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LEVERAGING LOCAL CULTURAL RESOURCES IN TEACHING COMMUNITY-BASED TOURISM TO VIETNAMESE STUDIES STUDENTS: THE CASE OF DONG ANH, HANOI

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ABSTRACT

In the context of competency-based higher education, Vietnamese Studies education needs to connect knowledge of local culture with professional practice in tourism. This study employed document analysis and classroom observation of three Vietnamese Studies classes at Hanoi Metropolitan University from the 2024–2025 to the 2026–2027 academic years to examine the use of Dong Anh’s cultural resources in teaching. The findings identified five groups of cultural resources: historical and archaeological heritage; festivals and beliefs; performing arts; craft villages and livelihoods; and local cuisine and knowledge. Students were able to identify cultural resources but demonstrated limitations in cultural interpretation, experience design, and understanding the role of local communities. Accordingly, a five-stage instructional process—Discover, Investigate, Co-create, Design, and Reflect—is proposed. The findings indicate that cultural resources become teaching resources when they are pedagogically transformed into learning materials, learning tasks, and learning products. This approach contributes to the development of students’ professional competencies, strengthens university–community engagement, and supports sustainable community-based tourism.

KEYWORDS: local cultural resources; community-based tourism; Vietnamese Studies; experiential learning; Dong Anh.

1. INTRODUCTION

In the context of higher education’s increasing shift toward competency-based education, Vietnamese Studies programs are expected to strengthen the integration of interdisciplinary knowledge of history, culture, society, and local studies with professional competencies. This orientation is particularly relevant to the fields of culture and tourism, where students are expected not only to understand Vietnamese cultural values but also to identify, interpret, and apply these values in specific professional contexts. Current Vietnamese Studies programs demonstrate a relatively clear integration of Vietnamese culture and tourism, while also emphasizing professional internships in local settings and tourism-related organizations and enterprises.

Community-based tourism (CBT) provides an appropriate context for realizing this educational orientation, as it is fundamentally grounded in local resources and community participation. Nguyen Cong Thao and Nguyen Thi Thanh Binh (2019) argue that the active participation of local communities is a defining characteristic of CBT, while local cultural values and landscapes constitute important resources for tourism development. Recent research has also shown that indigenous cultural resources, human resource capacity, and community participation are significantly associated with employment creation and sustainable livelihoods through CBT (Luc et al., 2026).

From an educational perspective, local cultural resources can be transformed into learning materials and field-based learning environments. Through direct engagement with sociocultural settings, learners can transform practical experience into knowledge and competencies (Le Thi Hien et al., 2024). For Vietnamese Studies students, this approach also provides opportunities to engage in investigation and fieldwork, interact with local communities, practise cultural interpretation, and progressively develop competencies in tourism experience design.

Dong Anh, Hanoi, provides a suitable setting for this approach because of its diverse cultural resources, notably Co Loa, local festivals and beliefs, Dao Thuc water puppetry, craft villages, local cuisine, and village cultural spaces. Archaeological research at Co Loa, in particular, has yielded important evidence concerning the citadel's construction phases, techniques, and architectural characteristics, while also contributing to a deeper understanding of state formation during the reign of An Duong Vuong (Trinh Hoang Hiep, 2019).

Against this background, this article aims to identify local cultural resources in Dong Anh that can be utilized in teaching community-based tourism; analyze how these resources can be transformed into learning materials and learning tasks; and, on that basis, propose an instructional process that contributes to the development of professional competencies among Vietnamese Studies students.

2. LITERATURE REVIEW

The use of local cultural resources in teaching community-based tourism to Vietnamese Studies students lies at the intersection of several fields, including Vietnamese Studies, cultural studies, tourism studies, and educational sciences. Based on the literature reviewed, four research strands are directly relevant to the focus of this article: (i) cultural resources and community-based tourism development; (ii) experiential learning, service-learning, and educational experiences in tourism; (iii) interdisciplinary and application-oriented Vietnamese Studies education; and (iv) research on heritage resources in Dong Anh, particularly Co Loa. Pasted markdown

First, research on community-based tourism has established a relatively clear foundation regarding the roles of local communities and indigenous resources. Nguyen Cong Thao and Nguyen Thi Thanh Binh (2019) emphasize that the active participation of local residents is a fundamental characteristic of community-based tourism. From this perspective, indigenous culture and local landscapes not only

contribute to the distinctiveness of a destination but also provide a basis for organizing experiences embedded in community life. Empirical studies in Vietnam further indicate that residents' decisions to participate in tourism activities are influenced by various factors, including social capital and traditional occupations; households possessing traditional craft knowledge may be better positioned to participate in tourism and create visitor experiences. Cultural resources, therefore, do not exist independently of communities but are maintained and transformed into tourism value through the capacities and participation of cultural actors. Pasted markdown

