, and classified forgotten things. And then, local authorities made plans to revitalize or preserver the disappeared heritages and the customs of temple worship ceremonies always maintained annually. Special local food at Dong Hoa Hiep community are still maintained such as grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes.*

- **Cultural exchanges**

Local people have a chance to exchange cultural with many tourists who come from different countries. Therefore, local residents can change their conservative mind and adapt advanced knowledge. For Dong Hoa Hiep village, the cultural exchange can be seen the new progressed advanced in daily life and the way of thoughts. Many villagers are successful in doing business thanks to the new approaches from outsiders. Besides, Dong Hoa Hiep village was received supports from Japan which contributed to general infrastructures improvements and Nguyen Van Kiet ancient house’s restorations. With this support, it offered a great opportunity to exchange cultures between Japanese and Dong Hoa Hiep villagers through organized cultural tourism activities.

- **Maintained traditional authenticity values of ancient houses involved in tourism business**

The conservation ancient house has been helped by *the Japan International Cooperation Agency (JICA), Showa Women’s University, and Ho Chi Minh Architecture University. JICA dedicated the funds to restored Tran Tuan Kiet, Phan*

Van Duc and Nguyen Van Vo ancient house which has been attracting more tourist to visit unique architectural features and enjoy home stay service. These old house were mandatory to use original materials and restored according to the original structure by design of architects.

Negative impacts:

- **Change traditional local family's structures**

Traditional extended family structures were changed significantly when young generation tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories. It caused the breakdown of traditional structures and lacked of agricultural labor forces when let the community have older people and children. Lack jobs or job with low income lead to the moving of young people to Ho Chi Minh City.

- **Forgotten Milk crackers traditional craft**

Milk crackers handicraft was one of long history traditional craft of Dong Hoa Hiep village which established around 70 years. At the first time, this traditional handmade cakes only were made in Vietnamese New Year period (TET holiday), later, it was transform to make the cakes in whole time within year to adapt market consumptions. Right now, older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, cracker milk crafts are vulnerable to extinct in future because the number of milk crackers crafts has being decreased significantly, with figure reducing from 140 households to 40 households. Local people gave up this crafts, since the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes.

- **Restored by inappropriate original materials for some ancient house without supports**

At Dong Hoa Hiep village, there are around ten ancient houses which are included traditional wooden houses and the splendid Western- styles. Most ancient

residents were supported by government and international to restore damaged parts, these houses are still maintained the authentic values and original material forms. However, some ancient houses' local owners without restoration's supports from local authorities or international organizations, the owners used cement and concretes to restore damaged parts in their houses, since people could not afford to buy wood and rent craftsmen ships. Meanwhile, local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village.

Social values

Positive impacts:

Improved infrastructures and quality of life

Tourism has improved a new face for our rural village infrastructures such expanded streets, constructed boat stations, built pedestrian bridges and installed street lights for residents. With new improvements in infrastructure, people can see first that it is positive impacts form community which helps local residents to move conveniently. However, it is can be seen that the village will loss water transportations when local people only pay attention to moving quickly by road way systems. It offers positive impacts on social aspects, but negative impacts on cultural values. Loss water transportations also mean diminish the real way of life in old days which residents use boat as main means to travel to markets as well as losing the real life of people living on Cai Be floating market in near future time.

Negative

- **Have rarely an opportunity to participate in planning and managing**

The village possessed a top down approach in tourism management from province level, district level and commune level. Therefore, tourism programs or activities are suggested and agreed from upper governments and to implement at lower level. With this approach, it offers benefits to make sure united master plans among different seven hamlets in Dong Hoa Hiep commune to avoid same tourism programs within Tien Giang province. On the other hand, it is difficult for local people to show their voices to the governments as well as upper authorities sometime

don't clearly understand Dong Hoa Hiep circumstances and local residents' desires if without receiving feedbacks from residents. This is a reason local people hardly offer an opportunity to join in planning or managing tourism activities of Dong Hoa Hiep village because local residents lie on the end of organizational processes. Most responsibilities were conducted by local authorities without getting local people's ideas in advance. In addition, this village still lacks community board management or Dong Hoa Hiep community leader who is responsible for managing seven leader's hamlets and the whole activities at Dong Hoa Hiep village.

- **Children and vendors insist on tourists to buy products or lottery tickets in some tourism destinations**

Nguyen Van Kiet and Phan Van Duc house are two houses that get major benefits from tourism development because these houses with unique architectural style attracted more foreign tourists for visiting and home stay services. Besides, these houses also are the best place for beverage and eating at nice rural landscapes restaurants at Dong Hoa Hiep community whereas majority local people can earn income through selling traditional products, souvenirs, fruits, beverage and boat services local tour guides services, waiters. It is true that local people get little benefits than owner of Tran Tuan Kiet house and Phan Van Duc House. This is a reason some young poor children and vendors insisted on tourists to buy products or lottery tickets at some tourism destinations, since usually buy products at tourist destinations instead of vendors, if they want to sell their products, they would insist tourists to buy anything. This is not a good way to make profits to develop tourism because that image makes tourists feel uncomfortable during visiting time. Therefore, it is very necessary to create jobs for poor children and vendors in creative ways as well as training professional skill to communicate with tourists.

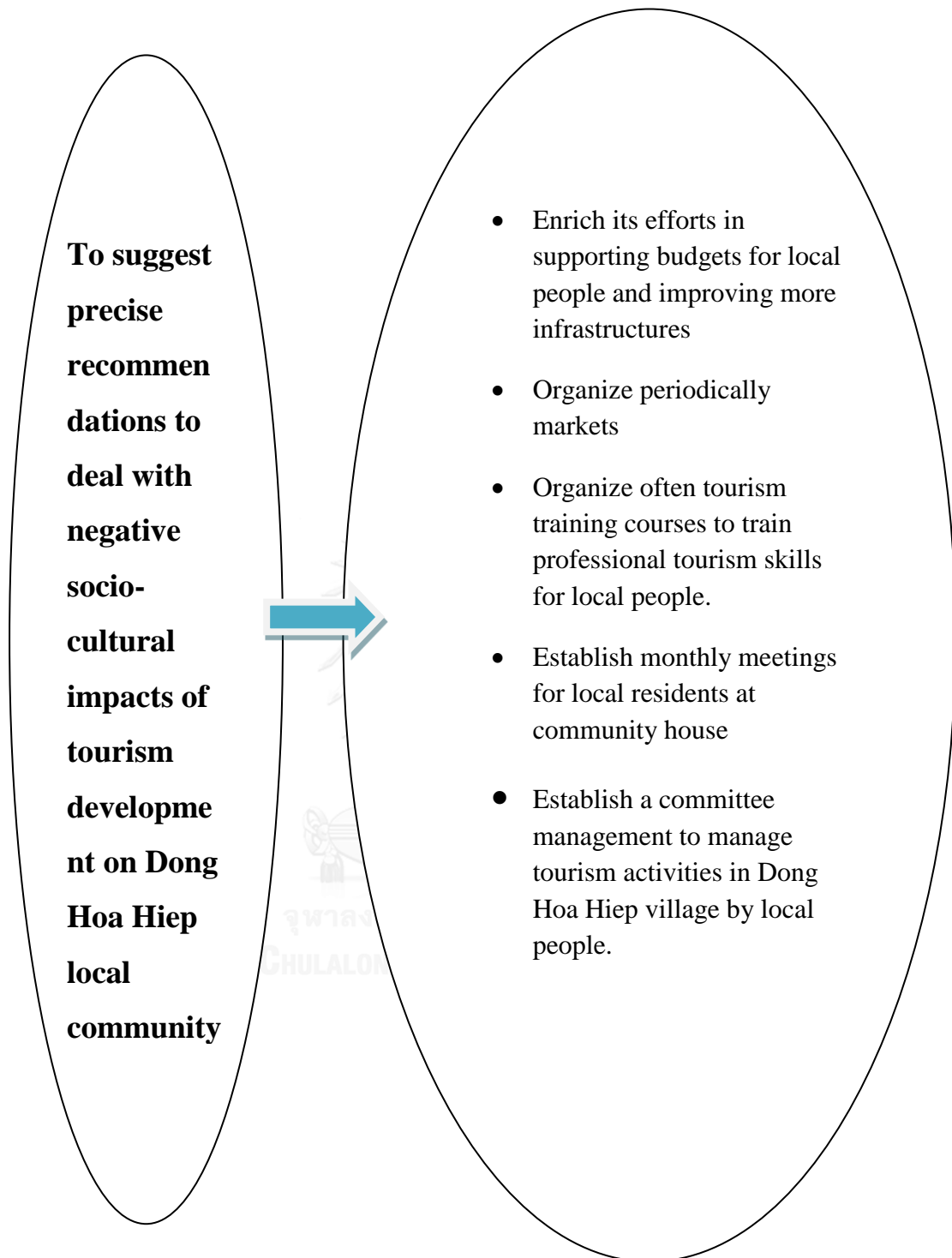


Figure 12: Answering third research questions

These recommendations were suggested by local residents through questionnaires. The research let local people choose five important solutions to develop effectively tourism and deal with negative impacts at Dong Hoa Hiep village. To handle negative socio-cultural impacts of tourism on Dong Hoa Hiep local community, precise recommendations were suggested as follows:

Firstly, the government should enrich its efforts in supporting budgets for local people and improving other degraded roads, and power supplies to promote tourism development. Although, surveyed households agreed that tourism development brought significant improvements in infrastructures such as expanding streets over 3 meters, building pedestrian bridges and installing street lights for residents Phu Hoa hamlet where ancient house tourist destinations were located. However, some local people complained about deteriorated road conditions and narrow routes that made visitors hardly to walk during visiting and shopping at An Ninh hamlet traditional handicrafts. From my opinion, it should be carefully considered to expand or build new roads for the village. If the roads expand over original size, it will effect on traditional fabric of the village. With large village roads, cars or vans can access to village, it make traffic jams or interfere in local people's movements. According to local perspectives, the erosion of landing along canals was happened gradually when tourist boats worked in high peak tourist seasons. Besides, it is recognized inadequate power supplies at An Binh Dong hamlet where residents could not turn on television, lights or daily electronic devices at evening time. Therefore, the government should further strengthen the development of infrastructure, electric power at tourism areas to adequate the potential of tourism development. In addition, the local government should provide funding for people to renovate the garden landscapes and buy equipment to serve the tourism development, for example, the owners of milk crackers can use this fund to upgrade cooking equipment, rent labor forces or enhance their brand reputation.

