



Community Roles and Living Heritage in the Conservation of Cultural Heritage in Northern Vietnam: The Case of The Yen Tu - Vinh Nghiem - Con Son, Kiep Bac Heritage Complex

Nguyen Tri Phuong

Hanoi University of Culture, Hanoi, Vietnam.

Article DOI: [10.55677/SSHRB/2026-3050-0509](https://doi.org/10.55677/SSHRB/2026-3050-0509)

DOI URL: <https://doi.org/10.55677/SSHRB/2026-3050-0509>

KEYWORDS: living heritage, community-based conservation, Yen Tu, Truc Lam Zen Buddhism, World Heritage, interprovincial heritage governance.

ABSTRACT: The Yen Tu - Vinh Nghiem - Con Son, Kiep Bac Heritage Complex represents one of the most important cultural and spiritual landscapes in northern Vietnam. The complex is closely associated with the formation, development, and dissemination of Truc Lam Zen Buddhism, a Vietnamese Buddhist tradition founded by King-Monk Tran Nhan Tong in the late thirteenth century. This study analyzes the role of local communities in preserving and transmitting living heritage within the heritage complex. The research employs qualitative document analysis, field observation, secondary tourism statistics, and in-depth interviews with heritage managers, Buddhist monks and nuns, local residents, and visitors. The findings show that communities participate in heritage conservation through ritual practice, festival organization, safeguarding of documentary heritage, landscape protection, local services, and intergenerational transmission of cultural memory. However, the post-recognition context has intensified challenges related to seasonal tourist pressure, commercialization, inappropriate visitor behavior, fragmented interprovincial coordination, and unequal distribution of heritage benefits. The study argues that sustainable conservation requires a community-centered governance model based on co-management, equitable benefit sharing, visitor carrying-capacity management, digital heritage documentation, and heritage education. The proposed framework contributes to strengthening the authenticity, integrity, and social vitality of the Yen Tu - Vinh Nghiem - Con Son, Kiep Bac Heritage Complex in the contemporary period.

Corresponding Author

Nguyen Tri Phuong

Published: May 09, 2026

License: This is an open access article under the CC BY 4.0 license: <https://creativecommons.org/licenses/by/4.0/>

I. INTRODUCTION

For more than seven centuries, the Yen Tu, Vinh Nghiem, Con Son, Kiep Bac cultural landscape has functioned not only as a sacred Buddhist space but also as a living environment in which local communities practice, preserve, and transmit cultural and spiritual values. The significance of this heritage complex lies in the continuing relationship between people, sacred places, ritual practices, historical memory, and the natural landscape. In this sense, the heritage complex is not merely a collection of monuments or architectural remains. It is a dynamic cultural system maintained through everyday practices, collective memory, and community participation.

The concept of living heritage emphasizes that cultural heritage exists through communities that recognize, reproduce, reinterpret, and transmit it across generations. Intangible cultural heritage includes practices, representations, expressions, knowledge, and skills that communities and groups continuously recreate in response to their environment, their interaction with nature, and their history (UNESCO, 2003). This approach is particularly relevant to Yen Tu, Vinh Nghiem, Con Son, and Kiep Bac, where Buddhist rituals, pilgrimage, festivals, woodblock preservation, local knowledge, and collective memory remain embedded in community life.

The Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex is associated with Truc Lam Zen Buddhism, the only indigenous Vietnamese Zen tradition. This Buddhist tradition is closely connected with Tran Nhan Tong, who became a monk after his abdication and played a decisive role in shaping the religious and cultural identity of Truc Lam Zen Buddhism (Nguyen Quang

Ngoc, 2020). Yen Tu is identified as the cradle of the Zen school, Vinh Nghiem as a center of teaching and dissemination, and Con Son, Kiep Bac as a space where religious practice intersects with patriotism, scholarship, and national history.

The complex embodies the interaction between tangible heritage, intangible cultural practices, documentary heritage, sacred geography, and community participation. Its value cannot be fully explained through physical monuments alone because rituals, festivals, pilgrimage routes, Buddhist teachings, sacred narratives, and local memories are also essential to its cultural meaning. The inscription of the Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex on the World Heritage List further confirms its significance as a serial cultural landscape with outstanding cultural, historical, religious, and documentary values (UNESCO, 2025). In recent years, heritage governance in Vietnam has increasingly emphasized the need to balance conservation, tourism development, community participation, and sustainable livelihoods. Cultural heritage conservation is expected to contribute to socio-economic development while maintaining historical, cultural, and spiritual values for present and future generations (Ministry of Culture, Sports and Tourism, 2021). This orientation is important for large-scale heritage sites because conservation cannot be separated from the livelihoods, knowledge, beliefs, and social responsibilities of communities living around the heritage zones.

