

HO CHI MINH NATIONAL ACADEMY OF POLITICS

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**LIVELIHOOD CULTURE OF COASTAL AND ISLAND
RESIDENTS IN QUANG NINH PROVINCE IN THE
CURRENT CONTEXT**

SUMMARY OF THE DOCTORAL DISSERTATION

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INTRODUCTION

1. Rationale for the Study

The livelihoods of coastal and island residents are closely associated with their understanding of the environment, accumulation of knowledge, organization of labor, and development of community relationships. In pursuing their livelihoods, residents not only produce goods and generate income but also create and transmit experiences, customs, norms, beliefs, lifestyles, and cultural values. Studying livelihood culture therefore helps clarify how people organize their lives in relation to their environment and specific historical, economic, and social conditions.

Quang Ninh possesses diverse coastal and island environments, including bays, islands, estuaries, tidal flats, and coastal strips connected to the mainland. Its long history of settlement, marine resource exploitation, and trade has given rise to communities with rich experience in resource use, labor cooperation, and interaction with the sea. Ha Long, Van Don, and Mong Cai all belong to the northeastern maritime cultural region, yet differ in their ecological conditions, histories, and development orientations, providing a basis for comparative research.

Amid marine economic development, urbanization, tourism, integration, and technological transformation, residents are adjusting their occupational structures, labor organization, and resource use. Residential and production spaces are changing; occupational knowledge is increasingly complemented by science and technology; and community relationships are expanding into new cooperative networks. Alongside development opportunities, there are risks of declining environments for occupational practice, interrupted knowledge transmission, and unequal adaptive capacities among resident groups.

Previous studies have provided substantial findings on livelihoods, maritime culture, folk knowledge, beliefs, cultural change, and marine economic development. Nevertheless, further work is needed to bring space, actors, knowledge and practices, sociocultural life, and lifestyles, values, and identities together within a single analytical structure. In response to these theoretical and practical needs, the dissertation examines the livelihood culture of coastal and island residents in Quang Ninh Province from the perspective of Cultural Studies.

2. Research Objectives and Tasks

2.1. Research Objective

By clarifying theoretical issues and developing an analytical framework for livelihood culture from a Cultural Studies perspective, the dissertation examines the livelihood culture of coastal and island residents in Quang Ninh through research in Ha Long, Van Don, and Mong Cai. It thereby identifies its components, characteristics, transformation processes, and emerging issues amid marine economic development, urbanization, tourism, and integration.

2.2. Research Tasks

The dissertation undertakes four tasks: reviewing relevant studies, identifying research gaps, and developing the theoretical foundations and analytical framework; clarifying the conditions and mechanisms underlying the formation of livelihood culture in Quang Ninh; identifying its components through surveys in Ha Long, Van Don, and Mong Cai; and analyzing changes, influencing factors, and emerging issues in order to propose orientations and recommendations for preserving and promoting livelihood cultural values in association with sustainable community development.

3. Research Object and Scope

3.1. Research Object

The research object is the contemporary livelihood culture of coastal and island residents in Quang Ninh Province, focusing on the cultural dimensions of establishing, organizing, and maintaining livelihoods, particularly its constituent components, characteristics, continuity, transformation, and adaptive capacity in a new context.

3.2. Research Scope

Spatially, the dissertation investigates Ha Long, Van Don, and Mong Cai. Fieldwork sites include Cua Van in Ha Long; Quan Lan, Minh Chau, and Ban Sen in Van Don; and Tra Co and Binh Ngoc in Mong Cai. These are representative case-study locations selected to identify ecological and livelihood diversity, not a statistically representative geographical sample of the entire province.

Temporally, the dissertation examines 1986-2025, with particular emphasis on the period after 2010. The year 1986 marks the beginning of the Doi Moi reforms and adjustments in socioeconomic mechanisms. Since 2010, tourism, services, urbanization, and marine economic development have brought further visible changes. This historical trajectory is reconstructed from secondary sources, policy documents, published studies, and retrospective accounts. Fieldwork was conducted mainly during 2024-2026 to identify the current situation and gather retrospective information; it does not constitute a continuous observational series for the whole period.

In terms of content, the dissertation focuses on the cultural dimensions of livelihoods through five organically related components: space; actors; knowledge and practices; sociocultural life; and lifestyles, value systems, and identity. The resident population is defined by direct or indirect attachment to coastal and island environments and livelihood activities, encompassing multiple occupational groups.

4. Research Questions and Hypothesis

4.1. Research Questions

The dissertation addresses three questions: (1) What components constitute and express the livelihood culture of Quang Ninh coastal and island residents, and what conditions and processes have shaped its characteristics? (2) Which elements are

being maintained, transformed, weakened, or recreated during livelihood transitions?
 (3) What issues arise from these transformations, and what orientations are needed to preserve and promote livelihood cultural values in the new context?

4.2. Research Hypothesis

The livelihood culture of Quang Ninh coastal and island residents is an integrated whole formed through interactions between people, their environment, and the organization of life. Its components-space, actors, knowledge and practices, sociocultural life, and lifestyles, values and identity-are organically connected. Under the influence of the marine economy, urbanization, tourism, integration and environmental change, this whole evolves through continuity, adaptation, adjustment, restructuring and creativity rather than disappearing in a single linear direction.

This hypothesis guides examination using fieldwork and related sources. The dissertation neither assumes that every change represents decline nor maintains that all traditional elements must be preserved unchanged.

5. Research Approaches and Methods

5.1. Research Approaches

Cultural Studies provides the principal orientation. Livelihood culture is viewed as a dimension of community cultural life, with emphasis on the values, knowledge, practices, social relationships, lifestyles and identities formed through the establishment and organization of livelihoods.

Cultural ecology explains relationships between environment, livelihoods and culture; a systems approach examines relationships among components; and cultural change theory supports analysis of continuity, adaptation and restructuring. These theoretical foundations serve complementary functions within the framework, subordinate to the central Cultural Studies perspective.

5.2. Research Methods

The study combines documentary analysis and synthesis, fieldwork, participant observation, in-depth interviews, questionnaire surveys, comparison and thematic analysis. Secondary materials comprise research publications, policy documents, reports and local records, supporting the theoretical foundation, historical reconstruction and comparison with field observations.

The researcher conducted seven fieldwork rounds and 24 in-depth interviews with fishers, aquaculture households, cooperative leaders, traders, tourism and service workers, people changing livelihoods, officials and community representatives. Eight interviews were conducted in each area; participants were purposively selected to reflect diverse experiences and social roles.