Secondly, the local authorities of tourism should organize periodically markets for local people selling traditional products, performing Southern amateur traditional

music, cultural ceremonies that make the young generation learn and preserve the traditional cultural values of Dong Hoa Hiep village. Through periodical markets establishments, it will create fair trades where local people can earn additional incomes and jobs for their families. Otherwise, it is necessary to improve local products to fit the new type of markets or demands. As regarded to household's income surveyed variables, people got low income are responsible for a large percentage, so creating a jobs for people to get incomes from tourism activities is very important issue for Dong Hoa Hiep village. If local people can find job opportunities at their village, they will not immigrate to other places for working. Otherwise, its solution can avoid the breakdown of traditional family structures when young generations move elsewhere and let the elderly and children stay home. In addition, the villagers will educate the young generations to aware more and preserve their native cultural values as well as avoid the intrusion of exotic culture.

Thirdly, local tourism authorities should open regularly tourism training courses to train professional tourism skills for local people. This solution helps people to implement tourism business in right directions and good master plans. Besides, they are aware of the negative impacts that are caused by tourism. By doing this, local residents will provide best services for tourists as well as avoiding the insistence on tourists.

The next recommendation is that the village management committee should organize monthly meetings of local residents at community house to evaluate tourism activities and propose directions for next months. The organization of monthly meetings makes local authorities understand specifically Dong Hoa Hiep tourism development status and resolve difficulties promptly. Also, the negative impacts of socio cultural impacts have been noted by the meetings, otherwise, the new directions for effectively tourism development are also proposed by contribution ideas from residents. Moreover, it let local people feel that they have a chance to join in planning and managing tourism activities in their village.

Finally, the local tourism governments should establish a management's committee to manage tourism activities at Dong Hoa Hiep village. This suggestion will encourage the participation and management of the local people that will bring more benefits from tourism for local community. As regards to Kavallinis and McIntyre, the involvement of local communities can reduce the negative impacts caused by tourism and maximize positive impacts for local residents, (Kavallinis & Pizam, 1994) and (Mcintyre & Hetherington, 1993). Through management's committee, the council of management board also investigates all tourism activities to make sure that tourism development offer effectively and sustainably economic and socio-cultural growths for local community.



5.3 Guidelines for socio-cultural impacts of tourism development

5.3.1 Guidelines for dealing with cultural impacts of tourism development

5.3.1.1 Ancient houses

Currently, ancient houses are valuable cultural historical values of Dong Hoa Hiep community, so that both local governments and residents have responsibilities to preserve and maintain these values from generations to generations. Because Ancient houses located among modern houses in the village, therefore the community should make an interpretation from the past time to modern time through these houses. It means that tourist guide can interpret for visitors to understand the long life historical developments of village from ancient houses to modern houses. However, the village should have master plans to preserve around ten precise ancient houses in the village. It means that local authorities propose a master plan to upper government in national level to support funds for restorations damaged not only famous ancient houses, but also local living ancient residences at Dong Hoa Hiep village. Besides, local tourism government should call for new investments or more supports from international organizations to help the community preserve for the ancient houses. Basing on these investments, the village can boost tourism and create more jobs for local people. Each hamlet leader should increase the awareness for local people about the important of ancient houses to cultural spirit values of Dong Hoa Hiep village and local governments propose safeguard regulations to ask local people follow these requirements.

5.3.1.2 Traditional handicrafts

- Local authorities should enrich its efforts in supporting budgets for local people to upgrade cooking equipment, rent labour forces, buy raw materials, and enhance milk crackers brand reputations. Local government should help residents to find new market for consumption outputs. Tourism government can join this craft into any fair trade exhibitions to make people awareness this products.

- The local government proposes plans to make OTOP products (one village, one product) for seven hamlets at Dong Hoa Hiep village, which means that one hamlet of Dong Hoa Hiep village make one unique traditional craft. In fact, milk cracker is not only famous in Dong Hoa Hiep village, but also well-known in others village in Mekong delta. This is a reason why milk crackers hardly to find consumption markets in nowadays, so milk cracker handicraft at Dong Hoa Hoa Hiep should make unique milk crackers which only find out at An Hiep hamlet. It means that local craft makers should brainstorm how to combine milk crackers with special foods of Dong Hoa Hiep. Because unique products make tourist more interested in discovery the destinations and really like to buy it.

- Local authorities should increase awareness for local people to maintain local traditional milk crackers craft, since this craft also was a part of cultural values of Dong Hoa Hiep community.

5.3.1.3 Traditional festivals and cuisines

Currently, local festivals and cuisine was well preserved by local villagers through tourism development, however, the community also should more concerned about future preservation of traditional festivals and cuisines. Later, the village will welcome more tourists to visit cultural values of Dong Hoa Hiep village. Local traditional festivals and cuisine are more vulnerable to transform to adapt with tourist's needs, or staged authenticity also more likely to happen. Besides, young generation can forget authentic traditional festival and cuisines by time away, and they may be blend new exotic cuisines into local foods. Therefore, it is more crucial to educate local villagers and young generations about knowledge of traditional festivals and cuisines as well as encourage them to learn and preserve these traditional values for Dong Hoa Hiep village. One more suggestion is that local authorities should maintain festival ceremonies and local cuisine completions annually to remind all communities.

5.3.1.4 Family structures

The problem for traditional family structures at Dong Hoa Hiep village is that the breakdown of traditional extended family structures when young people move to Ho Chi Minh City for factorial workings. Therefore, it is necessary to create more jobs for Dong Hoa Hiep villagers which encourage young people to stay at the village. Currently, tourism activities is self-individual development and not offer more benefits and jobs for local people due to simple programs of visiting ancient houses, orchards and home stay. Therefore, one recommendation is the village should organize periodically markets not only extra income from sale local products, but also create more activities entertainments for tourists. This market can perform Southern amateur traditional music, to educate young generations about traditional cultural values of the community. In addition, it should have tourism committee boards to manage tourism activities at this village and divide benefits from tourism fairly among local residents. It means that the village can learn how to establish management committee board as Ma Kam Pong community - based tourism village of Chiang Mai city, Thailand. Dogn Hoa Hiep should have own committee board to manage and control tourism activities of the village which the committee can divide tasks for every house and fairly income among local household to make sure that every families can get benefits from tourisms. Besides, the community opens vocational training courses for young residents and jobless people to provide him skills to find a good job and educate young people to preserve their traditional handicrafts and cultural values.

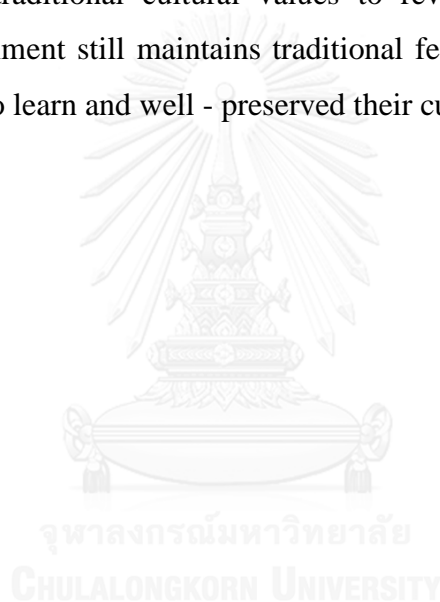
5.3.1.5 The way of life

Right now, traditional way of life of local people at Dong Hoa Hiep are maintained by local residents from generations to generations, however characteristics of real local way of trade life trade on Cai Be floating market are vulnerable to change form in long future time development of village, since main transportation of local people is motorbikes instead of boats due to developed road ways. The main concern is real life floating market of living on boats, using pole in front of boat to advertise their products and using boats as means to carry fruits or products to markets. Therefore,

the local governments have responsibilities to help people to maintain precise cultural values of traditional life. It should establish Cai Be floating management boards that are responsible for managing anchoring and making sure sale orderly of boat traders. Besides, Cai Be and Dong Hoa Hiep authorities should make a policy for low-interest loans incentives for local traders on the floating market to renew boats and expand business scales or put their children to school. Another solution is that local government encourage residents to maintain boat transportations within village.

Community identities

The village should continue to preserve cultural community identities as well as looking for loosed traditional cultural values to revitalize for local community. Besides, local government still maintains traditional festivals and ceremony temples and educates young to learn and well - preserved their cultural values of the village.



5.3.2 Guidelines to manage social impacts of tourism development

5.3.2.1 Infrastructures

Infrastructure systems are improved significantly basing on tourism development in the village which helps local people to move convenient to others hamlet and other places. However, An Ninh rice paper, coconut candies and pop rice traditional handicrafts still have damaged roads and narrow routes for both local people and tourists moving. Local government should have further enriched infrastructure for this village because An Ninh hamlet also is one of important destination for tourists.

5.3.2.2 Local participation

One of drawback of this village is people rarely involve in tourism management of Dong Hoa Hiep community due to top down organization , so it it important to encourage local people to take part in tourism activities because the involvement of local communities can reduce the negative impacts caused by tourism and maximize positive impacts for local residents. There are two way to make residents involve in managerial organizations at tourism activities.

- First, let local people take part in management structures of local authorities. For example, village head should belong to management boards of Dong Hoa Hiep people's committee.

- Second, tourism operators of Dong Hoa Hiep village such as home stay owners, ancient house owners, traditional craft house owners should involve in village management committees

- Later, the local government should empower knowledge for local people, and train management skills.

- Next, the head of Dong Hoa Hiep village have to organize monthly meetings of local residents at community house to evaluate last tourism activities' month and propose new directions for next months.

5.3.2.3 Insistence

Insistence tourists to buy products or lottery tickets is not a serious problems at recent times, but there will effect to village's image in long time development , or it can happen more serious problems . Therefore, the village needs to have solutions to deal with this phenomenon.

- Tourism governments open regularly tourism training courses to train professional tourism skills to train how to communicate with tourists for local people.

- The village should create more jobs for local people by divide fairly benefits among local people to make sure that every house can get advantages from tourism. It means that Dong Hoa Hiep village management's committee should establish to manage all tourism activities at seven hamlets and change into to real community-based tourism project at Dong Hoa Hiep commune. The committee can learn precise lessons from Makampong community - based tourism, at Chiang Mai, Thailand to know how to organize effectively tourism activities within the village.

- Local authorities help residents to make more creative ways to get money from visitors.

