

ASSESSMENT OF POLICIES TO PRESERVE THE CULTURAL VALUES OF ETHNIC MINORITIES IN AN GIANG PROVINCE, VIETNAM

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Citation: Hai, N.C. (2025). Assessment of policies to preserve the cultural values of ethnic minorities in an Giang Province, Vietnam. *Geojournal of Tourism and Geosites*, 61(3), 1738–1750. <https://doi.org/10.30892/gtg.61332-1542>

Abstract: In the process of sustainable development in Vietnam, preserving and promoting the cultural values of ethnic minorities is a task, so there should be sustainable solutions to preserve cultural identity and strengthen national solidarity. The process of modernization, urbanization, along with factors such as market economy and cultural change, has posed many challenges to conservation work. An Giang province, the long-standing residence of the Khmer, Cham, and Chinese communities, is an area with high ethnic cultural diversity, but is also affected by cultural change. This study aims to evaluate the effectiveness of implementing the policy of preserving the culture of ethnic minorities in An Giang, identify influencing factors, and propose practical policy solutions. The study uses quantitative methods with a questionnaire surveying 750 subjects, including ethnic minority people and cultural officials in Tri Ton, Tinh Bien, Chau Phu districts, and Chau Doc city. Data were processed through the following steps: descriptive statistics of survey sample characteristics; testing the reliability of the scale using Cronbach's Alpha; exploratory factor analysis (EFA) to determine the structure of observed variables; and confirmatory factor analysis (CFA) to test the suitability of the measurement model. The analysis results identified five groups of factors that positively affected the effectiveness of implementing the policy on preserving ethnic minority culture, including (1) The suitability of policy objectives and content with local cultural characteristics; (2) Support resources in terms of finance, human resources and facilities; (3) Implementation organization and management capacity at the grassroots level; (4) Level of community participation in planning, monitoring and implementation; (5) Conservation results expressed through the level of satisfaction and the ability to restore and maintain cultural values. The study found limitations including the lack of inter-sectoral coordination mechanisms, unstable investment resources, and superficial community consultation. The study proposed solutions to improve the substance of policies, increase sustainable investment, and especially empower ethnic minority communities to play a central role in preserving and promoting national cultural identity.

Keywords: Ethnic minority culture, conservation policy, community participation, support resources, Vietnam

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INTRODUCTION

Vietnam is a multi-ethnic country with 54 ethnic groups, and the culture of ethnic minorities is an important part of Vietnam's cultural identity. The State considers the preservation and promotion of ethnic minority cultural values. Cultural preservation is not only about preserving ancestors' heritage but also contributes to strengthening national unity and promoting sustainable development. Promoting the cultural values of ethnic minorities is considered a pillar to strengthen the soft power of national culture (Chi et al., 2022). The National Target Program on Socio-Economic Development of Ethnic Minority Mountainous Areas for the 2021-2030 period has integrated the goal of preserving and developing ethnic minority culture, mobilizing resources to preserve the unique cultural heritage of the community. An Giang Province, in the Southwest, bordering Cambodia, is a locality with cultural and ethnic diversity. An Giang's population is about 2.1 million people, including four ethnic groups of over 10,000 people and many ethnic groups of less than 10,000 people.

The Kinh ethnic group accounts for the majority at 95%, the Khmer community accounts for about 3.98% (over 75,000 people), the Cham people account for about 0.6% (about 15,000 people), and a small number of Chinese and other ethnic groups (General Statistics Office, 2019). Each ethnic group here has its customs, festivals, traditional occupations, and folk arts, creating a colorful and unique cultural picture of An Giang. These cultural values are the pride of the ethnic communities, and at the same time, are an important resource for the development of cultural tourism and social cohesion.

Faced with the impact of modernization and integration, many traditional cultural values are at risk of being lost. In An Giang, cross-border cultural exchanges and the influence of urban lifestyles have made some ethnic minority youth less interested in their mother tongue, traditional rituals, or ethnic crafts. Some customs and practices are changing; many folk knowledge, such as folk tales and epics, are at risk of being lost (Huong et al., 2020).

The Cham community is facing the loss of their written language, and traditional folk songs and musical instruments are rarely performed outside the scope of religious rituals. The Khmer people are concerned that the younger generation is no longer fluent in Khmer and does not fully understand the meaning of ethnic festivals (Van Duong, 2020).

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These challenges require the government and the community to have timely solutions to preserve and promote unique cultural values, avoiding the loss of spiritual heritage in the flow of integration (Dau Tuan, 2023). An Giang province has issued and implemented many policies and programs to preserve the values of ethnic minority groups. An Giang province has established a project to preserve the Du Ke stage art (a traditional singing and dancing form of the Khmer people) and the brocade weaving craft of the Cham people, including these heritages in the national intangible cultural heritage list to have appropriate protection mechanisms. The local government has supported the organization of traditional festivals (Via Ba Chua Xu Nui Sam Festival, Ramadan of the Cham people, Ok Om Bok of the Khmer people) and opened Khmer and Cham language classes at pagodas and mosques. At the same time, the state has invested funds to restore Khmer pagodas, mosques, and cultural relics of ethnic minorities. The local government has actively integrated the goal of preserving ethnic minority culture into poverty reduction programs, community tourism development, and new rural construction, aiming to improve the material and spiritual life of the Khmer and Cham groups comprehensively (Van Vien et al., 2024). The results achieved are quite good, however, the effectiveness and efficiency of cultural preservation policies in An Giang should be evaluated objectively. This evaluation study helps clarify the relevance of policies to community needs and factors affecting the effectiveness of policy implementation (Nguyen, 2022). From there, propose solutions to improve policies to preserve the culture of ethnic minority groups in An Giang in the future.

LITERATURE REVIEW

Preserving ethnic minority culture is a topic that attracts the attention of many domestic and foreign studies, spanning the fields of ethnology, cultural studies, public policy, and sustainable development. In the world, the concept of cultural preservation is closely linked to the protection of the tangible and intangible cultural heritage of indigenous and ethnic minority communities in the context of globalization (Bao et al., 2024).

The approach based on cultural rights is promoted, considering culture as a basic human and community right. According to this approach, individuals and ethnic minority communities have the right to maintain and promote their cultural heritage, and their participation in the preservation process is a decisive factor for success. Cultural heritage should be viewed from a human rights perspective, in which local communities play a central role, instead of just a top-down approach based on the interests of the state and international organizations (Adinolfi, 2019).

Effective conservation policies should be associated with community empowerment, respect for indigenous knowledge, and the active participation of local people in heritage management and preservation (Do & Mori, 2024).

Many international studies have shown that mobilizing communities and non-state organizations to participate in conservation will be more effective and sustainable than one-way imposition from the government. Heritage protection in many countries shows the participation of local communities in the success of conservation efforts. The community is the subject that creates and continues the heritage; they clearly understand the value and meaning of that heritage to life (Dang & Nguyen, 2023). Many international organizations have promoted programs to protect intangible cultural heritage (such as languages, festivals, crafts, performing arts, and folk knowledge), which is a treasure that needs to be passed on, and emphasized the role of communities in identifying, listing, and teaching heritage. The inclusion of a cultural practice in the National and International Intangible Heritage List is not only to honor, but also to act as an action plan to protect, support the community that owns it, and continue to maintain it in the living environment (Hoang et al., 2022).