Large-scale heritage complexes that cross administrative boundaries continue to face institutional and managerial challenges. The Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex extends across different localities, requiring a coordinated governance mechanism that can protect the outstanding values of the site while allowing communities to remain central actors in heritage life. Fragmented management may produce inconsistencies in visitor regulation, interpretation, infrastructure investment, environmental monitoring, and benefit sharing.

From this context, the central research question of this study is: what roles do local communities play in conserving living heritage at the Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex, and what governance solutions are needed to strengthen those roles in the post-inscription period? The study aims to clarify the forms of community participation, identify key conservation challenges, and propose a community-centered framework for sustainable heritage governance.

II. MATERIALS AND METHODS

2.1. Research materials

The study uses three main groups of materials. The first group consists of academic literature on living heritage, intangible cultural heritage, community-based conservation, heritage governance, authenticity, integrity, and Buddhist cultural landscapes. This group provides the theoretical basis for interpreting community participation as an essential condition for maintaining the vitality of heritage. Heritage is not only an object or a place; it is also a social practice through which communities construct, negotiate, and transmit meaning (Smith, 2006).

The living heritage approach is especially useful for analyzing religious and cultural landscapes. Conservation that treats heritage as something to be preserved in a fixed condition may weaken the relationship between heritage and the communities that sustain it in daily life (Boccardi, 2015). This study therefore approaches the Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex as a living system in which monuments, rituals, sacred landscapes, documentary heritage, and community practices interact.

The study also draws on scholarship concerning authenticity, integrity, and heritage governance. Authenticity should be evaluated in relation to the cultural context, value system, and historical meaning of each heritage property rather than through a uniform technical standard (Jokilehto, 2006). This perspective is relevant because the heritage complex combines material remains, intangible practices, religious meanings, historical memory, and documentary collections. Heritage governance also involves questions of memory, interpretation, power, and social participation, so the voices of communities and stakeholders must be considered in conservation planning (Logan & Reeves, 2009).

The second group includes policy documents, heritage management reports, World Heritage-related materials, and administrative documents concerning cultural heritage conservation in Vietnam. These materials are used to examine the institutional framework of heritage protection, the responsibilities of local authorities, and the emerging requirements of interprovincial heritage governance. They also help clarify how conservation policies interact with tourism development, public participation, and community livelihoods.

The third group consists of secondary data on tourism, festival activities, heritage management practices, and community participation at Yen Tu, Vinh Nghiem, Con Son, and Kiep Bac. Reports on the management and promotion of the Con Son, Kiep Bac Special National Relic Complex provide useful information about conservation activities, festival organization, visitor management, and the practical challenges of heritage promotion (Con Son–Kiep Bac Relic Management Board, 2024). Tourism and festival data are used to illustrate the relationship between heritage recognition, visitor growth, community activities, and conservation pressure.

Documentary heritage is also treated as an important research material in this study. The woodblocks of Vinh Nghiem Pagoda have been recognized in the Memory of the World Register, demonstrating their value as a source of Buddhist knowledge, religious history, printing culture, and community memory (UNESCO, 2012). These materials are important for understanding the complex as a center of knowledge transmission as well as a sacred landscape.

2.2. Research methods

The study adopts a qualitative research design, with document analysis as the principal method. Policy documents, heritage reports, academic publications, and tourism statistics were classified and analyzed according to key themes, including living heritage practice, community participation, documentary heritage preservation, tourism pressure, management coordination, and benefit sharing. The analysis focused on the relationship between heritage value, community agency, and governance requirements.

Field observation was used to understand how heritage practices are performed in their cultural setting. Observations focused on rituals, festivals, pilgrimage activities, visitor behavior, community services, and the interaction between sacred space and tourism space during major festival periods. This method helps identify the practical expressions of living heritage that are not fully captured in written documents.

In-depth interviews were conducted with representatives of heritage management boards, Buddhist monks and nuns, local residents, service providers, pilgrims, and visitors. The interviews focused on perceptions of heritage value, community roles, conservation difficulties, tourism pressure, and expectations regarding future governance. The interview results were analyzed thematically and used to support the interpretation of community participation in heritage conservation.