5.3.2.4 Social evils

Currently, the village security is very good and safe for not only tourists but also residents. However, the local authorities should consider carefully social evils at village during long term tourism development. In fact, a number of tourists become more and more crowded which is over capacities of village and out of controlled management. Therefore, local authorities should increase securities to inspect tourist destinations to avoid any social evils happens. In addition, governments also need to train local people about social evil cautions and how to know avoid affecting these issues. Besides, it is necessary to encourage all villagers to cooperate in anti-social problems as well as establishing cultural life for the village.

From the finding of research, local participation and local income contributions are very important to local residents. Therefore, the researchers propose two models

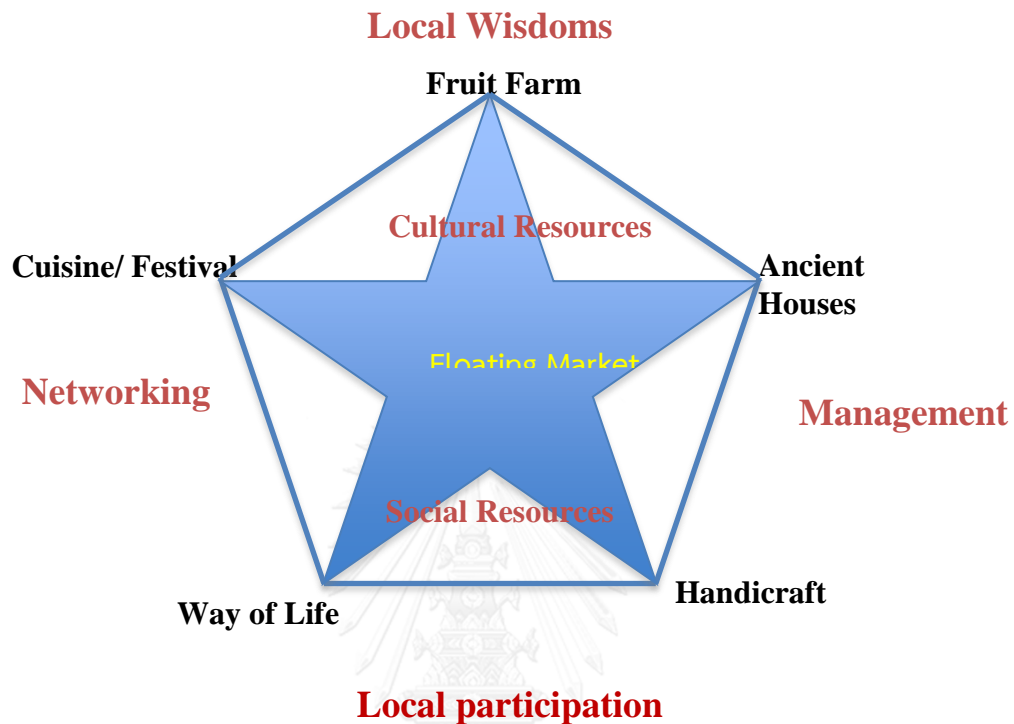
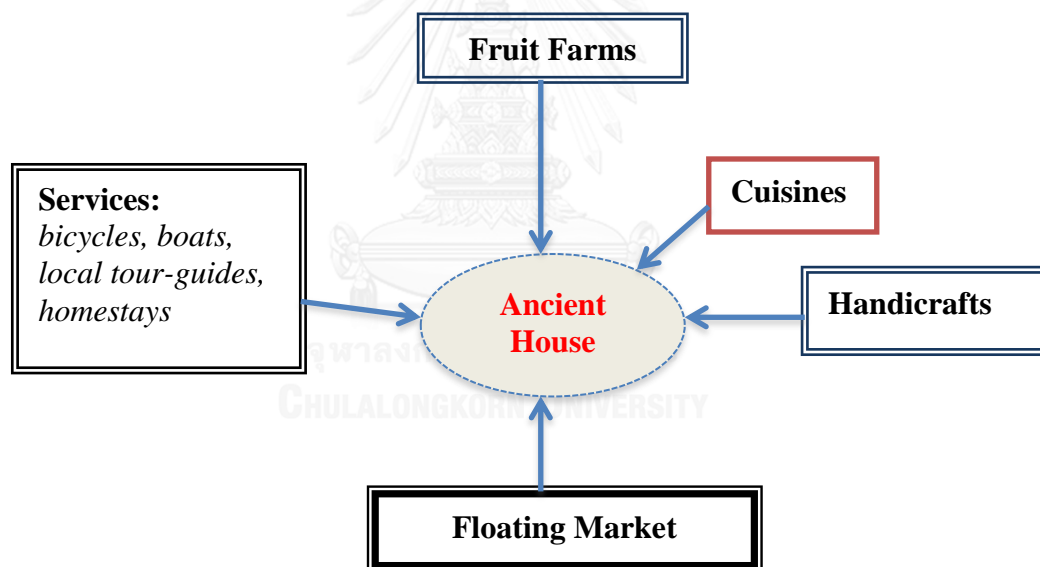


Figure 13: Model for increasing Dong Hoa Hiep local participation

to increasing local participation and income contributions. In the first model diagram, the researcher links all cultural and social resources to enhance local participation for Dong Hoa Hiep community. As the result of in-depth interviews and surveyed questionnaires, it is revealed that local people rarely had opportunities to participate into planning and managing tourism activities. However, as literature reviews, local involvements will minimize negative impacts and maximize the positive impacts by tourism development. Therefore, it is very important to propose model for encourage Dong Hoa Hiep people to join to develop tourism for the village. In this model, all potential tourism objectives will be exploited efficiently because of the closely joint.

Besides, both cultural and social resources are used for tourism activities effectively. Local orchard owners think that they don't not participate tourism business in the village, but it is obvious that fruit farms can sell products to floating market or farmers can sell fruits directly to tourists visiting at floating market and village. All stakeholders in ancient house, cuisine, traditional handicraft will involve in tourism activities. These resources link tightly to make perfect tours for tourists when they can visit both cultural and social values at Dong Hoa Hiep village. In this model, local wisdoms, networking, management, and local participation are connected closely together, o it will create a holistic approach to develop tourism for Dong Hoa Hiep village.

For second model of local income contribution, the researcher creates connective services among resources to make sure that local people can get benefits from tourism activities. Ancient houses were put as the center of all resources because



Income Contribution

Figure 14: Model for income contribution for Dong Hoa Hiep people

Dong Hoa Hiep was distinguished with other villages by more than 100 year ancient

houses. It is famous place for domestic and foreign tourists to stay at these homestay. Besides, ancient house is main resource to modify income for fruit farms, handicrafts and floating market. Fruit farms can sell fruits to ancient houses to get income because these residences have been offered services such as: home stays, meals, drinks and bicycle tours for visitors. When travellers stay at ancient houses, the owner will provide meals for guests. If ancient house buy agricultural products and fruits from fruit farms, it will create more benefit for farmers. Cuisine activities also can get income by providing food for home stay guests at ancient houses and the visitors can travel to handicrafts by bicycle tours or boat. Besides, local people can become local tour guide to take tourists to visit floating market, handicrafts, ancient houses and orchards. Handicrafts can sell products to ancient houses, because ancient houses can make special milk crackers food to visitors.

5.4 Limitation

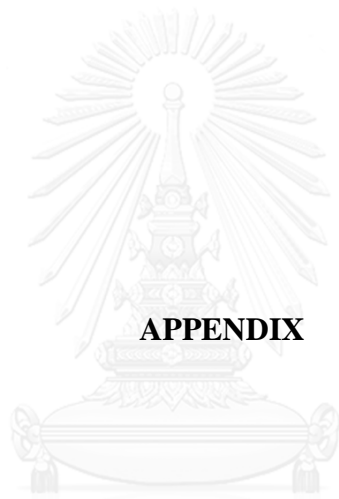
This research is a descriptive design analysis which has the low strength in research methodology. However, this kind of study is still acceptable to find out what positive and negative socio-cultural impacts of tourism on local community and the studier are also combine three kinds of research instruments to analyze data. Another limitation is attitude survey research with simple statistics technique which not concerned with multivariable regression, and factor analysis. The research scoped in only Dong Hoa Hiep village, so that the findings cannot be applied to all tourist destinations at Tien Giang province or other cities in Viet Nam. Besides, due to limited time and budgets, the research only focus on socio-cultural impacts on local community.

5.3 Further research

From above study, it is suggested to research about socio-cultural impacts on other tourist destinations in Vietnam to find out the positive and negative impacts on cultural and social values and investigate the relationship among different groups of people or different geographical areas. Further research is that environmental impacts of tourism development on local life. From this research, the main concern is about

water transportations of local people when the real way of life living on floating market is changed gradually. the survive of Cai Be real life floating market is very crucial for Dong Hoa Hiep and Cai Be to develop tourism and maintain traditional cultural values. Therefore, the further research can propose solutions to rehabilitate traditional way of life based – rivers of local people and Cai Be floating market.





APPENDIX

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

APPENDIX A**SURVEYED QUESTIONNAIRES**

Thesis topic: Socio Cultural Impacts of Tourism Development on Local Community. A case study Dong Hoa Hiep village, Cai Be district, Tien Giang province, Viet Nam

March, 2014 – June, 2014

Hello. My full name is Le Thi To Quyen who is a student of Chulalongkorn University, Thailand. I am conducting a thesis to submit in partial fulfilment of the requirements for the degree of of Master of Cultural Management. My topic survey is “socio cultural impacts of community based tourism. A case study Dong Hoa Hiep village, Cai be district, Tien Giang province, Vietnam. This filed survey will help me to identify negative and positive socio - cultural impacts of tourism development on local people at Dong Hoa Hiep community and the finding of the study will provide scientific evidences for tourism authorities, policy makers, lectures, and tourism industries. I definitely guarantee that all of your answers only serve for this research and will be completely confidential. I am so grateful for your cooperation.

Part I. Demographic characteristics: Please fill in (X) of your choice in the blank.