In the Southeast Asian region, many countries have had active policies to preserve ethnic minority culture. Indonesia has enacted a law to protect intangible cultural heritage, provide financial support to folk artists, and open language schools for ethnic minorities; China has built "cultural villages" to preserve intact ethnic minority customs, develop sustainable tourism to create livelihoods for local people; Laos and Cambodia have programs to revive the writing and traditional festivals of tribes, along with efforts to reduce poverty and improve people's knowledge.

International experience shows that the preservation of ethnic minority culture should be approached comprehensively, including respecting the community's right to cultural self-determination, and integrating it into socio-economic development strategies to ensure sustainability (Akbar et al., 2020).

In Vietnam, preserving and promoting the cultural identity of ethnic minorities is identified as a key task in building a unified and diverse culture. The viewpoint that ethnic groups are equal, united, respect, and help each other to develop has been recognized in the Constitution and specified through many policies. Ethnic and cultural issues in Vietnam have focused on preserving the heritage of ethnic minorities. The Government has issued many policies in the cultural field, and the Law on Cultural Heritage has created an important legal framework for protecting the tangible and intangible heritage of ethnic groups. From 2011 to 2020, Vietnam has implemented the Project "Preserving and developing the culture of ethnic minorities to 2020" focusing on supporting the restoration of traditional festivals, preserving craft villages, teaching ethnic minority languages and scripts, honoring folk artisans, and restoring ethnic minority folk festivals; Many intangible cultural heritages of ethnic groups have been inventoried and recorded for inclusion in the national list, showing that these activities have contributed to reviving cultural life in ethnic minority areas, enhancing pride and awareness of preserving traditional culture in the community (Lan et al., 2021).

Many studies on ethnic minority culture and conservation work have shown that culture includes both tangible and intangible culture in many diverse fields, reflecting the characteristics of wet rice farming residents. Studies assess the current status of promoting Khmer cultural values and emphasize the importance of raising awareness of Khmer people about their heritage (Van Tuan et al., 2024). Understanding the proud traditional cultural values will help Khmer people be aware of preserving and promoting values, while gradually eliminating backward and negative customs. Regarding the Cham group culture, many studies focus on traditional music and musical instruments of the Cham group, pointing out the

worrying situation, including the types of Cham folk music that are becoming less popular, gradually disappearing in modern life. It is proposed that there should be preferential policies to encourage Cham people to inherit their ancestral heritage, meeting the tastes of the times. Many challenges are arising, so the Cham group culture should be preserved (Le et al., 2023). Preserving the Cham language should be taught in schools, establishing local Cham cultural centers to display and preserve historical artefacts, and promoting Cham cultural values through sustainable community tourism.

At the policy level, studies on ethnic minority cultural management in Vietnam have shown achievements and limitations. Vietnam has built a system of ethnic cultural museums and organized many national cultural festivals with ethnic minority characteristics. These activities create opportunities for the exchange and promotion of ethnic minority heritage to the public nationwide and internationally (Kiên, 2023). However, on-site preservation work in ethnic minority communities faces many difficulties, such as limited local budgets, insufficient incentives for artisans, and the risk of extinction still exists when young people are less interested in traditional culture.

Some preservation programs are still formalistic, lacking the real participation of the people, so the effectiveness is low. Having too many support policies at the same time sometimes causes a mentality of waiting and relying, reducing the community's self-motivation in preserving culture (Thi et al., 2023).

Therefore, the recent trend is to shift from "passive conservation" (the state does it for the community) to "active conservation" (the state plays a supporting and guiding role, while the community takes the lead and actively participates). Studies show that preserving the culture of ethnic minorities should harmoniously combine the following contents: A solid policy and legal framework from the state; Appropriate investment resources (finance, facilities); Community participation as the subject of heritage; Education and communication to raise awareness for the younger generation; and Integrated development - linking cultural conservation with livelihoods, sustainable tourism, and poverty reduction. This is the foundation for building a theoretical framework for research.

THEORETICAL FRAMEWORK AND RESEARCH STRUCTURE

Theoretical framework

Based on the research overview, the theoretical framework for evaluating the policy of preserving the cultural values of ethnic minority groups in An Giang is developed. This theoretical framework combines the theory of public policy management and the theory of cultural studies, including (1) the Theory of policy cycle applied to the field of ethnic minority culture; (2) Approach based on cultural rights and community participation; (3) Model of factors determining the effectiveness of cultural preservation. According to the policy cycle model, policy evaluation should consider the stages, including policy planning, implementation, results, and impact. In the context of preserving ethnic minority culture, attention should be paid to the content of the policy, including goals and solutions. The implementation process includes implementation organization, coordination between state agencies, the level of people's participation, and the results of improved conservation level, community satisfaction assessment. This theory suggests evaluation criteria such as the suitability, effectiveness, efficiency, and sustainability of policies.

The policy of preserving and developing ethnic minority culture in Vietnam is identified as an important part of the strategy of building an advanced culture with a strong national identity. State policies such as Resolution 33-NQ/TW on cultural development, the Law on Cultural Heritage (amended in 2009), the National Target Program on Socio-economic Development of Ethnic Minority and Mountainous Areas for the period 2021–2030 have identified the task of preserving, restoring, and promoting ethnic minority cultural values associated with sustainable development. The theoretical framework of the study approaches current policies based on evaluation criteria, including suitability, effectiveness, implementation efficiency, and sustainability of policy impacts (Evans, 2020).

According to studies (Giang, 2017; Hai et al., 2023), the policy of preserving ethnic minority culture in Vietnam focuses on the main contents of preserving tangible and intangible cultural heritage; restoring traditional occupations; protecting ethnic languages and scripts; improving spiritual and cultural life; encouraging community participation. However, in practice, there are still many challenges in implementation, such as limited resources, formality in community consultation, and the decline of many cultural values in the context of integration. Based on cultural rights, ethnic minority communities have the right to preserve their cultural heritage, and the state has the responsibility to support the implementation of these rights (Long & Van, 2022). Therefore, a good conservation policy should create conditions for ethnic minorities to proactively participate and transmit their culture. Inheriting the views of UNESCO and the United Nations, local communities must be at the center of efforts to protect their heritage; the higher the community participation, the more effective the policy. According to the theory of sustainable development and cultural rights (Jeffers, 2015), each ethnic minority community has the right to preserve and develop its traditional culture. The State not only plays a "support" role but also needs to create conditions for the community to proactively maintain, transmit, and create culture.