Descriptive analysis of secondary tourism data was also used to clarify the scale of visitor pressure and its implications for heritage management. Although the study does not claim to provide a full quantitative assessment, the use of tourism indicators helps connect community-based conservation with practical management requirements in the post-inscription context. Reports on festival impacts and tourism growth after heritage recognition provide important evidence for assessing the changing relationship between heritage, visitors, and local communities (Hai Phong Department of Culture, Sports and Tourism, 2025).

The methodological design allows the study to examine both the cultural meaning of living heritage and the practical conditions of its management. The combination of document analysis, observation, interviews, and secondary data provides a basis for understanding community roles not only as cultural expressions but also as governance practices. This design is suitable for a heritage complex where religious practice, tourism development, local livelihoods, documentary heritage, and interprovincial administration are closely connected.

III. RESEARCH FINDINGS

3.1. Heritage structure and cultural significance of the complex

The Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex is a serial cultural landscape that combines monuments, sacred mountains, pagodas, temples, documentary heritage, ritual practices, and local cultural memory. Its heritage value is formed by the interaction among closely related cultural spaces. Yen Tu represents the place where Truc Lam Zen Buddhism was founded and practiced by Tran Nhan Tong. Vinh Nghiem represents a center of Buddhist teaching, printing, and dissemination. Con Son and Kiep Bac represent a space where Buddhist culture, Confucian scholarship, national defense traditions, and patriotic memory are intertwined.

This serial structure makes the complex different from a single monument-based heritage site. It requires conservation to address both individual components and the continuity among them. The heritage value is not limited to architectural remains. It also depends on ritual routes, pilgrimage memory, spiritual interpretation, community narratives, documentary heritage, and the natural landscape that provides the setting for religious practice.

The long process of preparing the nomination dossier demonstrates the complexity of coordinating multiple localities, heritage components, administrative institutions, and cultural values within a single heritage framework (Quang Ninh Provincial People’s Committee, 2025). This process also shows that the conservation of a serial cultural landscape requires more than technical documentation. It requires shared understanding, interprovincial cooperation, and sustained community participation.

Table 1. Main heritage components and cultural characteristics of the Yen Tu - Vinh Nghiem - Con Son, Kiep Bac Heritage Complex

Locality	Main heritage components	Heritage type	Major cultural characteristics
Quang Ninh	Hoa Yen Pagoda, Lan Pagoda, Ngoa Van Hermitage, Thai Mieu, Yen Giang stake field	Tangible heritage and cultural landscape	Cradle of Truc Lam Zen Buddhism; sacred mountain landscape; pilgrimage route; Buddhist practice associated with Tran Nhan Tong.
Bac Ninh	Vinh Nghiem Pagoda, Bo Da Pagoda	Tangible, intangible, and documentary heritage	Center of Buddhist teaching and dissemination; preservation of woodblocks, scriptures, and religious knowledge.

Hai Phong	Kiep Bac Temple, Con Son Pagoda, Thanh Mai Pagoda, Kinh Chu Cave, Nham Duong Pagoda	Tangible and intangible heritage	Space of Truc Lam revival; association with Tran Hung Dao, Nguyen Trai, religious festivals, and patriotic memory.
-----------	---	----------------------------------	--

Source: Compiled by the author from heritage management documents and UNESCO-related materials.

3.2. Community actors and forms of living heritage practice

The most important finding of the study is that local communities are not external participants in the heritage system. They are the agents through which the heritage remains alive. The community of practice includes Buddhist monks and nuns, local residents, pilgrims, artisans, religious organizations, local authorities, service providers, and younger generations living around the heritage zones. Each group performs different but interconnected roles.

Buddhist monks and nuns play a central role in maintaining ritual continuity, interpreting Buddhist teachings, preserving sacred space, and guiding religious practice. Through chanting, meditation, ceremonies, seasonal rituals, and daily temple management, they sustain the spiritual meaning of the site. Local residents contribute by maintaining festival activities, providing services for pilgrims, protecting the surrounding landscape, and preserving local knowledge. Artisans and custodians of documentary heritage help preserve woodblocks, religious texts, and traditional crafts.

Pilgrims and Buddhist followers reproduce the symbolic meaning of the site through repeated visits, offerings, prayers, and participation in rituals. Their presence helps renew the sacred meaning of the heritage complex and reinforces the relationship between spiritual practice and cultural memory. Local authorities and heritage managers contribute by coordinating planning, monitoring conservation conditions, regulating visitor activities, and connecting stakeholders.

