



Research Article

## THE ROLE OF COMMUNITY-BASED ENGLISH IN SUSTAINABLE TOURISM DEVELOPMENT IN CON DAO: INSIGHTS FROM EXPERTS AND LOCAL TOURISM STAFFS

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*Received: January 11, 2026; Revised: February 25, 2026; Accepted: March 25, 2026*

### ABSTRACT

*As sustainable tourism develops, especially in regions with great ecological and historical interest, there has been a growing concern that local communities should be integrated into the development strategy. Being a far-flung archipelago with peculiar ecological, historical, and spiritual values, Con Dao presents both local and international tourists with unique communication issues. This paper examines how community English contributes to sustainable development from the perspectives of experts and local tourism employees. We conducted in-depth interviews with 15 participants who comprised heritage professionals, tourism administrators, and community members who were directly affected by the tourism industry. The findings indicate that English proficiency plays an important role beyond basic communication. The local communities are required to have this skill to share history, manage tourism, and to help them survive the limited resources that are usually experienced in the island setting. Nevertheless, there is also a conflict situation in this case. The lack of equal access to language education in the community seems to enhance inequalities in the economic opportunities on the island, as well as the capacity of the local residents to engage in the tourism industry. In conclusion, sustainable tourism models for isolated destinations such as Con Dao should treat community English as a valuable socio-cultural resource rather than merely a professional skill.*

**Keywords:** Community English; Con Dao; island tourism; local community; sustainable tourism

### 1. Introduction

The rapid growth of international tourism has placed considerable pressure on natural resources, ecosystems, and traditional social structures. Consequently, sustainable tourism is no longer a niche concept but an urgent necessity. It extends beyond economic profitability to balance environmental integrity, social equity, and cultural preservation (Guerrero-

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*Cite this article as:* Chung, L. K., & Nguyen, T. D. H. (2026). The role of community-based English in sustainable tourism development in Con Dao: Insights from experts and local tourism staffs. *Ho Chi Minh City University of Education Journal of Science*, 23(3), 776-788. [https://doi.org/10.54607/hcmue.js.23.3.5494\(2026\)](https://doi.org/10.54607/hcmue.js.23.3.5494(2026))

Moreno & Oliveira-Junior, 2024; Roxas et al., 2020). This urgency is particularly evident in destinations with ecological and historical sensitivity, where unregulated tourist flows can threaten both environments and local communities (McLeod et al., 2022; Mihalic, 2020).

Within this context, the issue of local agency becomes critical. The tourism industry increasingly positions communities at the center of its operations, with community-based tourism seen as a pathway to equitable benefit-sharing and capacity building (Gutierrez, 2023; Huo et al., 2023). Where local voices are strong, outcomes include improved social cohesion, more positive tourist interactions, and fewer stakeholder conflicts (de Abreu et al., 2024; Jackson et al., 2025). However, despite extensive research on governance models, a key dimension remains underexplored: communication as a tool for enabling meaningful local participation.

Intercultural communication has become essential alongside tourism growth. English, as the global lingua franca, is widely treated as a functional skill for transactions and service efficiency (Sharma & Gao, 2022). This perspective reduces language to a technical instrument, overlooking its broader socio-cultural role.

Such a narrow view is insufficient for community-based and heritage tourism contexts, where communication involves negotiating culture, memory, and identity between locals and visitors (Thongphut & Kaur, 2023; Nenoteka et al., 2024). Language operates not only as a service tool but as a socio-cultural resource embedded in local power dynamics (Martin Rojo et al., 2025; Yusra, 2023). English proficiency influences communities' ability to access information, represent their cultural narratives, and participate in decision-making processes. When linguistic inequalities persist, local agency is constrained. This challenge is especially acute in geographically remote island destinations, where communities have limited access to external support systems (Hoonpadoungrat et al., 2025; Nguyen & Giang, 2025).