Cultural rights are associated with meaningful community participation from policy formulation, implementation of conservation activities, to monitoring results (Fisher-Borne et al., 2015; Yosso & Lopez, 2023). Research by Thao et al. (2023) and Turner et al. (2016) shows that cultural conservation policies are only sustainable when they truly empower communities, encourage initiative, autonomy and voluntary participation in the conservation process (Thao et al., 2023). This theoretical framework affirms that the more policies facilitate active participation of people, the higher the conservation effectiveness. Community participation is a central factor determining the sustainability and spread of cultural conservation results (Turner et al., 2016). The practical situation in the Mekong Delta, An Giang province, is an area with a strong presence of ethnic minority communities such as Khmer, Cham, and Chinese, with rich and unique cultural identities (Ha & Lien, 2024; Huong et al., 2020). Typical cultural values such as the Bay Nui bull racing

festival, Du Ke art, Cham brocade weaving, the system of religious festivals, and folk knowledge are formed and developed closely associated with community life.

According to research by Long & Nguyen (2018), Tuan (2022), the preservation of cultural values in An Giang has achieved some positive results such as restoring festivals, supporting artisans, maintaining Khmer classes, but also facing many challenges: rapid urbanization, changes in youth lifestyles, lack of grassroots cultural human resources, dependence on unstable funding sources (Long & Nguyen, 2018; Tuan, 2022).

In this context, the assessment of cultural preservation policy in An Giang should closely follow the reality, clarify the relationship between the suitability of policy objectives and actual cultural needs; The level of resource mobilization and effective implementation; The central role of ethnic minority communities in cultural preservation; The results achieved and the real satisfaction from the beneficiary community.

Hypotheses

The hypothesis is that there are many factors that positively affect the policy of preserving ethnic minority culture. If the policy is designed appropriately, resources are guaranteed, implemented effectively and there is active participation of the community, the conservation results will be good and people will be satisfied.

Hypothesis 1: The factor of appropriateness of policy objectives and content affects the policy of preserving ethnic minority culture. The appropriateness of policy objectives and content is the level of achievement of the content, orientation, and objectives of the policy of preserving ethnic minority cultural values that closely meet the actual needs, aspirations, cultural characteristics, and living conditions of the local ethnic minority community (Turner et al., 2016).

Hypothesis 2: The factor of supporting resources affects the policy of preserving ethnic minority culture. Supporting resources in the preservation of ethnic minority culture are all the material, financial, human, infrastructure, equipment, and supporting factors necessary to implement policies, programs, and activities to preserve and promote the cultural values of ethnic minorities in the locality (Thao et al., 2023).

Hypothesis 3: The factor of policy implementation and management affects the policy of preserving ethnic minority culture. The implementation and management of the policy of preserving ethnic minority culture is the process of organizing and implementing the State's policies, programs, and action programs into practical life to preserve and promote the cultural values of ethnic minorities (Tuan, 2022). The effectiveness of policy implementation and management greatly determines whether conservation activities are implemented synchronously, on schedule, are suitable for reality, and bring practical value to the community.

Hypothesis 4: The factor of community participation affects the policy of preserving ethnic minority culture. Community participation in the conservation of ethnic minority culture is understood as the extent to which people, artisans, religious dignitaries, and prestigious people in the ethnic minority community directly or indirectly participate in activities to preserve and promote the traditional cultural values of their ethnic group (Ha & Lien, 2024).

Hypothesis 5: The factors of conservation results and satisfaction have an impact on the policy of preserving ethnic minority culture. Conservation results and satisfaction are factors that reflect the level of success of the policy of preserving ethnic minority culture through the perception and assessment of people and the community (Yen, 2023). This factor measures the actual effectiveness of cultural conservation activities (preservation, promotion, and transmission) and the level of satisfaction and trust of the ethnic minority community in the conservation policies and activities implemented locally. The hypotheses proposed should be tested through model analysis, using data collected from ethnic minority areas, to determine causal relationships and impacts.

Research structure

Based on the overview of documents and theoretical framework, the study evaluates the policy of preserving ethnic minority cultural values, proposes a model with 5 independent factors including the suitability of objectives and policy content; Support resources; Policy implementation and management; Community participation; Conservation results and satisfaction that impact the policy of preserving ethnic minority cultural values in An Giang, Vietnam, shown in Figure 1.

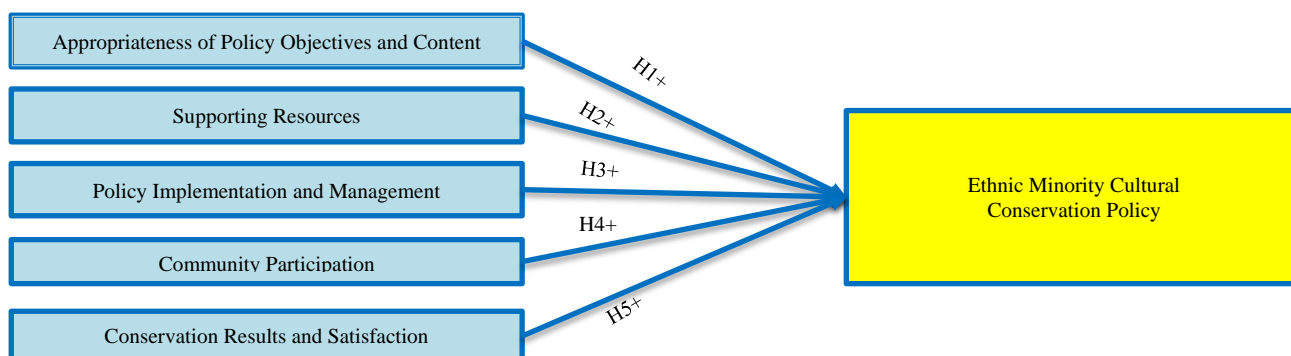


Figure 1. Structural model (Source: Author, 2025)

Factors and variables observed in the structural model of factors affecting the policy of preserving ethnic minority cultural values are shown in Table 1.

Table 1. Factors and observed variables in the structure (Source: The author synthesized from available studies, 2025)

