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Ethnic Minority Planning Framework (EMPF)

# EXECUTIVE SUMMARY

To support the *Promote Wildlife Conservation and Responsible Nature-Based Tourism for Sustainable Development in Vietnam* project, the Ethnic Minority Planning Framework (EMPF) seeks to ensure that the project’s implementation process fully respects the dignity, human rights, resources, and culture of affected Ethnic Minorities (EMs) , and that they receive benefits in line with their cultural and socio-economic conditions and practices.

The EMPF is an instrument for determining and addressing the concerns and needs of EMs, ensuring the EMs benefit from the project, and ensuring that engagement with EMs is conducted in an SES-compliant manner (including adhering to international principles such as FPIC). The EMPF was prepared based on public consultations held during project preparation and consutataion7infomrtaio dissemination amongst affected EMs.

The EMPF establishes the process that will be undertaken for the project to have a fully functioning Ethnic Minority Plan (EMP). Within early project inception, this EMPF will be required to be further developed into an Ethnic Minority Plan (equivalent to an IPP). This process will need to be based on the following key points:

1. The EMP will be developed during project inception/early implementation using the specifications and framework presented in this EMPF.
2. The EMP will be based on the findings of the assessment process and developed with full, effective, and meaningful participation of potentially affected indigenous peoples.
3. The EMP will establish (a) a timebound, fully budgeted action plan for ensuring that project affected ethnic minorities are aware of their rights (especially concerning Free, Prior, and Informed Consent and their ability to withhold/withdraw such consent); (b) ensured impacts were appropriately addressed; (c) provided for culturally appropriate benefits; (d) and ensured mutually agreeable participatory processes were followed.

The EPMF describes the positioning of the EMs within the decision-making structures throughout the project preparation process and into its implementation. The framework describes how a Grievance Redress Mechanism can be operationalized to ensure that these groups and other stakeholders can use a framework to resolve conflicts and promote partnership building critical for overall project success.

The EMPF is grounded in the requirements and principles of Standard 6 of UNDP’s Social and Environmental Standards (SES) and is meant to serve as an Indigenous Peoples Framework.

The EMPF will ensure that EM’s needs, concerns, and priorities are considered during the design and implementation of the project activities and shall define procedures for the screening, assessment, and management of potential impacts on EM, their rights, resources, and cultural heritage.

This EMPF was prepared based on the following:

1. Initial environmental and social risk screening (undertaken through the SESP).
2. Preliminary consultation with local EMs and their representatives who live in the project areas.
3. Consultation with key project stakeholders, including MONRE/DONRE, Provincial People's Committee (PPCs), District People's Committee (DPCs), Commune People's Committee (CPCs) and Committee for Ethnic Minority Affairs (CEMA), and mass organizations.

While consultations have been undertaken with EMs during the PPG stage with efforts to ensure that these were conducted in keeping with the FPIC principles, additional FPIC will be undertaken to confirm consent of these communities regarding project investments and activities as part of a more detailed consultative process during project implementation. This EMPF has outlined an indicative list of project activities that will require further FPIC before any commencement of these activities may take place. The list of activities has been initially identified as: **1.2.2, 1.2.4, 1.3.3, 1.4.3, 1.4.7, 1.5.4, 2.1.5, Output 2.2, Output 2.3, 2.4.3, 2.5.3.**

# PROJECT DESCRIPTION

## General Description

**Project Objective:** To promote biodiversity conservation and sustainable livelihoods through innovative solutions for nature-based tourism.

**Programming Directions:**

1. Mainstream biodiversity across sectors and landscapes and seascapes through biodiversity mainstreaming in priority sectors.
2. Address direct drivers to protect habitats and species and improve financial sustainability, effective management, and ecosystem coverage of the global protected area estate.

**Nui Chua National Park** in Ninh Thuan province and **Phong Nha-Ke Bang National Park** in Quang Binh province will be supported by the project, covering an estimated 146,984 ha of terrestrial area (23,658 ha in Nui Chua and 123,326 ha in Phong Nha-Ke Bang) and 7,352 ha of marine area (in Nui Chua), since the intent is to also expand nature-based conservation in the surrounding landscape/seascape around Nui Chua National Park.

The project promotes responsible nature-based tourism through multi-sectoral coordination in a larger landscape approach to reduce threats to natural resources, reduce market demand for wildlife-related products, and mobilize sustainable financing mechanisms.

Based on a conservative estimate of potential opportunities for the generation of new and/or stabilization/maintenance of ‘green’ employment and community tourism-based livelihood operations, there will be an estimated 3,000 beneficiaries.

## Components/Outputs

The project objective is to implement four interrelated and mutually complementary components.

**Component 1: Enabling a framework to harmonize nature conservation and tourism development**

Under this component, there are six outputs:

* Output 1.1: An effective national inter-agency partnership and coordination platform established for multi-level planning for tourism in high-value biodiversity areas to support the implementation of the National Biodiversity Strategy and Action Plan - up to 2030, vision 2050 (NBSAP) under Decision 149/QD-TTg dated January 28, 2022, and contributed to the effective implementation of the biodiversity and national tourism strategies.
* Output 1.2: Biodiversity conservation standards, criteria and guidelines for sustainable tourism development, management and operations in high-value biodiversity areas developed and adopted, supported by monitoring, verification, and reporting systems.
* Output 1.3: Mainstreaming biodiversity conservation into tourism policy, regulations, and master planning to develop national nature-based tourism and integration in PA management policies.
* Output 1.4: A policy framework for operationalizing nature-based tourism strengthened, particularly for promoting: (i) public-private partnerships in nature-based tourism; and (ii) community participation and benefit-sharing from nature-based tourism that ensure biodiversity conservation improvement.
* Output 1.5: Practical and standardized methodologies for ecological and social impact assessment developed for nature-based tourism in high-value biodiversity areas to minimize impacts on wildlife, habitats, local culture, lifestyles, and standards to ensure compliance.
* Output 1.6: Enabling national policy and clear legal framework underpinning the promotion and application of payment for ecosystem services from marine and wetland ecosystems (PMES and PWES) applied in project sites and replicated.

**Component 2: Nature-based tourism partnerships benefitting communities, wildlife and habitats at Nui Chua and Phong Nha-Ke Bang National Parks**

Under this component, there are seven outputs:

* Output 2.1: Provincial multi-sectoral nature-based tourism platform established to support coordinated action and investment across government and private sectors to promote nature-based tourism development and biodiversity conservation in the Quang Binh and Ninh Thuan provinces.
* Output 2.2: Integrated nature-based tourism programs designed in Nui Chua and Phong Nha-Ke Bang National Parks.
* Output 2.3: Improved monitoring of the status of key biodiversity resources to assess the effectiveness of PA management, illegal wildlife threat management and biodiversity conservation outcomes of nature-based tourism.
* Output 2.4: Institutional capacity for improving biodiversity conservation and management of PAs and effective monitoring, surveillance, and prevention of illegal wildlife activities.
* Output 2.5: Implementation of community-based biodiversity conservation and benefit-sharing programs from nature-based tourism and related products and services that provide new and innovative income generation activities.
* Output 2.6: Demonstration of PMES in Nui Chua national park and surrounding landscape;
* Output 2.7: Distillation of results from the piloting / evidence-based application of guidelines and criteria at the local level as a feedback loop for refinement.

**Component 3: Capacity building and behaviour change for acceptance of the value of nature-based tourism and wildlife and biodiversity protection**

Under this component, there are five outputs:

* Output 3.1: Advocacy with the travel and tourism sector to promote nature-based tourism and biodiversity conservation.
* Output 3.2: Targeted social and behavioural change communications and initiatives for domestic and international tourists to influence the purchase, use and trafficking of illegal wildlife products and promote more positive attitudes towards wildlife and nature conservation.
* Output 3.3: Community outreach at the two protected areas (Pas) and buffer zones to shift attitudes and create social pressures for deterred involvement in poaching and trafficking of wildlife and increase awareness of the benefits of nature-based tourism and payment for environmental services.
* Output 3.4: Tourism and related enterprises integrate biodiversity-friendly practices to enhance biodiversity protection, improve visitor awareness and behaviour change, and participate in actions protecting biodiversity at the two PAs.
* Output 3.5: Institutional capacity building and training of national stakeholders to integrate and mainstream biodiversity in nature-based tourism planning, monitoring, implementation, and enforcement.

**Component 4. Marketing, knowledge management, and monitoring and evaluation (M&E)**

Under this component, there are three outputs:

* Output 4.1: Marketing strategies and informational materials for promoting the quality and diversity of nature-based tourism at demonstration PAs developed and disseminated across tourism platforms in Vietnam and abroad.
* Output 4.2: Knowledge exchange platform developed for sharing experiences to replicate nature-based tourism planning and management models.
* Output 4.3: M&E system incorporating gender mainstreaming and safeguards developed and implemented for adaptive project management.

## EMPF Objectives

The objectives of this EMPF are to ensure that the project implementation process fully respects the dignity, human rights, economy, and culture of EM affected by the project. The EMPF is a tool that minimizes negative impacts and ensures that ethnic minorities will benefit from the project, leading to the support of EM communities.

The EMPF is prepared based on the results of public consultation during project preparation and information dissemination with affected ethnic minorities.

The EMPF is designed to:

1. Ensure EMs are consulted and informed of their rights under the requirements of Free, prior, Informed Consent (and other pertinent SES 6 requirements)
2. Ensure that ethnic minorities in the project area receive culturally appropriate socio-economic benefits.
3. Avoid adverse effects on EM communities.
4. When adverse impacts cannot be avoided, minimize/mitigate or compensate for damages caused by project activities.

The EMPF ensures that the needs, concerns, and priorities of ethnic minorities are taken into account in project design and implementation and identify the activities designed within the project to ensure Ethnic minorities participate fully.

This EMPF has been prepared based on:

1. Social survey and assessment in the project area.
2. Consultation with people and ethnic minorities living in the project area.
3. Consultation with stakeholders directly related to the project, including MONRE, DONRE, Provincial People's Committees, District People's Committees, Committee for Ethnic Minority Affairs (CEMA), and social organizations.

# PROJECT AREA

Sites were identified and evaluated against the following criteria:

1. High biodiversity tourism destinations.
2. Opportunities for promotion of nature-based tourism.
3. Potential to demonstrate nature-based tourism within ecological limits.
4. Potential for promotion of community engagement in nature-based tourism operations.
5. Manageable land-use conflicts.
6. Application of PFES and payment for marine ecosystem services (PMES).
7. Provincial priority and support for nature-based tourism.

Two sites were identified to promote sustainable nature-based tourism based on these criteria. The two sites are Nui Chua National Park in Ninh Thuan province and Phong Nha-Ke Bang National Park in Quang Binh province.

**Nui Chua National Park** is located in Ninh Hai district, Ninh Thuan province, bordering Khanh Hoa province, in the easternmost position of the South-Central Coast, which is contiguous with the Southeast and South-Central regions. Established in 2003, Nui Chua National Park is a famous conservation and ecotourism area. The park covers an area of 31,010 hectares, of which 7,352 hectares of marine area and the rest are terrestrial and coastal forests (23,658 ha). Forests are considered the standard sample of Vietnam's most unique and arid forest. As a result, the marine seascape has high biodiversity.

Challenges and barriers to biodiversity conservation and nature-based tourism at Nui Chua National Park are the following:

1. Ensuring that tourism development is commensurate with protecting the pristine and relatively unexploited landscapes and seascapes.
2. The relatively dry climate in the area is not favourable for agriculture, often resulting in communities moving into the upland forests for slash-and-burn agriculture, poaching and forest fires.
3. The lack of sustainable and alternative livelihood initiatives.
4. A weak understanding among the community and local officials of the importance of biodiversity conservation and the natural environment.

Therefore, the project provides opportunities to help strengthen local institutions, local policies, and legislation to harmonize nature conservation and tourism development, to build partnerships in nature-based tourism that benefits communities, protects wildlife, their habitats, and the landscape ecology; and facilitates capacity building for nature-based tourism and wildlife protection and biodiversity.

**Phong Nha-Ke Bang National Park** is located in Quang Binh province and borders the Lao People's Democratic Republic, with 123,326 ha. The park is of important global significance for biodiversity conservation. The National Park is a high diversity of flora and fauna, with many endemic species and some globally threatened species such as Saola, Bear, Gaur, Red-shanked Douc (Pygathrix nemaeus), Siki Gibbon (Nomascus siki), Large muntjac (Muntiacus vuquangensis), Crested argus (Rheinardia ocellata), and Central tree frog (Rhacophrus annamensis). Notably, the primates, the key groups in the Phong Nha - Ke Bang karst area, include 10 of the 24 primate species found in the country. Seven of the primate species found in the park are considered globally threatened species.

The Phong Nha - Ke Bang National Park is one of Southeast Asia's 200 priority global biodiversity hotspots. Major threats to biodiversity and wildlife of the park include animal trapping, logging, encroachment of forestland, invasive species, natural disasters, etc. Animal trapping is one of the biggest threats to the biological integrity of Phong Nha - Ke Bang National Park.

In terms of social aspects, more than 70,000 people live in the core and buffer zones of the park, consisting of 13 communes in around 170 villages. The population density in the core zone of the PA is very low (1-4 persons/km2), with around 16 villages (in 4 communes) comprising around 9,700 persons belonging to 2,125 households. Population density is much higher in the buffer zones (20 persons/km2). The PA and surrounding buffer zones are home to some of Vietnam's least populated ethnic minorities, namely Chut and Bru-Van Kieu.