Such considerations are particularly relevant in destinations where heritage landscapes embody both historical and spiritual significance. Con Dao represents a distinctive case within Vietnam's island tourism. Unlike Phu Quoc, which is primarily marketed as a leisure-oriented beach destination, Con Dao is deeply embedded in the history of colonial Vietnam and collective memory. Beyond its role as a former prison system, the island includes martyr cemeteries and religious sites linked to major historical events that have shaped Vietnam's national identity (Duong, 2021; Chung, 2025).

Research on heritage tourism in postcolonial and traumatic contexts suggests that such sites are not merely physical locations but socio-environmental constructs where memory, emotion, and identity are continuously negotiated (Chung, 2025; Su & Park, 2023). Interpreting these spaces requires careful narrative construction to avoid trivializing or commodifying painful histories. Explaining prison experiences, political imprisonment, or martyr worship demands a level of linguistic precision and cultural sensitivity distinct from the standardized language typically used in leisure tourism.

In this regard, Con Dao differs significantly from conventional resort islands. Its historical and spiritual dimensions create complex communicative demands for local residents. Effective engagement requires more than basic vocabulary; it necessitates interpretive capacity and intercultural communicative competence. When local residents lack sufficient English proficiency, there is a risk that external actors will dominate narrative production, potentially reshaping heritage accounts and influencing how history is presented to international visitors. This reflects broader dynamics in which power in tourism is closely tied to language and communication practices (Thouki & Skrede, 2024).

At the same time, Con Dao's tourism development prioritizes ecological conservation and meaningful visitor experiences rather than mass tourism (McLeod et al., 2022). Tourists frequently interact with locals in informal settings such as homes, markets, and heritage sites, making English a part of everyday communication rather than a tool confined to formal tours.

Despite growing scholarly attention to sustainable tourism and heritage, a significant gap remains regarding the role of foundational language skills in shaping local representation and agency. To address this, we conceptualize community English as a socio-cultural resource that supports both everyday communication and complex heritage interpretation. Drawing on interactions with 15 participants, this study highlights how language proficiency contributes to more sustainable tourism practices in contexts where fragile ecosystems, traumatic histories, and spiritual meanings intersect.

## **2. Materials and methods**

### ***2.1. Research Design and Interpretive Approach***

To explore the meaning of community English and its use in sustainable tourism development in Con Dao, this study adopts a qualitative research approach. The complexities of community English practices, including language use, community participation, and heritage-related tourism, require an in-depth examination of socially grounded phenomena. Such experiences are shaped more by the local history, ordinary human relations, and the geographical peculiarities of Con Dao than any quantitative estimates (Brooks et al., 2023; Lewis, 2015). The analysis was conducted using an interpretive orientation. Particular emphasis was placed on how language barriers are perceived and navigated by local people. Within this approach, language is not treated as a transactional tool used merely to provide services; rather, it is conceptualized as a socio-cultural asset embedded in localized practices. This perspective enables the analysis of lived communicative experiences alongside broader struggles related to community representation and the interpretation of heritage. We interviewed 15 participants in January 2026 using semi-structured interviews. These interviews were based on their day-to-day interactions with the international tourists. Respondents discussed the problems they faced using the English language. The researchers then investigated the perceptions of the participants with the way they felt about their communicative endeavors in relation to the larger objectives of sustainable tourism.

The transcripts have all the identifying information deleted because the participants were asked to provide their consent to protect their privacy.

Reflexive thematic analysis was then used (Braun & Clarke, 2006). The analysis was done with careful coding of the transcripts of the interviews, identification of the main themes, and refinement of the interpretation by repeatedly manipulating the data. When it comes to talking about the challenges of adults in foreign languages, one may feel embarrassed or shy about it. We consciously tried to reduce this distance by using our knowledge of our position as well-educated researchers with no related lived experiences to create the presence of true rapport. The interviews were all done in Vietnamese. Moreover, the participants chose convenient places during the discussions.