Factors in the structural model	Encode	Observed variables within the factor
Appropriateness of policy objectives and content	APOC	(1) identify cultural values that need to be prioritized for preservation; (2) Respond appropriately to the aspirations of ethnic minority communities; (3) Cover both tangible and intangible culture; (4) Have an orientation to link cultural preservation with socio-economic development; (5) Pay attention to preserving ethnic languages and scripts; (6) Have a plan to support education and cultural transmission to the younger generation.
Supporting resources	SURE	(1) Support funds are limited and do not meet actual needs; (2) Service facilities are lacking and degraded; (3) Traditional equipment, tools, costumes, and musical instruments are lacking or old; (4) The staff doing cultural work at the grassroots level is small, they hold many jobs, and have not received in-depth training in ethnic minority culture; (5) Artisans and people knowledgeable about ethnic culture have not been supported, honored, and promoted; (6) Classes to teach traditional languages, writing, and crafts have not been organized regularly due to lack of funds and resources.
Policy implementation and management	PIAM	(1) Local authorities regularly organize activities to preserve ethnic minority culture; (2) Local cultural officers are enthusiastic, close, and support people in preserving culture; (3) Coordination between relevant agencies in preserving ethnic culture is well implemented; (4) Administrative processes and procedures related to supporting cultural preservation are public, transparent, and easy to access; (5) Local authorities regularly inspect and supervise the implementation of cultural preservation policies at the grassroots level; (6) People can easily access and receive support from the authorities when they need to participate in cultural preservation.
Community participation	COPA	(1) People are allowed to participate in giving opinions and suggestions when the government develops policies and plans for cultural preservation; (2) People regularly participate in activities to preserve and promote national culture; (3) Artisans and prestigious people are given opportunities to teach folk culture to the younger generation; (4) Communities have organizations, clubs, and self-managed groups on ethnic culture; (5) People are allowed to participate in monitoring and criticizing the implementation of cultural preservation policies in the locality; (6) People feel proud and responsible for preserving national culture.
Conservation results and satisfaction	CRAS	(1) Local ethnic cultural values are well preserved and restored; (2) Many traditional cultural values are of interest to the community and are regularly practiced in daily life; (3) Young generations in ethnic minority communities are taught, approached and participate in ethnic cultural activities; (4) People feel proud, attached and conscious of preserving ethnic cultural identity; (5) The policy of preserving ethnic culture helps strengthen solidarity and cohesion in ethnic minority communities; (6) Satisfied with the results of preserving and promoting local ethnic cultural values.
Ethnic minority cultural conservation policy	EMCC	(1) The policy on preserving the culture of ethnic minorities in the locality is built by the cultural characteristics of each ethnic group; (2) The policy on preserving is implemented consistently, continuously and with support from many levels and sectors; (3) The policy has created positive changes in preserving and promoting the cultural values of ethnic minorities in the locality; (4) The policy on preserving the culture of ethnic minorities in the locality is highly appreciated and it is expected that it will continue to be maintained and improved in the future.

METHODOLOGY

The methods used in the study to evaluate the policy of preserving ethnic minority cultural values include descriptive statistics of data, testing of scales using Cronbach's alpha coefficient, factor suitability analysis, and testing of research structure. The steps in the research method are shown in Figure 2.

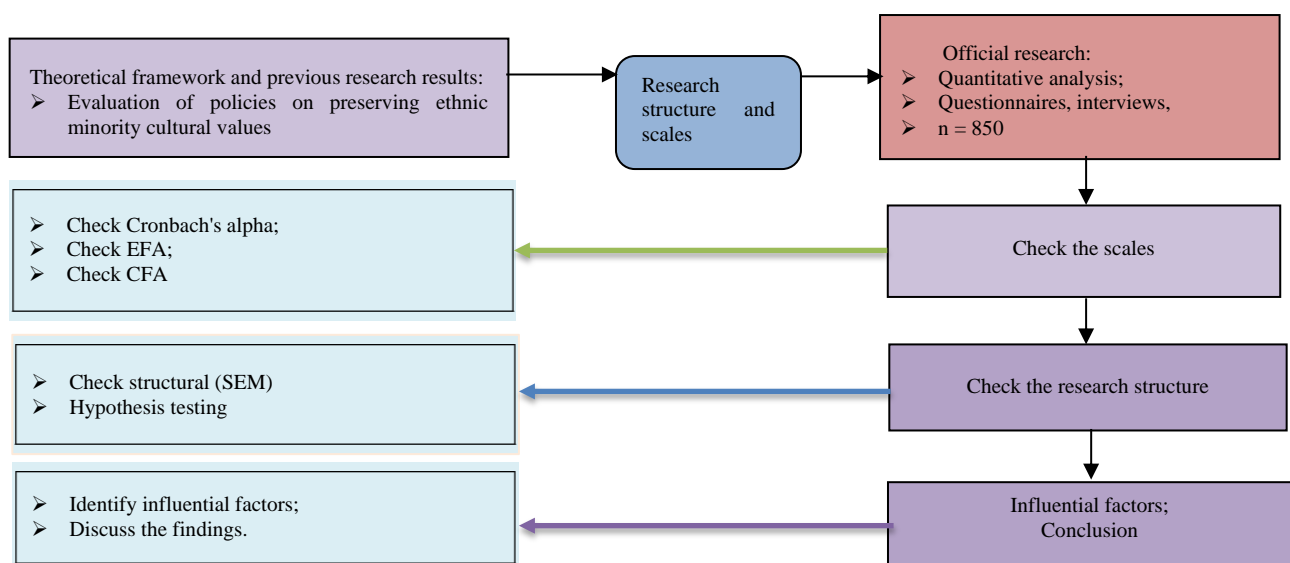


Figure 2. Flowchart of research methodology steps (Source: Author, 2025)

Research area

The study was conducted in An Giang province, Vietnam, where the Khmer and Cham ethnic minority communities are concentrated, as shown in Figure 3. To ensure representativeness, the study selected 5 survey areas in areas with a large ethnic minority population, including Tri Ton district and Tinh Bien town (the Bay Nui area, with a large Khmer population of more than 80,000 people), An Phu district and Tan Chau town (an area with many Cham villages living along the Hau River), Chau Phong, home to the famous Mubarak mosque, and Chau Phu district (with both Khmer and Cham communities intertwined) (General Statistics Office, 2019). In addition, a part of the sample was conducted in Chau Doc city, a religious center with the Ba Chua Xu Nui Sam temple, which has been recognized by UNESCO as a representative intangible cultural heritage of humanity, and several Cham communities, to record the opinions of provincial cultural officials. The selection of these areas aims to fully cover the Khmer ethnic region, the Cham ethnic region, and local cultural management levels. The survey subjects include ethnic minority people (including Khmer, Cham, and a small number of Chinese) living in An Giang, Vietnam, aged 18 and above, knowledgeable about the traditional culture of their community; and local cultural managers and officials (including officials of the District Department of Culture and Information, officials of the Ethnic Minority Committee, Religious Committee, Monument Management Board, heads of Khmer pagoda management boards, Cham churches, and officials in charge of cultural management). Collecting opinions from both groups helps to collect multi-dimensional assessments, from the perspective of policy beneficiaries (people) and policy implementers (officials).