However, in the buffer zones where most EM people live, they live in isolated villages along main rivers (Chay, Son) and valleys in the east and northeast of the park. Ethnic Kinh (i.e. the majority ethnicity in Vietnam) , account for 83.1% of the total population in the buffer zones. The EMs in both porposed sites strongly retains their collective native customs and beliefs, highlighted by their interaction with land and forest through hunting, harvesting and cultivation practices, beliefs in religious spirits, language, costumes, and folklore practices. Their typical cultural values are regarded as resources for cultural and community tourism development, especially Chut people with their livelihoods as primary culture, or Bru-Van Kieu with traditional festive activities and architectures.

# DESCRIPTION OF INDIGENOUS PEOPLES

Standard 6 is a cornerstone of UNDP's goal to design projects with the full, effective, and meaningful participation of indigenous peoples and in a manner that aligns with their distinct vision and development priorities, building sustainable partnerships with indigenous peoples as companions in development and conservation efforts.

The key objectives of Standard 6 are to:

1. Recognize and foster full respect for indigenous peoples’ human rights.
2. Support countries that promote and protect indigenous peoples' rights by implementing domestic laws, policies, and project activities consistent with the State's human rights obligations.
3. Design projects in a spirit of partnership with full and effective participation and secure their free, prior, and informed consent (FPIC) where their rights, lands, territories, resources, and traditional livelihoods may be affected.
4. Promote greater control and management by indigenous peoples over developments affecting them, including their lands, resources, and territories, ensuring alignment of projects with indigenous peoples’ distinct vision and self-identified development priorities.
5. Avoid adverse impacts on the rights of indigenous peoples, their lands, territories, and resources, mitigate and remedy residual impacts, and ensure the provision of just and equitable benefits and opportunities for indigenous peoples in a culturally appropriate manner.

Through the implementation of Standard 6, all projects supported by UNDP must respect the right of indigenous peoples relating to their land, territories, and resources. Suppose any potential impact is identified during the project preparation. Then, the mitigation measures should be clearly defined in the IPP and are elaborated on and included in the project documentation.

UNDP identifies distinct collectives as “indigenous peoples” if they satisfy any of the more commonly accepted definitions of indigenous peoples, regardless of the local, national, and regional terms. These definitions include, among other factors, consideration of whether the collective has:

1. Self-identified as indigenous peoples.
2. Pursued its own concept and way of human development in socioeconomic, political, and historical contexts.
3. Tried to maintain its distinct group identity, languages, traditional beliefs, customs, laws and institutions, worldviews, and ways of life.
4. Exercised control and management of the lands, territories, and natural resources that it has historically used and occupied, with which it has a special connection, and upon which its physical and cultural survival as indigenous peoples typically depend.
5. Identified whether its existence pre-dates those that colonized the lands within which it was originally found or of which it was then dispossessed.

## Ethnic Minorities (EMs) in Vietnam

EMs are ethnic groups with a population smaller than the majority in the Socialist Republic of Vietnam (Decree No. 05/2011/ND-CP dated November 14, 2011). All EMs have Vietnamese citizenship, and the Vietnam Constitution recognizes that all people have equal rights through the establishment of the Council for Ethnic Minority Affairs overseen by the National Assembly.

The Constitution (2013) provides adequate legal and institutional frameworks to protect EMs. It ratifies their distinct languages as one of the aspects of cultural diversity and identity. The Committee of Ethnic Minorities Affairs (CEMA - a ministerial-level agency) is responsible for all activities related to EM people to ensure equal access and participation in Government policies and investments.

Vietnam is a multi-ethnic country with over fifty distinct groups (54), each with its own language, lifestyle, and cultural heritage. The largest ethnic groups are: Kinh (Viet) 85.3% (82 million), Tày 1.9%, Thái 1.7%, Mường 1,5%, H’Mông (Mông) 1%, others 8.6%. The Viet (Kinh) people mainly inhabit the Red River delta, the central coastal delta, the Mekong delta and major cities. The other 53 EM groups, totalling over 14.1 million people (14.7%), are scattered over mountainous and remote areas (covering two-thirds of the country's territory), spreading from the North to the South but mainly living in Northern Mountains (56,2%) and the Central Highland area (37,7%).

In 2019, 98.6% of EM villages had electricity access. The proportion of villages using the national grid electricity accounts for 97.2%, an increase of 4.2% compared to 2015. The rate of poor and near-poor households in EM areas is 35.5%, a decrease of 1.2% compared to 2015. However, this rate is still 3.5 times higher than the national average (10.2%).

The level of access to livelihood and income-generating opportunities of EM women is more limited than EM men because they suffer from mixed disadvantages caused by ethnic and gender factors.

**Specifically:**

1. EM women are mainly employed in the agricultural sector (including agriculture, forestry, and fishery). Their labour participation rate is high. Simultaneously, they are responsible for housework and childcare. This means that EM women have few opportunities to study to improve their qualifications, rest, entertain, or participate in social activities. EM women are mostly employed in agriculture, with low labour productivity and low income. For example, Vietnamese women account for 36% of the labour force in the agricultural sector. This rate among EM women is 76.4% (EM men is 70.5%).
2. EM women face many barriers in accessing paid employment. On average, income from wages accounts for 39.6% of the average income of EM households. Income from agriculture is 41.2%, and income from other non-agricultural activities is 9.9%. For ethnic groups such as Muong, Thai, Khmer, etc., wages account for more than 50% of total household income. In recent years, access to paid employment has become a key driver of poverty reduction in EM areas. However, the World Bank and the Committee of Ethnic Minority Affairs (2019) report indicates that EM women face many barriers in accessing paid employment opportunities. For example, trained EM female workers only reach 8.9% (compared to 11.7% of male EM workers), lower than trained female workers nationwide at 20.5%. In addition to barriers in terms of education, EM women also face barriers in culture, language, and division of household labour that "frames" women in housework and taking care of the elderly and young children, so they do not have many opportunities to access paid jobs.
3. Fewer EM women than the national average have completed upper secondary schooling. Considering the population aged 15 and over, the national average high school graduation rate for women is 16.3%. Still, that rate for EM women is only 10.2%. Calculating the post-secondary education levels, the percentage of EM women who complete post-secondary education and above is 7.5%. In comparison, the national average rate of women is 15.6%.
4. Many EM girls are of school age but do not attend school. At lower secondary school age, 12.2% of EM girls do not attend school, the national average is only 5.9%. This rate increases to a very high level at the upper secondary level but still maintains a similar gap between EM girls and girls in the whole country. Specifically, up to 43.1% of EM girls of upper secondary school age do not attend school (compared to the national rate of girls not attending school at 22.7%).
5. The percentage of EM women aged 15 years and older who cannot read and write is still very high. 19.1% of EMs aged 15 years and older cannot read and write. This rate is 24.9% among women, much higher than the percentage of men who cannot read and write (13.3%). The percentage of EM women who cannot read and write in Mandarin is also a significant barrier to accessing public services, labour market opportunities, information, and other opportunities.

## Ethnic Minorities in the Project Area

**Brief description of local communities living within or near Nui Chua National Park**

Ninh Thuan province has 6 districts and 1 city (Ninh Son, Bac Ai, Thuan Bac, Ninh Hai, Ninh Phuoc, Thuan Nam and Phan Rang - Thap Cham City) with a population of 590,467 people. The average population density is 170 people/km2; the population is unevenly distributed, concentrated mainly in the coastal plain. There are an estimated 28 ethnic groups, of which the three have lived in the area for a long time and account for the largest percentage, including Kinh peoples accounting for 76.5%, Cham peoples 11.9%, Raglai peoples 10.4%, the remainder are other ethnic groups (2019 figures).

Accordingly, Raglai, Cham, and Kinh peoples living in the Nui Chua are distributed as follows:

1. **Raglai** people are ethnic minorities living for a long time in Ninh Thuan province, with a total population of 24,224 people, residing in 24 villages: the core area found in Vinh Hai commune (Ninh Hai district), commune Bac Son and Cong Hai (Thuan Bac district); the buffer zone found in Loi Hai commune (Thuan Bac district) and other villages in the transition area in Phuoc Chien commune, Phuoc Khang commune (Thuan Bac district) and Phuoc Thai commune (Ninh Phuoc district). The inhabitants mainly earn a living by exploiting forests, cultivating, and raising livestock and poultry.
2. **Cham** people are also EMs living for a long time in Ninh Thuan province; there are 5 villages and 7 communes with a total population of 61,942 people: The core area covers only 1 village of Binh Nghia (Bac Son - Thuan Bac); the buffer zone has 4 villages (An Nhon, Phuoc Nhon 1,2,3) and the rest belongs to the transition area in 7 communes (Phuoc Dan, Phuoc Hai, An Hai, Phuoc Huu, Phuoc Thai, Phuoc Hau and Phuoc Thuan) of Ninh Phuoc district. Their economy is mainly based on growing paddy rice, raising livestock and poultry and traditional handicrafts (pottery and fabric weaving).
3. **Kinh** people have the largest population in Nui Chua. They live in three districts of Thuan Bac, Ninh Hai and Ninh Phuoc. However, they are most concentrated in Phan Rang - Thap Cham city, with a total population of 378,855 people, accounting for 64.2% of the total population of Ninh Thuan province (590,467 people). The residents have diversified occupations: farming, husbandry, fishing, trading, other economic services, tourism, restaurants, hotels, and transportation.

The statistical data shows that the Nui Chua has many ethnic groups, of which the Kinh, Cham, Raglai people have the largest population living alternatively in 3 districts and 1 city (Ninh Hai, Thuan Bac, Ninh Phuoc and Phan Rang – Thap Cham City) with a total population of 465,021 people (Raglai, 5,2%; Cham, 13,3%; Kinh, 81,5%).

**Land Ownership amongst EM living within or near Nui Chua National Park**

The administration of land management and use is overseen by the state management units and the private sector, including the people, as regulated by the Land Law (2003) of the Government of Vietnam, which refers to the rights and obligations related to the land use of each component. The traditional lands of ethnic minorities are respected and encouraged by the state to promote productive labor and nature conservation practices. Ethnic minorities are able to participate in conservation work based on agreements on forest protection contracts.

Ethnic groups may be living together, but their cultural identities and customs, especially surrounding gender norms, are different. The Raglai and Cham follow the matrilineal system, with women playing an important role in the family and inheriting property (land, house, cattle) and benefiting a lot from natural resources. This group mainly exploits forests, cultivates fields, and raises livestock. However, today the forest is strictly planned and managed by the state. Residents living near the forest like the Raglai have been supported by the state to transform their livelihoods, take up different economic opportunities, and develop according to the household economic model, to stabilise their livelihoods.

The traditional economy of the Raglai is shifting from cultivation to non-timber forest products exploitation and livestock and poultry rearing. The Cham economy also includes the economy of forest exploitation, plains (farming), animal husbandry and seafaring, although the group mainly engages in farming and raising cattle, poultry and handcrafting textiles and ceramics.

At present, the local people are supportive of the government policy on the strict protection of Nui Chua National Park. However, illegal exploitation of forest resources, due to a lack of economic opportunities, lack of sustainable livelihoods and substantial market demand for forest products remains a problem.

**Brief description of local communities living within or near Phong Nha-Ke Bang National Park**

The total population of the core and buffer zones of Phong Nha - Ke Bang National Park is about 65,000 people. Most of the EM communities of Quang Binh province live in communes in the National Park's buffer zone. In addition to Kinh people accounting for 83.1% of the total population, in the region, there are many different ethnic sub-groups living together in 2 main ethnic groups (Chut and Bru-Van Kieu).

The **Chut** ethnic group includes Sach, May, Ruc, and Arem, accounting for 4.3%.

In terms of religion and belief, the Chut ethnic group practices many customs and habits, such as rituals, magic, taboos, etc. For example, the Chut make 3 agricultural sacrifices each year: the harvest ceremony, the hole-filling ceremony, and the new rice offering ceremony.

The Chut people have many forms of taboos such as going into the forest or naming conventions for animals the names of animals. However, the customs and rituals have changed significantly due to the cultural influence of the Kinh people. Nevertheless, a few villages still retain ancient customs, such as the Arem village (Tan Trach commune), Ruc village in Yen Hop (Thuong Trach commune) and some **Sach** villages in Dan Hoa commune.

The Arem and the Ruc people are two sub-groups of the Chut ethnic group who are used to living isolated from the community in the mountains or in caves. Among the Chut, the Arem and the Ruc groups have the fewest and smallest groups compared to other ethnic groups. The life of these two ethnic groups is relatively similar in terms of production, customs and way of life. Their life still remains rudimentary, mainly relying on shifting cultivation, hunting, gathering and catching fish.

The **Bru-Van Kieu** ethnic group includes Van Kieu, Khua, Ma Coong, Tri, and So, which account for 12.6% of the ethnic group altogether. The Bru - Van Kieu people practice shifting cultivation and mostly farm in old-growth forests with slopes from 25% to 300%. Before clearing the fields, they often hold rituals to ask for permission from the forest god. Production tools are still relatively rudimentary, mainly axes and machetes. The time of cultivation of each field depends on the fertility of the land. After the planting season is the men in the group go hunting in groups of 5-6 with weapons like slingshots, spearks and traps Women are in charge of gathering vegetables, fruits, tree cores, and tubers. Furthermore, fishing and honey, mining are also very popular.

**Land Ownership amongst EM living within or near Phong Nha-Ke Bang National Park**

Land is considered an important resource of the people in the buffer zone. Over 90% of the population is dependent on agricultural activities and livelihood activities on forest lands and in the buffer zone.

Although there are many institutions and policies regarding land and natural resources, to date there is no legislation that recognizes rights to land and other resources based on land use and customs of ethnic minorities.