Before recording, there were informal talks so as to bring a relaxed mood. The interview questions were also specifically designed in a way that they seem like a normal, informal conversation, so that no linguistic assessment was applied. We showed real concern with what the participants had experienced in their lives in the community they lived in, and not their grammatical competence. The research team actively considered and overcame the possible biases during the thematic coding process. Our interpretations were cautiously non-deficit oriented, and each linguistic challenge was perceived in a holistic way in the context of the definite social, historical, and spiritual conditions of Con Dao.

## **2.2. Participants**

Purposive sampling was employed, with 15 participants selected to reflect the multidimensional realities of heritage and sustainable tourism in Con Dao. The informant group was also purposefully diversified, comprising local tourism managers, heritage professionals, frontline service providers, and community members. This composition was intentionally designed to capture unequal access to linguistic resources on the island (Au Yong et al., 2025).

The majority of interviewees were long-time residents who had diverse exposure to international tourists on a daily basis. To facilitate later analysis of avoidance, negotiation, and narrative control, we divided the proficiency of every participant in the community sphere of using English into four levels: none, basic, lower-intermediate, and intermediate. Notably, no standardized language tests were given. Rather, the proficiency levels were measured on the basis of self-description of the participants, the rate of their contacts with foreigners, and the results of their general communicative self-confidence. These four types were regarded as mere qualitative social-cultural pointers and not as a formal linguistic evaluation.

Table 1. Overview of research participants

No.	Sex	Age	Involvement in tourism	Estimated English Proficiency
1	Female	32	Community member involved in community-based tourism (occasional interaction with international visitors)	Basic
2	Male	38	Tourism service provider (local guide; regular interaction with international visitors)	Intermediate
3	Female	45	Tourism service provider (small-scale accommodation operator; regular interaction with international visitors)	Lower-Intermediate
4	Male	50	Local tourism manager (long-term involvement in tourism planning and coordination)	Lower-Intermediate
5	Female	29	Community member involved in community-based tourism (occasional interaction with tourists)	Basic
6	Male	41	Heritage-related professional (museum/site management; frequent interaction with visitors)	Lower-Intermediate
7	Female	36	Tourism service provider (food and beverage service; regular interaction with international visitors)	Basic
8	Male	54	Local tourism manager (heritage and destination management)	Lower-Intermediate
9	Female	47	Community member involved in community-based tourism (frequent engagement during peak seasons)	Basic
10	Male	33	Tourism service provider (transport and logistics; regular interaction with visitors)	Basic
11	Female	58	Community member (informal support for tourism activities; occasional interaction)	None / Very Basic
12	Male	44	Heritage-related professional (interpretation and visitor services)	Lower-Intermediate
13	Female	35	Tourism service provider (souvenir and local products; regular interaction with visitors)	Lower-Intermediate
14	Male	39	Community member involved in community-based tourism (part-time engagement)	Basic
15	Female	52	Tourism service provider (homestay operator; frequent interaction with international visitors)	Lower-Intermediate

Source: Compiled by the authors.

### 3. Results and discussion

According to our field notes, it is evident that the concept of community English in Con Dao cannot be characterized by conventional definitions. Such kind of English is not a standard competence as defined by the textbooks. Rather, we noted an immensely accommodating communicative practice. The main methods used by the participants were simple vocabulary, translation software, body language, and mutual support. These tactics are as natural as the interactions with foreigners within the context of this small heritage-sensitive island.

### *3.1. From Avoidance to Familiarity: Emotions, Confidence, and the Emergence of Community English in Everyday Life*

None of the respondents had formal intentions to study a foreign language. The evidence we present demonstrates that community English is formed and evolves in the context of everyday life. It is developed as a result of constant encounters with tourists in the local markets, the ferry stations, and in local restaurants. In the first place, these encounters were dominated by fear. There was little social interaction as residents were very conscious of the fact that they were linguistically limited. One of the respondents remembered it in the following way: “At that time, I kept away from foreign tourists. I was shy and embarrassed as I did not know how to communicate” (Community member, Interview 1).