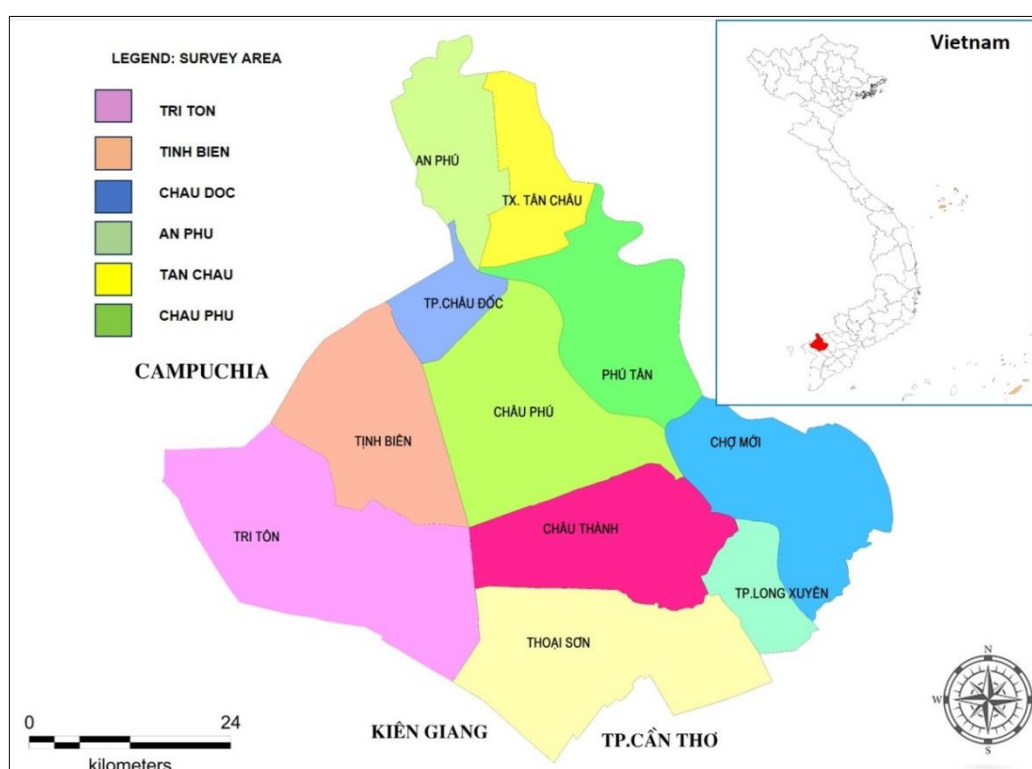


Figure 3. Research survey area in An Giang, Vietnam (Source: Author, 2025)

Survey sampling

The research sample was selected using a combination of stratified and purposive convenience sampling. First, the study stratified the target group (people and management staff), and within the group of people, it was stratified by ethnicity (Khmer, Cham, Chinese). Then, in each stratum, a convenient sampling method was used, ensuring that people were taken from many different locations. Specifically, in each commune/hamlet with a large number of ethnic minorities, with the support of the hamlet chief, the head of the pagoda or church management board, people were invited to participate in the survey, trying to ensure gender and age balance. For officials, cultural and ethnic officials working in the 5 surveyed districts/towns, and some provincial officials were selected. Although not a completely random sample, this method is appropriate because the research subjects are specific and need support to access.

Based on the theoretical framework and previous studies, a questionnaire was developed on the evaluation of the policy on the conservation of ethnic minority cultural values. The survey questionnaire has 47 Likert items, including 5 demographic scales and 34 scales for 6 factors (5 independent factors and 1 dependent factor). The survey data collection process took place from January to March 2025. A 5-point Likert scale (range from 1 to 5) was used to measure the respondents' perceptions (1: strongly disagree to 5: strongly agree). The respondents answered the questionnaire directly. The questionnaire was distributed to 750 people in An Giang province, Vietnam. A total of 715 valid responses were collected (95.3%), and 35 invalid responses were eliminated (4.7%), which is shown in Figure 4. The study was conducted. The responses from the survey were coded and analyzed using SPSS version 25 and AMOS version 24 software.

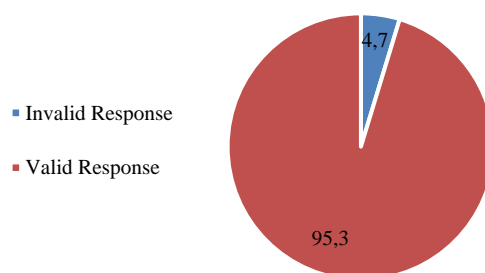


Figure 4. Response results by respondents (Source: Author)

Research data analysis

The collected data were coded and analyzed for the study of policy assessment of ethnic minority cultural value conservation policies. The statistical results describing the demographic characteristics of the survey area are shown in Table 2. Cronbach's Alpha is a test that reflects the close correlation between observed variables in the same factor.

Table 3 shows the results of the survey data analysis, showing that all 6 scales have high reliability. The Cronbach's Alpha coefficient of the scales is $> (.8)$ and the Corrected Item-Total Correlation is $> (.3)$ (Cronbach, 1951). It shows the suitability of the factors in the research structure. Exploratory Factor Analysis (EFA) of the structure showed Kaiser-Meyer-Olkin Measure of Sampling Adequacy = .854 ($.5 \leq \text{KMO} \leq 1$), and Sig Bartlett's Test of Sphericity = .000 ($< .5$).

The test results show that Total Initial Eigenvalues = 1.366 (≥ 1). The Cumulative Extraction Sums of Squared Loadings = 77.616% ($\geq 50\%$); (EFA) analysis shows that the structure of the model is appropriate. Therefore, all six factors in the structure are retained in the research model (Nunnally & Bernstein, 1994).

Table 2. Demographic characteristics of the survey sample (Source: Author analysis of survey data, 2025, n = 715)

Demographic characteristics and survey area	Number of survey respondents	Percentage
1. Survey area (An Giang Province)	715	100%
Tri Ton District	126	17.6
Tinh Bien District	141	19.7
An Phu District	101	14.1
Tan Chau Town	132	18.5
Chau Phu District	89	12.4
Chau Doc City	126	17.6
2. The gender	715	100%
Female	365	51.0
Male	350	49.0
3. Policy participants	715	100%
Civil servants	183	25.6
Citizens	532	74.4
4. Ethnic Minority	715	100%
Khmer	171	23.9
Cham	173	24.2
Chinese	148	20.7
Other	223	31.2
5. Education	715	100%
Master's degree or higher	42	5.9
College or Bachelor's degree	214	29.9
Professional degree holder	182	25.5
Other	277	38.7

Table 3. Test results of the scales of the structure (Source: SPSS data analysis by author, 2025, n = 715)

Factors	Encode	Number of observed variables	Cronbach's Alpha	Corrected Item-Total Correlation range	Mean
Appropriateness of policy objectives and content	APOC	6	.915	.657 - .864	2.952
Supporting resources	SURE	6	.888	.636 - .827	3.357
Policy implementation and management	PIAM	6	.965	.834 - .916	3.092
Community participation	COPA	6	.933	.684 - .897	3.998
Conservation results and satisfaction	CRAS	6	.960	.725 - .941	3.597
Ethnic minority cultural conservation policy	EMCC	4	.934	.798 - .900	3.760

Table 4 - the rotated component matrix shows 34 observed variables, which are classified into six factors. All observed variables have factor loadings $> .5$. Therefore, all six factors are retained in the research model (Baumgartner & Homburg, 1996). Confirmatory Factor Analysis (CFA) of the research model is shown in Table 5. The results of reliability and

convergence testing of the factors. The test result $(CR) > (.8)$ shows that the reliability of the scale is guaranteed (Hair et al., 2010). Besides, $(AVE) > (.5)$ and $(MSV) < (AVE)$, the square root of AVE (SQRTAVE) $>$ the Correlation coefficient between the structures. Therefore, reliability and convergence in the structure are guaranteed in all scales.