The questionnaire survey yielded 300 valid responses, 100 in each area. Quantitative data are used descriptively to identify trends and support within-sample comparisons, alongside qualitative evidence for interpretation. The dissertation does

not statistically generalize from this sample to all coastal and island residents of Quang Ninh, nor infer causality from descriptive percentages.

6. Original Contributions of the Dissertation

6.1. Theoretical Contributions

The dissertation clarifies the meaning of livelihood culture from a Cultural Studies perspective, distinguishing it from livelihoods understood solely in economic terms and from related concepts such as occupational culture and community culture.

Second, it develops and applies a framework of five components organized into three interconnected layers: a foundational layer of space and actors; an operational layer of knowledge, practices and sociocultural life; and an integrative layer of lifestyles, value systems and identity.

Third, the three-area investigation explains livelihood cultural change through the interplay of continuity, adaptation, adjustment, decline, replacement and creativity. The contribution lies in systematizing the relationships among components and the dynamics of the whole, not in claiming that every component is an entirely new discovery.

6.2. Practical Contributions

The findings provide additional evidence and scientific arguments for identifying, preserving and promoting livelihood cultural values among Quang Ninh coastal and island residents. They also provide a basis for administrators and communities to consider cultural factors in livelihood transitions and marine economic development.

7. Significance of the Dissertation

The findings enrich Cultural Studies approaches to livelihoods and provide material for research and teaching on maritime culture, communities and development. Analyses of knowledge, practices, community relations, value systems and identity can inform consideration of cultural factors in governance, livelihood transitions and tourism development in Quang Ninh.

8. Structure of the Dissertation

In addition to the Introduction, Conclusion, List of the Author's Publications, References and Appendices, the dissertation comprises four chapters:

Chapter 1, Literature Review and Theoretical Foundations; Chapter 2, Foundations of Livelihood Culture; Chapter 3, Current State of Livelihood Culture among Coastal and Island Residents in Quang Ninh Province, Based on Surveys in Ha Long, Van Don and Mong Cai; and Chapter 4, Discussion of Livelihood Cultural Transformation.

CHAPTER 1

LITERATURE REVIEW AND THEORETICAL FOUNDATIONS

1.1. Overview of Research Related to the Topic

1.1.1. *International Studies*

International scholarship has not established a fully unified understanding of livelihood culture, but offers important foundations in anthropology, cultural ecology, development studies and indigenous knowledge. Four directly relevant strands can be identified: livelihoods as economic, social and cultural practices; environment-knowledge-livelihood relationships; sustainable livelihoods and community resources; and livelihood transformation, adaptive capacity and cultural restructuring.

Polanyi situates economic activity within social relationships and community institutions. Bourdieu suggests that experience, skills, customs and dispositions can be understood as practices formed and reproduced socially. These perspectives reveal that livelihoods encompass ways of organizing life, divisions of labor, norms and the relationships people establish while making a living.

Steward explains community adaptation to the environment through technology, labor organization and resource use. Rappaport demonstrates relationships between ritual, communal activities and regulation of ecosystem interactions. Johannes and Berkes emphasize maritime knowledge, fishing experience, beliefs and practices accumulated across generations; such knowledge continues to be tested, transmitted and adjusted within particular environments.

Chambers and Conway, Scoones, DFID and Ellis developed livelihood approaches based on capabilities, assets, resources, strategies and vulnerability contexts. Their work explains resource combinations and diversification and highlights social relationships and knowledge. Analysis of livelihood culture, however, must additionally clarify the meanings, norms, values and identities formed through resource mobilization.

1.1.2. *Vietnamese Studies*

Vietnamese scholarship encompasses coastal communities and maritime culture; folk knowledge, beliefs and occupational practices; sustainable livelihoods and livelihood transitions; cultural change under marine economic development, tourism and environmental pressures; and the concept and structure of livelihood culture. Studies by Ngo Duc Thinh, Nguyen Chi Ben, Phan Thi Yen Tuyet, Nguyen Thanh Loi, Tran Thi An and regional specialists establish foundations for understanding cultural diversity across ecological spaces and settlement histories.

Research on maritime culture reveals close links between working environments, occupational knowledge, beliefs, festivals and community relationships. Livelihood research examines changing resources, occupations and household strategies. Cultural-change studies emphasize community selection, reception, adjustment and restructuring in response to urbanization, markets and exchange. These strands complement one another but often address separate dimensions.

Vietnamese studies have therefore established foundations concerning cultural spaces, actors, knowledge, practices, social relationships and changing lifestyles, values and identities. Bringing these foundations together in an integrated livelihood-culture framework allows analysis to move beyond descriptions of individual factors toward explaining relationships between making a living and organizing community life.

1.1.3. Studies Directly Related to Quang Ninh

Research on Quang Ninh covers archaeology, settlement history, the Van Don trading port, coastal and island culture, beliefs, festivals, folk knowledge, tourism, fishing-village relocation and livelihood transitions. These studies reveal communities' historical depth and development pressures. However, evidence has generally been organized by location or issue rather than integrating livelihood-culture components into a single framework for comparing Ha Long, Van Don and Mong Cai.

The research gap consequently has three dimensions: clarifying the meaning and structure of livelihood culture from a Cultural Studies perspective; systematically examining interactions among its components; and explaining transformation and differences among the three areas. This is a gap in integration and explanation, not a claim that the constituent elements have never been studied.

1.2. Theoretical Foundations

1.2.1. Basic Concepts

Livelihoods refer to the mobilization of resources and organization of activities to sustain life. Individuals or households may combine activities and adjust strategies as environments, markets, technology and institutions change. Occupational culture concerns the knowledge, skills, norms and values of an occupation or occupational group. Maritime culture is broader, encompassing values, practices and symbols arising from human relationships with the sea.

Livelihood culture is the integrated whole of values, knowledge, practices, social relationships and behavioral patterns formed, accumulated, transmitted, adjusted and recreated as individuals, families and communities organize livelihood activities to sustain life under specific natural, economic, social and cultural conditions. This definition emphasizes process, integration, community and intergenerational transmission, as well as the capacity for change.

Coastal and island residents are identified through the relationships among residence, livelihoods and attachment to coastal and island environments. Fishers are an important group, but the study also includes aquaculture households, processors, traders, service and tourism workers and related groups. Quang Ninh livelihood culture represents a specific expression of this whole under local ecological, historical and intercultural conditions.