Recent studies have developed this perspective by adopting a more cautious approach to the sustainability of community-based tourism. Drawing on a case study of a community in Vietnam, Nguyen Quang Tan et al. (2024) identify such issues as the concentration of benefits among particular groups, social exclusion, declining community cohesion, and increased burdens on rural women when tourism development fails to take local social structures and norms into account. The authors therefore advocate a flexible approach that is sensitive to the local sociocultural context. From another perspective, based on a survey of 320 residents involved in community-based tourism in Ba Vi (Hanoi), Lao Cai, and Lam Dong, Luc et al. (2026) identify community participation and tourism-related employment as important mechanisms through which resources are transformed into sustainable livelihood outcomes; indigenous cultural values are regarded as resources capable of promoting both employment and participation. These studies suggest an important principle for incorporating cultural resources into education: students should not approach communities merely as sources of data but should recognize them as cultural actors who possess, practise, and interpret their own culture. Pasted markdown

The second research strand concerns experiential learning and community participation in the learning process. Through their study of community-based learning tourism in Hoa Bac, Da Nang, To Van Hanh et al. (2022) demonstrate that tourism can simultaneously create a learning space in which participants engage with community knowledge, take part in discussions, identify problems, connect theory with practice, and apply acquired knowledge to similar situations. Importantly, in this model, the community does not merely provide tourism services but participates directly in learning activities. Benefits are also extended to participating households and individuals, thereby linking educational activities with local livelihoods and the conservation of community resources. Pasted markdown

At the higher-education level, Hoang Thuy Ha's research on service-learning is directly relevant to Vietnamese Studies. The author applied service-learning in a Research Methods course for Vietnamese Studies students, requiring them to investigate community needs, apply research methods, develop plans, and implement activities associated with a specific community. The findings indicate that this process contributed to students' understanding of the community's sociocultural life while developing their project-design capacity and the skills required to translate knowledge into community-oriented activities. A particularly important feature of service-learning is its reciprocal relationship: students

learn from practice, while their learning activities are simultaneously expected to respond to community needs and generate value for the community. Pasted markdown

Research on educational experiences in tourism provides further theoretical support for this approach. Research on cultural tourism employing a “learning behaviors–interactive scenarios” framework suggests that tourism experiences do not automatically translate into learning outcomes; rather, this transformation depends on learners’ interaction with the cultural environment, their level of participation, and their capacity for reflection. The framework identifies three important behaviors—seeking challenging tasks, critical reflection, and immersive participation—while emphasizing the role of activity, information, and interaction scenarios in facilitating experiential learning. From a sociocultural practice perspective, Ta Duy Linh and Vo Huy Hoang (2026) argue that educational experiences in tourism are not simply a matter of transmitting information about a destination; instead, knowledge is constructed through action, interaction, and interpretation. The depth of participation and reflection is therefore more significant than merely increasing the amount of information received. This perspective is particularly relevant to teaching community-based tourism because it shifts the emphasis from simply “taking students on field trips” to designing tasks that require learners to observe, interact, interpret, reflect, and construct knowledge from authentic contexts. Pasted markdown

The third research strand concerns interdisciplinary and professionally oriented Vietnamese Studies education. The studies reviewed indicate that Vietnamese Studies programs tend to integrate knowledge of Vietnam’s land, people, history, and culture with professionally oriented content in culture, tourism, and communication. Research on Vietnamese Studies education at Dalat University shows that considerable attention is devoted to cultural and tourism-related knowledge, while lecture-based instruction is reduced in favor of self-directed study, discussion, practical activities, and internships at local agencies, tourism enterprises, and hotels. Research linking Vietnamese Studies education with human resource development also highlights the need for interdisciplinary knowledge across culture, tourism, and communication, together with competencies in research, tour design and operation, national image promotion, teamwork, professional adaptability, and information technology. These findings suggest that engaging students in authentic cultural environments should not be regarded merely as a supplementary activity outside the curriculum; rather, it can serve as an important means of achieving professionally oriented educational objectives. Pasted markdown