1. Gender

Male Female

3. Age group:

Below 20

20 – 29

30 – 49

50 – 59

60 and Over 60

2. Marital status

Single Marriage

4. Ethnic group

Vietnamese (Kinh)

Cambodia (Khmer)

Chinese (Hoa)

Others, (please specific) -----

5. Educational background

Illiterate

Primary school

Secondary school

College / university

Post - graduate school

6. Occupation status

Tourism related

Employee of civil service / Government

Farmers and gardeners

Factory workers

Unemployment

Others, (please specific) -----

7. Present place of living

Phu Hoa hamlet

An Loi hamlet

An Hoa hamlet

An Binh Dong hamlet

An Hiep hamlet

An Ninh hamlet

An Thanh hamlet

9. Immigration status

Native of Dong Hoa Hiep village

Immigrated from other regions

Others, (please specific) -----

8. Year of living in Dong Hoa Hiep village

Less than 20 years

20 – 39 years

40 – 59 years

60 years and over 60 years

10. How many people in your house hold?

Below 4 people

4 – 6 people

7 – 9 people

() 10 and over 10

11. Income monthly of households

- () Below VND 1.000.000
 () VND 1.000.000 – 2.000.000
 () VND 2.000.001 – 3.000.000
 () VND 3.000.001 – 4.000.000
 () VND 4.000.001 – 5.000.000
 () Over VND 5.000.000

12. Characteristics of respondents

- () Respondents involved in tourism business
 () Relatives and families involved in tourism business
 () None in family involve in tourist business
 () Tourism knowledgeable educated respondents
 () None tourism knowledgeable educated respondents
 () Others, (please specific

Part II. The opinions of local residents to determine which negative and positive socio cultural impacts of tourism development on Dong Hoa Hiep local community.

This part evaluates the attitude towards of local residents about negative and positive socio cultural impacts of tourism development on local community. Please stick (X) in the answer for your selection. Strongly agree = 5; Agree = 4; Not sure = 3; Disagree = 2; Strongly disagree = 1

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
Positive impacts of tourism on cultural values					
13. Traditional way of life					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
is revitalized by tourism development .					
14. Local people heighten pride and appreciate of their community identify					
15. Traditional cuisine culture of Dong Hiep village is conserved by tourism development .					
16. Tourism promotes cultural exchange in local					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
community					
17. Traditional festivals are preserved and revitalized by tourism development .					
18. The authenticity values of ancient houses involved in tourism business are maintained to serve tourism					
19. The conservation of ancient is supported by government					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
and international organization to help cultural tourism activities and preserve cultural values because of tourism development .					
Negative impacts of tourism on cultural values					
20. Tourism damages to the local cultures					
21. Traditional local family's structures are changed by tourism development					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
.					
22. Young generation tends to move out their family to stay at central town for doing tourism business or move to Ho Chi Minh city working at factories caused the breakdown of traditional structures and lacked of agricultural labor forces.					
23. Women lose traditional					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
women's works in their families.					
24. Tourism leads to community tension by the demands of tourists.					
25. Commodification cultural values are seen by tourism.					
27. Southerner amateur music performance is commercialized by tourism development .					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
28. Milk crackers are vulnerable to extinct in future because of high cost of raw materials and lack of consumption outputs.					
29. A few ancient houses in Dong Hoa Hiep are restored with inappropriate materials by owners due to the high price of original wood and the cost of					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
craftsmen.					
Positive impacts of tourism on social issues					
30. Tourism development s improve the quality of life of Dong Hoa Hiep local community.					
31. Tourism has improved general infrastructur es of Dong Hoa Hiep local community					
Negative impacts of tourism on social problems					
32. There is lack of the involvement of local people in planning and					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
controlling tourism activities of Dong Hoa Hiep village.					
33. Tourism developments result in negative social problems for your village.					
34. The community benefits are divided unfairly among local people at your community.					
35. Tourism development leads to traffic jam tourists for community.					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
36. Tourism leads to the increase of crime rates.					
37. Tourism has increased drug users.					
38. The growth of alcoholism abuse by tourism development					
39. Prostitution is increased by tourism development .					
40. Tourism has increased gambling					
41. Some of children and vendors					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
insist on tourists to beg for money or buy products in tourism destinations.					
Overall evaluation of socio cultural impacts tourism on Dong Hoa Hiep community					
42. I think that the positive socio cultural impacts outweigh its negative impacts					
43. I believe tourism development in Dong Hoa Hiep leads more costs than benefits for local					

Questions	Strongly disagree (1)	Disagree (2)	Not sure (3)	Agree (4)	Strongly agree (5)
community.					

Part III. Recommendation: This part suggests a recommendation for dealing with negative socio cultural impacts and develop effective tourism plan for local community. Please stick (X) in the answer for the 5 important recommendations for your selection.

What are your recommendations to deal with negative socio cultural of tourism development at Dong Hoa Hiep village?

44. () The local authorities of tourism should establish a committee management to manage CBT in Dong Hoa Hiep village by local people.

45. () The local authorities of tourism should manage appropriately CBT in Dong Hoa Hiep village to maximize the advantages and minimize the drawbacks of this project.

46. () The Dong Hoa Hiep committee's community encourages the involvement of local people in tourism activities instead of people of other regions.

47. () Government should enrich its efforts to promote infrastructures for tourism development.

48. () Government educates and raises awareness for local communities and tourists about negative socio cultural impacts of CBT.

49. () Local tourism authorities open tourism training courses to train professional tourism skills for local people.

50. () Management committee of village should establish monthly meetings of local residents at community house to evaluate tourism activities and propose directions for next months.

51. () The local authorities of tourism should organize periodically markets for local people selling traditional products, performing Southern amateur traditional

music, cultural ceremonies that make the young generation learn and preserve the traditional cultural values of Dong Hoa Hiep village.

52. () Tourism authorities and committee management board propose regulations and guidelines to safeguard traditional cultural values and cultural heritages for Dong Hoa Hiep village.

53. () The local authorities of tourism should create tourism websites for Dong Hoa Hiep community which tourists can book online services or give feedbacks of tourism services of this community.

54.() The local authorities of tourism should organize art festivals or traditional festivals annually which encourage the whole local people joining and raise awareness for local communities to preserve traditional community' identity.

55. () Other suggestions.....



APPENDIX B
LIST OF RECEIPTS FOR THESIS GRANT – GRADUATE SCHOOL –
CHULALONGKORN UNIVERSITY

Name: Le Thi To Quyen ID: 5687635920
 Thesis Title: Socio cultural impacts of community – based tourism
 on local community. A case study of Dong Hoa Hiep village, Cai Be district, Tien
 Giang province, Vietnam
 Field of study: Cultural Management
 Academic year: 2013

No	Detail	Unit Price VND	Quality	Unit	Total in VND	Currency	Total in Thai Baht
1	Translation into Vietnamese for interview questionnaires, survey questionnaires, observation forms and informed consent forms	500,000	3	Expert translators	1,500,000	0.001500	2,250
2	Stationary	150,000	5	sets	750,000	0.001500	1,125
3	Print and photocopy interview questionnaires	9,500	25	sets	237,500	0.001500	356
4	Print and photocopy Survey questionnaires,	1000	420	sets	420,000	0.001500	630
5	Print and photo observation forms and informed consent forms	4,000	15	sets	60,000	0.001500	90
6	Telephone and internet	700,000	1	card	700,000	0.001500	1,050
7	Incentives	25,000	400	sets	10,000,000	0.001500	15,000
8	Air fare BBK –	4,200,0	1	trip	4,200,	0.001500	6,300

	SGN, SGN - BBK	00			000	0	
9	Travel cost in study area						
	Accommodatio n	100,00 0	7	days	700,00 0	0.00150 0	1,050
1 1	Entry data	100,00 0	3	perso n	300,00 0	0.00150 0	450
1 2	Print and photocopy						
	Print and photocopy for thesis proposal	50,000	5	sets	250,00 0	0.00150 0	375
	Print and photocopy for final thesis	150,00 0	5	sets	750,00 0	0.00150 0	1,125
1 3	Binding Paper (thesis examination)	100,00 0	5	sets	500,00 0	0.00150 0	750
	Total				20.367 .000		30,551

Graduate school, Chulalongkorn University

Student's signature

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

APPENDIX C

IN-DEPTH INTERVIEW QUESTIONS

The first interviewer is that Mr Duong Van Phuong, vice president of Dong Hoa Hiep People's Committee who is responsible for social and cultural aspects for Dong Hoa Hiep village.

1. What are positive socio-cultural impacts of tourism offering for Dong Hoa Hiep local community?

Tourism development brought benefits for local community which revive and preserve local cultural values, especially eco-water civilization of Mekong Delta. In addition, tourism improved a new face for our rural village where general infrastructures were upgraded. The simple improvements were manifested as expanding streets over 3 meters, building pedestrian bridges and installing street lights. Moreover, local tourism authorities organized many activities to boost tourism in this village. In fact, it is organized a competition for local people to make ecological fencing in front of their house and plant flowers nearly sidewalks to create beautiful landscapes for the village. Many activities were hold to encourage local people preserve traditional way of life, traditional festivals, and local cuisine through competitions and ceremonies.

2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village?

On the other hand, tourism also caused some negative socio-cultural tourism impacts for local community which some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations. Besides, some tourist guides asked money from tourism destinations or souvenir shops if these places want tourist guides to take visitors to there. Another concern is that the crowding of tourists could result in environmental pollution from garbage and daily wastes of tourist attractions.

3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community?

The benefits of tourism were over exceeding its cost and this village welcomed more international tourist than domestic tourists. Local community not really participate the whole tourism activities in Dong Hoa Hiep village because it not bring more

income to local people. Some ancient houses without doing business used cement and concretes to restore damaged parts in their houses, since people could not afford to buy wood and rent craftsmen ships. Local people had a limited budget which cannot afford to support restoration for all ancient houses in the village.

4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village?

Tourism development brought significant improvements in infrastructures such as expanding streets over 3 meters, building pedestrian bridges and installing street lights for residents by JICA budgets. Besides The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish ancient houses doing tourism with unique architectural features. For instances, JICA financed more than 1.8billion VND to restore Tran Tuan Kiet ancient house in 2002.

5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits?

Local people could get benefits from selling visiting tickets, traditional products, souvenirs, fruits, beverage and eating, and providing home stay services. However, local people get little benefits than owners of tourist destinations and owner of Tran Tuan Kiet house and Phan Van Duc House received more benefits compared to other ancient house because the unique architectural and impressive interiors attracted more tourists.

6. How do you feel about the capacity of tourists visiting this village?

The capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year.

7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?

Of course, tourism development stage could effect to the perception of people about socio cultural impacts which are dominated by the income from tourism offering to community's life. People feeling more interesting and anticipating accompany with the formal contact with tourists because of arrival of tourists and tourism growth with income and investments in the euphoric and Apathy stage, but people felt irritation in situation cope with the demands of the volume of tourists or without benefits from tourism.

8. What are negative and positive socio cultural impacts of tourism on cultural values at Dong Hoa Hiep community?

Tourism enhances the cultural and spiritual life for the local residents, and promotes the cultural exchange with neighboring countries, especially Japan. Besides, traditional festivals, and cultural cuisines were preserved through tourism development. However, the drawbacks were also noticed that some ancient houses without doing business used cement and concretes to restore damaged parts in their houses, since people could not afford to buy wood and rent craftsmen ships. Local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village.