The community role is therefore multidimensional. It includes cultural transmission, social organization, environmental care, ritual performance, economic participation, and moral regulation of heritage behavior. These roles show that living heritage is sustained by repeated practices rather than by administrative protection alone. The vitality of the heritage complex depends on whether these practices can continue in ways that are meaningful, respected, and socially sustainable.

Table 2. Community actors and their roles in conserving living heritage

Community actor	Main conservation role	Expression of living heritage
Buddhist monks and nuns	Maintain religious practice, temple discipline, ritual interpretation, and spiritual continuity.	Daily chanting, meditation, ceremonies, pilgrimage guidance, temple management.
Local residents	Support festivals, protect landscape, provide local services, and transmit community memory.	Participation in festivals, local narratives, hospitality, environmental care.
Artisans and custodians	Preserve documentary heritage and traditional knowledge related to woodblocks and crafts.	Woodblock preservation, traditional printing knowledge, craft demonstrations.
Pilgrims and Buddhist followers	Reproduce the symbolic and spiritual value of the site through repeated practice.	Pilgrimage, offerings, prayer, participation in seasonal ceremonies.
Local authorities and heritage managers	Coordinate management, regulate tourism, protect monuments, and connect stakeholders.	Planning, monitoring, interpretation services, visitor management.

Source: Author's synthesis from field observation, interviews, and document analysis.

3.3. Festivals, rituals, and intergenerational transmission

Festivals are the most visible form of living heritage at the complex. The spring and autumn festival seasons attract large numbers of pilgrims and visitors, but their significance is not limited to tourism. Festivals are cultural mechanisms through which communities transmit ritual knowledge, historical memory, religious values, and social solidarity. Activities such as water processions, purification rites, food-offering ceremonies, seal-opening rituals, devotional performances, and craft demonstrations involve community members as performers, organizers, custodians, and participants.

Through festival practice, younger generations learn the meaning of sacred places, ritual order, moral conduct, and community responsibility. This process of informal learning is essential for maintaining living heritage. If festivals become only performances for visitors, their spiritual depth and educational function may decline. Festival management therefore needs to protect the role of local communities as cultural subjects rather than reducing them to service providers or performers in a tourism economy.

The post-inscription context has increased public attention to the heritage complex and has contributed to growth in festival-related tourism. Reports indicate that the Con Son, Kiep Bac autumn festival attracted strong visitor growth after World Heritage

recognition, creating both opportunities for heritage promotion and new pressures on festival organization, visitor services, and ritual space (VietnamPlus, 2025). This situation requires a management approach that balances public access, ritual integrity, community participation, and environmental control.

3.4. Preservation of documentary heritage and sacred knowledge

Documentary heritage is another important dimension of the heritage complex. Vinh Nghiem Pagoda is known for preserving Buddhist woodblocks, which contain religious texts, doctrinal materials, and cultural knowledge written in classical scripts. Bo Da Pagoda also preserves a large number of woodblocks and religious materials. These collections demonstrate that the complex is not only a ritual and architectural space but also a center of knowledge production and transmission.

The preservation of woodblocks depends heavily on custodial communities, especially monks, temple caretakers, and local specialists who understand storage conditions, ritual value, and cultural meaning. This type of heritage cannot be protected effectively through physical conservation alone. It requires documentation, digitization, interpretation, and community-based knowledge transmission so that the materials remain meaningful for religious practice, education, and research.

Sacred knowledge is maintained not only through texts but also through the social contexts in which those texts are interpreted and used. Monks, custodians, and local communities provide the cultural environment that allows documentary heritage to remain connected with religious learning and community identity. Digital documentation may support preservation, but it should not replace living interpretation by the communities that understand the symbolic and spiritual meaning of the materials.

3.5. Tourism pressure and emerging conservation challenges

The post-inscription context creates both opportunities and risks. Heritage recognition can increase public awareness, improve local pride, attract investment, and expand cultural tourism. At the same time, it can intensify visitor pressure, commercial activities, traffic congestion, environmental stress, and behavioral problems in sacred spaces. The challenge is especially serious during peak festival seasons, when the number of pilgrims and tourists can exceed the management capacity of heritage sites.