If livelihood culture is understood as a dynamic whole, livelihood cultural transformation is the process through which that whole evolves under specific historical conditions.

1.2.2. Research Perspectives and Approaches

Cultural Studies is the principal approach, emphasizing knowledge, practices, norms, relationships, values and identity. Systems analysis identifies relationships among components; historical-cultural analysis explains formation and change over time; and sustainable development frames relationships among economic, ecological, cultural and community dimensions. Their combination avoids separating livelihood activities from their social contexts and cultural meanings.

1.2.3. Theories Applied in the Study

1.2.3.1. Cultural Ecology Theory

Julian H. Steward's cultural ecology theory provides a foundation for the dissertation. According to Steward (1955), the natural environment does not directly determine culture but establishes certain conditions and limits within which communities develop adaptive methods through resource exploitation, labor organization and social life.

1.2.3.2. Traditional Ecological Knowledge

Traditional ecological knowledge is approached as an integrated system of knowledge, practices and beliefs accumulated through long-term environmental interaction. Following Berkes, this system is dynamic and linked to practice and community institutions. The dissertation uses it to analyze marine environmental understanding, accumulated and transmitted experience, combinations of indigenous knowledge and science and technology, and adaptation under new conditions.

1.2.3.3. Sustainable Livelihoods Approach

The sustainable livelihoods approach examines capabilities and combinations of natural, human, social, physical and financial capital within institutional and risk contexts. It helps explain livelihood diversification and unequal household transition conditions. Knowledge, community relationships and cultural values are treated as endogenous resources; Bourdieu's concepts of social and cultural capital provide complementary insights.

1.2.3.4. Systems and Structural-Functional Approach

This approach identifies relationships among components and analyzes changes in each component and restructuring of livelihood culture as a whole under environmental and socioeconomic transformations.

1.2.3.5. Cultural Change Theory

Cultural change theory identifies continuity, selection, adjustment, replacement and recreation when communities encounter new development conditions. It helps explain modernization, markets, policies, technology and residents' own choices. Change is examined through relationships between external influences and actors' capacities to receive and create.

1.3. Research Analytical Framework

The framework connects formative conditions, livelihood-culture components and processes of movement and change. Ecological environments and historical, economic and social conditions provide opportunities and limits; residents are actors who select, practice, transmit and create. Five components are organized into three layers: foundational (space and actors), operational (knowledge and practices, and sociocultural life), and integrative (lifestyles, value systems and identity).

Space provides conditions and constraints; actors select and organize livelihoods; knowledge, practices and social relationships express cultural operations. Such experiences crystallize into lifestyles, values and identities, which in turn influence how livelihoods are chosen, maintained and adjusted.

Chapter 1 Summary

Chapter 1 identifies the research gap concerning livelihood culture as an integrated whole, clarifies the concept and develops a five-component interactive framework. The complementary use of theories supports Chapter 2 in explaining formative conditions and mechanisms, Chapter 3 in examining current manifestations, and Chapter 4 in analyzing change and proposing recommendations.

CHAPTER 2

FOUNDATIONS OF LIVELIHOOD CULTURE AMONG COASTAL AND ISLAND RESIDENTS IN QUANG NINH PROVINCE

2.1. Natural, Historical and Socioeconomic Conditions

2.1.1. Natural Conditions and Their Role in the Formation of Livelihood Culture

Quang Ninh is located in northeastern Vietnam, adjoining China by land and facing the Gulf of Tonkin, a distinctive geographical position of major significance for socioeconomic development and coastal and island communities.

Quang Ninh's natural environment is distinguished by diverse marine and coastal ecosystems. Ha Long Bay, Bai Tu Long Bay, islands, tidal flats, estuaries, mangrove forests and nearshore waters provide different ecological conditions for livelihood activities.

Nevertheless, the coastal and island environment exposes communities to considerable uncertainty. Livelihood activities are directly affected by tides, monsoons, storms, waves and fluctuations in marine resources.

2.1.2. Characteristics of Coastal and Island Ecological Spaces

An important characteristic of Quang Ninh's coastal and island ecological spaces is their interconnectedness, linking bays, islands, estuaries and tidal flats with coastal lowlands and inland hills and mountains.

In Ha Long, bays, limestone islands and landscapes support fishing, aquaculture, transportation, tourism and services. Van Don combines island and

nearshore waters with island-based production, maintaining links among marine occupations, agriculture, commerce and transportation. Mong Cai is characterized by estuarine, coastal and border environments, connecting aquatic resources with coastal agriculture, commerce and exchange. This ecological interconnectedness helps explain historical livelihood diversity rather than restricting livelihood culture to fishing alone.

2.1.3. Coastal and Island Cultural Spaces and Their Creation by Residents

Residents create cultural spaces by naming places, identifying fishing grounds, organizing landing sites, establishing cooperative relationships and maintaining rules for resource use. The sea becomes a space of memory, meaning and shared behavioral patterns. Community institutions connect resource exploitation with safety, mutual assistance and occupational responsibility.

Trade, especially through the development of the Van Don trading port, expanded contact among communities. Occupational experience, technologies and cultural elements were received, selected and adapted to local conditions. The openness of maritime space is therefore linked to cultural exchange and reorganization of life, not merely to its location on trading routes.

Today, urbanization, tourism development, the expansion of coastal economic zones and shifts in marine economic development models are profoundly changing Quang Ninh's coastal and island cultural spaces.

2.1.4. Roles of Natural Conditions and Cultural Spaces

Work at sea requires coordination, information sharing and support in risky situations. Family, lineage and occupational relationships and community rules have developed under these conditions. The marine environment also enters beliefs, festivals, memories and judgments about occupational behavior, linking ecological space to spiritual life and value systems.

2.2. Settlement History and Community Formation

2.2.1. Settlement Processes among Coastal and Island Residents

Archaeological and historical evidence shows that Quang Ninh coastal and island communities developed through a long settlement history associated with the Soi Nhu, Cai Beo and Ha Long cultural layers and subsequent historical periods. This trajectory reveals sustained human-environment interaction, expanding living spaces and accumulated resource-use experience. Settlement also entailed organizing social relationships, creating memories and transforming natural environments into cultural spaces.

For coastal and island residents, settlement also entails the "culturalization" of maritime space. The sea is not merely a resource-extraction site but a living, working and cultural space for the community.