The Bru-Van Kieu peoples, live in villages scattered in deep valleys or along the banks of streams and streams and clustered in villages. Although the villages of the Bru - Van Kieu people have no boundary markers, they have specific limits in the people's consciousness. Different villages can only cultivate within the boundaries of their own village, if they violate them continuously, they will be severely punished.

The Chut ethnic group has been living isolated from the community in mountains or in caves since ancient times. Today they live concentrated in small villages in the valleys, which is spacious. Their customs and ways of life is still the rudimentary and in isolations from the countryside and other ethnic communities. As a result their farming, hunting, gathering practices as well as their housing are simple and rudimentary.

Households have been granted land use rights for housing, and usually each village has its own swidden area for agricultural use. The boundaries of the villages have been demarcated since ancient times, customarily using streams or hilltops to mark village boundaries.

There is no serious land use related conflict in the area and some households and neighbouring villages may have shared family relations which simplifies the cultivation of several crops.

# LEGAL AND POLICY FRAMEWORK

This section provides a Framework to ensure that ethnic minorities in the project area have an equal opportunity to share project benefits and participate in voluntary, prior, and informed consultations. Sufficient disclosure was made to ensure broad community access and support for the project was obtained so that any potential negative impacts are reasonably minimized.

The EMPF provides guidance for conducting preliminary EM screening, social assessment, preparing an EM Development Plan (EMDP), and identifying mitigation measures in consultation, complaint resolution, gender sensitivity, and monitoring.

When project activities affect ethnic minorities, the affected ethnic minorities must be consulted on a free, prior, and informed (FPIC) to ensure:

1. Ethnic minorities and their communities should be consulted at each subproject preparation and implementation stage.
2. Sociocultural appropriate consultation methods will be used when consulting with EM communities. During the consultation process, special attention was paid to EM women, youth and children and their access to development activities.
3. Affected minorities and their communities are provided (in a culturally appropriate manner at each subproject preparation and implementation). (Including information on potential negative impacts that the project may have).

In the locality (commune) where people speak the ethnic language, a local person (of that EM group) who knows the common language is needed to participate in the consultation to promote the exchange of information among the ethnic minorities. Ethnic minorities and consultative groups are the most effective combination.

This section provides an overview of the applicable legal framework for EMs in Vietnam, applicable international treaties ratified by Vietnam and the UNDP SES requirements.

## Vietnam's Legal and Policy Framework on Ethnic Minorities

The Constitution of the Socialist Republic of Vietnam, revised over the years from 1946, 1959, 1980, 1992 and up to 2013, clearly stipulates that “All ethnic groups are equal, united, respected and helped support each other for mutual development; all acts of discrimination, ethnic discrimination; Ethnic minorities have the right to use their own language and writing, maintain their national identity, and uphold their customs, principles, and traditions.”

The State implements a comprehensive development policy and creates favourable conditions for ethnic minorities to develop their internal strength to keep pace with national development.

Vietnam has issued policies on applying socio-economic policies to each region and each ethnic group, considering the specific needs of EM groups. Socio-economic development plans and strategies for Vietnam's socio-economic development focus on ethnic minorities, which some important programs such as Program 135 (building infrastructure such as floors for poor, remote and remote areas) and Program 134 (removal of temporary houses).

The **Land Law 2013** has specific provisions on land policies for ethnic minorities, specifically as follows:

1. **Article 27** stipulates that the State shall adopt policies on residential land and land for community activities for ethnic minorities per the customs, practices, cultural identity, and actual conditions of each region; adopt policies to create favourable conditions for ethnic minorities who directly engage in agricultural production in rural areas to have land for agricultural production.
2. **Article 110** stipulates exemption and reduction of land use levy and land rent if the land is used to implement housing and residential land policies for EM households and individuals in regulated areas. Extremely difficult socio-economic conditions, border areas, islands, use of agricultural land for households and individuals who are ethnic minorities.
3. **Article 133** stipulates that land allocation and land lease must prioritize households and individuals who are ethnic minorities who have no land or lack production land in the locality.

**Decree No. 84/2012/ND-CP** dated October 12, 2012, on functions, tasks, powers, and organizational structure of the Committee for Ethnic Minorities (CEMA). The Decree stipulates that the Committee for Ethnic Minority Affairs, a ministerial-level agency, performs the state management of ethnic affairs throughout the country; State management of public services falls under the authority of the Committee for Ethnic Minorities per the law.

Along with **Decree No. 05/2011/ND-CP** dated January 14, 2011, on ethnic affairs, **Decree No. 84/2012/ND-CP** was issued to serve as a legal basis for the Ethnic Minority Committee to continue. This establishes the guidelines and policies of the State on ethnic minorities in the industrialization and modern era and brings into play the strength of national unity to support prosperity, a strong country, a just, democratic, and civilized society, to ensure and promote equality, solidarity, respect.

Government documents based on democracy and the participation of local people are directly related to this EMPF Framework. For example, **Ordinance No. 34/2007/PL-UBTVQH11** of April 20, 2007, on the implementation of democracy in communes, wards and townships provides a basis for community participation in formulating and implementing development plans and monitoring. **Decision No. 80/2005/QD-TTg** of the Prime Minister, dated April 18, 2005, regulated investment supervision of the community.

The legal education program of the Committee for Ethnic Minority Affairs (2013 - 2016) aims to improve the quality and effectiveness of legal education and raise awareness of self-discipline, respect, and adherence to the laws of the local community for cadres, civil servants, and employees of organizations for EM.

## International Level

Vietnam has ratified different international treaties regarding the environment, biodiversity protection and climate change, including the following:

* 1992 United Nations Framework Convention on Climate Change; Paris Agreement in 2015
* 1992 Convention on Biological Diversity
* 1971 Convention on Internationally Significant Wetlands (Ramsar)
* 1994 United Nations Convention on the Fight against Desertification

The Project, in promoting responsible nature-based tourism and working to reduce threats to natural resources through multi-sectoral coordination, will contribute to achieve several of the environmental goals that the country has committed to, to comply with these international treaties and the associated national regulations.

In addition, the following international treaties regarding the rights of women, indigenous peoples, and youth have been ratified by Vietnam, and the Project will comply with their principles and specific requirements:

* 1979 Convention on the Elimination of all Forms of Discrimination against Women (CEDAW).
* 1989 Convention on the Rights of Children

## UNDP Policy on Indigenous Peoples

Indigenous peoples refer to vulnerable groups of people, socially and culturally distinct, having some of the following characteristics:

1. Self-identified members of a culturally distinct population group and identified by other groups.
2. Attached to certain geographical areas or ancestral lands and natural resources in the territory of the project area (always).
3. Use traditional political, economic, social, and cultural institutions that may differ from the social and cultural characteristics of the majority group.
4. Have an indigenous language, often different from the common language of the country or region.

Projects supported by UNDP must hold Free, Prior, and Informed Consultations (FPIC) with potentially affected Indigenous Peoples who may benefit from the project and establish a form of community support for the project and its objectives. It is important to note that policy is geared towards social groups and communities, not individuals.

The main goals are to:

1. Ensure that these ethnic groups adapt to the opportunities (i.e., participating in project activities that affect them).
2. Ensure that opportunities for such ethnic groups consider culturally appropriate interests.
3. Ensure that any project impacts that negatively affect them are minimized or otherwise minimized and mitigated.

Projects that impact EMs must follow the following steps:

1. Screening to determine if there are ethnic minorities living there or have a collective attachment to the project area.
2. Social assessment to identify the project's potential positive and negative impacts and modify the project's design to minimize these impacts or create a negative impact and increase positive benefits.
3. FPIC process for the affected EM communities to determine the EM's views on the project and confirm whether the project has broad community support.

The above steps are intended to facilitate the adaptation of ethnic groups to opportunities (i.e., to participate in the design of project activities that affect them; to ensure that opportunities for such ethnic groups consider appropriate cultural interests, customs, and practices; and to ensure that any project impacts that negatively affect them are avoided or otherwise minimized and mitigated).

# POTENTIAL IMPACTS

The potential impacts are assessed based on initial desk-based screening and preliminary free and prior informed consultations for disseminating information to EM communities in the project area during the PPG stage.

The project is designed to positively impact biodiversity conservation and the economic and social development of those areas, especially on the livelihoods of ethnic minorities, by considering the views and concerns of ethnic minorities.

**Potential Positive Impacts on Ethnic Minorities (EMs)**

1. Increase investment in environmental conservation and protection activities. Tourism will bring economic benefits. A part of the revenue will be deducted for conservation activities of the National Parks. In addition, to attract the attention of eco-tourists to conservation areas, local authorities, management boards, and businesses also increase investment in conservation and environmental protection to preserve the integrity of nature.
2. Provide opportunities for local people to create new means to maintain their livelihoods, replacing economic activities based on natural resources (e.g., hunting animals, cutting trees, deforestation, etc.). The community has shown a clear change in many areas when switching to opportunities such as being a guide, running a homestay business, and other tourism services.
3. Improve the socio-economic development of EM communities by integrating planning processes with broader regulatory authority and with improved biodiversity conservation, restoration, and mainstreaming. study in various types of forest management
4. Contribute to solving employment problems and poverty reduction of local people and encouraging local people to maintain traditional crafts (e.g., brocade weaving, knitting, etc.), ethnic women's costumes and festivals.
5. When awareness is raised, indigenous people will also support nature conservation and environmental protection to preserve the tourism resources they are exploiting.
6. Strengthen the role of local communities (including ethnic minorities) by promoting a holistic, multi-sectoral and integrated landscape management approach under the co-management of communal forests. Support effective management and biodiversity-friendly livelihood development in the buffer zones of protected areas.
7. Empower women (including ethnic minorities) towards equality and equity through livelihood development.

Note: the project can also cause negative impacts due to EM peoples’ dependence on forests.

**Negative Impacts on Ethnic Minorities (EMs)**

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1. Tourism development increases the demand for souvenirs and food for diners, thus there is a risk that hunting wild animals and destroying biodiversity to make souvenirs and food for tourists will become common practice.
2. Indigenous people's contact with strangers can cause them to assimilate and lose their inherent cultural traditions
3. Indigenous peoples/ethnic minorities who have not been properly trained will not have stable jobs when participating in nature-based tourism activities. The creation of jobs may inadvertently contribute to inter or intra-group conflicts amongst EMs.
4. There is a potential limitation to access of forest land and forest resources where increased management of protected areas (which is targeted) could inadvertently lead to changes or restrictions in access for EMs for family use or for a living.
5. Gender bias may limit the employment opportunities of female workers in project activities.

**Management measures**

1. The project will integrate a participatory community approach in the implementation process, especially for activities related to the restriction of EM access to forest land/forest resources, to ensure that consultation is undertaken in a meaningful and SES compliant manner. FPIC will be required for a set of project activities and outputs that are further outlined in Section 8.5 of this EMPF.
2. A grievance redress mechanism for the project shall build on existing government and UNDP mechanisms to provide an avenue to clearly present any project-specific complaints and have a transparent system in place. deal with those complaints. The GRM shall be accessible and culturally appropriate.
3. Potentially affected EM households will be provided with biodiversity-friendly sustainable livelihood models or/and co-management mechanisms for forest protection, afforestation, and restoration activities with existing protected areas and newly planned protected areas.
4. The use of screening checklists (refer to SESP), and scoped ESIAs (as prescribed in the projects ESMF) to screen all investments from an environmental, social, and cultural perspective shall take place to ensure that these activities consider all possible impacts. In addition, potential actions and implementation will be monitored to ensure no impact on the cultural heritage of ethnic minorities or special interest groups.
5. There will be support from Safeguards specialist (including Gender specialists) to work with the Management Unit and will be supported by technical staff at both central and provincial levels.
6. Dissemination of project information to affected stakeholders through community meetings before starting construction shall take place.
7. A point of contact will be established in the PSC, from which interested parties can receive information about activities on the site, the status of the project, and the project implementation results shall be provided.
8. Community concerns and requests shall be monitored throughout the project.
9. Inquiries shall be responded to in a timely and appropriate manner.
10. Upstream risks relating to policy/strategy support undertaken by the project shall be assessed via the conduct of a SESA. The SESA will include consultation and engagement process with potentially affected EMs (and their representatives). Following UNDP SES 6 requirements, EMS will be meaningfully engaged in the decision making process for upstream activities that may impact them.

The above listed potential impacts were further identified and assessed as part of the conduct of the final PPG SESP that was undertaken for the project. Based on the risks identified, a set of procedures for further assessment and management of the risks has been devised and is presented in the following section (i.e. Section 7).