The available data show that visitor flows are uneven across time and space. Some sites receive heavy seasonal pressure, while others remain under-visited or less integrated into heritage routes. This imbalance creates difficulties for conservation planning and benefit distribution. Inappropriate visitor behavior, such as excessive burning of votive papers, touching sacred objects, placing money on monuments, and turning ritual spaces into commercialized photo spots, can affect both the physical condition and the authenticity of the heritage environment (VTC News, 2025).

Table 3. Selected tourism and conservation pressure indicators

Site/indicator	2021-2022	2023	2024	2025 observation
Yen Tu visitor flow	Approximately 350,000-380,000 visitors	Approximately 600,000 visitors	Approximately 520,000 visitors	Approximately 567,000 visitors in the first nine months
Con Son - Kiep Bac visitor flow	Approximately 650,000-700,000 visitors	More than 1,000,000 visitors	More than 1,200,000 visitors	Strong increase during the autumn festival period
Main conservation implication	Post-pandemic recovery	Tourism rebound	Expansion of festival and pilgrimage activities	Higher pressure on visitor management, infrastructure, ritual space, and environmental control

Source: Synthesized by the author from tourism reports and heritage management data for 2021-2025.

3.6. Interprovincial governance and benefit-sharing limitations

Because the heritage complex extends across different localities, conservation cannot be effective if each locality manages its components separately. Fragmented planning may lead to inconsistent visitor policies, uneven interpretation, unequal investment, and weak monitoring of heritage values. Interprovincial coordination is therefore a structural requirement rather than an optional administrative arrangement.

The study also finds that benefit sharing remains an important concern. Local residents may live close to heritage resources and contribute to their protection, but they do not always receive fair benefits from tourism growth. If communities are expected to protect heritage but are excluded from decision-making and economic benefits, conservation can become socially unsustainable.

A community-centered approach must therefore include mechanisms for consultation, participation, revenue transparency, livelihood support, and recognition of local contributions. Such mechanisms can help reduce tensions between tourism development and heritage conservation. They can also strengthen the social legitimacy of conservation policies by ensuring that communities remain active participants in the governance process.

IV. DISCUSSION

The findings confirm that the Yen Tu, Vinh Nghiem, Con Son, Kiep Bac Heritage Complex should be understood as a living heritage system rather than as a static group of monuments. The conservation of such a system depends on the continuity of social practices, religious meanings, collective memory, and community participation. This perspective rejects the idea that heritage can be protected simply by preserving physical remains without sustaining the cultural life that gives those remains meaning.

The role of communities is particularly important because they are both bearers and interpreters of heritage value. Buddhist monks and nuns maintain the spiritual foundation of the complex. Local residents provide continuity between heritage sites and everyday life. Artisans and custodians preserve documentary and technical knowledge. Pilgrims and followers renew the sacred meaning of the sites through recurrent practice. Heritage managers and local authorities provide the institutional framework. When these groups are connected through a shared governance mechanism, conservation becomes more resilient and socially legitimate.

The post-inscription context also changes the relationship between heritage and community. Recognition increases visibility and can create economic opportunities, but it may also transform sacred spaces into tourist commodities. Commercialization is not always negative, because local services can support livelihoods and provide resources for conservation. The problem appears when commercial activities override ritual meaning, when local residents are pushed into low-value service roles, or when tourism investors capture benefits without contributing adequately to conservation and community welfare.

Visitor carrying capacity is therefore a core issue. The complex needs a management system that can regulate visitor flow during peak seasons, reduce pressure on fragile spaces, and encourage more balanced distribution of visitors across the serial components. Digital ticketing, time-slot management, visitor route planning, interpretation centers, shuttle systems, environmental monitoring, and codes of conduct can help reduce pressure. These tools should be designed with community participation so that they do not weaken local ritual practice or restrict community access to sacred spaces.

Interprovincial governance is another central challenge. A serial heritage complex cannot be managed effectively through isolated local plans. A unified interprovincial management board or coordination mechanism should be established with clear legal authority, shared data systems, common conservation indicators, and regular consultation with religious organizations and local communities. The mechanism should not only coordinate infrastructure and tourism but also monitor authenticity, integrity, intangible heritage practice, community participation, and benefit distribution.

Digital heritage documentation can also strengthen conservation if implemented carefully. The digitization of woodblocks, three-dimensional documentation of monuments, digital mapping of pilgrimage routes, and multilingual interpretation platforms can improve research, education, and visitor experience. Digital tools should not replace living practice. They should support community transmission and heritage education, while the authority to interpret spiritual meaning should remain closely connected with the communities that practice the heritage.