The fourth research strand focuses on the cultural resources of Dong Anh, particularly the heritage of Co Loa. Archaeological findings have provided an important scholarly foundation for identifying and interpreting the values of Co Loa. Drawing on research conducted between 2007 and 2014, Trinh Hoang Hiep (2019) analyzes the construction techniques, scale, architecture, chronology, and construction phases of the citadel, while situating the history of Co Loa within the process of state formation during the period of An Duong Vuong. These studies are particularly relevant to Vietnamese Studies education because they allow the interpretation of Co Loa to move beyond an approach based

primarily on legend, encouraging students to compare historical and archaeological evidence with cultural memory. Pasted markdown

In addition to identifying heritage values, Vu Thi Nhung's research on the application of digital technologies to the digitization and conservation of Co Loa introduces a new approach to heritage resources. Technologies such as 3D scanning, digital modeling, virtual reality, and augmented reality are regarded as tools for supporting heritage preservation, research, education, and communication. The study also addresses the integration of heritage conservation with socioeconomic development in the context of digital transformation. From an educational perspective, these findings suggest possibilities for transforming heritage data into digital learning materials, maps, interpretive content, and experiential products developed by students. Pasted markdown

Overall, three main conclusions can be drawn from the literature review. First, research on community-based tourism has relatively clearly established the roles of indigenous cultural resources, community participation, and community agency. Second, studies on experiential learning, service-learning, and educational experiences in tourism demonstrate the potential to transform real-world settings into environments for knowledge construction through participation, interaction, and reflection. Third, research on Vietnamese Studies education increasingly emphasizes the integration of interdisciplinary knowledge with professional competencies in culture and tourism, while research on Co Loa has established a substantial knowledge base for heritage identification and interpretation. Pasted markdown

Nevertheless, a significant gap remains in connecting these research strands. Within the literature reviewed, cultural resources have primarily been examined as resources for conservation, destination development, tourism products, and livelihoods; experiential learning has largely been considered from the perspective of educational methods or tourist experiences; and Vietnamese Studies education has mainly focused on curricula, learning outcomes, and professional requirements. No study identified within the reviewed literature has systematically examined the process of selecting and transforming a locality's cultural resources into learning materials, field-based learning tasks, and learning products directly aimed at developing community-based tourism competencies among Vietnamese Studies students. In the case of Dong Anh, this gap is particularly evident, as existing studies on Co Loa have primarily focused on history, archaeology, conservation, and heritage digitization rather than on utilizing the broader local cultural landscape as an educational resource. Pasted markdown

To address this gap, the present study approaches Dong Anh not merely as an area containing cultural and tourism resources, but as a field-based learning environment for Vietnamese Studies. The study focuses on clarifying the process through which local cultural resources → teaching resources → experiential and community-engagement tasks → learning products → students' professional

competencies. Within this process, the community is positioned as a cultural agent and a partner in knowledge construction rather than merely as an object of investigation. Pasted markdown

3. RESEARCH METHODS

This study employed two primary methods: secondary document analysis and classroom observation. Secondary document analysis was used to establish the theoretical foundation and identify local cultural resources with potential for integration into the teaching of community-based tourism. The materials reviewed included studies on community-based tourism, cultural resources, experiential learning, Vietnamese Studies education, and the history, culture, and heritage of Dong Anh. These materials were analyzed and synthesized thematically to determine how cultural resources could be transformed into learning materials and learning tasks.

Classroom observations were conducted in three Vietnamese Studies classes from the 2024–2025 to the 2026–2027 academic years. The observations focused on students' levels of participation; their ability to identify and analyze cultural resources; their ability to connect theory with practice; their engagement in discussion and group collaboration; and their generation of ideas for designing community-based tourism experiences. The observation findings were cross-referenced with the document analysis and used as a basis for proposing an appropriate instructional process.

4. RESULTS AND DISCUSSION

4.1. Theoretical Foundations for Using Local Cultural Resources in Community-Based Tourism Education

In this study, local cultural resources are understood in a broad sense and are not equated with tourism resources. While tourism resources primarily refer to elements that can generate visitor appeal and be incorporated into tourism activities, cultural resources also encompass cultural values, knowledge, practices, spaces, and actors that can be mobilized for various development purposes. Accordingly, local cultural resources may include tangible and intangible cultural heritage, festivals and beliefs, folk performing arts, traditional crafts, cuisine, community knowledge and memory, landscapes and living spaces, as well as individuals and social groups who possess, practise, and transmit cultural values. When incorporated into education, these elements serve not only as subject matter for students to study but also as learning materials and learning environments that enable learners to observe, experience, and construct knowledge from real-world contexts. Research on experiential learning activities associated with local culture also suggests that authentic cultural environments provide opportunities for learners to observe, reflect, and participate in practical activities, thereby transforming experience into knowledge and competencies (Le Thi Hien et al., 2024).