# Procedures for assessment and management of SES-6 related risks

## Screening

During PPG phase, the SESP was executed resulting in the identification of one “substantial” risk, four “moderate” risks, and one “low” risk related to EM communities. Given that not all Project activities were fully designed in this phase because they depend on the initial Project outputs and participatory processes during implementation, only a preliminary assessment and management measures to address the identified risks were developed in this phase. These risks are (PRODOC Annex 4 SESP):

**Risk 1.** *Given the presence of ethnic minorities in both PA sites, certain key project outputs/components will require the informed consent (FPIC) of ethnic minorities before the implementation of these activities. This is particularly the case for project supported activities on the development of local nature-based tourism products and experiences, as well as participation during project design and the implementation. Ethnic m*inority *communities might not be aware of the consent-giving process or be fully capacitated to give FPIC in accordance with international and national policies. Consultation and engagement with local communities has been limited during the design of the project (due to national Covid-19 restrictions) which has further exacerbated issues surrounding PAPs ability to give consent in line with the requirements of UNDP SES 6. (****Substantial)***

**Risk 2***:* Project-related policy changes could lead to new tourism activities and potential cessation/reduction of existing operations.  *This in-turn could lead to conflicts with local communities in and surrounding the PA sites. Conflicts could arise as a result of project components 1, 2, and 3 . Potential conflicts could include disagreements between local governments and local communities or tourism operators or communities depending on particular views and interests in tourism development.(****Moderate)***

**Risk 6***: Nature-based tourism development could result in damage to sacred sites and cultural sites, including through inappropriate tourist behavior (e.g., desecration of cultural site), and/or could harm/change intangible cultural heritage (e.g., traditional knowledge) through its commercialization and use in ecotourism (****Moderate)***

**Risk 7:** *The development of nature-based tourism could change current access to PAs and their resources, including by unintentional restricting access to local communities. (****Moderate)***

**Risk 12***: Unintended negative consequences from upstream policy changes that result in changes to tourism development in Vietnam (for example new nature-based tourism standards and guidelines) could lead to adverse impacts on cultural heritage or could restrict access of local communities to PAs and the resources therein****. (Moderate****)*

**Risk 14***: Child labor remains a pertinent issue in Vietnam, and may occur in surrounding project areas,* especially since ethnic minorities are at particular risk of being affected[[1]](#footnote-1). (***Low)***

The risks were identified after initial desk review (via the conduct of the SESP) and follow-up consultations with ethnic minority communities within both project landscapes.

As part of the annual plan development, the SESP will be executed at least once a year to inform any additional required management measure that needs to be considered in the Project activities.

Additional procedures are described in Section 7 of the ESMF.

## Preliminary risks management measures

# During the PPG’s SESP execution, the following preventive controls and management meausres were established:

**Risk 1:** *Given the presence of ethnic minorities in both PA sites, certain key project outputs/components will require the informed consent (FPIC) of ethnic minorities before the implementation of these activities. This is particularly the case for project supported activities on the development of local nature-based tourism products and experiences, as well as participation during project design and the implementation*

* An Indigenous People/Ethnic Minorities Planning Framework (IPPF/EMPF) with FPIC procedures has been developed during the PPG, following consultations with EMs in the two proposed PA sites. The framework outlines measures for issues such as appropriate nature-based tourism and livelihood activities that are culturally appropriate, how to ensure appropriate resource use and benefit sharing and recognize ethnic community rights to ecosystem-based forest, marine and land management, etc. A GRM has also been developed during the PPG phase that serves as a mechanism to ensure that ethnic minority concerns are heard during project implementation and conflict is resolved. As per UNDP policy, guidelines, and toolkit on SES, the IPPF and the GRM are included in the ESMF.
* The development of a comprehensive Stakeholder Engagement Plan has been undertaken at PPG stage. The SEP identifies culturally appropriate means of participation of stakeholders in project design, management and monitoring and ensures that such measures are inclusive, participatory, and transparent

**Risk 2:**Project-related policy changes could lead to new tourism activities and potential cessation/reduction of existing operations.  *This in-turn could lead to conflicts with local communities in and surrounding the PA sites. Conflicts could arise as a result of project components 1, 2, and 3.*

* E&S risks associated with upstream/policy changes will be assessed through the conduct of a SESA. The SESA will include specific requirements and guidance on management and control measures for risks that may emanate from upstream project supported activities, including conflicts with local ethnic minorities within the project’s area of influence.
* The ESMF includes a project specific GRM to address and manage any conflict situations that may arise during implementation.
* At the national level, the project will support preparation of standards and guidelines for community consultation, governance and benefit sharing for tourism within high biodiversity destinations during the project. Based on discussions and confirmations during the PPG phase, a SESA approach will be required to be applied to development of the standards and guidelines during project implementation.

**Risk 6***: Nature-based tourism development could result in damage to sacred sites and cultural sites, including through inappropriate tourist behavior (e.g., desecration of cultural site), and/or could harm/change intangible cultural heritage (e.g., traditional knowledge) through its commercialization and use in ecotourism.*

* Most project sites are already subject to some level of tourism, although there is the chance that the project could develop new products or experiences that have inadvertent negative impacts on cultural sites or heritage, including culturally inappropriate use or appropriation of traditional knowledge or practices of ethnic minorities, e.g., the caves at Phong Nha Ke Bang NP
* National standards and guidelines for nature-based tourism to be developed by the project are expected to reflect use of SESA/ESIA for placement of ecotourism activities to avoid culturally significant sites. Demonstration of nature-based tourism activities to be sequenced to follow adoption of project-developed standards to ensure adherence to project-developed nature-based tourism standards for all demonstration activities supported by the project to avoid placement of tourism activities in culturally significant sites.
* In addition, component 3 of the project will include the design of specific measures to sensitize and change behaviour of tourists to PA sites, as well as special programs supported by hotels and tour enterprises to bring about behaviour change that can help mitigate this risk.
* Where project cultural heritage of EMs may be impacted/utilised by the project, FPIC shall be sought in-line with UNDP SES -6 requirements

**Risk 12***: Unintended negative consequences from upstream policy changes that result in changes to tourism development in Vietnam (for example new nature-based tourism standards and guidelines) could lead to adverse impacts on cultural heritage or could restrict access of local communities to PAs and the resources therein****. (Moderate****)*

* Based on the assessment of social and environmental impacts of policy changes, the ESMF includes direct precrural reequipments for the integration of a SESA approach as part of the development of these policies, guidelines and standards. This includes assessing any UNDP SES-6 associated impacts that may arise due to upstream, project supported activities.
* During the conduct of the SESA, EMs will be meaningfully engaged and consulted, with FPIC being sought if required under UNDP SES-6 requirements.

## Further assessment and development of an Ethnic Minorites Plan

Once the Project starts its implementation and a FPIC process is initiated, new information will be gathered to update the SESP findings, to potentially identify and assess new risks, and to establish adequate management measures, which will be considered to develop the Ethnic Minorities Plan (EMP) in accordance with the ESMF and this EMPF.

The FPIC process’ primary goal at the beginning of the Project will be to confirm indigenous peoples’ participation in the project at the sites where these communities could be affected. If the EM communities decide not to confirm their participation in the Project, an eligibility process will be carried out to identify alternative project participants, that comply with UNDP SES. The initiation of the FPIC process and its findings will also serve to update this Ethnic Minorities Planning Framework to convert it into a comprehensive EMP. The EMP will be carried out in a participatory manner, it will be developed based on a complete analysis about potential social and environmental impacts to the ethnic groups, and will include appropriate management measures to address them.

To assess other SES related risks associated with the project, the project will be required to conduct both a SESA (for upstream risks) and scoped ESIA’s for site-level/downstream SES related risks. Where relevant, the these assessments will include analysis and prediction of SES6-related impacts, and will be developed in an approach consistent with SES6 requirements for FPIC where applicable. Additional procedures are described in section 7 of the ESMF.

# PARTICIPATION, CONSULTATION, AND FPIC PROCESSES

## Participation

Based on UNDP guidelines on *Indigenous Peoples: A Policy Engagement*, participation is defined as a process of promoting democratic governance, the rule of law, social inclusion, and economic development, as well as in the advancement of all human rights.

Incorporating “right to development” in its work, UNDP fosters the full participation of indigenous peoples (EM) in its development processes and the incorporation of indigenous perspectives in development planning and decision-making. This right is of particular significance to indigenous peoples because, in their experience, development has tended to be imposed upon their communities from outside, often resulting in violations of their “right to development” by damaging ancestral lands, water and natural resources.

## Consultation Approach

It is imperative to conduct free, prior, and informed consultations at each stage of the project and fully identify EM perspectives, issues, and concerns by validating broad community support.

Consultation is a mode of social preparation that entails informing and generating awareness and understanding of the concerned public about the project to enable them to effectively participate and make informed and guided decisions. Social preparation enables community participation. This requires strong and localized information, education, and communication (IEC) strategies.

## Consultation in the Project Preparation Process

During the PPG stage, initial consultation with EMs was undertaken culturally sensitively at the project sites in Nui Chua (Ninh Thuan) and Phong Nha-Ke Bang (Quang Binh).

This initial consultation was undertaken to inform EMs of their rights, discuss potential models for obtaining and undertaking FPIC during project inception and implementation, and ensure that all proposed activities of the project receive broad community support from EM groups who may be affected by the project activities.

In addition, the process engaged communal authorities, village heads, and women’s groups to identify EM communities' potential impacts and benefits.

## Consultation During Project Implementation

During project implementation, conducting consultations with EMs aims to gather and document information about the needs and specific challenges they face and identify any potential areas of additional or other forms of support.

Those selected by the project built the processes and guidance counselling to ensure that consultations were done in a suitable place and on time. In addition, the consultation was conducted in an appropriate way that can be accessed by EMs, as well as ensure that all vulnerable groups are involved in the consultation process to create a friendly and honest environment without interference or threats from outside.

The consultation process ensures that the affected EM communities:

1. Understand their rights within the framework of this project.
2. Understand that they can withdraw their consent at any point during project implementation.
3. Broadly support the objectives of the project.
4. Be aware of the project’s benefits and believe that the benefits are suitable for their culture.
5. Have had sufficient opportunities to identify their priorities and limitations related to social and environmental issues, particularly livelihood supports.

## Free, Prior, and Informed Consent (FPIC) Processes

### Principles

FPIC principles are:

**Free** refers to the consent given voluntarily and absent of coercion, intimidation, or manipulation. Free refers to a process that is self-directed by the community from whom consent is being sought, unencumbered by coercion, expectations or timelines that are externally imposed:

1. Stakeholders determine the process, timeline, and decision-making structure
2. Information is transparently and objectively offered at stakeholders’ request.
3. The process is free from coercion, bias, conditions, bribery, or rewards.
4. Meetings and decisions occur at locations and times and in languages and formats determined by the stakeholders.
5. All community members can participate regardless of gender, age, or standing.

**Prior** means consent is sought sufficiently before any authorization or commencement of activities. Prior refers to a period in advance of an activity or process when consent should be sought and the period between when consent is sought and when consent is given or withheld.

**Prior** means at the early stages of a development or investment plan, not only when the need arises to obtain approval from the community:

1. Prior implies that time is provided to understand, access, and analyze information on the proposed activity. The amount of time required will depend on the decision-making processes of the rights-holders.
2. The information must be provided before activities can be initiated, at the beginning or initiation of an activity, process, or implementation phase, including conceptualization, design, proposal, information, execution, and following evaluation.
3. The decision-making timeline established by the rights-holders must be respected, as it reflects the time needed to understand, analyze, and evaluate the activities under consideration per their own customs.

**Informed** refers to the nature of the engagement and the type of information that should be provided before seeking consent and as part of the ongoing consent process. Information should:

1. Be accessible, clear, consistent, accurate, constant, and transparent.
2. Be delivered in the appropriate language and culturally appropriate format (including radio, video, graphics, documentaries, photos, and oral presentations).
3. Be objective, covering both the positive and negative potential of project activities and the consequences of giving or withholding consent.
4. Be complete, covering the spectrum of potential social, financial, political, cultural, and environmental impacts, including scientific information with access to original sources in the appropriate language.
5. Be delivered in a manner that strengthens and does not erode indigenous or local cultures.
6. Be delivered by culturally appropriate personnel in culturally appropriate locations and include capacity building of indigenous or local trainers.
7. Be delivered with sufficient time to be understood and verified.
8. Reach the most remote, rural communities, women and the marginalized; and
9. Be provided on an ongoing and continuous basis throughout the FPIC process.

**Consent** refers to the collective decision made by the rights-holders. It is reached through the customary decision-making processes of the affected peoples or communities. According to each community's unique formal or informal political-administrative dynamic, consent must be sought and granted or withheld. Consent is:

1. A freely given decision may be a “Yes” or a “No,” including the option to reconsider if the proposed activities change or new information relevant to the proposed activities emerges.
2. A collective decision is determined by the affected peoples (e.g., consensus, majority, etc.) according to their own customs and traditions.
3. The expression of rights (to self-determination, lands, resources and territories, culture); and
4. Given or withheld in phases, over specific periods for distinct stages or phases of the project. It is not a one-off process.

**Project activities requiring FPIC:**

Meaningful consultations and free, prior informed consent (FPIC) for EMs will be conducted for any project-activities that have the potential to impact ethnic minority peoples throughout this project. This section lists project outcomes to which the FPIC principles, definitions, and processes outlined above must be applied and implemented. Any project activity that contributes to the achieving the outcomes listed below must obtain FPIC from ethnic minority communities that have the potential to be affected:

### Activity 1.2.2 : Develop national carrying capacity guidelines for PAs and high-value biodiversity areas and at designated national tourism areas. Guidelines will leverage both national studies and assessments undertaken in Activity 1.2.1, as well as international best practice

Activity 1.2.4: Finalize national tourism area planning criteria and guidelines and operational mechanisms such as landscape zoning and protection of high-biodiversity and tourism value habitats in PAs and in designated national tourism and heritage areas. This will include (i) endorsement of criteria and guidelines by inter-agency partnership and coordination platform; (ii) printing of guidelines and making them available to key stakeholders, in both hard and digital formats; (iii) leverage guidelines for the development of capacity and training modules (to be used as part of Output 3.5) and supporting awareness materials; and (iv) integrating them into the tourism impact management, compliance and monitoring framework

Activity 1.3.3: Develop and seek approval for priority programs and projects addressing current legislative gaps and operational needs while also considering species conservation goals and priorities in the post-2020 Global Biodiversity Framework, not just in PAs, but also in nature reserves, national tourism areas, wetlands, Ramsar sites, KBAs and marine areas, in order to reorient the current regulatory framework and Viet Nam’s national tourism strategy towards promoting biodiversity conservation and operationalizing nature-based tourism with a sustainable longer term vision.