2.2.2. Formation of Communities

From the Ly-Tran dynasties onward, the Van Don trading port stimulated population concentration, movement and interaction. Fishing, production, transport

and trading groups participated in the maritime livelihood space. The combination of settlement, occupations and commerce enriched residents' experience, social relationships and ways of engaging with the island environment.

Occupational combinations carry cultural significance: cultivation and animal husbandry involve knowledge of land, seasons and family labor division; maritime occupations involve tides, fishing grounds and coordination; and commerce expands trust and communication. Together, these activities shape knowledge, norms and lifestyles and enable residents to adjust livelihoods to settlement conditions.

Trading and commodity exchange also played important roles in forming livelihood culture. As a gateway for northeastern trade and home to the historic Van Don trading port, Quang Ninh coastal and island residents participated in exchanging products, transportation and goods supply.

In modern times, marine economic development, tourism, services and aquaculture have continued to alter community organization and resource use. Residents draw upon inherited knowledge and social networks to participate in new activities. Contemporary livelihood diversity has roots in historical combinations of fishing, island production, commodity exchange and trade; changes in occupational structure and combinations should not be confused with an assumption that communities formerly practiced only one occupation.

2.2.3. General Characteristics of Resident Communities

Resident communities combine attachment to the sea, adaptive experience and mutual support with diversity of origin, occupation, status and development conditions. Community bonds are maintained through families, lineages, occupational groups and risk-sharing relationships. Openness arising from commerce and cultural contact enables residents to adopt new knowledge, technologies, organizational methods and values. These characteristics are identified historically and empirically, not treated as fixed attributes of every individual.

2.3. Mechanisms Underlying the Formation of Livelihood Culture

Livelihood culture emerges through interactions among environment, actors, livelihood activities and social life. The dissertation identifies five interconnected processes. First, environmental conditions create a need for adaptation, and choices about technology, work schedules and resource use are tested in practice. Second, communities share, accumulate and transmit experience, turning individual knowledge into collective knowledge, norms and customs.

Third, livelihood activities realize and reproduce cultural values: through work, residents practice trustworthiness, cooperation, responsibility, risk management and product distribution. Fourth, exchange enriches organizational methods and expands choices. Fifth, tradition interacts with new technologies, markets and governance, producing adaptation and cultural recreation. These processes interact rather than forming a linear sequence or producing identical outcomes in every community.

2.4. Characteristics of Livelihood Culture among Quang Ninh Coastal and Island Residents

2.4.1. Adaptation to Coastal and Island Ecological Environments

A prominent characteristic is attachment and adaptation to marine ecological conditions. The sea is both a vital livelihood resource and an environment involving risks from storms, monsoons, tides and fluctuating aquatic resources.

2.4.2. Community Orientation and Social Connections

The risks of maritime labor require cooperation and mutual support. Quang Ninh livelihood culture therefore demonstrates the role of social connections in production, experience sharing, maritime rescue and responses to natural disasters. Fishing teams and occupational mutual-aid networks directly express these relationships.

2.4.3. Rich Indigenous Knowledge and Cultural Adaptability

A distinctive characteristic of Quang Ninh coastal and island livelihood culture is the richness of indigenous knowledge formed and accumulated through communities' long-term interaction with the marine environment.

2.4.4. Openness, Dynamism and Diversity

Quang Ninh livelihood culture displays openness associated with maritime trade routes and border environments. Contact with buyers, markets and other communities facilitates the adoption of techniques, organizational approaches and experience. These elements are selected and adjusted in relation to residents' needs and cultural foundations.

2.4.5. Change and Adaptation to New Development Conditions

The livelihood culture of Quang Ninh coastal and island residents is not immutable but constantly evolves through relationships between tradition and modernity.

Chapter 2 Summary

Quang Ninh livelihood culture has developed on a foundation of ecological diversity, long histories of settlement and trade, and community selection, adaptation and creativity. Natural conditions provide opportunities and limits; the organization of life transforms resources into knowledge, practices, relationships and values. Shared foundations and local differences provide the basis for examining the five components in Chapter 3.

CHAPTER 3

CURRENT STATE OF LIVELIHOOD CULTURE AMONG COASTAL AND ISLAND RESIDENTS IN QUANG NINH PROVINCE: SURVEYS IN HA LONG, VAN DON AND MONG CAI

This chapter draws on 300 questionnaires, in-depth interviews, observations, group discussions and fieldwork diaries from the three areas. Percentages refer to the sample; qualitative material explains experience and the organization of life. The analysis examines the manifestations and differences of five components while attending to constraints, risks and directions of change.

3.1. Livelihood Cultural Spaces

Livelihood cultural spaces encompass working and residential environments, interactions and cultural meanings created by communities through resource use. Survey results indicate that 55.0% of respondents reported substantial changes in living or working spaces; 59.0% perceived deterioration in the marine environment; and 56.0% reported conflicts over livelihood spaces. These responses reflect pressures perceived within the sample, not objective measurements of environmental change across the entire province.

3.1.1. Marine Fishing Spaces

Fishing spaces vary by locality. Van Don is associated with islands, sheltered bays and surrounding waters; Mong Cai primarily with nearshore waters, estuaries and tidal flats; and Ha Long with a bay environment simultaneously influenced by fisheries, heritage conservation, tourism and services.

3.1.2. Marine Aquaculture Spaces

Marine aquaculture spaces involve cages, shellfish-growing areas, currents and water quality, and are subject to marine-space management. Aquaculture requires continuous monitoring and cooperation among households sharing the same waters. Its development changes not only production techniques but also knowledge, labor division and community relationships.

3.1.3. Maritime Commerce, Services and Tourism Spaces

Commercial, service and tourism spaces differ among areas. Ha Long is linked to the bay, heritage, urban development and visitor services; Van Don combines marine production with transport, trade and island services; Mong Cai connects maritime occupations with border gates, markets and cross-border exchange. This differentiation produces different ways of using knowledge, community relationships and cultural resources.

Tourism and services create employment but may also change production and community spaces and access to resources. When occupational culture becomes a tourism product, practitioners' roles and benefit sharing must be considered. Livelihood spaces thus involve both cooperation and competition among development demands.

3.1.4. Community Activity Spaces Associated with Livelihoods

Community spaces associated with livelihoods connect work, communication, experience transmission and cultural practices with residents' everyday lives.

In Ha Long, urbanization, tourism and relocation of some floating communities have substantially changed traditional communal spaces.

In Van Don, community activities remain relatively closely linked to boat landings, aquaculture areas, markets and religious institutions. In Mong Cai, communal spaces combine maritime activities, trade, services and border exchange. These differences show that community spaces have multiple components and change with local livelihood structures.