9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?

Traditional ways of life changed in positive way which is revitalized for tourism development. For example, the traditional way of local people in catching fishes by using bamboo tools, local people created “fishing men or one day becoming farmer tours” to let tourist enjoy traditional way of life of local citizens in the past. Besides, cultural spirit lives in temple ceremonies are revitalized and encouraged the participation of tourists to understand the cultural values of Dong Hoa Hiep community.

10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?

Traditional extended family structures were changed significantly when young generation tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories. It caused the breakdown of traditional structures and lacked of agricultural labor forces when let the community have older people and children.

11. What do local people feel about their cultural identities?

Local people were proud of cultural identities of community with around 200 ancient civilization years.

12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?

People feel and preserve identities from their ancestors with a banyan tree and water station icon, genealogical books were recorded and preserved through generation to generation, and the customs of temple worship ceremonies always maintained annually.

13. Do you think that local people heighten tension or divisiveness to tourism development?

Until now, the village did not recognize any tensions or divisiveness by tourism development

14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development?

The Japan International Cooperation Agency (JICA) cooperated with local authorities investigated local cuisine, traditional festival, traditional amateur music performance clubs, and traditional handicrafts and classified forgotten things. And then, local authorities made plans to revitalize or preserve the disappeared heritages. In 2002, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish Tran Tuan Kiet ancient with the budget more than 1.8 billion VND.

15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?

The Japan International Cooperation Agency (JICA) coordinated with Showa Women's University has been restored Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo ancient house which has been attracting more tourists to visit unique architectural features and enjoy home stay services. However, some ancient houses didn't receive support from JICA, the owners restored their houses by themselves using cements or concretes because of the high price of original wood and craftsmen's skills.

16. What kind of commercialization of cultural values is happening in this village?

Until now, the village did not recognize commercialization of cultural values by tourism development.

17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?

Yes, local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals. Local cuisines still maintained from generation to generation, for instance, grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes, and the customs of temple worship ceremonies always maintained annually. Older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, cracker milk is vulnerable to extinct in future because the number of milk crackers crafts has being decreased significantly, with figure reducing from 300 households to 70 households. Local people gave up this crafts , since the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes.

18. What are social problems that local people at Dong Hoa Hiep are facing now?

In general, the security situation of the village is very good, only some jobless men go out late at night to gather together. Some of poor children and vendors sometimes insist on tourists to buy tickets or products at destinations.

19. How is the traffic circumstance in Dong Hoa Hiep village?

The road traffic conditions are safe and ventilated systems which are convenient linking between Cai and neighboring provinces as well as Ho Chi Minh cit. It makes sure visitors travel to this village easily and accessible. However, only some local people complained about deteriorated road conditions and narrow routes that made visitors hardly to walk during visiting and shopping at An Ninh hamlet traditional handicrafts. Besides, for waterway systems, some shallow canals that make the tourist boats move difficultly in dry seasons.

20. What do you think about the crime rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism?

*The village still maintained good social problems after developing tourism. Serious social evils did not happen any cases in the village, especially, pubs is prohibited by local authorities to avoid any prostitutions and social problems to the community life. Only 6 people were addicted to drugs, but they gave up drugs and had jobs for community integrations. Sometimes, *normal* gambling and alcoholism happened at An Thanh and An Ninh hamlet because these hamlets placed on highways passing,*

floating market, and industrial zone with many people living, but it doesn't cause any problem to community' life, just for being fun for their reunions.

21. What do people think about the level safety of Dong Hoa Hiep village?

Overall, security situation in the village seems very safety for both local people and tourists. Visitors can rest assured visiting and staying overnight in the village without crimes and pickpockets.

22. How local residents are going to solve negative socio-cultural impacts caused by tourism development?

Local people suggest with local authorities that they should have more enrich on budgets to improve quality tourist products and infrastructures and organize periodically market for local people earn additional income and educate young people preserver traditional cultural values. Beside, professional tourism skills and tourism training courses are hold for local people to make sure the village provides good service to tourists.

23. How are the actions of local authorities to tackle negative impacts on local communities?

Local governments mobilize people implement cultural life at community, and educate people about awareness of social evils. It is organized annual temples and shrines worship ceremonies for the village to preserve the cultural traditions and educate the younger generations.

24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?

Local governments associated with the hamlet leader to monitor the tourism activities of village.

Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to come households doing tourism business to support for these houses. The local government has petitioned upper governmental level to create incentives to villagers and provide funds with low interests for people invest tourism business such improving garden landscapes. In addition, it is needed to create flexible policies to attract more investments into the village in order to further strengthen the infrastructure and quality of tourism.

As regards to Mr Nguyen Van Tai, the head of Cai Be district Culture and information department is the second interviewer who is responsible for tourism, social and cultural sections for Cai Be district and Dong Hoa Hiep village.

1. What are positive socio-cultural impacts of tourism offering for Dong Hoa Hiep local community?

Tourism development created cultural exchanges for local community where tourists understood the traditional ways of life and traditional cuisine during living time with owners. In addition, tourism improved general infrastructures and preserved local cultural values. Moreover, the nature landscape of the village are better through ecological fencing and planting flowers.

2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village?

However, Tran Tuan Kiet and Phan Van Duc ancient houses got more profits from tourism rather than other houses because these houses had nice architecture and skillful business of owners. Some houses without doing tourism business, the owners restored their ancient house with cements and concretes instead of original wood because they cannot afford money to restore as original structures. Some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations.

3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community?

In general, the benefits of tourism was overweighed its cost. However, local community not really participate the whole tourism activities in Dong Hoa Hiep village because it not bring more income to local people. Some ancient houses without doing business used cement and concretes to restore damaged parts in their houses, since people could not afford to buy wood and rent craftsmen ships. Local people had a limited budget which cannot afford to support restoration for all ancient houses in the village.

4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village?

Tourism helped Dong Hoa Hiep to improve infrastructures which were manifested by expanding streets in Phu Hoa and An Hiep hamlet, building pedestrian bridges and

installing street lights for residents. Besides, boat stations were established to make more convenient for tourists.

5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits?

Local people earned income from selling visiting tickets of ancient houses, traditional products, souvenirs, fruit, and providing home stay services. Some houses got benefits from selling beverage and eating. In general, local people get fairly benefits if any family have more products, they will get more money.

6. How do you feel about the capacity of tourists visiting this village?

It depends on low season or high season. For high peak season, the tourists were more crowded and sometimes it occupied full of home stay or hotel. Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year.

7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?

Perception of socio cultural tourism impacts evaluated different by residents according to the age of people, income, occupation, education, and year living and tourism development stage. It could effect to the perception of people about socio cultural impacts which are dominated by the income from tourism offering to community's life. People feeling more positive impacts because of arrival of tourists, income growth and infrastructure investments in the euphoric and apathy stage, but people felt irritation in situation adapt with the demands of the volume of tourists or without benefits from tourism

8. What are negative and positive socio cultural impacts of tourism on cultural values at Dong Hoa Hiep community?

The negative impacts on cultural values were recognized cultural exchanges between tourists and local people, and promote the cultural exchange with neighboring countries, especially Japan. In addition, traditional festivals, and cultural cuisines were preserved by tourism. Local people are proud of and appreciate their cultural identities which were long history about 200 year and the authentic values of ancient houses involved in tourism were maintained. However, milk crackers craft seem to be forgotten of local people because some people could not maintain it as traditional craft for family due to high price of raw materials and lack consumption outputs. In fact, local people worked very hard to make milk paper crackers, but the profits is

very little, one households included 3 -5 people earned around 200.000 VND (10 USD) per day for this job. Meanwhile, milk paper cracker retails got more benefits from this crafts.

9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?

Older people still maintained traditional ways of life of community whereas some young people changed into adapt modern lifestyles. Local authority attempted to revitalize some traditional ways of life for tourism development and make young generation proud of their community. For instance, cultural spirit ceremonies in temples are revitalized and encouraged the participation of tourists to understand the cultural values of Dong Hoa Hiep community. The traditional way of local people in catching fishes by using bamboo tools were revived by local people who created programs for tourist as “fishing men or one day becoming farmer tours” to let visitors enjoy traditional way of life of local citizens in the past.

10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?

Most households in the village still keep traditional family structures which extended families were favorable of local people. However, in some hamlets, traditional extended family structures were breakdown when young generations tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories. It caused lack of agricultural labor forces when the community had older people and children.

11. What do local people feel about their cultural identities?

Local residents respected and appreciated community’s cultural identity, and always preserved the traditions of the ancestors passing such as ancestors worships, temple or shrines worship.

12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?

The local authority coordinated with local people to preserve and conserve intangible and tangible cultural relics which maintained local cultures from generation to generation. For tangible cultural heritages, the local authorities attempted to preserve ancient houses, and historic buildings, and local cultural heritages were

proposed by local governors to cultural, sport, tourism Ministry for considering national cultural relics grant. To intangible heritages, Southern traditional amateur music performance was preserved and the temple worship festivals maintained annually. However, budgets for organization were a main difficult problem for the village.

13. Do you think that local people heighten tension or divisiveness to tourism development?

Until now, the village did not recognize any tensions or divisiveness by tourism development.

14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development? Please specific.

In 2002, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish Tran Tuan Kiet ancient with the budget more than 1.8billion VND. Besides, Phan Van Duc and Nguyen Van Vo residences also got some funds to restore their house. Dong Hoa Hiep shrine worship temple was revived for local community.

15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?

At Dong Hoa Hiep village, the conservation ancient house has been helped by the Japan International Cooperation Agency (JICA), Showa Women's University, and Ho Chi Minh Architecture University. Jica dedicated the funds to restored Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo ancient house which has been attracting more tourist to visit unique architectural features and enjoy home stay service. These old house were mandatory to use original materials and restored according to the original structure by design of architects.

However, some ancient house didn't receive support from Jica, the owners restored their house by themselves using cements or concretes because of the high price original wood and craftsmen ships.

16. What kind of commercialization of cultural values happening in this village?

Commercialization of cultural values did not appear in this village

17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?

Yes, local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals because local authorities usually organized local cuisine completions and traditional festivals to educate people to maintain authentic values of traditional local cuisine, handicrafts, and festival. Older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, cracker milk is vulnerable to extinct in future because the number of milk crackers crafts has being decreased significantly, with figure reducing from 300 households to 70 households. Local people gave up this crafts , since the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes.