In community-based tourism, the central issue lies not only in where tourism activities take place but, more importantly, in the position of the community in organizing tourism activities and sharing their benefits. Previous studies have emphasized resident participation, the use of local resources, benefit sharing, and the preservation of sociocultural values as important principles of community-based

tourism. Nguyen Cong Thao and Nguyen Thi Thanh Binh (2019) regard active community participation as a fundamental characteristic of community-based tourism, in which local cultural values and landscapes constitute important resources for tourism activities. Recent studies further indicate that community participation and tourism-related employment are important mechanisms through which local resources are transformed into sustainable livelihood outcomes (Luc et al., 2026). Therefore, in teaching community-based tourism, local residents should be recognized as cultural actors and partners in the learning process rather than merely as sources from whom students collect information.

The transformation of cultural resources into teaching resources is grounded in experiential learning and community-engaged learning. Experiential learning places learners in specific contexts in which knowledge is constructed through action, interaction, interpretation, and reflection. Studies of tourism experiences have noted that direct exposure to a cultural setting does not automatically produce learning outcomes; its effectiveness depends on the level of learner participation, learning objectives, interaction with the environment, and the learner's capacity for reflection. Service-learning, meanwhile, introduces the principle of reciprocity between learning and the community: students engage in activities that address actual community needs while reflecting on their experiences to deepen disciplinary knowledge and enhance social responsibility (Hoang Thuy Ha).

From these perspectives, this study argues that using local cultural resources in community-based tourism education is not simply a matter of taking students to heritage sites for visits; rather, it involves an intentional process of **pedagogical transformation**. Cultural resources should be selected on the basis of their cultural value, potential for experiential learning, alignment with learning objectives, and respect for the local community. They can then be transformed into learning tasks such as observation, field investigation, resource mapping, stakeholder analysis, interpretation of cultural narratives, and tourism experience design. Through this process, students progressively develop competencies relevant to professional practice in Vietnamese Studies, including cultural research, resource identification and analysis, communication and collaboration with local communities, tourism activity organization, and practical problem solving. These competencies are consistent with an interdisciplinary and application-oriented approach to Vietnamese Studies education, in which students acquire knowledge of culture and tourism alongside skills in research, tour design and organization, teamwork, and professional adaptability.

4.2. Identification, Observation, and a Proposed Process for Using Dong Anh's Cultural Resources in Community-Based Tourism Education

4.2.1. Identifying Dong Anh's Cultural Resources with Potential for Community-Based Tourism Education

The document analysis indicates that Dong Anh possesses diverse cultural resources that can be classified into five major groups: historical and archaeological heritage; festivals, beliefs, and community memory; folk performing arts; craft villages and traditional livelihoods; and local cuisine

and knowledge. In addition to their historical, cultural, and tourism values, these resources can be transformed into learning materials when incorporated into tasks that require students to observe, investigate, interpret, and design tourism experiences.

Among these resources, Co Loa is particularly significant because it encompasses historical, archaeological, architectural, religious, and community-memory values. Archaeological studies have provided evidence regarding the construction techniques, scale, architecture, and different construction phases of the citadel, while also contributing to a clearer understanding of state formation during the period of An Duong Vuong (Trinh Hoang Hiep, 2019). Such evidence enables learning activities to move beyond treating the heritage site merely as a tourist attraction, encouraging students instead to compare different sources of evidence, identify multiple layers of heritage value, and develop heritage interpretation content. The growing application of digital technologies to historical reconstruction and visitor experience enhancement at Co Loa also expands opportunities for developing digital learning materials and student-generated digital learning products.

Festivals and beliefs provide opportunities for students to approach culture as a living practice embedded in community life. Within Hanoi's system of traditional festivals, the Co Loa Festival and Sai Temple Festival represent notable examples in Dong Anh. The study of these cultural resources can move students beyond merely describing festival times, spaces, and rituals toward identifying cultural actors, systems of symbols, community memory, and the relationship between cultural preservation and tourism development.