Table 4. Rotated component matrix (Source: Author' analysis of survey data, 2025, n = 715)

	Component					
	1	2	3	4	5	6
PIAM5	.929					
PIAM6	.927					
PIAM3	.904					
PIAM4	.899					
PIAM1	.896					
PIAM2	.866					
CRAS4		.966				
CRAS3		.962				
CRAS5		.957				
CRAS6		.940				
CRAS2		.830				
CRAS1		.748				
COPA5			.938			
COPA6			.935			
COPA1			.869			
COPA4			.852			
COPA2			.764			
COPA3			.739			
APOC5				.884		
APOC6				.866		
APOC3				.813		
APOC4				.804		
APOC1				.739		
APOC2				.723		
SURE6					.897	
SURE5					.842	
SURE4					.817	
SURE3					.733	
SURE2					.715	
SURE1					.699	
EMCC2						.832
EMCC4						.805
EMCC1						.773
EMCC3						.689

Table 5. The results of reliability and convergence testing of the factors (Source: Survey data analyzed by the author, 2025, n = 715)

Factor construct	CR	AVE	MSV	MaxR(H)	PIAM	CRAS	COPA	APOC	SURE	EMCC
PIAM	.945	.743	.096	.998	0.862					
CRAS	.953	.777	.042	.997	-0.129***	0.882				
COPA	.923	.672	.085	.998	0.126***	0.084*	0.820			
APOC	.915	.646	.273	.946	0.276***	-0.076†	0.118**	0.803		
SURE	.888	.576	.146	.933	0.074†	-0.049	0.122**	0.266***	0.759	
EMCC	.936	.785	.273	.945	0.310***	0.205***	0.291***	0.523***	0.382***	0.886

RESULTS AND DISCUSSION OF THE FINDINGS

The AMOS test results on the structure of the assessment of the policy of preserving ethnic cultural values are shown in Figure 3. The results show that Chi-square/df = (3.724); GFI = (.873); CFI = (.959); RMSEA = (0.062); PCLOSE = (0.000). The analysis results show that the structural model is appropriate (Doll et al., 1994).

Table 6. Results of testing the relationship between concepts in the research structure (Source: Analysis of survey data by the author, 2025, n = 715)

The relationship direct effects	Estimates	P-value (Sig)	Standardized estimates
EMCC <---- APOC	.382	.000	.387
EMCC <---- SURE	.306	.000	.260
EMCC <---- PIAM	.271	.000	.192
EMCC <---- COPA	.181	.000	.162
EMCC <---- CRAS	.229	.000	.254

The results of the linear regression test of the model of the assessment of the policy of preserving ethnic cultural values are shown in Table 6. The analysis data shows that the P-value (Sig) of the APOC scale = .000 (<.05), SURE = .000 (<.05), PIAM = .000 (<.05), COPA = .000 (<.05), CRAS = .179 (>.05). Thus, six factors have proven to have an impact

relationship between the independent variables and the dependent variable (Hu & Bentler, 1999). Table 6. Results of testing the relationship between concepts in the research structure, and Figure 5. Results of the structural test of the assessment of the policy of preserving ethnic cultural values. It shows that there are five factors affecting the policy of maintaining ethnic cultural values by level, including APOC = (.387), SURE = (.260), PIAM = (.192), COPA = (.162), and CRAS = (.254). And the level of factors affecting the policy of preserving ethnic cultural values can be shown in Figure 6.

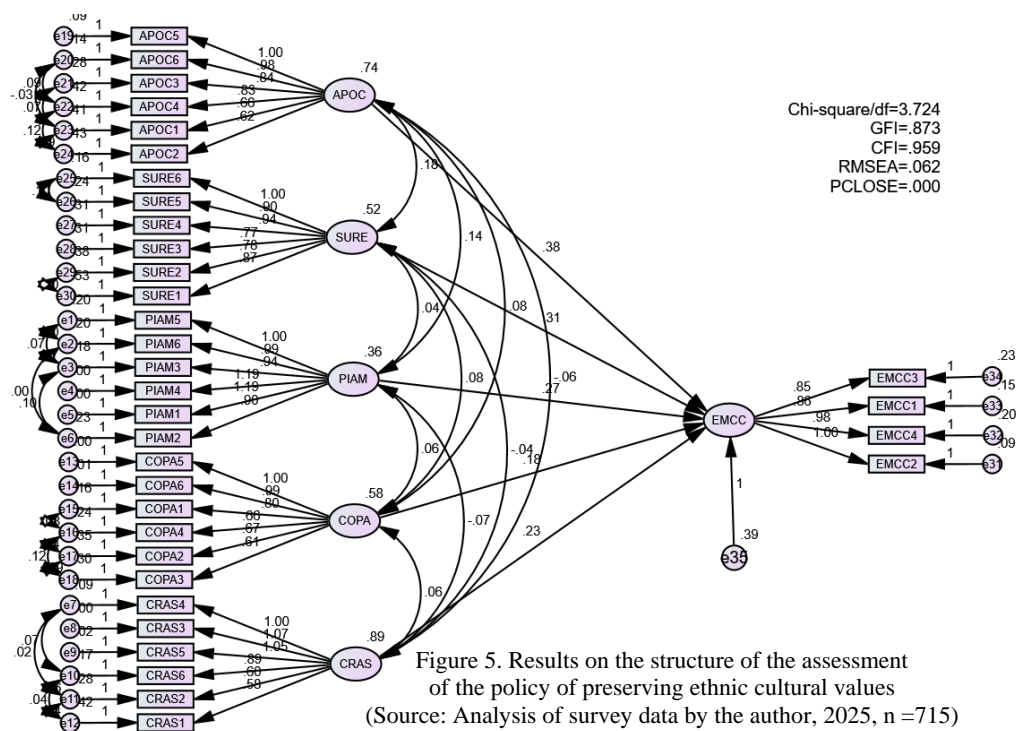


Figure 5. Results on the structure of the assessment of the policy of preserving ethnic cultural values (Source: Analysis of survey data by the author, 2025, n =715)

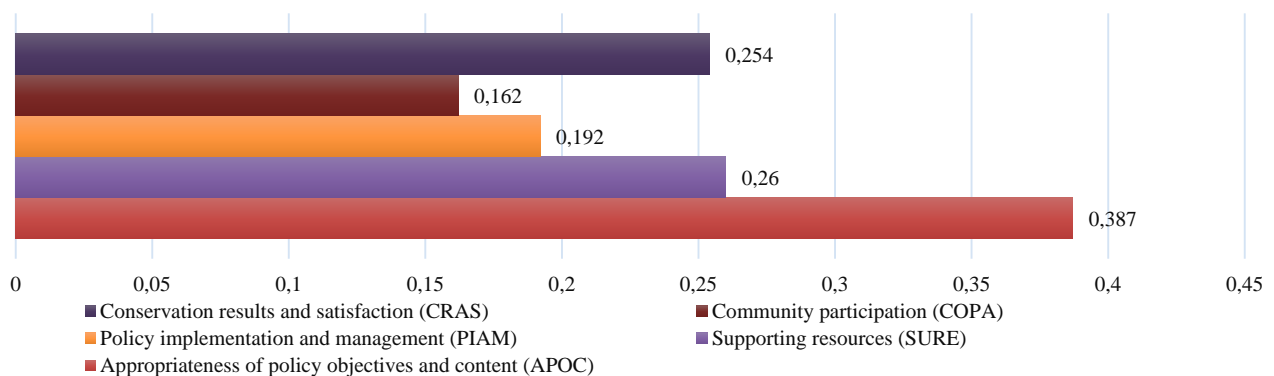


Figure 6. Level of factors affecting the policy of preserving ethnic cultural values (Source: Analysis of survey data by the author, 2025, n = 715)

The study's findings show that five factors affect the policy of preserving ethnic cultural values, including the appropriateness of policy objectives and content, support resources, policy implementation and management, community participation, and Conservation results and satisfaction level.