Based on the findings, the study proposes a community-centered governance framework with five priorities. First, an interprovincial heritage governance mechanism should be established with the participation of local authorities, religious organizations, experts, and community representatives. Second, co-management arrangements should be developed so that communities have real consultation rights and defined responsibilities. Third, a transparent benefit-sharing mechanism should be created, including a community heritage fund supported by tourism revenue. Fourth, visitor carrying capacity should be managed through zoning, time-based access control, codes of conduct, and environmental monitoring. Fifth, heritage education should be strengthened for local schools, pilgrims, service providers, and visitors so that conservation becomes a shared social responsibility.

V. CONCLUSION

This study shows that the Yen Tu - Vinh Nghiem - Con Son, Kiep Bac Heritage Complex is a representative case of living heritage in northern Vietnam. Its value lies not only in monuments, pagodas, temples, woodblocks, and landscapes, but also in the continuing practices through which communities maintain spiritual meanings, transmit cultural memory, and reproduce the social life of the heritage. Local communities are therefore not peripheral stakeholders; they are central agents in conservation.

The research identifies several major forms of community participation, including ritual practice, festival organization, documentary heritage preservation, local service provision, environmental care, and intergenerational transmission. At the same time, the study points out emerging challenges related to visitor pressure, commercialization, inappropriate behavior, fragmented governance, and unequal benefit sharing. These challenges show that heritage recognition must be followed by more sophisticated management rather than by tourism promotion alone.

For the heritage complex to be conserved sustainably, management should move toward a community-centered model based on co-management, interprovincial coordination, equitable benefit sharing, carrying-capacity control, digital documentation, and heritage education. Such a model can help protect the authenticity and integrity of the complex while ensuring that communities continue to live with, practice, and benefit from the heritage they have preserved across generations.

REFERENCES

1. Boccardi, G. (2015). Integrity and living heritage sites: Moving away from the “frozen in time” approach in heritage conservation. *Journal of Cultural Heritage Management and Sustainable Development*, 5(1), 20-29. <https://doi.org/10.1108/JCHMSD-04-2014-0014>.
2. Con Son–Kiep Bac Relic Management Board. (2024). *Annual report on the management, conservation, and promotion of the values of the Con Son–Kiep Bac Special National Relic Complex in 2024*. Con Son–Kiep Bac Relic Management Board.
3. Hai Phong Department of Culture, Sports and Tourism. (2025). *Report on the Autumn Con Son–Kiep Bac Festival and tourism impacts following its UNESCO World Heritage inscription*. Hai Phong Department of Culture, Sports and Tourism.
4. Jokilehto, J. (2006). Considerations on authenticity and integrity in World Heritage context. *City & Time*, 2(1), 1-16.
5. Logan, W., & Reeves, K. (Eds.). (2009). *Places of pain and shame: Dealing with difficult heritage*. Routledge.
6. Ministry of Culture, Sports and Tourism. (2021). *Cultural heritage conservation and socio-economic development*. Ministry of Culture, Sports and Tourism.
7. Nguyen Quang Ngoc. (2020). *The Truc Lam Yen Tu Zen Sect and its 700-year journey*. Social Sciences Publishing House
8. Quang Ninh Provincial People’s Committee. (2025). *The 13-year journey of preparing the UNESCO nomination dossier: Yen Tu–Vinh Nghiem–Con Son–Kiep Bac Complex of Monuments and Landscapes*. Quang Ninh Newspaper.
9. Skounti, A. (2009). The authentic illusion: Humanity’s intangible cultural heritage, the Moroccan experience. In L. Smith & N. Akagawa (Eds.), *Intangible heritage* (pp. 74-92). Routledge.
10. Smith, L. (2006). *Uses of heritage*. Routledge.
11. UNESCO. (2003). *Convention for the safeguarding of the intangible cultural heritage*. UNESCO.
12. UNESCO. (2012). *Memory of the World Register: Woodblocks of Vinh Nghiem Pagoda*. UNESCO.
13. UNESCO. (2025). Decision 47COM 8B.22: Inscription of Yen Tu - Vinh Nghiem - Con Son, Kiep Bac Heritage Complex on the World Heritage List. UNESCO World Heritage Committee.
14. VietnamPlus. (2025). Con Son - Kiep Bac autumn festival attracts strong visitor growth after World Heritage recognition. Vietnam News Agency.
15. VTC News. (2025). Visitor behavior and pressure on sacred objects at Yen Tu during the Lunar New Year festival. VTC News.