Activity 1.4.3: Develop guidelines on mobilizing participation from the private sector and communities, and how to incentivize biodiversity-friendly conservation priorities in tourism investment and benefit sharing to local communities.

Activity 1.4.7 Develop national policy on PPP and community participation in nature-based tourism based on testing of and experiences with guidelines

Activity 1.5.4 Develop and submit for approval a mechanism to unify and harmonize the SEA/EIA methodologies used by line ministries and provide streamlined guidance for their application at PAs.

Activity 2.1.5 Undertake and coordinate consultations of key project deliverables for trialing at the provincial level. It is anticipated that draft versions of the deliverables, guidance, criteria and studies developed under the first component will undergo a formal review and vetting process by the provincial multi-stakeholder platform to ensure these reflect and are tailored to the nuances of and reflect the needs of the provincial and local context.

**Output 2.2 (including all sub activities**): *Integrated nature-based tourism programs designed in Nui Chua and Phong Nha-Ke Bang national parks.*

**Output 2.**3 (including all sub-activities): *Improved monitoring of status of key biodiversity resources to assess effectiveness of PA management, illegal wildlife threat management and biodiversity conservation outcomes of nature-based tourism*

Activity 2.4.3 Capacity building for improved protected area management at the landscape level. This activity will focus on the removal of capacity barriers at the site level preventing the enabling ecological conditions for nature-based tourism from thriving, including soft skills and tourism knowledge to serve tourists. Interventions will be designed to improve basic PA tourism and management capacities where required, and will also enhance the management and business planning skills of PA managers, to enable the PA system to maximise revenue-generation and to streamline costs. This component will also demonstrate increased management effectiveness at the site level, through improved institutional and technical management capacities of sub-national PA network and guided by the national criteria and guidelines on ecological limits and carrying capacity

Activity 2.5.3 Set up and operationalization of benefit sharing mechanisms, supported by training and awareness of equal benefits.

### FPIC process during project implementation

The FPIC process will be tailored to specific indigenous communities (depending on the demonstration experience) based on the standards defined by UNDP and as dictated by the communities themselves. The process will take place upon Project inception, with the indigenous organizations present at each site. The Project’s objectives, their actions and expected outcomes will be presented, as well as the information mechanisms that the Project will utilize, for the purpose of allowing EMs to make a decision about their participation in an informed manner. To achieve this, and depending on the characteristics of each EM group or organization present therein, at least the following actions will be carried out (to be refined as needed to meet the communities’ requirements):

1. Contact the authorities of each indigenous organization present within the site where the Project’s demonstration experiences will be carried out.
2. Come to an agreement with the authorities on a Project Presentation Workshop (a different method can be used if necessary or if it is more pertinent for a particular indigenous organization), for the purpose of informing these organizations of the Project’s objectives, activities and expected outcomes, especially those activities in which indigenous individuals or organizations might participate. The other reason for these workshops is to get to know the potential participants’ visions, suggestions, opinions and proposals, to validate and strengthen the action measures the Project is proposing so that these can be adjusted to their needs and that they benefit from its outcomes.
3. This presentation must be carried out considering the protocols of each organization itself (and each one will be consulted) and in language appropriate to ensure complete understanding. In addition, in this instance, doubts which might arise can be clarified, and agreements will be reached about the steps to be taken. One of these steps might be internal deliberations in each organization regarding the contents of the presentation, and therefore a second instance should be agreed upon for the organization to present to the Project the results of their deliberations.
4. If during the Presentation Workshop the organization decides to be part of the Project, a Participation Agreement will be drawn up where the parties establish their commitment and form of participation, as well as who the person or people will be to act as the respective counterpart for communications between the Project and the EM organization. This will serve as a reference framework during Project execution, and can be modified by mutual agreement.
5. If the organization decides to hold an internal deliberation process following the Presentation Workshop, a second workshop will be held where the organization will present the results of their deliberations to the Project. Once this is done and if their decision is affirmative regarding participation in the Project, a Participation Agreement will also be drawn up where the parties establish their commitment and form of participation, as well as who the person or people will be to act as the respective counterpart for communications between the Project and the organization.
6. Once the Agreement is drawn up, Project implementation will begin, or the involvement of the indigenous organizations in the Project will commence, as appropriate.
7. Follow-up and evaluation of compliance with the Agreement will be carried out periodically, as well as the Project activities in which the indigenous organizations are committed, for assessing their compliance and adjusting if required. Through this monitoring and evaluation action, what is sought is full, effective and significant participation of the indigenous peoples in all the areas of the Project that they have concerns about.
8. The Project National Coordinator will be responsible for contacting the EM organizations that participate in the Project, or whoever he/she should designate for this purpose.
9. In carrying out studies, consultancies or other Project actions involving EMs, efforts will be made to ensure that the technical teams in charge have experience in working with EMs.

All the above process, as well as actions deriving from it, will be duly recorded and documented, both as a safeguard of due process and as a line of Project knowledge management.

The above considerations summarized in Figure 1 seek to guarantee that the actions implemented are carried out in a spirit of collaboration, with full and effective participation of the indigenous population, and with the objective to ensure their involvement in the Project and in the benefits derived from it.

**Figure 1.** Involvement of indigenous communities in the Project

### Consultation Process

The following procedure applies to the consultation of ethnic groups in Nui Chua and Phong Nha - Ke Bang National Parks. The consultation process was carried out according to the following steps:

**Consultation during project preparation**

Consultations were conducted with vulnerable groups (including EMs) on project activities at project sites. The objective was to ensure that all proposed project activities would receive broad support from the communities of people who may be affected by the project activities and judgements.

The social experts conducting the consultation identified potential impacts on the EM communities. Randomly selected discussion groups, including EM women, discussed the project's impacts on EM people, community wishes/expectations to improve living standards, and guidelines to ensure continued access to the proximity of their communities.

1. **Consultation with key informants**: Before the commencing of the consultation with EMs, the PPG team member consulted with key informants (CPCs, village head, especially patriarch) to understand the baseline of socio-economic conditions of the EM groups as well as their culture, language, knowledge, and ethnicity. Based on the provided information, the consultations were tailored to overcome barriers (language, crop season, gender, location, time, etc.) with the EMs to participate freely in the consultation process.

* Contact commune authorities and village and village elders in the areas where project activities occur.
* Agree with the commune and village localities on the project presentation discussion to inform local indigenous people about the project's objectives, activities, and expected results.
* Assist the project by capturing the suggestions and opinions of potential participants to validate and strengthen the project so that it can be tailored to the needs of the affected stakeholders.
* Structure the discussion per each locality's cultural and linguistic characteristics. Separate internal discussions were held to clarify project issues involving indigenous people.

1. **Consultation with EMs groups:** Consultations were carried out through focus group discussions with a small sample size of 5 to 10 EMs. The participants were selected randomly, combined with purposeful sampling, to collect more points of view. Group discussion was an effective means of consultation because it encouraged sharing views and ideas related to the proposed project. To ensure the full participation of EM, including women, the defined schedules and locations were made according to their schedule and availability (culture houses in the village for their ease of access). During this initial round of consultations, the projects objectives, timeline and outputs were discussed. A key aspect of this initial consultation including informing EMs of their rights under UNDP SES, and establishing a procedure for undertaking FPIC during project inception/implementation that was agreeable and culturally sensitive.

**Consultation during project implementation with EM people**

While preliminary consultation with EMs and their representatives was undertaken during the PPG stage, this did not equate to obtaining FPIC. As such, the project team will be required to undertake the steps outlined in Figure 1 during project implementation, and before any of the activities listed in Section 8.5.1 of this EMPF begin commencement (i.e. 1.2.2, 1.2.4, 1.3.3, 1.4.3, 1.4.7, 1.5.4, 2.1.5, Output 2.2, Output 2.3, 2.4.3, 2.5.3). .

During project inception/implementation, and as specific sites and activities are more clearly defined, certain consultations and engagement process with EMS will be required to take place:

1. During the project implementation phase, EMs will need to be consulted in all project activities that may have potential positive or negative impacts on them (see list of activities requiring FPIC in Section 8.5.1).
2. The Provincial Project Management Unit (PPMU), with technical support from an implementation partner equipped with safeguard experts (environment, ethnic minorities, gender), will be responsible for ensuring community participation through Commune People's Committees, community groups/associations, local and ethnic leaders, women's unions and fatherland fronts, and local agencies. It will be essential to invite local people to meetings, including one-on-one meetings with women, to get their views on project activities and identify positive and negative impacts on their lives.
3. PPMUs shall continue to hold regular meetings with the CPC, women's unions, village heads and local communities to ensure that all relevant people are fully aware and understand the contents of the project. In addition, the consultation is for all EMs affected by the project to have full information on the project components, project activities, mitigation and compensation measures, and mechanisms. It is set up to deal with complaints. These meetings will be scheduled, and PPMUs will coordinate with the EMRC at the provincial level or/and the EM officers in the district to ensure that all impacts are identified and addressed.
4. Through the consultation process, PPMUs will notify the EM people of their rights (under both host country regulation and UNDP SES 6 requirements), the project’s scale, and the potential impacts on livelihoods, the environment, and natural resources. When a difference or conflict between EMs and the project implementing agencies emerges, PPMUs will need to establish a mediation and negotiation approach to resolve those differences.
5. FPIC evidence that will be required during the inception and implementation of the project includes calls for printed announcements, radio clips etc., a list and signature of participants/attendees (including women representatives), photos, a summary of the discussions, concerns posed, and alternatives that align to local aspirations.
6. EMs will be afford the right to withhold or withdraw their consent for any project activities that may impact them
7. Methods of suitable communication/media for culture and gender will be used to eliminate communication barriers. This may include translating documents into ethnic languages, using interpreters in community meetings, greater use of communication methods with virtual aids in EM communities with high illiteracy or low educational qualifications, and holding separate meetings for women and men according to local cultural traditions.

Suppose an individual or organization believes that they may be adversely affected by the project during the consultation. In that case, they can request a follow-up meeting/consultation. In such cases, one person or persons will need to be designated as the point of contact between the project and potentially affected indigenous peoples. A second workshop will be held, where the village community will present the results of their discussions on the Project.

If the decision is affirmative to participate and agree to the project. In that case, the affected people's agreement and/or memorandum of understanding will also be drawn up. The parties establish commitments and consent for participation/participation in the project.

# Appropriate Benefits

As describes above, the project will promote sustainable tourism to in the Nui Chua and Phong Nha-Ke Bang national parks while also fostering the development of long-term stable livelihoods of the EMs in the project areas. By promoting capacity building and specifically promoting activities which allow communities to enhance their livelihoods, the project will bear significant benefits.

In ensuring that the views and needs of EMs are considered at every stage of the project, it will be possible to derive the maximum benefit for these communities, while safeguarding biodiversity and firmly establishing nature-based tourism in the area.

# Grievance Redress

The Project will establish a grievance redress mechanism that applies to all Project stakeholders, including indigenous communities. Section 9 of the ESMF explains the mechanism for addressing grievances.

# Institutional Arrangements

A full overview of the project’s institutional arrangements as they pertain to SES elements is included in Section 10 of the projects’ ESMF.

# Monitoring and Reporting

Project has developed a strategy for monitoring and evaluation that fulfills the UNDP and the GEF requirements as described in Section VII. Monitoring and Evaluation (M&E) Plan of the PRODOC. All the requirements and steps described in Section VII of the PRODOC, apply to the Ethnic Minorities Plan, as a relevant element of the Project. Implementation of the M&E Strategy is under the responsibility of the Project Management Unit which will monitor and evaluate the appropriate implementation of activities and their compliance with all legal and UNDP SES requirements, as well as the multi-year Work Plan (Annex 2 of the PRODOC), safeguarding progress and the achievement of outcomes, continuous management improvement, the execution of corrective measures, and budget management.

The Project National Coordinator will develop an Annual Work Plan that includes Project activities and expected outcomes. This Plan will include specific activities for implementation of the EMPF in year 1 of the Project, and later will include activities to implement the EMP that will replace it. The Annual Work Plan will include a timetable for the execution of each activity and responsible parties based on the Project activities structure per component.

The Project will carry out an inception workshop so that all stakeholders are informed about the Project and actively participate. The inception workshop will include a review of the identified risks and the management mechanisms. The UNDP’s Country Office will offer support to the Project team for permanent risk monitoring, and the results will be collected and distributed within the UNDP’s internal risk monitoring system.

The EMPF/EMP and associated procedures will be assessed each year by the Project Steering Committee. The purpose of this assessment is to update the document to reflect knowledge gained during implementation, incorporate early lessons learnt and involve Project stakeholders and indigenous communities. The EMP will be reviewed and modified under the following conditions:

* If there are significant changes in the generally accepted environmental conditions or practices; or
* If new environmental or social risks are discovered including those that were not identified previously; or
* If the information from Project monitoring indicates that present control measures require changes in order to be effective; or
* If there are changes in environmental or social legislation that are relevant to the Project; or
* If there is a request made by the relevant regulating authority; or
* If there is any other change that will be implemented in the Project.

The M&E mechanism includes the participation and contribution of key institutions and partners, including community-based organizations and ethnic minority groups present in the project sites. It considers the generation of annual monitoring reports, that include the M&E of the Stakeholders’ Plan, the Gender Plan and the Ethnic Minorities Plan. Table 6 of the ESMF provides a description for each of the activities to implement the ESMF/ESMP and the EMPF/EMP, their frequency/timeframe, actions and responsible parties.