Dao Thuc water puppetry offers particularly strong potential for transformation into experiential learning because of the direct involvement of artisans, traditional craft techniques, performance narratives, performance spaces, and visitor-oriented activities. The reviewed materials indicate that the Dao Thuc community has combined performances with activities that allow visitors to learn how to make puppets, explore traditional performance narratives, and experience local cuisine. Dao Thuc water puppetry has also been linked with Co Loa in the development of cultural tourism products. This provides an appropriate context for students to examine how a living cultural practice can be transformed into a tourism experience while remaining connected to the cultural actors who possess, practise, and transmit the heritage.

Based on the above analysis, the potential for transforming representative cultural resources in Dong Anh into teaching resources for community-based tourism education is summarized in Table 1.

Table 1. Potential for Transforming Dong Anh's Cultural Resources into Teaching Resources for Community-Based Tourism Education

No.	Cultural Resource	Key Values	Potential for Experiential Learning	Student Learning Tasks	Learning Products
1	Co Loa	History, archaeology, beliefs, and community memory	Very high	Conduct document research, develop resource maps, and interpret heritage	Co Loa experiential route/theme
2	Co Loa Festival	Festivals, beliefs, and community memory	High	Identify rituals, cultural actors, symbols, and values	Festival interpretation dossier
3	Dao Thuc Water Puppetry	Performing arts and traditional craft knowledge	Very high	Explore artisans, performance narratives, techniques, and the organization of experiential activities	Water puppetry experience program
4	Craft Villages and Traditional Livelihoods	Traditional craft knowledge, skills, and livelihoods	High	Identify relevant actors and analyze the value chain	Craft-based tour/experience concept
5	Local Cuisine	Knowledge, memory, and cultural practices	High	Collect, verify, and interpret culinary narratives	Culinary experience

(Source: Compiled by the author based on the findings of the document analysis).

Table 1 shows that the potential for using cultural resources in teaching depends not only on their cultural value or prominence but also on the extent to which these values can be transformed into learning tasks for students to undertake and learning products for them to create. Co Loa offers particular advantages because of the multilayered nature of its historical, archaeological, and religious sources, whereas Dao Thuc is distinguished by opportunities for direct interaction with artisans, traditional craft techniques, and performance activities. Therefore, the selection of cultural resources for teaching should simultaneously consider their cultural value, potential for experiential learning, and alignment with the intended development of students' professional competencies.

4.2.2. Observation of Vietnamese Studies Students' Learning Activities

Classroom observations conducted in three Vietnamese Studies classes from the 2024–2025 to the 2026–2027 academic years indicate that students were able to identify different types of cultural resources and demonstrated an initial ability to connect cultural knowledge with tourism activities. In learning tasks, tangible or relatively well-known resources, such as heritage sites, festivals, craft villages, and folk arts, tended to be more readily identified by students.

However, the classroom observations also reveal that identifying cultural resources and transforming them into tourism experiences represent two distinct levels of competency. Students encountered greater difficulty when required to explain why a particular cultural value could be developed into experiential content, select narratives appropriate for specific visitor groups, determine the role of local communities, or design a feasible sequence of activities. These findings suggest that learning tasks limited to “identifying and introducing tourism resources” are insufficient for developing competencies in community-based tourism design.

Another issue observed was students' tendency to approach local communities primarily as sources of information. However, the nature of community-based tourism requires learners to develop a deeper understanding of local actors' rights to participate, their knowledge, interests, and decision-making roles. Teaching activities should therefore facilitate a shift from learning about communities toward engaging and co-creating with communities. The main findings from the classroom observations are summarized in Table 2.

Table 2. Findings from the Observation of Vietnamese Studies Students' Learning Activities

No.	Observation Focus	Main Observations	Implications for Teaching and Learning
1	Identification of cultural resources	Students were able to identify common types of cultural resources	Move from listing resources to classifying them and assessing their values
2	Connecting theory with practice	Students demonstrated an initial ability to relate theoretical knowledge to local contexts	Increase the use of problem-based tasks and authentic situations
3	Analysis of cultural values	Students focused primarily on historical and cultural values	Incorporate perspectives on community agency and sustainability

4	Cultural interpretation	Students demonstrated an initial ability to construct destination narratives	Strengthen requirements for information verification and the selection of appropriate interpretive messages
5	Experience design	Students were able to propose initial ideas	Develop initial ideas into specific and feasible sequences of activities
6	Collaboration in learning	Students engaged in group discussion and task allocation	Link group activities to specific professional products
7	Understanding the role of local communities	Students demonstrated varying levels of understanding	Shift from conducting research on communities to working with communities

(Source: Compiled by the author based on observations of three Vietnamese Studies classes, 2024–2026).