Assessment of the policy of preserving ethnic cultural values by gender groups. The study performed the Independent-Samples Test to assess the difference between the two groups of men and women. Assessment of the policy of preserving cultural values has Sig test = .356 (>.05); there is no difference in variance between the two groups of men and women. The study will use the test results of Equal variances assumed Sig test = .198 (>.05). Thus, the assessment of the policy of preserving cultural values between male and female groups, the average value is almost the same. It shows in Table 7.

Table 7. Analysis of the difference in assessment of the policy of preserving cultural values between male and female groups

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Assessment of the policy of preserving cultural values	Equal variances assumed	.852	.356	1.289	713	.198	.07792	.06044	-.04074	.19657
	Equal variances not assumed			1.289	711.778	.198	.07792	.06044	-.04074	.19657

Evaluation of the policy of preserving ethnic minority cultural values by Policy Participants. The study conducted an Independent Samples Test to evaluate the difference in the evaluation of the policy of preserving ethnic minority cultural values between the two groups of Civil Servants and People. The evaluation of the policy of preserving ethnic minority cultural values had a Sig = .553 (>.05); there was no difference in variance between the two groups of Civil Servants and People. The study used the results of the equal variance test with the assumption of Sig = .372 (>.05). Thus, the evaluation of the policy of preserving cultural values between the two groups of Civil Servants and People; there was no difference in the mean value between the two groups. Evaluation of policies for preserving ethnic cultural values by the Ethnic Minority group. One-way ANOVA test to evaluate the differences in policies for preserving ethnic cultural values by the Ethnic Minority group. Table 8. Test of Homogeneity of Variances by Ethnic Minority shows that based on the Mean, it has a Sig Levene Statistic of 0.103 (>0.05), which means that there is no difference in variance between the Ethnic Minority group.

The study used the results of Table 9. ANOVA by Ethnic Minority, the sig test was 0.251 (> 0.05); it showed that there was no difference in the mean value of the assessment of the policy of preserving the cultural values of ethnic minorities between the Ethnic Minority group. Evaluation of policies on preserving ethnic minority cultural values by the Education group. One-way ANOVA test to evaluate the difference in evaluation of policies on preserving ethnic minority cultural values by education level. Test of Homogeneity of Variances by Ethnic Minority shows that based on the Mean, it has a Sig Levene Statistic of 0.181 (>0.05); it shows that there is no difference in variance between education level groups. The study uses ANOVA results by Education group, the Sig test is 0.430 (>0.05); it shows that there is no difference in mean value in the evaluation of policies on preserving ethnic minority cultural values by education level groups. Evaluation of policies on preserving ethnic minority cultural values by the Survey Area. Table 10. Test of Homogeneity of Variances by Survey Area shows that based on the Mean, has Sig Levene Statistic of 0.000 (<0.05), indicating that there is a difference in variance between the Survey Area groups. The study used the results of Table 11. ANOVA by the Survey Area, the sig test was 0.000 (<0.05); it shows that there is a difference in the mean value in the assessment of the policy of preserving the cultural values of ethnic minorities between the Survey Area. In addition, Figure 7. The average value of the assessment of the policy of preserving the cultural values of ethnic minorities in the districts, including Tri Ton, is 3.6766, Tinh Bien is 3.7642, Tan Chau is 3.9356, An Phu is 3.6023, Chau Doc is 3.5955, and Chau Phu is 3.9821. The research results show that people in the districts have different average assessments of the policy of preserving the cultural values of ethnic minorities.

Table 8. Test of Homogeneity of Variances by Ethnic Minority

The policy of preserving cultural values		Levene Statistic	df1	df2	Sig.
	Based on Mean	2.067	3	711	.103
	Based on Median	1.881	3	711	.131
	Based on Median and with adjusted df	1.881	3	696.063	.131
	Based on trimmed mean	1.815	3	711	.143

Table 9. ANOVA by Ethnic Minority

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.681	3	.894	1.370	.251
Within Groups	463.741	711	.652		
Total	466.421	714			

Table 10. Test of Homogeneity of Variances by Survey Area Group

The policy of preserving cultural values		Levene Statistic	df1	df2	Sig.
	Based on Mean	5.251	5	709	.000
	Based on Median	4.259	5	709	.001
	Based on Median and with adjusted df	4.259	5	695.252	.001
	Based on trimmed mean	5.305	5	709	.000

Table 11. ANOVA by the Survey Area

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	15.905	5	3.181	5.006	.000
Within Groups	450.517	709	.635		
Total	466.421	714			

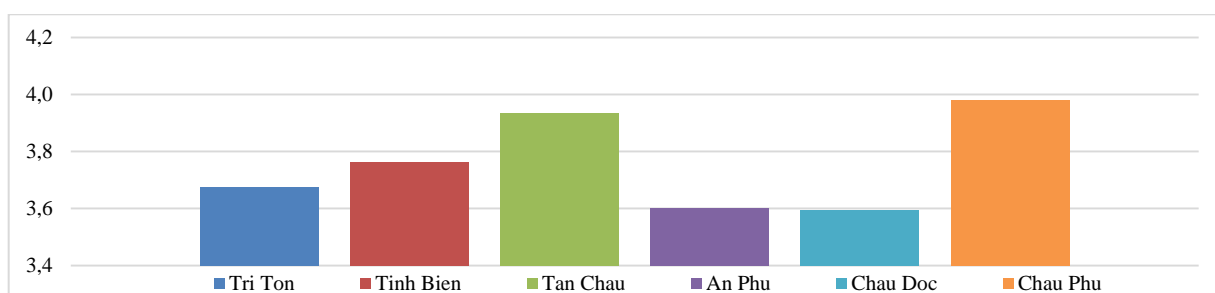


Figure 7. Average value of the assessment of the policy of preserving the cultural values of ethnic minorities in the survey areas

The factor of relevance of policy objectives and content has an impact on the policy of preserving ethnic minority culture is 0.387. The factor of relevance of policy objectives and content shows a strong impact on the effectiveness of implementing policies to preserve ethnic minority culture. This shows that when policies have clear objectives, realistic content, and meet the cultural preservation needs of ethnic minority communities, they will contribute to promoting people's participation, improving feasibility and effectiveness in the implementation process.