Different spaces have overlapping functions. A fishing landing may simultaneously serve product exchange, information sharing and community interaction; maritime occupational spaces may be interpreted for tourism. When functions change, attention should focus on residents' ability to continue practicing knowledge, maintaining relationships and accessing resources, rather than only on land-use efficiency or revenue.

3.2. Actors of Livelihood Culture

3.2.1. Occupational Structure of Residents

Within the survey sample, principal occupations were fishing (22.0%), aquaculture (21.0%), tourism (19.3%), trading (18.3%) and other occupations (19.4%). This structure reflects multiple groups connected with coastal and island spaces. A total of 63.0% reported occupational transitions, while 42.0% had two income sources and 26.7% had three or more. These results demonstrate adjustments and combinations within the sample, not that occupational diversity emerged only recently.

3.2.2. Groups of Livelihood-Culture Actors

Alongside fishers, marine aquaculture practitioners have become an important group, representing 21.0% of surveyed respondents (author's survey, n = 300).

Commerce, services and tourism actors have expanded with economic restructuring. The survey records 18.3% engaged in business and trading and 19.3% in tourism (author's survey, n = 300).

Women and young people also play important roles in maintaining and changing livelihood culture. Women participate in household economic management, aquaculture, processing, commerce and services, while transmitting knowledge and cultural practices within families.

3.2.3. Changing Roles of Actors

Actors increasingly combine direct labor with production organization, quality management, access to information and market connections. Their capacities are unequal: 29.3% assessed their adaptation as good, 47.7% as moderate and 23.0% reported difficulties. Differences in resources, skills, social networks and access to livelihood spaces must be considered when explaining transitions among groups.

3.3. Livelihood Knowledge and Practices

3.3.1. Manifestations of Livelihood Knowledge

3.3.1.1. Knowledge of the Marine Environment

Knowledge of the marine environment includes observing winds, clouds, waves, tides and ecological signs to choose working times and anticipate risks. It accumulates through practice and intergenerational transmission. Today, weather forecasts, positioning, digital maps and equipment complement direct observation; experience and technology support one another in handling situations.

3.3.1.2. Knowledge of Fishing Grounds and Fishing Practices

Knowledge of fishing grounds combines experience of topography, tides and fishing seasons with positioning, forecasts and new information. Technology assists searching, but gear choice, timing and methods still depend on practical experience. Environmental and occupational changes also create a need to maintain intergenerational transmission.

3.3.1.3. Knowledge of Marine Aquaculture and Fisheries Resource Management

In this dissertation, “marine aquaculture” refers to aquatic cultivation in marine environments. Occupational knowledge encompasses currents, tides, salinity, water quality, seasons and the growth characteristics of cultivated species, accumulated through observation, labor and exchange. It is combined with seed selection, care, disease prevention and monitoring techniques to organize production according to local farming conditions.

However, knowledge of ecological conditions must be distinguished from rights to choose and use marine space. Today, marine aquaculture is governed by planning and regulations on marine-space management and use, environmental protection and aquaculture.

Marine aquaculture knowledge now evolves through relationships among community experience, production techniques and resource-management institutions. New technology can support husbandry, environmental management and risk prevention, but requires capital, skills and access to information. Observations of particular households or farming areas serve as illustrations and cannot be generalized without corroborating evidence.

3.3.2. Manifestations of Livelihood Practices

3.3.2.1. Cultural Practices in Fishing

Fishing requires close coordination among participants from gear preparation and vessel operation to catching and preserving products. Tasks are assigned according to experience, skills and the ability to respond to situations.

Distribution of products and income within households and occupational groups reflects agreements about effort, costs and labor roles. Transparency in distribution helps maintain trust, responsibility and long-term cooperation. Seafood products therefore participate in both economic and social relationships within occupational communities.

3.3.2.2. Cultural Practices in Marine Aquaculture

Marine aquaculture is continuous production requiring regular care, monitoring and management. Households divide tasks, exchange experience and support one another with seed, techniques and marketing. Water quality affects entire farming areas, making environmental responsibility and coordinated risk management important aspects of livelihood practices.

3.3.2.3. Cultural Practices in Seafood Processing and Preservation

Preservation and processing involve experience in choosing ingredients and timing, controlling temperature and salinity and maintaining quality. Occupational reputation rests on consistent products and responsibility to buyers. As markets expand, safety, hygiene and new technical requirements are combined with traditional experience.

3.3.2.4. Occupational Training and Transmission of Livelihood Knowledge

Occupational learning increasingly combines direct instruction within families and communities with training courses, technical documents and digital information. Young people may contribute technological skills while experienced workers provide situational judgment. Such combinations require opportunities for practice; documenting knowledge cannot entirely replace work experience.

3.3.2.5. Cooperation in Livelihood Labor

Marine livelihoods are affected by weather, environmental conditions, resources and market fluctuations. Under these conditions, mutual support can assist households and occupational groups facing difficulties.

Using and protecting marine resources requires coordination among actors exploiting or cultivating within the same ecological space.

Overall, livelihood practices embody patterns of coordination, labor division, sharing and responsibility toward occupations, communities and the environment. These patterns are learned through work and change with technologies, regulations and markets. The presence of environmental protection practices does not imply universal compliance; claims must remain within the conditions and scope of observation.

3.4. Sociocultural Life Associated with Livelihoods

3.4.1. Community Organization and Social Relationships

Surveys in Ha Long, Van Don and Mong Cai show that families and lineages remain fundamental social institutions, playing important roles in livelihood organization, community relations and the preservation of coastal and island cultural values.

While families and lineages are traditional livelihood-culture institutions, fishing teams and cooperatives reflect expanded community organization in the contemporary marine economy.

Regarding community relationships, 16.3% reported stronger bonds, 34.0% no change and 49.7% weaker bonds. Thus, enduring connections coexist with perceptions of declining cohesion. Families, lineages, occupational groups, cooperatives and market networks may complement one another, while requiring adjustments to cooperation and benefit-sharing mechanisms.

3.4.2. Spiritual and Cultural Life Associated with Livelihoods

Maritime beliefs and rituals express needs for safety, faith and responsibility in a high-risk environment. Linked to settlement histories, community relations and

occupational memories, they help sustain attachment to the sea. Their meanings and contexts of practice should be examined rather than reduced to economic functions.