The observation findings highlight a notable gap between “knowing about local culture” and “being able to apply cultural knowledge to the design of community-based tourism experiences.” Bridging this gap requires learning tasks to be organized with progressively increasing levels of complexity, moving from identification and analysis to interpretation, interaction, and design. Accordingly, learning products should also move beyond presentations or descriptive reports toward outputs that more closely reflect professional practice, such as resource maps, interpretation dossiers, destination narratives, visitor routes, and experiential programs.

4.2.3. A Process for Using Local Cultural Resources in Teaching

Based on the findings from the document analysis and classroom observations, this study proposes a five-stage instructional process: Discover – Investigate – Co-create – Design – Reflect.

In the Discover stage, the lecturer introduces the key issues and provides the relevant theoretical foundations, while students review documents, identify cultural resources, and develop a preliminary resource map. The Investigate stage involves observing, collecting, and verifying information about cultural resources, cultural actors, and their sociocultural contexts. The Co-create stage emphasizes engaging cultural actors not merely as sources of information but as partners with whom students jointly explore the values and content that can be transformed into tourism experiences. In the Design stage, students transform their research findings into concrete products by identifying target visitors, themes, narratives, activities, duration, participating actors, and the conditions required for implementation. Finally, the Reflect stage enables students to critically review their products in terms of cultural authenticity, the role of the community, feasibility, and sustainability.

Figure 1. Process of Transforming Local Cultural Resources into Experiential Learning



(Source: Proposed by the author based on the research findings).

The proposed process demonstrates that cultural resources do not automatically become teaching resources. Rather, a deliberate process of selection and pedagogical transformation is required. A heritage site, festival, performing art, or body of culinary knowledge becomes a teaching resource only when it is aligned with specific learning objectives, tasks, experiential activities, and learning products. The findings can therefore be summarized as the following sequence: *local cultural resources* → *learning materials* → *experiential tasks* → *community interaction* → *learning products* → *professional competencies of Vietnamese Studies students*.

4.3. Measures to Enhance the Use of Local Cultural Resources in Community-Based Tourism Education

First, a repository of local learning resources linked to professional tasks should be developed. Lecturers should select and standardize representative cultural resources in Dong Anh, such as Co Loa, local festivals, Dao Thuc water puppetry, craft villages, and local cuisine, into learning packages comprising documents, maps, images, cultural narratives, and learning tasks. Each resource should be linked to a specific learning product, such as a heritage interpretation dossier, resource map, visitor route, or experiential program. This approach facilitates a shift from “learning about the locality” to “learning through local resources.”

Second, community-engaged field-based project learning should be implemented. Each student group should select a cultural resource or cultural space and undertake a small-scale project following the five-stage process of Discover – Investigate – Co-create – Design – Reflect. Throughout this process, artisans, local residents, and other cultural actors should participate at appropriate stages, particularly

in providing, verifying, and interpreting local knowledge. The final product should have potential for practical application—for example, a Co Loa experiential route or a Dao Thuc water puppetry experience program—rather than being limited to a conventional course report.

Third, a coordination mechanism among the university, local communities, local authorities, and tourism enterprises should be established. The university should develop relatively stable field-based learning sites in Dong Anh and collaborate with local communities, cultural management agencies, and tourism enterprises to organize field-based learning activities and provide feedback on and evaluation of students' products. High-quality products could subsequently be refined for use in communication, heritage education, or pilot local tourism activities. In this way, the learning process can both develop students' professional competencies and create opportunities to give back to local communities, in accordance with the principles of community-based tourism.

5. CONCLUSION

Local cultural resources can become important teaching resources in community-based tourism education for Vietnamese Studies students when they are appropriately selected and transformed into learning materials, experiential tasks, and learning products. The case of Dong Anh, with representative resources such as Co Loa, festivals and beliefs, Dao Thuc water puppetry, craft villages, local cuisine, and local knowledge, demonstrates the potential to connect Vietnamese Studies knowledge with professional practice in the fields of culture and tourism.

The findings indicate that students need not only to identify cultural resources but, more importantly, to analyze, interpret, and transform cultural values into tourism experiences that involve community participation. The proposed **Discover – Investigate – Co-create – Design – Reflect** process is intended to connect cultural resources with learning materials, experiential tasks, learning products, and professional competencies. Through this approach, the locality becomes a **field-based learning environment**, while the community serves as both a **cultural actor and a partner in the educational process**, thereby strengthening the connection between Vietnamese Studies education and professional practice while contributing to the sustainable development of community-based tourism.

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