This distance of initiality did not last. As foreigners were slowly turned into the part and parcel of life on the island, the local people started to feel more comfortable. The most basic things, like a passing smile or even the most basic greeting, slowly dismantled the psychological barriers. Such minor signs prompted residents to be more amenable and free to use English in the streets. The transformation, according to one of the cafe owners, is as follows: “Once you see them more, you become accustomed to it. I only wave greetings at times when I am in my cafe, and they too smile and even take a picture” (Community member, Interview 5).

The primary objective was not fluency. Even with limited vocabulary, participants reported significant changes in self-perception. Learning even simple phrases yielded immediate psychological benefits. As one service worker noted, “Even being capable of saying a few words in English makes you feel different, more confident” (Tourism service worker, Interview 3). In addition to personal confidence, there is also the use of language as a common social-cultural resource. The informal mediators are major players on the island. The people who have a low level of English often help others in complicated communication with tourists. As one of the participants observed: “There are not many people here that speak English, and in case you are capable of speaking a little, they tend to invite you to translate for them” (Tourism service provider, Interview 2).

Local leaders know the weight that is put on this small group. A tourism manager said, “Not all people who work in tourism in Con Dao speak English. Typically, there are a handful of individuals who understand English and who are always requested to provide answers, clarify issues to tourists, or to deal with the unforeseen circumstances” (Local tourism manager, Interview 4).

Here, we understand community English both as processual and relational. It comes as a result of an applied need and not schooling. The community as a survival tool is reactive to the specific challenges of sustainable tourism, in which language is also used. Nonetheless, this informal learning is limited as well. Although there is a rise in confidence, grammatical accuracy is not always enhanced. Users tend to rely on memorized and not non-standard structures, and fail to receive corrective feedback. This causes minute misinformation to trickle down the communicative network on the island.

As a matter of fact, this is not always bad. In interpersonal communication, communicative excellence is more important than grammatical excellence. Finally, the island has come up with a localized and practical repertoire of language, which is in tandem with the historical and geographical isolation.

### ***3.2. Know and Do Not Know: The Disconnect between Learning English and Real Communication***

We find a paradox among the participants that is frustrating. The vast majority had earlier studied English, but almost everyone was completely lost in front of actual foreign tourists. This did not pass in an impoverishment of technique only, but the expression of an emotional helplessness. This kind of linguistic paralysis places a burden on the day-to-day work of the frontline in sustainable tourism.

One of the service providers explained this simply: “At times when I am in the line of duty, and foreign tourists want to know something, however, I cannot provide the answer, it is very discouraging” (Tourism service provider, Interview 7).

Knowledge that comes in classrooms is lost fast. Several respondents confessed to having forgotten all their past academic education as soon as they had a real conversation. Their vocabulary appeared to be wiped out by the stress of being around. As the other participant remarked: “You forget after completion of the course very fast. You are unable to recall even a single word when you are actually required to speak, you see” (Tourism service provider, Interview 10).

This disconnection was actively criticized by the participants. They cited the problems in the teaching procedures, in which the focus is on reading and writing rather than speaking. One of the participants described it as follows: “Learning English in school was predominantly reading and writing, and, therefore, we talk very poorly” (Community member, Interview 11).

The problem does not only go to pronunciation. Con Dao has a very specific vocabulary that is historically entrenched. To utilize community English as a socio-cultural tool, residents have to understand multifaceted ideas that revolve around trauma and spirituality. Normal school texts are unlikely to contain the words martyrdom, relic, incense, and colonial prison. Consequently, even people with simple grammar may not possess specific words that can capture their cultural and historical experiences. This is an indication of a curricular gap connection, and there is an evident disconnection of national education systems from the local realities.