Festivals are concentrated expressions of community cultural life. For Quang Ninh coastal and island residents, they not only meet spiritual needs but also preserve historical memory, maritime occupational traditions and cultural values developed through making a living at sea.

Customs and community activities are expressed in conduct before voyages, labor organization, visits, mutual support, experience transmission and festivals. These patterns persist through families and occupational relationships while adapting to residence, working schedules and the development of services and tourism.

The survey found that 24.3% rated the maintenance of customs and festivals as good, 48.7% perceived decline and 27.0% perceived erosion. Some 54.0% believed economic and tourism development had both positive and negative effects. Development can create resources and opportunities for promotion, while altering meanings, organization and community participation in cultural practices.

3.5. Lifestyles, Value Systems and Livelihood Cultural Identity

3.5.1. Manifestations of Livelihood Lifestyles

The dissertation identifies four lifestyle dimensions: sea orientation; adaptation and flexibility; community and cooperation; and openness in integration. Sea orientation appears in work rhythms, experience, emotional attachment and connections to living spaces. Adaptation involves occupational changes, work schedules, family labor division and technology adoption. Cooperation appears in coordinated labor and mutual support; openness is linked to trade, services, tourism and exchange.

Field observations show that residents' daily rhythms remain closely tied to marine cycles. Working times, family life and many community activities are adjusted to tides, monsoons, fishing seasons and aquaculture cycles.

Flexibility also characterizes family organization. Many households allocate members among fishing, aquaculture, commerce, tourism or enterprise employment to diversify income and spread risk.

3.5.2. Manifestations of Livelihood Cultural Values

The values analyzed include solidarity and community cohesion; diligence, creativity and adaptability; respect for the sea, responsible exploitation and environmental protection; and sustainable development and integration. These are tendencies identified from practices and evidence, not immutable universal traits or standards attained by every resident.

Diligence, creativity and adaptive capacity are prominent values shaped through long-term community engagement with the sea, where livelihoods are continually affected by natural conditions, aquatic resources and market fluctuations.

Respect for the sea and environmental protection are expressed in occupational rules and responsible fishing practices, including appropriate seasonal choices, limiting destructive gear and complying with fisheries regulations.

Value preferences also reflect livelihood pressures and needs. In the sample, the highest priorities were economic values (32.3%), family (24.7%), community (16.3%), tradition (18.7%) and other values (8.0%). Some 50.3% perceived declining preservation of traditional values, while only 19.0% reported younger generations' attachment to traditional occupations. These figures indicate changing priorities and transmission challenges, not the disappearance of all traditional values.

3.5.3. Manifestations of Livelihood Cultural Identity

While lifestyles reflect how communities organize their lives and value systems represent norms guiding behavior, livelihood cultural identity crystallizes relatively enduring characteristics that shape the community's distinctive character and recognition throughout history.

Maritime beliefs, festivals and community activities continue to preserve collective memory and strengthen intergenerational bonds and a sense of community.

Despite local differences, all three areas demonstrate expanding exchange, knowledge adoption and innovation on the basis of maritime cultural values formed historically.

Identity is understood as historically accumulated and recreated, with manifestations varying by area, occupation and generation. Residents remain connected to the sea through both traditional and new activities. Occupational or residential changes therefore do not necessarily entail the complete loss of identity; the relevant question is which knowledge, memories, relationships and values remain active in everyday life.

3.6. Comparison of Livelihood Culture in Ha Long, Van Don and Mong Cai

In Ha Long, urbanization, fishing-village relocation and heritage tourism have changed residential spaces, occupational activities and representations of maritime culture. Maritime knowledge and memories may be reinterpreted through services, heritage interpretation and community tourism, while creating a need to sustain relationships and opportunities for practice in new residential settings.

Van Don combines fishing, marine aquaculture, trade, transport and island services. Knowledge of currents, tides and seasons continues alongside technical procedures and monitoring. Cooperative organizations facilitate skill exchange, risk sharing and market linkages, although transitions remain constrained by capital, environmental conditions and markets.

Mong Cai combines maritime and estuarine livelihoods with trade and border exchange. Residents extend their connections with buyers, businesses and markets while maintaining sea-related knowledge, customs and cultural activities. Openness and flexibility are shaped by specific trading contexts and by requirements concerning the environment, product quality and livelihood stability.

Chapter 3 Summary

The five livelihood-culture components demonstrate intertwined relationships between tradition and new demands. The three-area survey reveals shared foundations of knowledge, practices, community attachment and sea orientation, together with differences by space and actor group. Indicators of occupational transition, environment, relationships and transmission reflect both opportunities and limitations, informing discussion of change, influencing factors and livelihood-culture governance.

CHAPTER 4

DISCUSSION OF LIVELIHOOD CULTURAL TRANSFORMATION AMONG COASTAL AND ISLAND RESIDENTS IN QUANG NINH PROVINCE

4.1. Transformations of Livelihood Culture

Transformation is identified through adjustments in knowledge, actors' roles, community relationships and value systems. Survey results describe occupational transitions and combinations of income sources but cannot, by themselves, establish the success of adaptation or the entire historical process. Descriptive data must be interpreted alongside qualitative and historical evidence and the specific circumstances of resident groups.

4.1.1. From Experiential Knowledge to Integrated Knowledge

Livelihood knowledge is moving from a strong reliance on transmitted experience toward combinations of experience, forecasting, positioning, monitoring, technical procedures and digital information. Integration broadens ways of understanding and handling situations; it does not mean that science and technology can entirely replace field skills and community knowledge.

Beyond production, knowledge integration also changes marine resource management. Traditional knowledge of seasons and fishing grounds is maintained while being combined with marine spatial planning, environmental monitoring, legal regulations and participatory resource management. This reflects a shift from primary reliance on individual experience toward an approach integrating community knowledge and scientific evidence.

This process also poses challenges. Some younger workers rapidly adopt technology but may lack field experience, while older fishers may struggle to access new techniques.

4.1.2. Changes in Livelihood Structure and Actors' Roles under Contemporary Development Conditions

A notable manifestation of livelihood cultural transformation among Quang Ninh coastal and island residents is the adjustment of livelihood structures, labor organization and actors' roles amid marine economic development, urbanization, tourism and integration.

Within the sample, 63.0% reported changing or adding occupations and 68.7% had at least two income sources. These figures indicate current adjustments, not that residents previously practiced only one occupation. Changes concern the relative importance and relationships of activities and the combination of capital, skills and social networks. Some people actively expand production, whereas others undertake multiple jobs in response to resource shortages and livelihood pressures.