# Budget and Financing

Funding for implementation of the EMPF is included in the Project budget. The estimated costs are indicated in the Table below. Costs associated with the time of Project Management Unit Staff coordinating the implementation of this EMPf or UNDP support are not shown. It should also be noted that the budget presented in Table 6 does not include the costs associated with undertaking any primary ecological or social studies required as part of ESIA.

|  |  |
| --- | --- |
| National ESIA/ESMP specialist/s for scoped ESIAs/ESMPs  50 Days @ 192 USD/Day | $9, 600 |
| National IPP Specialist (for turning EMPF to an EMPP/IPP) and undertaking further FPIC consultations during implementation  30 Days @ 192 USD/Day | $5,760 |
| International SESA Specialist  50 Days at 800 USD/Day | $40,000 |
| Travel expenses for consultations (national consultants) | $3,000 |
| Awareness raising and capacity development around GRM | $6,000 |
| Total (USD) | $64,360 |

SUMMARY OF CONSULTATION MEETING MINUTES

In March 2022, the PPG team conducted preliminary consultations (i.e., following the requirements of Free, Prior and Informed Consent (FPIC)). The local communities implemented the methods and affected ethnic minorities (EM). The concerns of vulnerable groups, especially the poor, elder, women and children, were carefully considered.

Consultation Objectives

1. Inform EM of their rights within the auspices of this project.
2. Undertake a mutually agreeable process of FPIC to obtain consent from affected people.
3. Provide information about the project, including general information, the project's scope, the components of the project, the main activities of the project, the positive impacts, the negative impacts, and mitigation measures, and plans of the project.
4. Determine the existing management situation of existing PAs.
5. Determine the current livelihood of EM people and propose practical livelihood activities due to resource access and grievance mechanisms restrictions.

Consultation Targets

1. People's Committee of District.
2. People's Committee of Communes and relevant organizations.
3. Households and groups of households, including the poor, average, and well-to-do EMs.

Consultation Process

Consultation with EMs during the PPG stage in a culturally sensitive manner at the potential project site.

The consultation process was carried out according to the following steps:

1. **Step 1: Consultation with key informants**: Before the commencing of the consultation with EMs, the PPG local team member has consulted with key informants (CPCs, village head, especially patriarch) to understand the baseline of socio-economic conditions of the EM groups as well as their culture, language, knowledge, ethnicity. Based on the provided information, the consultations were tailored to overcome barriers (language, crop season, gender, location, time, etc.) with the EMs to participate freely in the consultation process.
2. **Step 2: Consultation with EMs groups:** Consultations were carried out through focus group discussions with a small sample size of 5 to 10 EMs. The participants were selected randomly, combined with purposeful sampling, to collect more points of view. Group discussion was an effective means of consultation because it encouraged discussion related to the proposed project. To ensure the full participation of EM, including women, the schedules and locations were made according to their schedule and availability (culture houses in the village for their ease of access).

Contents and Key Issues Assessed

1. Collect information on the socio-economic situation, environment, forest protection and management, investment issues related to forest management, livelihoods, etc.
2. Perception and level of acceptance or rejection of the project by local people; and jointly identify the expected impacts on the social environment of the project
3. Identify organizations and individuals currently managing and protecting forests, interests and conflicts between parties that may arise during project implementation and identify proposed solutions.
4. Confirm current livelihood activities of people and possible impacts.
5. Impacts on EM communities, vulnerable groups such as the poor, landless people, the elderly, women, and children.

PHONG NHA-KE BANG NATIONAL PARK

Meeting 1: March 17, 2022

Discussing with the representative of the Department of Labour - Invalids and Social Affairs of Bo Trach district, Mr. Nguyen Thanh Lam – Deputy Head of the Department

Summary of Results:

* 2021 presented many difficulties, especially the Covid-19 epidemic, which adversely affected all socio-economic activities and people's lives (e.g., many models of cooperative groups, cooperatives, and farm economies, linking households in agricultural production and handicrafts, operate effectively, promoting economic restructuring in agriculture and rural areas and villages).
* Businesses operating in the service, tourism, hotel, and restaurant sectors faced many difficulties due to the impact of the Covid-19 pandemic.
* The rate of poor households is still high. As a result, falling back into poverty is high in EM areas. However, production in some EM areas is still underdeveloped.
* Illegal cutting, deforestation, forest exploitation, hunting, and capturing of wild animals still occur in some places in the core and buffer zones of the National Park. This is due to the limited awareness and consciousness of the people on forest protection and development. People's lives in the buffer zone continue to be difficult and living off the exploitation of forest resources has not changed much.
* Social resources have not been strongly mobilized to encourage tourism development investment. There are no programs and breakthrough solutions to promote the value of heritage for socio-economic development that would improve people’s material and spiritual life.
* Most people living in the buffer zone have low incomes. In addition, many villages and hamlets are mostly EMs living in poor households, so the pressure on the national park's resources is great.
* To strengthen the management and protection of forests and heritages over the years, the Phong Nha - Ke Bang National Park Management Board has implemented many solutions to support the development of buffer zone communities, support livelihoods to create jobs, improve incomes and improve people's lives for long-term goals.
* One of the remarkable sustainable solutions is the assignment and protection of forests to villages in the buffer zone. This helps create many jobs, improve people's income, reduce pressure on forest resources and raise awareness and responsibility of the buffer zone community to protect forests and protect the typical values of the world's natural heritage.

Culturally:

* Most of the ethnic groups live in the buffer zone of Phong Nha - Ke Bang National Park. This region still preserves many historical and cultural relics. These are ancient Cham and Vietnamese relics such as Cham altars, Cham characters carved on the cliffs, stone statues, Buddha statues, pottery pieces, tablets, and many relics of archaeological value.
* In addition, the cultural values of Vietnamese villages in Phong Nha - Ke Bang include ancient house architectures, temples and shrines, religious and religious architectures, and forms of traditional or heritage costumes (e.g., ethnic culture examples of music and dance with many musical instruments such as the pipe, flute, horn, gong, jar of Chut people, festivals of beating drums, and festivals of celebrating new rice of Bru-Van Kieu people).
* Spiritual tourism (e.g., Tien Su Tu Coc Temple) has attracted many tourists. This is a temple located at the mouth of Phong Nha cave associated with the festival of asking for fairy water from the people living around the Son river basin.
* Champa culture was discovered in this area as traces of temple architecture in Phong Nha cave. Traces of text in Phong Nha cave are in the form of Sanskrit script combined with ancient Champa script. The altar is built of Cham bricks and placed a stone statue of Champa style. Inside the cave wall, there are inscriptions written and engraved in Sanskrit. Scientists have found 97 inscriptions with 162 words in ancient Cham characters carved on the cliffs, bricks, stone statues, Buddha statues, pottery pieces, etc.
* Village culture consists of temples, pagodas, shrines, traditional costumes, dances, musical instruments, and festivals.
* For the Nguoi group in Phong Nha - Ke Bang, the traditional cultural values of the Vietnamese people are still preserved in terms of houses, cuisine, costumes, folk art, customs, and habits more than in many regions. For example, folk dances, ho lia, poi singing, floating houses, ruong houses, wooden frame houses, temples worshiping Tien and Buddha, dishes such as snails, mountain snails, rice poi, Trang dress “ ao dai with 5 bodies or 4 bodies with stiff necks, lame pants, and crotch. When wearing cross-dressing, grabbing in front of the abdomen, there is a tie called a dorsal fork" ... is an example of the "peripheral fossilization" of Vietnamese culture.
* Ethnic and cultural characteristics of the Phong Nha - Ke Bang area are presented diversely and richly. The cultural life of the Chut and Bru-Van Kieu ethnic groups is a vivid panorama of culture (i.e., the tangible and intangible culture of Sach, Ruc, May, Arem, Van Kieu, Ma Coong, Khua, Tri).

Tourism development has really become a spearheading economic sector:

* The locality has focused on preserving and promoting the values of cultural and historical heritages. Currently, there are 19 relics recognized and ranked at all levels and national intangible cultural heritages (the Ma Coong drumming festival, Cau Ngu festival, traditional art clubs, melodies of ca tru singing, tuong boi, sea singing, and folk songs. “Binh Tri Thien” cultural heritage is recognized by UNESCO as intangible of humanity (Bai Choi). The locality always focuses on developing tourism associated with heritage conservation activities, supporting and ensuring tourist safety
* Although tourism has made progress, it is not commensurate with its potential and strengths. Basic tourism products are still monotonous. There are no breakthrough products, and there is a need to overcome seasonality in tourism in Phong Nha - Ke Bang.
* The COVID epidemic is under control. Many tourism businesses have gradually adapted flexibly to the new situation, reopening a number of activities and tours and tourist sightseeing routes (mainly serving domestic and domestic tourists). However, the attraction of tourists is still limited, and the number of visitors is not high. To develop sustainable tourism, the service staff in the tour also need to be well-trained to minimize unnecessary activities and make no noise during moving, working and living.

Indigenous people/ethnic minorities:

* Phong Nha - Ke Bang area is home to 3 ethnic groups: Kinh, Bru-Van Kieu, and Chut, with typical cultural features, such as the drumming festival of the Ma-Coong people and the tuong singing of the Khuong people.
* The State has had many policies to support and mobilize ethnic minorities to settle down and stabilize their lives, such as forest management and protection, support to build houses, clean water works, livestock and cultivation, food support, and the development of traditional occupations. The goal is for people to have a more stable and full life. However, there has been a psychological dependence. There are inadequacies in the community because the approach of some programs has not really paid much attention to the good customs, practices, and traditional cultural values. Indigenous peoples have gradually lost their traditional cultural values in activities: forest management and protection, farming, etc., linking people's livelihoods with forest protection activities., and developing tourism with indigenous culture as the centre.
* Ethnic minority groups (Sach, Ruc, Ma Coong, Arem, Van Kieu, Chut, etc.) are considered subjects in the natural ecosystem, creating a diverse ecological and cultural picture. If these are well-exploited, the tourism system will be richer and more colourful. It is necessary to get support resources and active solutions to maintain and preserve traditional cultural identities and minimize negative impacts on the life and culture of ethnic communities in the heritage area.

Proposing solutions to promote community-based sustainable tourism development:

* Promote extensive propaganda in the political system and people, and make all organizations and individuals fully aware of the value, position, and importance of the World Natural Heritage for economic development.
* Promote propaganda and mobilize people to well observe regulations on forest protection and development, biodiversity conservation, environmental protection, and natural landscape in the core and buffer zones of the National Park family.
* Mobilize all domestic and international resources, integrate socio-economic development programs and projects in the locality, and build livestock and crop production models suitable to the conditions of each country and transfer to improve livelihoods, stabilize and improve the lives of people in the buffer zone communes to reduce pressure on the natural resources of the National Park sustainably.
* Raise social awareness about tourism, in which it is necessary to focus on raising awareness for management, investors, tourism businesses and the community about tourism development.
* Domestic and foreign investors investing in tourism development in the Phong Nha - Ke Bang National Park area must sign a contract commitment with the Park Management Board on responsibility for environmental protection, landscape, mining, rational exploitation of resources, ensuring sustainable tourism development and obligations of investors towards the National Park.
* Prepare the community to adapt to the impact of tourism development and prepare to provide technical and training facilities for those preparing to operate in the tourism industry in the National Park.

Implementation of ethnic policy:

* Maintain the implementation of policies to support ethnic minorities through implementing programs and projects, contributing to improving the spiritual and material life of ethnic minorities and mountainous people.
* Improve the professional qualifications, awareness, responsibility and leadership capacity, management, and administration of key staff of communes with ethnic minorities.
* Develop animal husbandry and economic afforestation in the communes associated with forest management and protection. At the same time, develop eco-tourism and community-based tourism activities; pay more attention to improving the quality of education and training, reproductive health, and preservation and promotion of the traditional cultural values of ethnic minorities.

Meeting 2: March 18, 2022

Discussion with Ms. Bui Thanh Huong, the socio-cultural officer of Phong Nha town, and Ms. Nguyen Thi My, Phong Nha town's women's union representative.

Summary of results:

* Today, travel companies are adapting to change. They are proactive in environmental protection. They usually clean up the trash quickly and at every stop, not leaving even a bottle cap or a vegetable stalk. They often tell visitors to keep the volume down moderately to avoid affecting animals, not touch strange plants and not break stalactites.
* Tourism development contributes to the locality's socio-economic development, promotes and develops other industries, creates many opportunities to create jobs for workers, share benefits, and develop the community and protect the environment.
* Indigenous peoples, mostly men, are often involved in the role of freight transport in adventure tours. These indigenous people contributed significantly to the success of cave and forest expeditions.
* Indigenous people also benefit from homestay services and restaurants serving tourists. Female workers are heavily involved in the work of catering and serving as motel staff. Male workers are often drivers to take tourists to attractions and guides.
* When female workers have a job, earn income, and contribute to the household's economy, it also helps them have a greater voice in the family and have more decision-making power in daily expenses such as education, medical, or buying property.
* The local labour force is quite large but has not been properly trained and used properly. Community labour is an advantage in developing community-based tourism.
* Indigenous people are also exposed to tourists from many regions, countries, and cultures, expanding their living capital and raising awareness about sustainable tourism.
* The development of tourism activities can also cause negative impacts on biodiversity conservation, environmental protection, and ecological landscape. The most obvious is the increase in resource use and the increase in the amount of waste and wastewater causing environmental pollution.
* There is increased community awareness about forest protection and development, management and sustainable use of natural resources, community development, and creating cohesion between communities, local authorities and special-use forest management boards in forest management, protection, and development.
* There is support for the establishment of protected areas. This helps eco-tourism areas to operate in the right direction, with the state budget to invest in developing scenic spots.