The legislators on the Island are aware of this structural imbalance. Managers consider communicative constraints not as personal failure but as systemic failure. Renewing the experience of the previous training programs, one of the managers has highlighted the practical drive behind it: many have learned English, and when it is time to engage in a direct contact with the tourists, they will not be able to apply it: “When it comes to a face-to-face communication, they cannot use English: people studied it in an academic setting but cannot implement it in real-life situations” (Local tourism manager, Interview 4).

Put collectively, these views reveal a major difference between learning English as a subject at school and learning English in real life. Classroom learning is not effective in the dynamic environment of local markets or street cafes. Spontaneous communicative ability is what is required. True confidence in the practice can only be acquired with repetition and practice. This is why most people still do not interact with foreigners despite having basic educational backgrounds.

### **3.3. *Alternative Communication Strategies When It is Not English***

Interview information indicates that individual English communication has a great adaptive ability in the event of breakdown. Residents in Con Dao rarely abandon interactions altogether. Rather, they are quick to develop alternative tactics, which integrate digital, physical, and direct intervention to help in overcoming any communication barriers. These practices of adaptation are understood as vital socio-cultural assets that can keep local hospitality going.

Smartphones are instantaneously connected. Under favorable circumstances, residents go through translation apps and solve the simple administration-related questions or explain provisions. This online reflex is explained by one respondent the following way: “When I do not know how to speak, I pull out my phone and translate. I sometimes use Google Translate, sometimes ChatGPT, since it is faster, particularly when I am texting” (Tourism service worker, Interview 13).

Participants, however, reported that there is limited technological support. Digital tools do not work in high-paced or physically demanding settings, which makes it necessary to use bodily, spatial knowledge. When one of the drivers was asked about it, he said that when they are on the road, they only give them a map and point to a location. When they point us, we know where to go (Community member, Interview 10).

This practical success, however, hides other communicative restrictions. In the absence of language, communication is limited to the completion of tasks. One of the drivers said that he feels frustrated when he would like to say something, but he does not know how. This means that when you are driving, you are not allowed to use Google Translate, and therefore, you remain quiet (Community member, Interview 10).

Whenever instructions are so complicated that they need gestures, residents use action. It is also possible that it is more efficient to guide tourists physically than to fight with a limited vocabulary. As one of the participants remarked, “I do not know what to describe. They may request guidance, and I am not in a position to provide them with directions; therefore, I simply take them there since it is much easier” (Community member, Interview 1).

Notably, such moves are not being treated as transactional services. People in the area are not fond of receiving tips since they do not see their help as a monetary transaction but a sign of hospitality. As one of the participants remarked: “Sometimes people give us tips, but we do not accept them. We only feel we have assisted a bit, that is all” (Community member, Interview 11).

This adaptive ability is what local managers find vital to the continuity of tourism at the grassroots level. One of the managers described it so: Local-tourists interaction in Con Dao often occurs quite naturally. They are not necessarily concerned with service delivery. People who have no ability to speak English can still manage somehow to assist, as far as the problem gets solved, which is what the Local tourism manager said during the interview 4 (Local tourism manager, Interview 4).

Host-guest relationships, however, are changed by the dependency on non-verbal and digital mediation. Although the functional needs are satisfied, there are more profound historical and pastoral chronicles that are not declaring themselves, practically muted behind such communication boundaries.

#### ***3.4. When Other People Speak on Your Behalf: Voice, Narrative Control, and Missed Interactions***

There is an important implication of hesitation and silence. We have found that there is a troubling trend in local heritage sites and that people who do not speak English well are usually left out of the discussion. Outside tour guides rush in and take the responsibility of translators. According to one local guide, “Sometimes I couldn’t speak, so the tour guide spoke for everything” (Local guide, Interview 2).

Silence is not the only problem. Local inhabitants lose dominance over content in narrations. Without language, they become mere spectators of their own history. One of the guides was concerned and said: “But I do not know what they said. I had no idea whether it was wrong or not, I was just a local guide” (Local guide, Interview 2).