Actors must combine practical work experience with skills in production management, product quality, information, markets and services. Change concerns how occupations are organized and how actors participate in socioeconomic relationships. Their capacity to perform these roles depends on group-specific resources, education and opportunities; transitions therefore produce unequal outcomes.

These changes also affect labor division and intergenerational relationships in families and communities. Growth in commerce, tourism, services and technology creates further opportunities for women and young people to participate in diverse livelihood activities.

4.1.3. From Traditional Occupational Communities to Open Cooperation Networks

Occupational relationships expand beyond families, lineages and local communities to cooperative groups, cooperatives, enterprises, buyers and market networks. These new arrangements support technical transfer, market linkages and information sharing, while requiring adjustments to cooperation rules, trust and responsibility among actors.

Nevertheless, this process also raises issues of unequal resources, uneven participation in value chains and the possible weakening of some traditional forms of mutual assistance.

4.1.4. Restructuring Livelihood Cultural Values and Identity

Field findings show that changes in livelihood spaces, actors, knowledge systems and cooperation networks not only transform livelihood organization but also lead to adjustments and restructuring of livelihood cultural values and identity among Quang Ninh coastal and island residents.

Values such as sea orientation, community awareness, diligence and adaptability continue to be maintained to varying degrees, while standards concerning responsible exploitation, environmental protection, legal compliance, production linkages, science and technology, and innovation are emerging or receiving greater emphasis.

4.2. Factors Influencing Livelihood Cultural Transformation

Natural, economic, social and institutional factors interact with internal community resources, creating different opportunities and constraints. The principal risks identified by respondents were weather (28.7%), markets (25.7%), disease

(20.3%) and policies (18.0%). These figures represent the distribution of risk responses, not the causal contribution of each factor to cultural transformation.

4.2.1. Natural Conditions, Climate Change and Resource Depletion

Climate, environmental and marine-resource changes have altered fishing conditions, aquaculture productivity and occupational structures. Under these pressures, many households reduce dependence on natural harvesting and expand aquaculture, services and other livelihoods to spread risks and stabilize income. Urbanization, tourism, port infrastructure and marine spatial planning also change residential environments and community livelihood organization.

4.2.2. Marine Economic Development Policies and State Management

In Quang Ninh, policies promoting high-tech marine aquaculture, occupational transitions, marine tourism and higher-value seafood products create opportunities for residents to access science and technology, vocational training and markets, gradually changing livelihood organization.

However, groups differ in their ability to receive and translate these requirements into livelihood practices because of inequalities in capital, education and access to technology, information and markets.

4.2.3. Market Economy, International Integration and Digital Transformation

The market economy and international integration create new requirements for product quality, traceability, food safety and environmental responsibility, while digital transformation expands access to information, weather forecasts, production management and customers.

From the perspective of cultural change theory, the market economy, international integration and digital transformation create new conditions for cultural interaction and adaptation.

4.2.4. Internal Cultural Resources and Community Adaptive Capacity

Internal cultural resources comprise accumulated experience, mutual assistance, trust, learning capacity and community organization. They help residents receive, select and adapt external demands. However, such resources also change and have limits; effective adaptation depends on their combination with capital, skills, institutions and market opportunities.

4.3. Issues Arising for Livelihood Culture

4.3.1. Preserving and Promoting Traditional Knowledge and Practices

A major challenge is the weakening of traditional knowledge-transmission channels within families, lineages and occupational communities as livelihoods change.

The central issue is therefore not preserving traditional livelihood forms unchanged, but sustaining the capacity to transmit, practice, adjust and recreate livelihood cultural values under new conditions.

4.3.2. Harmonizing Marine Economic Development with the Environment and Cultural Values

When traditional livelihood spaces contract or change function, the consequences extend beyond access to resources to possible changes in occupational knowledge, community relationships, customary resource use and cultural practices developed through attachment to the sea.

Tourism, large-scale marine aquaculture and coastal infrastructure may expand employment and diversify livelihoods but may also transform residential spaces, production organization and traditional cultural environments.

4.3.3. Strengthening Community Sustainability and Promoting Cultural Resources

The challenge is how to ensure that accumulated livelihood values-indigenous knowledge, maritime skills, mutual assistance, community organization, customs, festivals and local identity-are not only recorded and preserved but can continue to be practiced through new livelihood forms.

Strengthening community sustainability therefore does not mean retaining traditional livelihood structures and social relationships unchanged. It means enhancing community adaptability while sustaining the values that underpin cohesion and identity.

4.3.4. Innovating Livelihood-Culture Governance

In livelihood-culture governance, communities should be recognized not only as subjects of management or beneficiaries but also as active participants in governance.

However, marine spaces are simultaneously influenced by fishing, aquaculture, tourism, heritage conservation, urbanization and infrastructure development. Sector-by-sector governance alone cannot adequately address the interconnected relationships among livelihoods, culture and the environment.

4.4. Orientations and Scientific Recommendations for Preserving and Promoting Livelihood Culture

4.4.1. Orientations for Preservation and Promotion

The dissertation identifies six complementary orientations: linking livelihood culture with a green development transition; developing sea-oriented thinking and culture; pursuing dynamic and adaptive preservation; positioning communities as active agents; combining traditional knowledge with science, technology and digital transformation; and promoting livelihood culture as an endogenous resource and local advantage.

Preservation in an unchanged form is not always feasible or consistent with development. A fishing village may relocate, a traditional occupation may decline, or production may shift from households to cooperatives; none of these necessarily means that livelihood culture has disappeared completely.

Livelihood culture is primarily created, practiced, transmitted and adjusted by communities. Accordingly, communities should participate in planning, preservation, resource use and the promotion of cultural values, rather than merely receiving policy benefits.

An important finding is the coexistence and increasing integration of traditional maritime occupational knowledge and modern scientific knowledge. Technology does not fully replace indigenous knowledge; in many cases, livelihood effectiveness depends on combining both.

4.4.2. Scientific Recommendations

4.4.2.1. Improving Institutions and Integrating Livelihood Culture into Marine Development Governance

Knowledge, spaces of practice and livelihood cultural values should be integrated into planning, marine management and occupational-transition policies. Resident participation and coordination among government agencies, enterprises and communities should be strengthened, with cultural-environmental impacts considered alongside economic efficiency. Support for access to resources should particularly consider groups facing transition difficulties.