Indigenous people/ethnic minorities:

* Currently, poor households are concentrated mainly in EM communes and communes with special difficulties. Poor households still lack product knowledge and experience; families with many children lack production capital and lack means of production. Some parts still rely on the support of the State.
* The locality development, which has helped people's lives, has also changed positively. Sick people go to the health station for medical examination and treatment, gradually giving up outdated practices. Children go to school.
* At present, ethnic minorities are gradually giving up on hunting and illegal logging. The change in people's consciousness and actions was achieved through the perseverance and persistence in propagating, disseminating, and educating the law of Border Guard officers and soldiers and functional forces.
* Around the buffer zone of this natural biosphere are the settlements of ethnic minorities such as Ruc, A Rem, and Ma Lieng. Some of them live by hunting and exploiting animals, so changing their way of thinking and doing is not easy.
* Due to the limited cultural level of the people, the habit of living in the forest has been deeply ingrained in the subconscious. People’s lives are difficult, so mobilizing the people to give up hunting wild animals. Therefore, illegal logging still faces many difficulties in being abandoned.

Solutions for sustainable tourism development:

* Training human resources, improving tourism services quality, and protecting tourism resources and the environment.
* Providing infrastructure development and tourism support services and promoting research and application of science and technology for tourism development.
* Effectively enforcing local regulations on honking when you don't need to, using an air horn that isn't designed for your vehicle type, whistling continuously while driving, using herbicides or chemicals, etc. The idea of cultivating exotic plants and animals.
* Providing communication on gender equality in the whole district and coordinating with the Women's Union to participate in activities and models of gender equality in localities.
* Ensuring "healthy living" with the forest, but not from illegal forest exploitation through policies such as increasing the contracted area for forest protection for people, creating a link between the community and the natural wonders in tourism development. There must be a balance to share benefits from tourism revenue for the landscape and support residents living in the area that have made economic sacrifices.
* Having a research plan to bring typical medicinal plants suitable to soil and climate conditions for trial planting, mass production, and creating livelihoods to help people develop sustainable economies on their own land.

Meeting 3: March 18, 2022

Group discussion of people in Phong Nha (working in hotel services, motels, homestays, catering)

Participants: Hoang Thi Hoai Thuong (Female); Hoang Thi Doai (Female); Hoang Thi Y (Female); Nguyen Thi Lang (Female); Tran Thi Lan (Female); Tran Phuc Vong (Male); Nguyen Van Hung (Male); Nguyen Van Vuong (Male)

Summary of results:

* The main economic sectors of the locality are agriculture, industry, handicrafts, and services. The Agriculture, Forestry, and Fisheries sectors accounted for 77.57%; Industry and handicrafts accounted for 4.11%. The Trade/Service sector accounted for 17.94%.
* Cultivation: The main annual crops are rice, maize, sweet potato, and cassava. Food crops such as vegetables, beans of all kinds, etc., are planted according to intercropping seasons, providing food for the locality. There are also perennial crops.
* Animal husbandry: Household raising by free-range method, extensive farming, and natural food sources, mainly pigs, buffaloes, cows, and poultry (chickens, ducks, etc.).
* The development of a variety of tourism products helps local people to maintain traditional crafts and festivals
* Tourism helps people maintain and develop traditional cultures. However, to ensure existence, it is also possible that some characteristics are changed to be more consistent with reality.
* Tourism development has contributed to supporting economic income, creating jobs for local people, and raising awareness and awareness of the community and tourists about protecting natural resources and the environment.
* Ecotourism activities have facilitated the expansion of relations and linkages between regions across the country and abroad.
* Tourism development attracts many people to the locality to buy land. As a result, land prices increase greatly, but the next generation of local people is worried that there will be no land. So, gradually, indigenous people can move to other places to live, no longer preserving the inherent traditional features.
* Households' use of natural resources must ensure that no waste is released into the environment indiscriminately, and illegal logging and hunting of wild animals are strictly prohibited.
* Local people who do tourism absolutely must not violate. If they violate, they will be fired and arrested
* Hotels or homestays, tour guides, boat drivers, photographers. There are separate rules regarding visitors, caves, the related culture of behaviour, no fighting for guests, and support for visitors upon arrival.
* Currently, the noise from tourist vehicles has not affected people's daily lives because the number of visitors is limited.
* Developing eco-tourism in the locality does not increase the demand to buy souvenirs made from body parts of animals and plants in nature. In general, local souvenirs are nothing special. Since nature conservation is strictly regulated, souvenirs from animal body parts are not available.
* Chinese merchants made the trade in the past, but now they no longer exist. Here they serve food related to natural fishes: river carp, seafood, etc. These dishes are attractive to tourists.

Local authorities need:

* Ensure people's lives so that they stick with their homeland
* Pay attention to and actively strengthen the advocacy and search for partners with enough scope to build a master plan for the conservation and development of the park (the Province).
* Promoting linkages in tourism development, focusing on promoting community strength and developing green tourism is the basic orientation to effectively exploit and promote the value of the Heritage.
* Associate heritage with the community for it to continue to exist. Make people in the community benefit from heritage support.

Meeting 4: March 18, 2022

Group discussion of people in Phong Nha (taking pictures for guests, car rental, canoeing)

Participants: Truong Thi Xuan (Female); Tran Thi Thanh (Female); Tran Thi Boi (Female); Tran Thi Ngu (Female); Nguyen Van Ngai (Male); Nguyen Van Vuong (Male); Nguyen Van Ngai (Male)

Summary of results:

* Tourism meets visitors' needs well but lacks stops or shopping areas. In particular, unfavourable traffic conditions, severe weather, and seasonal cave tourism have affected the number of visitors to Phong Nha cave affecting people’s livelihoods.
* They are mainly young workers and local people. The combination of the garden's managers using local people as management, service, tourist guide and the infrastructure system of motels, hotels, homestays, and farm stay has supported continued services.
* Indigenous people have many opportunities to participate in tourism activities. Some neighbouring villages and villages located far from the National Park have a stable source of income from tourism by serving tourists visiting Phong Nha cave, such as boating, photography, or restaurant businesses.
* People have a role in developing tourism based on local community culture and cuisine (e.g., visits to caves, villages, community tourism, and resort tourism).
* Economic activities can negatively affect biodiversity and landscapes in the region, negatively impacting the environment and endangered plant and animal species.
* When tourism is still developing, local people work in tourism services such as boating, catering services, resort services, and long tours (tour guides, serving tents, meals, exploring (for tour groups) stable income due to the travel time lasting from November last year to August next year (from August to October, it rains and floods, so there are no tourists). Local people only stay at home doing farming and cleaning their homes.
* When tourism is restricted, local people return to jobs that they previously did in parallel with tourism services (mainly serving tourism): animal husbandry, farming, and forestry (exploitation). ancient timber, hunting animals, trading on the border of Laos, etc.)
* Although there are forest rangers and authorities to control the hunting of wild animals, there is still a risk that people in the core area are hunting and "passing" the authorities. For example, they hunted and boiled animals in the forest and brought them out. The authorities had no evidence to determine the violation.

Meeting 5: March 19, 2022

Discussion with Bru Van Kieu ethnic group and village chief in Thuong Trach commune

Participants: Dinh Puan (Male); Dinh Dun (Male); Dinh Chuong (Male); Dinh May (Male); Ho Van Vung (Male); Ho Xuan Thi (Male); Ho Van The (Male); Y Nun (Female); Y Lup (Female); Y Pi (Female); Ho Thi Be (Female)

Summary of results:

* Contributing to creating jobs, eradicating hunger, reducing poverty, increasing incomes for households living in the buffer zone, and contributing to forest protection.
* Contributing to the improvement of village/village infrastructure such as: building concrete roads, water canals, electricity for lighting, repairing village cultural houses, improving the cultural and spiritual life of the people, and contributing to the construction of new rural areas.
* Now, people live in red-roofed stilt houses instead of living in deep forests and caves. Children can also go to school on concrete roads.
* Due to the peculiarity that the commune is in the core zone of the National Park, so the land is less productive and cannot be expanded. Besides, cultivation depends entirely on nature, so the economic efficiency is not high. Moreover, the topography of agricultural land is steep, and the climate is specific, so it is difficult to change the crop structure.
* People's main livelihood: Cultivating upland rice, maize, and cassava, but the area is small and cannot be opened wide because there is no land.
* Although there have been many positive changes, the custom of living on the exploitation of forest resources still exists. This is also a concern for households' livelihoods when developing tourism.
* In the past, for ethnic minorities in the villages, homemade weapons such as flintlocks, homemade guns, bows and, crossbows, animal traps were indispensable tools when going to the forest. But now, people have raised their awareness and understanding of the law, voluntarily handing over all kinds of homemade guns, flintlocks, and military weapons to Border Guard posts.
* Tourism is not the main source of income. The main source of income is from agricultural - forestry - fishery production. Other sources of income are mainly from stone mining and carrying goods.
* The education level is low, the main production is agriculture, and the industries, handicrafts, and services in the buffer zone have not been developed yet, so they cannot attract local and leisure workers. Come to work.
* Indigenous peoples (ethnic minorities) who follow the provisions of the Law on forest protection and ban hunting are also limited in their income from deforestation and hunting. However, people gradually changed their old habits and were instructed to cultivate to stabilize their lives
* At present, people have a very good sense of conservation of the National Park. However, local authorities have taken strict sanctions against people who do not comply with the national forest protection policy.
* Tourism development has changed the space but still retains the natural environment of the locality. Although concrete works appear to serve tourists, houses are also more solid (not much repair, flood resistance). In the past, it was a bed house, a wooden house, a tile roof house...when the flood came back, it was swept away.
* The landscape is also very clean. People are conscious of preserving the ecological area and do not throw garbage into the river. Regularly taking moss as food for fish, the river water is very clear and clean.
* Currently, the natural landscape is very well protected. In addition, there is a company specializing in cleaning after each tour and every day. Therefore, the landscape in the caves and on the river is very green and clean.
* The issue of water sources is also clearly regulated, not violating the discharge of wastewater into the river. Discharge contaminating water sources is easy for people to detect and report to the local authorities for strict punishment. As a result, there is no waste or water pollution.
* Up to now, the area has no longer happened to encroach on deforestation for production. Still, farming near the forest is at high risk of forest fires due to the daily activities of people living near the forest. In addition, clearing and Burning weeds, waste, and plant residues after each harvest pose a risk of ecological impacts and forest fires.

Culturally:

* Due to the influence of the backward economy, the exchange of foreign cultural influences and other impacts, many cultural values of the ethnic minorities here have been greatly lost, in some areas only remaining. In the human mind, some areas exist but have no conditions for implementation and, if there are, are very limited. For example, the custom of singing folk songs of the Sach and May people dance of Van Kieu and Ma Coong people is no longer popular. People have gradually forgotten about it and replaced it with modern forms of music.
* Traditional customs, beliefs, and rituals are often closely associated with the forest. For example, they have a lot of festivals related to forest management: the festival of Dam Drum (Offering to the Forest God) of the Ma Coong; the Chut people worshiping the big tree god; New rice ceremony, forest worshiping ceremony before the harvest season for natural products in the forest... are typical cultural features closely related to the forest of the EM groups here.
* However, at present, the role of people in this area is very little involved in tourism activities. Therefore, it is the responsibility of the parties involved to exploit the heritage area's potential to pay attention and share common benefits according to the model of co-management, co-exploitation, and co-use.
* It is necessary to obtain support resources and active solutions to maintain and preserve traditional cultural identities and minimize negative impacts and influences on the life and culture of ethnic communities in the area produce. It is necessary to take the traditional cultural values of ethnic groups as the foundation to promote their own development
* Creating livelihoods to improve people's lives, propagandizing for people to step by step eliminate actions that damage the ecological environment, mobilize the people to change their living habits, not to depend on the forest, and not illegally hunt animals.

Meeting 6: April 5, 2022

Group discussion of Chut ethnic group in Dan Hoa Commune, Minh Hoa District, Quang Binh Province

Participants: Ho Thi Ty (Female); Cao Thi Thieu (Female); Ho Phuong (Male); Ho Thi Mo (Female); Ho Bieu (Male); Ho Tui (Male); Ho Xuan Ba (Male); Ho Va (Male); Cao Tien Cong (Male).

Summary of results:

* As a border commune, the natural conditions are harsh, so the socio-economic infrastructure and the people's lives are still lacking and facing many difficulties.
* The roads built have created favourable conditions for ethnic minorities to travel, bringing many opportunities to exchange, learn and exchange goods with the lowlands for economic development, hunger eradication and poverty alleviation.
* There are many policies to support and mobilize the Chut to settle down and stabilize their lives, such as forest management and protection, support to build houses, clean waterworks, livestock and farming, food support, etc., and traditional craft development.
* Ethnic minorities believe in the leadership of the Party, the management and administration of the authorities at all levels, unite to maintain security and order, protect the border, and join hands to build and preserve the culture. Tradition, economic development, and sustainable rise out of poverty.
* The allocation of forests to the community for management when the project is implemented will be successful because of the available human resources in the area, which currently only lack funds to pay.
* There are many festivals related to forest management: the Ma Coong Drum Festival (Offering to the Forest God), the Chut people worshiping the big tree god, the New rice ceremony, and the forest worshiping ceremony before the harvest season for natural products in the forest.
* Most EM people know how to plant economic forests and raise cows and goats for economic development, hunger eradication and poverty alleviation, so their lives have gradually stabilized; All children and grandchildren in the village are allowed to go to school…
* In addition to producing upland rice, maize, and peanuts, communes in EM areas have more wet rice. Moreover, many EM households have been known to renovate hill gardens and plant economic forests combined with livestock and poultry raising to form very effective general farm economic models.
* Developing tourism based on nature, people want to support selling agricultural products to tourists; guide to be able to participate in local tourism development activities
* Currently, people participate in tourism activities very little. Therefore, according to the co-management, co-exploitation, and co-use model, the project needs to pay attention to and share common benefits.
* Belief that the project will contribute to creating more jobs and increasing income for local people.
* There are inadequacies in the community because the approach of some programs has not really paid much attention to the good customs, practices, and traditional cultural values of the Chut people (ignoring their traditional cultural values in activities such as forest management and protection and farming).
* Need to pay more attention to solutions from the root and take traditional cultural values of ethnic people as the foundation to promote their own development.
* It is necessary to consider ethnic minorities as a subject in the natural ecosystem, creating a diverse ecological and cultural picture, which, if well exploited, will make the tourism system richer and more desirable.
* People support the project, and nature-based tourism is being developed to help local people trade and trade.