18. What are social problems that local people at Dong Hoa Hiep are facing now?

Overall, the village doesn't have any social evils during tourism development processes and the security situation of the village is very good.

19. How is the traffic circumstance in Dong Hoa Hiep village?

The road traffic conditions at Dong Hoa Hiep village are accessible systems which make convenient linking between Cai Be and Ho Chi Minh city. Therefore, visitors from Ho Chi Minh city can travel to this village easily. Besides, tourists can neither water ways to visit floating markets, traditional crafts and ancient houses. It makes sure visitors travel to this village easily and accessible. However, only some local people complained about deteriorated road conditions and narrow routes at An Ninh traditional hamlet where visitors hardly to walk during visiting and shopping.

20. What do you think about the crime rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism?

In this village, serious crime rates, drugs, prostitutions, alcoholism, and gambling did not happen any cases in the village, especially, pubs is prohibited by local authorities to avoid any social effects to the community life.

21. What do people think about the level safety of Dong Hoa Hiep village?

Security level in the village is very safety for both local people and tourists. The visitors don't need to worry about crimes, thefts and pickpockets during staying at Dong Hoa Hiep village.

22. How local residents are going to solve negative socio-cultural impacts caused by tourism development?

Local people cooperated with community leaders and local authorities, they will inform to local authorities in case of determining any negative socio-cultural impacts. People preserve identities from their ancestors through generation to generation, and the customs of temple worship ceremonies always maintained annually.

23. How are the actions of local authorities to tackle negative impacts on local communities?

Local governments mobilize people implement cultural life at community, and open tourism training courses for boat drivers, local guides, vendors, and local people to train behavior and communication skills with tourists. Besides, authorities investigate tourist destinations to detect any negative impacts on local communities to make quickly solutions. Annual temples and shrines worship ceremonies is organized for the village to preserve the cultural traditions and educate the younger generations.

24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?

Local governments proposed tourism master plans from 2014 to 2020, and visions in 2025, appeal outside investments in tourism in order to further strengthen the infrastructure and quality of tourism and train tourism skills for local people. Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to support to households doing tourism business.

4.2.2 From representative people

Mr Nguyen Van Truong who is a leader of Phu Hoa hamlet

1. What are positive socio-cultural impacts of tourism offering for Dong Hoa Hiep local community?

The first benefit could be seen as infrastructure improvements which were expanded streets over 3 meters, built pedestrian bridges and installed street lights improved. The second advantage is that it is created better nature landscape for the village thanks to ecological fencing and planting flowers. The next tourism benefits are to preserve traditional way of life, traditional festivals, and local cuisine through competitions and ceremonies, create cultural exchanges for local community and increase awareness of local people about social evils.

2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village?

Some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations. That image makes tourists feel uncomfortable during visiting time. Another negative impact is that young generation tends to move out their family to Ho Chi Minh City working at factories that caused the breakdown of traditional structures and lack of agricultural labor forces.

3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community?

Tourism development created both positive and negative socio-cultural impacts for our community, but the socio-cultural benefits of tourism were over exceeding its cost. However, one more concern is that people don't get a lot of income from tourism because there are little activities offered benefits. It is necessary to train local people how to develop tourism, how to improve their garden to attract tourists and how to serve best services to visitors.

4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village?

Through tourism development, the infrastructure has been improved by expanded streets, constructed boat stations, built pedestrian bridges and installed street lights for residents. Besides, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish ancient houses doing tourism with unique architectural features. For instances, JICA financed more than 1.8billion VND to restore Tran Tuan Kiet ancient house in 2002.

5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits?

Only some ancient houses doing tourism business can get benefit from selling visiting tickets, providing home stay services, and beverage and eating whereas local people can earn income through in selling traditional products, souvenirs, fruits, beverage and eating, becoming boat drivers, local tour guides services, waiters. However, local people get little benefits than owners of tourist destinations and owner of Tran Tuan Kiet house and Phan Van Duc House received more benefits compared to other ancient house because the unique architectural and impressive interiors attracted

more tourists. In general, local people get fairly benefits if any family have more products, they will get more money.

6. How do you feel about the capacity of tourists visiting this village?

Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year. However, some high peak season from December to April, the tourists were more crowded and sometimes it occupied full of home stays or hotels. Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year.

7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?

For me, Local people perceived socio cultural tourism impacts differently by stage tourism development which effected by age of people, income, occupation, education, and year living income and tourism development stage. Beside, income also dominated resident's perceptions in tourism impacts, if tourism offer more benefits to them, they will favor tourism activities in the village.

8. What are negative and positive socio cultural impacts of tourism on cultural values at Dong Hoa Hiep community?

Tourism helps our community to preserve traditional festivals, cuisines, some ancient houses, and promote cultural exchanges. Local people are proud of their cultural identities. However, the drawbacks were also noticed that some ancient houses without doing business used cement and concretes to restore damaged parts in their houses, since local people could not afford to buy wood and rent craftsmen ships. Local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village. Another negative point is that milk crackers craft seem to be forgotten of local people because some people could not maintain it as traditional craft for family because of high price of raw materials and lack consumption outputs. In fact, local people worked very hard to make milk paper crackers from midnight until the late afternoon, one households included 3 -5 people earned around 200.000 VND (10 USD) per day for this job. Local people get very little profits while milk paper cracker retails got more benefits from this crafts.

9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?

Traditional ways of life of local people is maintained for tourism development. For instance, catching fishes by using bamboo tools was a traditional way of local people in the past time when residents catch fish to support their daily life in every flood year. Nowadays, local people created “fishing men or one day becoming farmer tours” to let tourist enjoy traditional way of life of local citizens in the past time. Through tours, tourists and young generations can understand the lifestyles of older people in harmony with natural life. Besides, cultural spirit lives in temple ceremonies are revitalized and encouraged the participation of tourists to understand the cultural values of Dong Hoa Hiep community.

10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?

Currently, young people tend to move out their house to work at Ho Chi Minh city factories because they cannot find the more job in their village. Traditional extended family structures were changed significantly when let the community have only elders and children which caused the breakdown of traditional structures and lacked of agricultural labor forces.

11. What do local people feel about their cultural identities?

Most of local people really are proud of their cultural identities of community with around 200 river civilization years. They preserved the traditions of the ancestors passing such as ancestors worships, temple or shrines worships.

12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?

Elders try to pass their cultural community identity from generation to generation. People preserve a banyan tree and water station icon of the village which was an icon of Dong Hoa Hiep village. Besides, genealogical books were recorded and the customs of temple worship ceremonies always maintained annually.

13. Do you think that local people heighten tension or divisiveness to tourism development?

Local people are harmony together to make their village more developed and civilized.

14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development? Please specific.

In 2002, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish Tran Tuan Kiet ancient with the budget more than 1.8billion VND. Besides, Phan Van Duc and Nguyen Van Vo residences also got some funds to restore their house. Shrine worship temple was revived for local community.

15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?

The conservation ancient house has been helped by the Japan International Cooperation Agency (JICA), Showa Women's University, and Ho Chi Minh Architecture University. Jica dedicated the funds to restored Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo ancient house which has been attracting more tourist to visit unique architectural features and enjoy home stay service. These old house were mandatory to use original materials and restored according to the original structure by design of architects. On the other hand, some local ancient house which didn't receive support from Jica project, the owners restored their house by themselves using cements or concretes because residents cannot be affordable to buy original wood and rent craftsmen ships.

16. What kind of commercialization of cultural values happening in this village?

Commercialization of cultural values did not appear in this village

17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?

In general, local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals. For example, many local foods still maintain in daily life or festivals such as grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes, and the customs of temple worship ceremonies always organized annually. Older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, some cracker milk making houses are vulnerable to extinct in future because the number of milk crackers crafts has being decreased significantly, with figure reducing from 300 households to 70 households. Local people gave up this crafts because the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes.

18. What are social problems that local people at Dong Hoa Hiep are facing now?

Our village is in good security conditions where local people live in harmony together. Only, some of poor children and vendors sometimes insist on tourists to buy tickets or products at tourist destinations.

19. How is the traffic circumstance in Dong Hoa Hiep village?

The road traffic conditions are convenient for people to commuter to other cities and visitors from Ho Chi Minh City can travel to this village easily and accessible due to linked highways. Besides, tourists can use water ways to visit floating markets, ancient houses, and traditional crafts that make visitors enjoy the river- based life of local people. In contracts, only local roads at An Ninh hamlet are deteriorated and narrowed routes that made visitors hardly to walk during visiting and shopping at this traditional handicraft.

20. What do you think about the crime rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism?

In this village, serious crime rates, drugs, prostitutions, alcoholism, and gambling did not happen any cases in the village, especially, pubs is prohibited in the village by local authorities to avoid any social effects to the community life

21. What do people think about the level safety of Dong Hoa Hiep village?

The village's security situations place under safety for both local people and tourists who can rest assured visiting and staying overnight in the village without thefts, and pickpockets.

22. How local residents are going to solve negative socio-cultural impacts caused by tourism development?

Local people attempt to preserve identities from their ancestors through generation to generation, and the customs of temple worship ceremonies always maintained annually to educate young people to remember their traditions. Besides, local residents cooperated with community leaders and local authorities, they will inform to local authorities in case of determining any negative socio-cultural impacts.

23. How are the actions of local authorities to tackle negative impacts on local communities?

Local governments mobilize people to implement cultural life at community. The traditional festivals and cuisine completions are organized annually to keep local people maintain their identities and educate the younger generations. Besides, authorities investigate tourist destinations to detect any negative impacts on local communities to make quickly solutions.

24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?

Local governments associated with the hamlet leader to monitor the tourism activities of village. Southern amateur music performance club is established. Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to come households doing tourism business to support for these houses. Local governments proposed tourism master plans from 2014 to 2020, and visions in 2025, appeal outside investments in tourism in order to further strengthen the infrastructure and quality of tourism and train tourism skills for local people. Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to support to households doing tourism business.

. Mrs Tran Thi Dau who is owner of rice flakers making house at An Ninh hamlet.

1. What are positive socio-cultural impacts of tourism offering for Dong Hoa Hiep local community?

The first benefit could be seen as infrastructure improvements which were expanded streets over 3 meters, built pedestrian bridges and installed street lights improved. The second advantage is that it is created better nature landscape for the village thanks to ecological fencing and planting flowers. The next tourism benefits are to preserve traditional way of life, traditional festivals, and local cuisine through competitions and ceremonies, create cultural exchanges for local community and increase awareness of local people about social evils.

2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village?