There is a close association of language with discursive power. Even partial literacy allows people to regain their narrative control. According to one of the participants: “When I can speak a little English, I can rule the story. Where I am not able, the story goes along with whoever provides the speech on my behalf” (Tourism service provider, Interview 3).

External mediation is not a neutral guideline; it is a big loss of local control. The local residents who are in touch with the history of the island fail to express their experience. This is a structural vulnerability that is identified by managers. As one noted, “When locals cannot speak English, information often comes from others speaking on their behalf. We cannot truly control whether what is said is accurate or complete, especially in interpretive contexts” (Local tourism manager, Interview 4).

Con Dao is not just a recreational center. It has a very delicate heritage setting with its colonial prisons, martyr graves, and sacred sites. In this sense, the passing of narrative control is dangerous. Community English can serve as a socio-cultural tool that safeguards such stories. In its absence, the sacred histories can be simplified or commodified by outside guides to make them accessible.

Stories are still told to the tourists; however, the nuances and emotional overtones are lost. Local voices are marginalized. Finally, the lack of equal access to language is a direct menace to the cultural sustainability of town and city stories, which are at risk of being reinterpreted, oversimplified, and misinterpreted by outside forces.

### 3.5. Discussion

We are quite opposed to the very limited definition of language as a professional instrument. In regard to the thematic analysis of 15 participants, the conceptualization of community English in Con Dao essentially constitutes an active socio-cultural resource. It is implemented in the aspect of daily relationships with tourists. This practice is actively defined by the local community, which is directly involved, emotionally transformed, and gradually adapting to new conditions. This is well supported by recent critical studies that conceptualise tourism discourse as a highly contextualised, interactive process, in which residents flexibly apply language to build trust and co-create meaning (Thongphut & Kaur, 2023; Yusra, 2023).

Familiarity at some point replaces fear. This development indicates that communicative confidence may be acquired through daily interaction rather than solely through formal teaching (Au Yong et al., 2025; Brooks et al., 2023). Con Dao is a small island that has very overlapping social networks. As a result, language soon goes beyond the domain of individual thought into the domain of mobilization. There are situations in which neighbors often depend on certain bilingual people. This powerful sense of communality of the informal language mediation is seldom embodied in the literature on urban tourism.

These needs are not usually satisfied by formal education. Nevertheless, our participants are not just mere victims of linguistic constraints. They are flexible and innovative. With the help of translation apps, gestures, and embodied communication, they ensure the communication continues. These practical plans reflect the extent to which people can overcome communicative limitations. Language has become one of the tools within the island's broader communicative ecology (Thongphut & Kaur, 2023).

These alternative strategies are to be looked at not only technically but also from an ethical perspective. The local values are entrenched in the act of helping lost tourists without any remuneration. People value human relationships more than service effectiveness or economic benefits. They are also likely to view tourism as a process primarily characterized by socio-cultural interactions. This fact demands a critical broadening of the conceptualization of sustainable tourism in the case of islands. To be truly sustainable, it goes beyond ecological management or visitor control; it involves safeguarding social reciprocity, community unity, and the authentic involvement of local residents (Brooks et al., 2023; Jackson and Leven, 2025).

A loss of power is brought about by silence. As local inhabitants use foreign guides as mouthpieces to represent them, they automatically lose control of the language. This transition leaves them without any control over their stories, creating conscience-threatening concerns in the sensitive heritage environments. Heritage is never simply a group of physical buildings; it is a discursive practice that is contested (Thouki & Skrede, 2024; Chung, 2025). Language is controlled by those who eventually control history. This linguistic imbalance is of grave concern in Con Dao, where traumatic memories will form the landscape of the place. When foreigners unravel the past, local accounts lose their authenticity.