Meeting 7: April 29, 2022

Discussion with Mr. Nguyen Thanh Binh (Male), the socio-cultural officer of Thuong Trach commune.

**Summary of results:**

* Thuong Trach is a border commune with difficult roads (53 km from the centre), where the Chut and Bru-Van Kieu ethnic groups live.
* People live mainly on forests, shifting cultivation and the state's support for ethnic minorities
* On the occasion of the Ma Coong (Bru-Van Kieu) drum-beating festival, there are many tourists, but very few visitors remain.
* The economy is mainly agriculture. People grow upland rice and cassava, raising cows and goats
* The people here are very pure. The policies are also responsive and suitable for people's lives, so there is almost no conflict.
* The most difficult thing is encouraging people not to cut down forests and illegally hunt animals.
* There are no motels in the commune, no electricity from the grid, only solar power, but it is seriously degraded.
* There are 4 villages bordering the National Park supported with rice and seed for economic development. Establish village conservation groups with park rangers to patrol and protect the forest.
* All villages are contracted to the forest for regeneration.
* In general, because the economic life of the villagers is still facing many difficulties, a large number of people still secretly exploit, cut down forests and illegally hunt animals. However, due to propaganda and mobilization, that percentage is still small.
* The local government also cooperates with the National Park Management Board to directly propagate, mobilize, and create livelihoods for the violators, so the illegal cutting of forests and hunting of animals has also decreased significantly.
* The best form of discussion with both ethnic groups is: It is best to discuss with the village head, village elder, and reputable person. These people basically understand all the economic and cultural life of their villages. However, some people only use their own language, rarely using common languages, so communicating is difficult. Therefore, an interpreter must be accompanied by a local official to translate. Plaintiffs also know the local language, but only for communication, but not fully understood.
* The commune has been able to produce dried bamboo shoots from Ca Roong Forest as OCOP products with 3-star standards. Products are displayed and sold in the Phong Nha Ke Bang tourist area. These products are made by ethnic people. Kinh people just stand to manage. All other stages are done by local people.
* The cooperative is expanding more local products such as sticky rice (sticky rice). Glutinous rice in the field is different from sticky rice grown in rice fields.
* The people are honourable, and the policies are responsive and suitable for people's lives, so there is almost no conflict or contradiction with the policies of the State.
* The most difficult thing is encouraging people not to cut down forests and illegally hunt animals.
* There are no motels in the commune, no electricity from the grid, only solar power, but it is seriously degraded. You must go directly to the village to hold village meetings and talk directly to the people because there is no radio system.
* Commune officials often come directly to the village with the village head and village elder to propagate and mobilize.

NUI CHUA NATIONAL PARK

Meeting 1: March 3, 2022

Discussion with Raglai ethnic group in Vinh Hai Commune

Participants: Nguyễn Thành Châu (Male), village heads of Vinh Hy; Nguyễn Văn Chương (Male), Party Secretary of village in Vinh Hy, Vinh Hai Commune; Nguyen Thanh Ngon (Male), Nui Chua NP; Pipur Thị Nghia (female); Mấu Văn Tiệng (male) (Raglai in Cau Gay village, Vinh Hai)

Summary of results:

* The locality has organized propaganda to protect resources and for local people to participate in protecting the marine environment and cleaning up beach trash.
* Nui Chua National Park has coordinated with the commune level to organize many people's meetings and propagate about forest protection, forest fire prevention and fighting.
* Each village has a forest fire fighting team established. Up to now, people in the villages have raised their awareness of forest protection.
* The National Park is a large area, so it is very important to mobilize people to participate in conservation. In addition, it is necessary to continue to focus on propaganda and training to raise the community's awareness of environmental protection.
* The National Park creates favourable conditions for households to participate in forest protection and propagate to people about forest protection. People propagate each other about forest protection activities
* The management board of Nui Chua National Park also promotes propaganda measures to raise awareness and knowledge of the community about the importance and value of marine biological resources. Creating consensus, support, and active participation of local people in protecting the marine ecosystem and environment.
* In Nui Chua National Park, forest rangers are assigned by the Provincial People's Committee to directly manage the area. In addition, the People's Committees of communes and villages in the area are also responsible for protecting natural resources. Authorities at all levels control the exploitation of natural resources by people, ensuring that households exploit per regulations.
* Ethnic culture is a strength for tourism development, such as Cham tower architectures associated with the Cham Kate Festival with unique folk music and dance, brocade weaving villages and pottery villages with a long tradition.
* The Raglai, Ko-ho, Churu... and many traditional festivals imbued with unique cultural identities such as Grave abandonment ceremony, rice head eating ceremony, folk art, folk dance, and unique folk music, such as playing ma la, playing the trumpet, and playing the rock, and the Chapi.
* Fishermen have festivals to pray for fish, boat races, basket shaking, and summer.
* Local cultural festivals contribute to the diversification of local tourism products and the development of tourism in the long run but without losing the traditional cultural features in the locality.
* Nui Chua National Park has contracted to protect forests for poor households to create livelihoods for poor households
* Some people migrate to other localities in search of work, mainly the young population, who prefer to find work in enterprises and industrial zones. They migrate due to tourism development of their livelihood activities.
* Help preserve and promote a traditional profession of the ethnic community in Nui Chua National Park, such as pottery making and brocade weaving
* It contributes to promoting the association of the National Park with the locality to promote handicraft products such as knitting, brocade weaving, etc.
* Helping people improve their income by participating in ecotourism activities
* Join a forest tour guide, set up a Roman dance group to serve tourists, a handicraft group to make rings and chains from forest seeds, car care groups, sales...
* In the area, there are border guards, forest rangers and national parks involved in protecting natural resources. At the commune level, forest protection teams are formed and linked with local people to participate in forest protection.
* The project's activities are supported by the people to ensure the survival of the animals by preserving the coral reefs; When protected areas operate effectively, they will bring features to the natural landscape, help the locality develop tourism, and then the local people will get jobs, increase their income, and help people transform. Gradually, women and ethnic minorities have jobs and incomes.

Meeting 2: April 27, 2022

Discussion with Raglai ethnic group in Loi Hai Commune, Thuan Bac District

Participants: Chamaléa Thị Bích (Female, 1966); Chamaléa Đơn (Male, 1979); Pinăng Thị Bung (female, 1981); Chamaléa Kham (male, 1981); Katơr Thị Mách (female, 1963); Chamaléa Vượng (male, 1990); Katơr Đông (male, 1987); Eamaxít Đá (male, 1950)

Summary of results:

* The people of the communes located in Nui Chua National Park have the economic development structure of Agriculture, Fisheries, and livestock. Therefore, agriculture is the main occupation of the residents living in the area.
* Some indigenous people are involved in tourism, but only a few
* Local people can participate in retail trade for guests, supply goods for tourist areas, and lead tourists.
* People are supported with training to change jobs; indigenous people are informed about the exploitation of wood and firewood; fishing under the guidance of local authorities
* The National Park also appoints staff to supervise and guide people to buy cows, goats, husbandry, and reproduction techniques, thereby creating jobs and helping people stabilize their lives.
* Create opportunities for more people to come and learn about the region's culture.
* Helping people improve their health and education by attracting investment.
* Help preserve and exchange cultural and historical traditions and contribute to resource conservation and sustainable management.
* The development of ecotourism also increases demand for souvenirs made from nature, creating jobs for households.
* Some people rely on the forest to hunt birds and animals, collect coal, clear the forest for farming, and grow more crops and fruit trees in exchange for food.
* The local government has paid great attention to the Raglay ethnic people. It has invested a lot of capital, technology, and equipment. However, the living standards of ethnic minorities in the region are still classified as poor.
* When tourism is strongly developed, it is possible to create conditions for individuals to entice and seduce people, causing insecurity - order and affecting people's lives in the area.
* Ethnic minorities agree to support the project's activities because it will generate income for people.

Meeting 3: April 28, 2022

Group discussion of Raglai ethnic group in Cong Hai Commune, Thuan Bac District

Participants: Mấu Văn Te (male, 1950); Pipur Thị Nghia (female, 1952); Pinăng Sơn (male, 1997); Pinăng Thị Đỏ (female, 1944); Katơr Thị Chanh (female, 1956); Mấu Văn Sắc (male, 1952); Ka Tơr Hâm (male, 1971); Chamaléa Lập (male, 1971)

Summary of results:

* Nui Chua National Park has supported production development, diversifying livelihoods to help people reduce poverty sustainably, such as: Supporting the children of compatriots and fishermen living in and around the buffer zone of the National Park on vocational training, changing lives design, improving income to minimize the impact on the forest and marine resources
* Nui Chua National Park supports a model of planting high-yield pomelo trees at 120 million VND for 3 households in the experimental planting area.
* Develop sustainable tourism, and help indigenous people sell typical agricultural products of the region, such as onions, garlic, grapes, medicinal herbs, etc.
* Create job opportunities for communities living in the NP.
* Reducing social evils because many people have jobs
* People are supported to develop eco-tourism; establish handicraft groups, Roman dance groups, guide groups... to serve tourists.
* Production of the village is mainly rice and cash crops, with cashew trees being the main source of income for households in recent years.
* People mainly engage in agricultural production, contracting, forest protection, afforestation, services, and other occupations.
* Indigenous people participate in tourism activities by working as tour guides, participating in ethnic and cultural performances; participate in providing tourism services (restaurants, cruises, etc...)
* Ethnic minorities have a lot of contact with tourists, which can cause them to assimilate and lose their inherent cultural traditions.
* Due to the low level of education of ethnic minorities and lack of training, it is difficult to find a stable job when tourism activities develop.
* The risk of coral reefs in the coastal area of Ninh Hai is no longer in good condition as before.
* Many tourists appearing simultaneously also increases the cost of transportation, creates noise and pollute the environment.
* People and tourists are learning about environmental protection awareness and throwing garbage in the right places, so waste is not a big problem in tourism development.
* Tourist companies that take tourists to the coral reefs by boat make fish caves where people release "dang" (release nets in the traditional way of the people), affecting people's fishing.
* Local people/EMs agree to support the project's activities

Meeting 4: April 29, 2022

Discussion with Cham people in Bac Son commune, Thuan Bac district, Ninh Thuan

Participants: Thuận Văn Giáp (male, 1959); Lâm Văn Trầm (male, 1983); Sầm Thị Đến (female, 1952); Thành Thị Cộng (female, 1969); Dương Thị Chẻo (female, 1958); Thuận Thị Vinh (female, 1961); Dương Rài Á (male, 1969); Đàng Văn Thẳng (male, 1987).

Summary of results:

* Tourism creates a sustainable livelihood, creates jobs, changes attitudes and perceptions of a community that depends on the forest, and jointly develops and protects the forest.
* With the characteristics of sun and wind here, it is possible to develop air and water tourism products, form eco-tours and eco-friendly resorts…
* Local people can participate in activities that provide tourism services.
* Tourism development contributes to creating jobs and increasing income so that indigenous people know the importance of conserving natural resources, not encroaching on hunting forests, and contributing to sustainable tourism development and the ecological calendar.
* The agricultural and fishery products of the neighbouring people are sold to serve in the restaurant.
* People participate in making handicraft products to sell as souvenirs at souvenir stalls of the National Park.
* Indigenous people can participate as restaurant waiters, souvenir sellers, drivers, and janitors.
* Indigenous people can participate in cultural performances, using traditional musical instruments
* The development of tourism does not affect the arable land of the people.
* People make handicraft products from seeds from the forest, such as cat's eye seeds and licorice seeds. These seeds are in the list of seeds collected from the forest, managed by forest rangers.
* It is generally more convenient for men to participate in marine tourism activities because of their health and flexibility when going to the sea with guests, guiding scuba diving for guests.
* Females often serve in hotels, restaurants or on fish rafts to cook, serve visitors and enjoy food on fish rafts. Females are often involved in ticket sales, sales, and customer service
* To develop tourism, ethnic households can participate in la la groups (singing groups to buy and use ethnic musical instruments).
* Women participate in tourism development work, but EM women are still afraid to speak the Kinh language, afraid to communicate, and mainly still use ethnic languages.
* In the past, the ethnic minorities worked in the fields, went to the forest to hunt, and gather. Still, when developing tourism, the demand for investment in infrastructure and housing increased, so many people got jobs as assistants (builders) from service jobs with a salary of about 250,000 VND/day and less going to the forest to collect and cut trees to earn a living.
* Ethnic people have also changed to integrate with the Kinh's culture, such as the Lunar New Year (New Year) but keep the traditional cultural features of the ethnic people, such as worshiping gods and forest gods.
* Protecting forests of ethnic minorities is also rooted in cultures, such as people worshiping gods and forest gods. When they enter the forest, they will also ask permission from the gods.

1. <https://www.ilo.org/hanoi/Areasofwork/child-labour/lang--en/index.htm> [↑](#footnote-ref-1)