Some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations. That image makes tourists feel uncomfortable during visiting time. Another negative impact is that young generation tends to move

out their family to Ho Chi Minh City working at factories that caused the breakdown of traditional structures and lack of agricultural labor forces.

3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community?

Tourism development created both positive and negative socio-cultural impacts for our community, but the socio-cultural benefits of tourism were over exceeding its cost. However, one more concern is that people don't get a lot of income from tourism because there are little activities offered benefits. It is necessary to train local people how to develop tourism, how to improve their garden to attract tourists and how to serve best services to visitors. For me, local people rarely offer a chance to participate in planning and managing tourism activities of Dong Hoa Hiep, the community need to have one local person to manage all seven hamlets.

4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village?

Through tourism development, the infrastructure has been improved by expanded streets, constructed boat stations, built pedestrian bridges and installed street lights for residents. Besides, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish ancient houses doing tourism with unique architectural features. For instances, JICA financed more than 1.8billion VND to restore Tran Tuan Kiet ancient house in 2002.

5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits?

Only some ancient houses doing tourism business can get benefit from selling visiting tickets, providing home stay services, and beverage and eating whereas local people can earn income through in selling traditional products, souvenirs, fruits, beverage and eating, becoming boat drivers, local tour guides services, waiters. However, local people get little benefits than owners of tourist destinations and owner of Tran Tuan Kiet house and Phan Van Duc House received more benefits compared to other ancient house because the unique architectural and impressive interiors attracted more tourists. In general, local people get fairly benefits if any family have more products, they will get more money.

6. How do you feel about the capacity of tourists visiting this village?

Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year. However, some high peak season from December to April, the tourists were more crowded and sometimes it occupied full of home stays or hotels. Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year.

7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?

For me, Local people perceived socio cultural tourism impacts differently by stage tourism development which effected by age of people, income, occupation, education, and year living income and tourism development stage. Beside, income also dominated resident's perceptions in tourism impacts, if tourism offer more benefits to them, they will favor tourism activities in the village.

8. What are negative and positive socio cultural impacts of tourism on cultural values at Dong Hoa Hiep community?

Tourism helps our community to preserve traditional festivals, cuisines, some ancient houses, and promote cultural exchanges. Local people are proud of their cultural identities. However, the drawbacks were also noticed that some ancient houses without doing business used cement and concretes to restore damaged parts in their houses, since local people could not afford to buy wood and rent craftsmen ships. Local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village. Another negative point is that milk crackers craft seem to be forgotten of local people because some people could not maintain it as traditional craft for family because of high price of raw materials and lack consumption outputs. In fact, local people worked very hard to make milk paper crackers from midnight until the late afternoon, one households included 3 -5 people earned around 200.000 VND (10 USD) per day for this job. Local people get very little profits while milk paper cracker retails got more benefits from this crafts

9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?

Traditional ways of life of local people is maintained for tourism development. For example, the traditional way of local people in catching fishes by using bamboo tools, local people created "fishing men or one day becoming farmer tours" to let

tourist enjoy traditional way of life of local citizens in the past. Besides, cultural spirit lives in temple ceremonies are revitalized and encouraged the participation of tourists to understand the cultural values of Dong Hoa Hiep community. Older people still maintained traditional ways of life of community whereas some young people changed into adapt modern lifestyles. Local authority attempted to revitalize some traditional ways of life for tourism development and make young generation proud of their community. For instance, cultural spirit ceremonies in temples are revitalized and encouraged the participation of tourists to understand the cultural values of Dong Hoa Hiep community. The traditional way of local people in catching fishes by using bamboo tools were revived by local people who created programs for tourist as “fishing men or one day becoming farmer tours” to let visitors enjoy traditional way of life of local citizens in the past.

10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?

Traditional extended family structures were changed significantly when young generation tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories. It caused the breakdown of traditional structures and lacked of agricultural labor forces when let the community have older people and children.

Most households in the village still keep traditional family structures which extended families were favorable of local people. However, in some hamlets, traditional extended family structures were breakdown when young generations tended to move out their family to stay at central town for doing tourism business or moved to Ho Chi Minh City working at factories. It caused lack of agricultural labor forces when the community had older people and children.

11. What do local people feel about their cultural identities?

Local people were proud of cultural identities of community with around 200 ancient civilization years. Local residents respected and appreciated community’s cultural identity, and always preserved the traditions of the ancestors passing such as ancestors worships, temple or shrines worship.

12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?

People feel and preserve identities from their ancestors with a banyan tree and water station icon, genealogical books were recorded and preserved through generation to generation, and the customs of temple worship ceremonies always maintained annually.

The local authority coordinated with local people to preserve and conserve intangible and tangible cultural relics which maintained local cultures from generation to generation. For tangible cultural heritages, the local authorities attempted to preserve ancient houses, and historic buildings, and local cultural heritages were proposed by local governors to cultural, sport, tourism Ministry for considering national cultural relics grant. To intangible heritages, Southern traditional amateur music performance was preserved and the temple worship festivals maintained annually. However, budgets for organization were a main difficult problem for the village.

13. Do you think that local people heighten tension or divisiveness to tourism development?

Until now, the village did not recognized any tensions or divisiveness by tourism development

14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development? Please specific.

The Japan International Cooperation Agency (JICA) cooperated with local authorities investigated local cuisine, traditional festival, traditional amateur music performance clubs, and traditional handicrafts and classified forgotten things. And then, local authorities made plans to revitalize or preserver the disappeared heritages. In 2002, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish Tran Tuan Kiet ancient with the budget more than 1.8billion VND. Besides, Phan Van Duc and Nguyen Van Vo residences also got some funds to restore their house. Shrine worship temple was revived for local community.

15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?

The Japan International Cooperation Agency (JICA) coordinated with Showa Women's University has been restored Tran Tuan Kiet, Phan Van Duc and Nguyen

Van Vo ancient house which has been attracting more tourist to visit unique architectural features and enjoy home stay service. However, some ancient house didn't receive support from JICA, the owners restored their house by themselves using cements or concretes because of the high price original wood and craftsmen ships. At Dong Hoa Hiep village, the conservation ancient house has been helped by the Japan International Cooperation Agency (JICA), Showa Women's University, and Ho Chi Minh Architecture University. Jica dedicated the funds to restored Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo ancient house which has been attracting more tourist to visit unique architectural features and enjoy home stay service. These old house were mandatory to use original materials and restored according to the original structure by design of architects.

However, some ancient house didn't receive support from Jica, the owners restored their house by themselves using cements or concretes because of the high price original wood and craftsmen ships.

16. What kind of commercialization of cultural values happening in this village?

Until now, the village did not recognized commercialization of cultural values by tourism development.

17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?

Yes, local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals. Local cuisines still maintained from generation to generation, for instance, grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes, and the customs of temple worship ceremonies always maintained annually. Older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, cracker milk is vulnerable to extinct in future because the number of milk crackers crafts has being decreased significantly, with figure reducing from 300 households to 70 households. Local people gave up this crafts , since the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes.

18. What are social problems that local people at Dong Hoa Hiep are facing now?

In general, the security situation of the village is very good, only some jobless men go out late at night to gather together. Some of poor children and vendors sometimes insist on tourists to buy tickets or products at destinations. Until now, the village doesn't have any social evils during tourism development processes and the security situation of the village is very good.

19. How is the traffic circumstance in Dong Hoa Hiep village?

The road traffic conditions are safe and ventilated systems which are convenient linking between Cai and neighboring provinces as well as Ho Chi Minh cit. It makes sure visitors travel to this village easily and accessible. However, only some local people complained about deteriorated road conditions and narrow routes that made visitors hardly to walk during visiting and shopping at An Ninh hamlet traditional handicrafts. Besides, for waterway systems, some shallow canals that make the tourist boats move difficultly in dry seasons. .

20. What do you think about the crime rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism?

The village still maintained good social problems after developing tourism. Serious social evils did not happen any cases in the village, especially, pubs is prohibited by local authorities to avoid any prostitutions and social problems to the community life. Only 6 people were addicted to drugs, but they gave up drugs and had jobs for community integrations. Sometimes, normal gambling and alcoholism happened at An Thanh and An Ninh hamlet because these hamlets placed on highways passing, floating market, and industrial zone with many people living, but it doesn't cause any problem to community' life, just for being fun for their reunions.

In this village, serious crime rates, drugs, prostitutions, alcoholism, and gambling did not happen any cases in the village, especially, pubs is prohibited by local authorities to avoid any social effects to the community life.

21. What do people think about the level safety of Dong Hoa Hiep village?

Overall, security situation in the village seems very safety for both local people and tourists. Visitors can rest assured visiting and staying overnight in the village without crimes and pickpockets. The visitors don't need to worry about crimes, thefts and pickpockets during staying at Dong Hoa Hiep village.

22. How local residents are going to solve negative socio-cultural impacts caused by tourism development?

Local people suggest with local authorities that they should have more enrich on budgets to improve quality tourist products and infrastructures and organize periodically market for local people earn additional income and educate young people preserver traditional cultural values. Beside, professional tourism skills and tourism training courses are hold for local people to make sure the village provides good service to tourists. Local people cooperated with community leaders and local authorities, they will inform to local authorities in case of determining any negative socio-cultural impacts. People preserve identities from their ancestors through generation to generation, and the customs of temple worship ceremonies always maintained annually.

23. How are the actions of local authorities to tackle negative impacts on local communities?

Local governments mobilize people implement cultural life at community, and educate people about awareness of social evils. It is organized annual temples and shrines worship ceremonies for the village to preserve the cultural traditions and educate the younger generations. Local governments open tourism training courses for boat drivers, local guides, vendors, and local people to train behavior and communication skills with tourists. Besides, authorities investigate tourist destinations to detect any negative impacts on local communities to make quickly solutions. Annual temples and shrines worship ceremonies is organized for the village to preserve the cultural traditions and educate the younger generations.

24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?

Local governments associated with the hamlet leader to monitor the tourism activities of village.

Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to come households doing tourism business to support for these houses. The local government has petitioned upper governmental level to create incentives to villagers and provide funds with low interests for people invest tourism business such improving garden landscapes. In addition, it is needed to create flexible policies to

attract more investments into the village in order to further strengthen the infrastructure and quality of tourism.

Nguyen Van Hai, Local people at An Hiep village.

1. What are positive socio-cultural impacts of tourism offering for Dong Hoa Hiep local community?

The first benefit could be seen as infrastructure improvements which were expanded streets over 3 meters, built pedestrian bridges and installed street lights improved. The second advantage is that it is created better nature landscape for the village thanks to ecological fencing and planting flowers. The next tourism benefits are to preserve traditional way of life, traditional festivals, and local cuisine through competitions and ceremonies, create cultural exchanges for local community and increase awareness of local people about social evils.