Lastly, community English carries a two-sided nature. Although it promotes economic sustainability, it at the same time reveals heavy inequalities in society. The result of unequal language acquisition, technological inequality, and the age issue makes social tension very high. These dissimilarities support important arguments in opposition to purely economic or professional tourism models. The social equity and equitable allocation of resources should be immediately the top priorities of urban tourism strategies (Guerrero-Moreno & Oliveira-Junior, 2024; Martin Rojo et al., 2025). Systemic inequalities cannot be concealed in a strictly geographically fixed area like Con Dao. They require contextualized, community-based policy interventions.

#### 4. Conclusion

Thematic analysis of 15 participants indicates that community English functions as a deeply embedded socio-cultural resource rather than merely a tourism-related skill. In Con Dao, everyday language practices are shaped by lived experiences within a historically and spiritually rich environment, emerging informally through interactions, gestures, translation tools, and daily encounters rather than formal instruction. When local residents lack the ability to articulate their narratives, discursive power shifts to external guides, who may simplify or standardize complex histories for mass consumption. This results in a distortion of authentic cultural representation.

Importantly, the issue is not solely linguistic competence. While residents may possess basic English skills, they often lack the specialized vocabulary needed to convey historical and spiritual meanings. This reflects a structural limitation in the current education system, which does not adequately address context-specific communicative needs.

To address this gap, we propose localized interventions, including the co-creation of heritage-based lexicons and training programs that prioritize context-driven communication over abstract grammar instruction. Integrating digital tools and experiential learning can further enhance communicative capacity. Ultimately, aligning language training with real-life heritage contexts is essential for fostering more equitable and sustainable tourism practices in Con Dao.

❖ **Conflict of Interest:** Authors have no conflict of interest to declare.

❖ **Acknowledgments:** This research was funded by Ho Chi Minh City University of Education (Funding code: CS.2025.19.17DH).

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**VAI TRÒ CỦA TIẾNG ANH CỘNG ĐỒNG  
TRONG PHÁT TRIỂN DU LỊCH BỀN VỮNG TẠI CÔN ĐẢO:  
GÓC NHÌN TỪ CHUYÊN GIA VÀ NHÂN SỰ DU LỊCH ĐỊA PHƯƠNG**  
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*Ngày nhận bài: 11-01-2026; Ngày nhận bài sửa: 25-02-2026; Ngày duyệt đăng: 25-3-2026*

**TÓM TẮT**

*Vai trò của cộng đồng địa phương trong phát triển du lịch ngày càng được nhấn mạnh trong bối cảnh du lịch bền vững nhận được sự quan tâm lớn, đặc biệt tại các điểm đến sở hữu giá trị sinh thái và di sản lịch sử độc đáo. Tính đặc thù trong giao tiếp với du khách quốc tế được thể hiện rõ tại quần đảo Côn Đảo – nơi hội tụ du lịch sinh thái, lịch sử và tâm linh. Bài viết này phân tích vấn đề “tiếng Anh cộng đồng” trong việc thúc đẩy phát triển du lịch bền vững tại Côn Đảo, thông qua góc nhìn của các học giả và những người trực tiếp tham gia hoạt động du lịch tại địa phương. Nghiên cứu được thực hiện bằng phương pháp phỏng vấn sâu với 15 người tham gia, bao gồm nhà quản lý du lịch địa phương, chuyên gia di sản và cư dân. Kết quả cho thấy tiếng Anh cộng đồng không chỉ là một nguồn lực giao tiếp mà còn là một nguồn lực văn hóa, giúp người dân địa phương chủ động tham gia, diễn giải và bảo vệ các giá trị bản địa. Từ đó, nhóm tác giả nhấn mạnh rằng nâng cao năng lực tiếng Anh dựa vào cộng đồng là một trong những hướng tiếp cận quan trọng để phát triển du lịch bền vững tại các điểm đến đảo.*

**Từ khóa:** tiếng Anh cộng đồng; Côn Đảo; du lịch đảo; cộng đồng địa phương; du lịch bền vững