From this result, local authorities should carry out governance work, including organizing assessments of actual needs from ethnic minority communities before formulating policies; Integrating specific cultural values of each ethnic group into specific policy objectives (Yan, 2023); Building a two-way feedback mechanism, ensuring that policy content is regularly reviewed and updated according to practice. At the same time, enhance the role of local authorities, village elders, and prestigious people in social consultation and criticism, thereby ensuring that policies are both legal and community-based, suitable for diverse cultural contexts (Nguyen & Tran, 2023). The factor of supporting resources affecting the policy of preserving ethnic minority culture is 0.260. The factor of supporting resources shows that it greatly affects the effectiveness of the policy of preserving ethnic minority culture. This reflects that although the policy has the right goals and appropriate content, if there is a shortage of resources, including finance, professional human resources, facilities, and technology, the implementation will still encounter many difficulties, even failing to achieve the desired results. In practice, many localities in ethnic minority areas still face a lack of stable budgets, non-professional cultural staff, and poor facilities for preservation. This leads to the fact that activities such as restoring festivals, teaching ethnic languages, and preserving traditional craft villages are difficult to maintain regularly and long-term (Purnomo et al., 2020).

To enhance the effectiveness of resource management, the state should have a solution to allocate a separate budget for preserving ethnic minority culture at the provincial and district levels; Strengthen training of grassroots cultural staff, prioritizing the selection of qualified ethnic minority people; Promote public-private cooperation and connect with social organizations to mobilize more social resources; Apply digital technology in archiving and spreading ethnic minority cultural values, reducing dependence on traditional resources (Dnistrianska et al., 2022).

The factor of policy implementation and management affecting the effectiveness of the policy on preserving ethnic minority culture is 0.192. The factor of policy implementation and management affects the effectiveness of the policy on preserving ethnic minority culture. Although this is a key step in the policy implementation chain, this result reflects the reality that the implementation has not promoted the role of coordination, supervision, and adjustment suitable to the cultural characteristics of ethnic minority areas (Brass, 2023). The reason may come from the management apparatus lacking in-depth expertise in ethnic minority culture, and the lack of a close coordination mechanism between levels, sectors, and localities. The lack of periodic assessment tools and the lack of community participation in the process of monitoring and criticizing policies have led to low implementation efficiency (Nguyen & Nguyen, 2019).

To improve the quality of policy implementation and management, the state should build a close inter-sectoral coordination mechanism, especially between the culture - education - ethnic sectors; Strengthening policy management capacity for local officials through in-depth training on ethnic minority cultural management; Establishing a periodic monitoring and evaluation system associated with specific indicators; Encouraging the participation of ethnic minority communities in monitoring, reflecting and contributing opinions to adjust policies by reality (Pourfaraj et al., 2020).

The factor of community participation has an impact on the policy of preserving ethnic minority culture, with a value of 0.162. The factor of community participation has an impact on the effectiveness of the policy of preserving ethnic minority culture. This result reflects a noteworthy reality, although the community is the cultural subject, the person who preserves and practices traditional values, it has not been given a central role in the process of building, implementing, and monitoring policies. The reason may stem from the lack of a mechanism to mobilize and listen to community opinions, especially at the grassroots level. Some localities consider people as beneficiaries rather than active partners (Kodir, 2018). In addition, language barriers, policy awareness, and educational level also limit the ability of ethnic minority people to contribute to the process of cultural governance. To enhance governance effectiveness, local authorities should establish a regular consultation mechanism with the participation of village elders, artisans, and prestigious people in the community; Integrate grassroots democracy methods into the process of policy making and adjustment; Organize training and policy communication in ethnic languages, raise awareness and critical capacity of the community; Ensure ethnic minority communities have the right to co-create and supervise cultural preservation activities (Nguyen & Khuat, 2024).

The factors, Conservation results, and satisfaction have an impact on the policy of preserving ethnic minority culture at 0.254. The factor Conservation results and people's satisfaction have a high impact on the policy of preserving ethnic minority culture. The results show that although the policy may have been issued and implemented, the results achieved are not convincing and have not created consensus and satisfaction in the ethnic minority community, which is the direct beneficiary. The reason may be that the conservation results are not sustainable or are only formal, such as organizing festivals according to the movement, restoring heritage without depth; Lack of periodic assessment of the level of community satisfaction, leading to a gap between policy goals and actual expectations (Gloria & Castellanos, 2023); People have not felt the practical benefits from cultural conservation, such as being associated with livelihoods, community tourism or traditional education. To improve, local authorities should develop a set of criteria to measure conservation results, including both tangible and intangible factors, associated with community participation in assessment; Organize periodic satisfaction surveys, thereby adjusting conservation activities to better suit people's aspirations and needs (Truong et al., 2023); Combine cultural conservation with livelihood development such as traditional craft villages and community tourism, to increase sustainability and real benefits; Strengthen propaganda and education on traditional culture in schools and communities, helping to enhance people's pride and attachment to culture (Trang, 2022).

CONCLUSION

The study conducted a systematic and empirical assessment of the policy of preserving the cultural values of ethnic minorities in An Giang province, through a survey of 715 subjects, factor analysis, and theoretical model testing. The results showed that the policy of An Giang province, Vietnam, in recent years has achieved success in determining the right direction, maintaining festivals, traditional occupations, and enhancing awareness of preserving identity in the Khmer, Cham, and Chinese ethnic communities. Five factors affecting the policy of preserving cultural values of ethnic minorities were confirmed, including: (1) the suitability of policy content; (2) Support resources; (3) Implementation and management; (4) Community participation; and (5) Conservation results and satisfaction.

However, the study pointed out some shortcomings that need to be overcome, such as limited investment resources for ethnic culture; The grassroots cadres have not been trained in depth; the community's participation is not proactive; some traditional cultural values are at risk of being lost. Therefore, localities should promote inter-sectoral coordination mechanisms, enhance the role of the community, prioritize investment in ethnic cultural education for the younger generation, and at the same time, integrate cultural preservation policies with sustainable economic development. The results and recommendations from this study can serve as a reference for localities with similar conditions, contributing to the improvement of ethnic minority cultural policies in the current context of integration.

Author Contributions: Conceptualization, H.N.C.; methodology, H.N.C.; software, H.N.C.; validation, H.N.C.; formal analysis, H.N.C.; investigation, H.N.C.; data curation, H.N.C.; writing - original draft preparation, H.N.C.; writing - review and editing, H.N.C.; visualization, H.N.C.; supervision, H.N.C.; project administration, H.N.C.. Author have read and agreed to the published version of the manuscript.

Funding: Not applicable.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Not applicable.

Data Availability Statement: The data presented in this study may be obtained on request from the corresponding author.

Acknowledgements: The author thanks the survey subjects and local authorities for supporting the data collection.

Conflicts of Interest: The authors declare no conflict of interest.

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