2. What are negative socio-cultural impacts of tourism development encountered for local people in Dong Hoa Hiep village?

Some young poor children and vendors insisted on tourist to buy products or lottery tickets at some tourism destinations. That image makes tourists feel uncomfortable during visiting time. Another negative impact is that young generation tends to move out their family to Ho Chi Minh City working at factories that caused the breakdown of traditional structures and lack of agricultural labor forces.

3. What are your opinions about the current situations of tourism in Dong Hoa Hiep local community?

Tourism development created both positive and negative socio-cultural impacts for our community, but the socio-cultural benefits of tourism were over exceeding its cost. However, one more concern is that people don't get a lot of income from tourism because there are little activities offered benefits. It is necessary to train local people how to develop tourism, how to improve their garden to attract tourists and how to serve best services to visitors.

4. What are significant improvements in general infrastructure by tourism at Dong Hoa Hiep village?

Through tourism development, the infrastructure has been improved by expanded streets, constructed boat stations, built pedestrian bridges and installed street lights for residents. Besides, The Japan International Cooperation Agency (JICA) helped

Dong Hoa Hiep to repair and refurbish ancient houses doing tourism with unique architectural features. For instances, JICA financed more than 1.8billion VND to restore Tran Tuan Kiet ancient house in 2002.

5. What are tourism activities that local people can get benefits? Do local families get fair divisions of financial benefits from tourism benefits?

Only some ancient houses doing tourism business can get benefit from selling visiting tickets, providing home stay services, and beverage and eating whereas local people can earn income through in selling traditional products, souvenirs, fruits, beverage and eating, becoming boat drivers, local tour guides services, waiters. However, local people get little benefits than owners of tourist destinations and owner of Tran Tuan Kiet house and Phan Van Duc House received more benefits compared to other ancient house because the unique architectural and impressive interiors attracted more tourists. In general, local people get fairly benefits if any family have more products, they will get more money.

6. How do you feel about the capacity of tourists visiting this village?

Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year. However, some high peak season from December to April, the tourists were more crowded and sometimes it occupied full of home stays or hotels. Overall, the capacity of tourist was suitable for the village where welcomed 1000 visitor in annual year.

7. Do you assume that residents perceive the socio cultural impacts of tourism are different evaluations depending on the stages of tourism development?

For me, Local people perceived socio cultural tourism impacts differently by stage tourism development which effected by age of people, income, occupation, education, and year living income and tourism development stage. Beside, income also dominated resident's perceptions in tourism impacts, if tourism offer more benefits to them, they will favor tourism activities in the village.

8. What are negative and positive socio cultural impacts of tourism on cultural values at Dong Hoa Hiep community?

Tourism helps our community to preserve traditional festivals, cuisines, some ancient houses, and promote cultural exchanges. Local people are proud of their cultural identities. However, the drawbacks were also noticed that some ancient houses

without doing business used cement and concretes to restore damaged parts in their houses, since local people could not afford to buy wood and rent craftsmen ships. Local authorities had a limited budget which cannot afford to support restoration for all ancient houses in the village. Another negative point is that milk crackers craft seem to be forgotten of local people because some people could not maintain it as traditional craft for family because of high price of raw materials and lack consumption outputs. In fact, local people worked very hard to make milk paper crackers from midnight until the late afternoon, one households included 3 -5 people earned around 200.000 VND (10 USD) per day for this job. Local people get very little profits while milk paper cracker retails got more benefits from this crafts.

9. How are the changes of traditional ways of life of Dong Hoa Hiep local residents?

Traditional ways of life of local people is maintained for tourism development. For instance, catching fishes by using bamboo tools was a traditional way of local people in the past time when residents catch fish to support their daily life in every flood year. Nowadays, local people created “fishing men or one day becoming farmer tours” to let tourist enjoy traditional way of life of local citizens in the past time. Through tours, tourists and young generations can understand the lifestyles of older people in harmony with natural life. Besides, cultural spirit lives in temple ceremonies are revitalized and encouraged the participation of tourists to understand the cultural values of Dong Hoa Hiep community.

10. What are the problems to traditional family structures of local people in Dong Hoa Hiep village by tourism development?

Currently, young people tend to move out their house to work at Ho Chi Minh city factories because they cannot find the more job in their village. Traditional extended family structures were changed significantly when let the community have only elders and children which caused the breakdown of traditional structures and lacked of agricultural labor forces.

11. What do local people feel about their cultural identities?

Most of local people really are proud of their cultural identities of community with around 200 river civilization years. They preserved the traditions of the ancestors passing such as ancestors worships, temple or shrines worships.

12. How are the preservation and revitalization of cultural identities of Dong Hoa Hiep community by tourism development?

Elders try to pass their cultural community identity from generation to generation. People preserve a banyan tree and water station icon of the village which was an icon of Dong Hoa Hiep village. Besides, genealogical books were recorded and the customs of temple worship ceremonies always maintained annually.

13. Do you think that local people heighten tension or divisiveness to tourism development?

Local people are harmony together to make their village more developed and civilized.

14. Are there any traditional festivals, traditional handicrafts, ancient buildings revitalized by tourism development? Please specific.

In 2002, The Japan International Cooperation Agency (JICA) helped Dong Hoa Hiep to repair and refurbish Tran Tuan Kiet ancient with the budget more than 1.8billion VND. Besides, Phan Van Duc and Nguyen Van Vo residences also got some funds to restore their house. Shrine worship temple was revived for local community.

15. How is conservation of ancient houses? Do people use original materials to conserve ancient houses?

The conservation ancient house has been helped by the Japan International Cooperation Agency (JICA), Showa Women's University, and Ho Chi Minh Architecture University. Jica dedicated the funds to restored Tran Tuan Kiet, Phan Van Duc and Nguyen Van Vo ancient house which has been attracting more tourist to visit unique architectural features and enjoy home stay service. These old house were mandatory to use original materials and restored according to the original structure by design of architects. On the other hand, some local ancient house which didn't receive support from Jica project, the owners restored their house by themselves using cements or concretes because residents cannot be affordable to buy original wood and rent craftsmen ships.

16. What kind of commercialization of cultural values happening in this village?

Commercialization of cultural values did not appear in this village

17. Do local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals?

In general, local people still maintain the authentic values of traditional local cuisine, handicrafts, and festivals. For example, many local foods still maintain in daily life or festivals such as grilled snakehead fish, elephant ear deep-fried fish, hot and sour soup, and pancakes, and the customs of temple worship ceremonies always organized annually. Older people still keep their own traditional handicrafts as the way of earning and maintaining cultural values. However, some cracker milk making houses are vulnerable to extinct in future because the number of milk crackers crafts has been decreased significantly, with figure reducing from 300 households to 70 households. Local people gave up this crafts because the high price of raw materials, and lack consumption outputs make people get low profits with very hard working from midnight to late afternoon to make sure enough sunlight drying the cakes.

18. What are social problems that local people at Dong Hoa Hiep are facing now?

Our village is in good security conditions where local people live in harmony together. Only, some of poor children and vendors sometimes insist on tourists to buy tickets or products at tourist destinations.

19. How is the traffic circumstance in Dong Hoa Hiep village?

The road traffic conditions are convenient for people to commuter to other cities and visitors from Ho Chi Minh City can travel to this village easily and accessible due to linked highways. Besides, tourists can use water ways to visit floating markets, ancient houses, and traditional crafts that make visitors enjoy the river-based life of local people. In contrast, only local roads at An Ninh hamlet are deteriorated and narrowed routes that made visitors hardly to walk during visiting and shopping at this traditional handicraft.

20. What do you think about the crime rates, drugs, prostitutions, alcoholism, and gambling in Dong Hoa Hiep village after developing tourism?

In this village, serious crime rates, drugs, prostitutions, alcoholism, and gambling did not happen any cases in the village, especially, pubs is prohibited in the village by local authorities to avoid any social effects to the community life

21. What do people think about the level safety of Dong Hoa Hiep village?

The village's security situations place under safety for both local people and tourists who can rest assured visiting and staying overnight in the village without thefts, and pickpockets.

22. How local residents are going to solve negative socio-cultural impacts caused by tourism development?

Local people attempt to preserve identities from their ancestors through generation to generation, and the customs of temple worship ceremonies always maintained annually to educate young people to remember their traditions. Besides, local residents cooperated with community leaders and local authorities, they will inform to local authorities in case of determining any negative socio-cultural impacts.

23. How are the actions of local authorities to tackle negative impacts on local communities?

Local governments mobilize people to implement cultural life at community. The traditional festivals and cuisine completions are organized annually to keep local people maintain their identities and educate the younger generations. Besides, authorities investigate tourist destinations to detect any negative impacts on local communities to make quickly solutions.

24. Do local tourism authorities have plans or future policies to manage effectively tourism in Dong Hoa Hiep village?

Local governments associated with the hamlet leader to monitor the tourism activities of village. Southern amateur music performance club is established. Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to come households doing tourism business to support for these houses. Local governments proposed tourism master plans from 2014 to 2020, and visions in 2025, appeal outside investments in tourism in order to further strengthen the infrastructure and quality of tourism and train tourism skills for local people. Cai Be cultural information department cooperated with Dong Hoa Hiep People's Committee to support to households doing tourism business.

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- From 2007 - 2011: Bachelor Tourism at Faculty of Social Sciences and Humanities, Cantho University, Vietnam
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IV. AWARDS

- The award for outstanding Bachelor degree of Can Tho University, 2011
- The honor of Committee Vietnam Youth Union of Soc Trang province in having a good achievement in the Association work and The Youth movement, 2009
- Award scholarship for two years master degree for ASEAN countries offered by Chulalongkorn University, Thailand.

V. WORK EXPERIENCE

- From 1st November, 2011 to current: Lecturer at Tourism - Geography - and History Department, Faculty of Social Sciences and Humanities, Cantho University

VI. RESEARCHING

- Presenting at international conference on tourism development 2014: Growth and Diversity, Chiangmai, Thailand. Presented topic: “Socio-cultural impacts of tourism development on local community. A case study of Dong Hoa Hiep village, Cai Be district, Tien Giang Province, Vietnam.
- Article: Researching about the cultural life of trade residents in Floating markets of Mekong Delta published by Can Tho University, Vietnam

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APPENDIX



จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

VITA

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IV. AWARDS

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