4.4.2.2. Preserving, Documenting and Transmitting Knowledge and Practices

Develop programs to inventory, document and digitize knowledge of fishing grounds, tides, currents, seasons, fishing, aquaculture, processing, beliefs and community rules. Combine archiving with transmission through families, schools and community activities; enable experienced practitioners to continue practicing, teaching and interpreting cultural values.

4.4.2.3. Developing Human Resources and Actors' Capabilities

Training should combine occupational skills with organizational capacity, cooperation, quality management and access to information and markets. Particular attention should be given to women, young people and resource-constrained groups, while cooperatives and occupational groups should be supported in exchanging techniques and experience. Stronger capabilities allow residents to participate actively in transitions and preservation.

4.4.2.4. Linking Livelihood Culture with the Blue Economy, Circular Economy and Value Chains

Livelihood-culture preservation should be connected to blue-economy development by treating culture as a resource for development rather than merely an object of preservation. Fisheries should promote responsible practices, reduce pressure on nearshore exploitation, restore resources and protect marine ecosystems.

4.4.2.5. Science, Technology, Innovation and Digital Transformation

Develop digital resources on maritime knowledge, place names, memories, beliefs and traditional occupations; apply monitoring, forecasting, mapping, traceability and market-connection platforms. In preservation, education and communication, combine digital documentation with living practice. Digitization

should center communities and sustain relationships between knowledge and those who create and use it.

4.4.2.6. Livelihood-Culture Tourism and Maritime Cultural Branding

Develop tourism based on residents' actual lives, knowledge, occupations, festivals and cuisine. Communities should participate in selecting content, organizing experiences and sharing benefits, avoiding the reduction of maritime occupations to decorative performances. Quang Ninh maritime cultural branding should build on sea orientation, adaptability, creativity, solidarity and environmental responsibility.

4.4.2.7. Recommendations for Ha Long

Preserve and promote fishing-village culture in connection with the heritage economy and sustainable tourism. Prioritize documentation of community memories, maritime knowledge, work customs, beliefs, folk arts and cuisine. Develop heritage experiences, education and fishing-village storytelling based on residents' agency, interests and meaningful participation, while avoiding excessive staging and commercialization. Preservation under new conditions does not require restoring former residential arrangements unchanged.

4.4.2.8. Recommendations for Van Don

Combine community ecological knowledge with modern marine aquaculture, environmental management and scientific data. Strengthen cooperatives' capacity for technology transfer, experience sharing, market linkages and risk response. Develop value chains based on quality, traceability and local brands; consider combinations of aquaculture, environmental education and experiential tourism suited to farming conditions, resources and residents' participation capacity.

4.4.2.9. Recommendations for Mong Cai

Promote maritime-border livelihood culture alongside trade, services, tourism and protection of estuarine, tidal-flat and mangrove ecosystems. Connect promotion of Tra Co culture, festivals, beliefs, cuisine and maritime occupational experiences with local trade and tourism. Preserve traditional values while enabling cultural exchange to enrich community life, improve market access and encourage responsible resource use.

Chapter 4 Summary

Livelihood cultural transformation results from interactions between external influences and internal community resources, proceeding through continuity, adaptation, adjustment and restructuring. Challenges concerning transmission, environment, relationships and adaptive capacity require integrated, participatory governance. The orientations and recommendations aim to enable culture to remain practiced and transmitted and to become a development resource suited to each area.

CONCLUSION

1. The livelihood culture of Quang Ninh coastal and island residents is a dynamic whole formed through interactions between communities, their environment and the organization of life. Its five components-space, actors, knowledge and practices, sociocultural life, and lifestyles, value systems and identity-are organically related but perform different roles. The three-layer arrangement of foundation, operation and integration clarifies structure and interaction; it is neither a rigid classification nor a claim that every component is entirely novel.

2. Livelihood culture emerged from ecological diversity, settlement histories, trade and community selection, adaptation and creativity. The environment creates conditions and limits, while practical activities transform resources and experience into knowledge, norms and values. Residents' livelihoods have historically been diverse; contemporary change concerns occupational structure, activity combinations, labor organization, resource mobilization and actors' roles.

3. Surveys in Ha Long, Van Don and Mong Cai reveal shared foundations and distinct characteristics across spaces, occupations and generations. Ha Long is associated with a maritime city, heritage and tourism; Van Don combines island traditions with marine aquaculture and new marine economic activities; Mong Cai reflects maritime, estuarine, commercial and border relationships. Transformation involves integrating knowledge, expanding relationships, adjusting practices and restructuring values, alongside risks of decline, disrupted transmission and unequal opportunities.

4. Preserving and promoting livelihood culture requires conditions in which communities can continue practicing, transmitting and recreating values in new forms of life. Key orientations include documenting knowledge and memory, strengthening actors' capabilities and agency, combining experience with science and technology, integrating culture into governance, and developing tourism and the marine economy in conjunction with environmental protection and community interests. Recommendations must reflect local conditions and must not treat occupational diversification as automatic evidence of successful adaptation.

5. The dissertation contributes by clarifying the concept of livelihood culture, systematizing structural relationships among five components, providing empirical evidence and explaining livelihood cultural dynamics from a Cultural Studies perspective. Its limitations include the focus on three areas, a survey sample designed for description and the absence of a sufficiently long time-series dataset to evaluate all aspects of change. Conclusions must remain within these limits. Future research could expand interregional comparisons and examine knowledge transmission, digital transformation, environmental issues and community adaptive capacity in greater depth.

**LIST OF THE AUTHOR’S PUBLISHED RESEARCH WORKS
RELATED TO THE DISSERTATION**

1. Nguyen Thi Thanh Thuy (2023), “Promoting the Values of Maritime and Island Culture in Vietnam”, *State Management Review*, e-ISSN 2815-5831.
2. Nguyen Thi Thanh Thuy (2024), “Developing Cultural Industries: An Appropriate Direction for Building and Disseminating Quang Ninh’s Cultural and Human Values”, *Communist Review Online*, October 19, 2024, ISSN 2734-9071.
3. Nguyen Thi Thanh Thuy (2024), “Impacts of Heritage-Economy Development on Coastal Residents of Quang Ninh Province in Recent Years”, *Communist Review Online*, December 6, 2024, ISSN 2734-9071.
4. Nguyen Thi Thanh Thuy (2025), “Sustainable Development of Coastal and Island Tourism to Help Secure Livelihoods for Residents of Quang Ninh Province’s Coastal and Island Areas”, *Communist Review Online*, November 6, 2025, ISSN 2734-9071.