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## Preserving traditional ethnic festivals in Binh Duong Province, developing sustainable tourism in the context of the Fourth Industrial Revolution

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### ABSTRACT

*The Fourth Industrial Revolution is currently taking place and has a substantial impact on all areas of economic and social life. While it presents significant opportunities, it also brings challenges. One of these challenges is the impact on culture, which has forced us to develop strategies to preserve and promote traditional cultural values. In Binh Duong, it is crucial to protect and preserve the traditional festivals of ethnic groups in the current context. This requires the systematic development of solutions. Therefore, in order to adapt to the new context and protect the traditional festivals of ethnic groups living in Binh Duong province, it is necessary to transform these festivals into tourism products for sustainable development. This paper aims to understand the current situation of traditional festivals of ethnic groups (Kinh, Chinese, Stieng, Khmer) in Binh Duong Province and propose solutions for their preservation and development, in the context of the Fourth Industrial Revolution.*

### TÓM TẮT

*Cuộc cách mạng công nghiệp lần thứ tư diễn ra và tác động mạnh mẽ trên mọi lĩnh vực đời sống kinh tế và xã hội vừa tạo ra những thời cơ lớn nhưng đồng thời cũng đi kèm những thách thức. Trong lĩnh vực văn hóa, cuộc cách mạng công nghiệp lần thứ tư cũng đã tác động mạnh mẽ buộc chúng ta phải đề ra chiến lược để bảo tồn và phát triển các giá trị văn hóa truyền thống. Tại Bình Dương, trong bối cảnh hiện nay, để gìn giữ và bảo tồn các lễ hội truyền thống của các dân tộc cũng cần đề hệ thống những giải*

*pháp trong quá trình phát triển. Do đó, để thích ứng với bối cảnh mới để gìn giữ và bảo tồn các lễ hội truyền thống của các dân tộc sống trên địa bàn tỉnh Bình Dương cần biến các lễ hội truyền thống thành các sản phẩm du lịch trong phát triển bền vững. Bài viết tìm hiểu về thực trạng lễ hội truyền thống của các dân tộc (Kinh, Hoa, Stiêng, Khor me) ở tỉnh Bình Dương, qua đó đề xuất một số giải pháp nhằm bảo tồn các lễ hội truyền thống để phát triển du lịch bền vững trong bối cảnh cách mạng công nghiệp lần thứ tư.*

## 1. INTRODUCTION

In the development process of human social history, sustainable development in the present while ensuring continued development in the distant future is a development process that is closely combined, reasonable, and harmonious. Between economic development, social development, and environmental protection. Sustainable development is an urgent need and a goal of many countries worldwide, and each country will, based on its economic, social, political, geographical, and cultural characteristics, plan the most suitable strategy. In an era of significant progress and changes like today, created by the fourth industrial revolution, implementing the goal of preserving traditional cultural values and sustainable development for each country is essential. Many opportunities but also encounter many challenges. Such a situation raises the need to understand the fourth industrial revolution and the goal of preserving traditional cultural values. Maintaining and developing traditional culture requires turning conventional cultural values into tourism products for sustainable development. That process sets the development direction for Vietnamese culture and tourism in general and Binh Duong province in particular by international trends

and the times. This study points out the opportunities and challenges that the fourth industrial revolution poses for preserving and preserving traditional festivals of ethnic groups in Binh Duong province in sustainable tourism development, stable today.

## 2. RESEARCH METHODS

This paper used qualitative methods through analysis of relevant documents.

## 3. RESULTS AND DISCUSSION

### 3.1 Overview of the Fourth Industrial Revolution and sustainable development goals

#### 3.1.1 Opportunities and challenges of the Fourth Industrial Revolution

The Fourth Industrial Revolution, with the appearance of robots with artificial intelligence, brings many beneficial applications in society in every country. Artificial intelligence technology created by humans helps robots work intelligently and have the ability to remember, learn, and creatively imitate many things from humans. While that ability humans are challenging to do. The advantage of robots is that they can work 24/7 without needing to pay salaries, taxes, or insurance; this is also a challenge for society in choosing to use human labor or robots.

Like previous revolutions, the 4.0 Industrial Revolution promises to help increase income

and improve the quality of life for people globally. Currently, the biggest beneficiaries are consumers with the conditions to access and use the digital world. Technology has helped create new products and services, thereby increasing the efficiency and satisfaction of each person's life. Call a taxi, book a plane ticket, buy products, make payments, listen to music, watch movies, see a doctor, water and fertilize plants, measure oxygen levels, feed for shrimp and fish farming, or play games ..., all done remotely. Klaus Schwab commented: "These changes are so profound that never before in history has there been a time when people faced so many opportunities and risks at the same time" (Schwab, 2015) [5].

In the future, technological innovation will also transform the supply sector, with long-term benefits in efficiency and productivity. Transportation and communication costs will decrease, global logistics and supply chains will become more efficient, and production and trade costs will be minimized. All of these factors will open up new markets and promote economic growth. However, the 4.0 Industrial Revolution also poses many factors that are considered challenges and difficulties for countries like Vietnam, which have the advantage of a young, abundant manual labor force, which will no longer be their strength, which has become a big challenge, even a severe threat.

As economists Erik Brynjolfsson and Andrew McAfee have pointed out, "this revolution could create even greater injustice, especially the risk of disrupting the labor market" (National Academy of Politics, 2018) [3]. Predicting the terrible impact of robot technology in the future, famous physicist and

cosmologist Stephen Hawking said: "Humanity is facing the possibility of extinction in the next 1,000 years, if not for war". The nuclear war is also due to the development of robot technology. When automation replaces humans in the economy, workers will be redundant, exacerbating the gap between profit compared to capital and yield compared to labor" (Academy National Politics, 2016) [3]. On the other hand, more secure and higher-paying jobs are likely to increase after technology gradually replaces humans. Up to now, we are still determining what will happen; however, in the future, capacity, not capital, will become the core factor of production in all fields. That will increase the job market and become increasingly divided into low-skill/low-pay groups and high-skill/high-pay groups. This perspective will contribute to increasing conflicts in society.

Inequality is an important economic issue and the most significant social issue related to the 4.0 Industrial Revolution. Those who benefit most from innovation will be intellectual and financial capital providers, specifically inventors, shareholders, and investors. That explains why the gap in wealth between those who depend on capital and those who rely on labor is increasing. Therefore, technology is one of the reasons causing stagnation and even decline in income for most people in high-income countries: The demand for high-skilled labor increases while the need to recruit skilled and low-skilled workers has decreased.

Despite facing risks, opportunities will be even more significant for countries recognizing the transition trend early. At that time, training in the right direction on professional behavior

will bring about early occupation of opportunities. For example, with farming, in the digital world, the production process of a specific type of plant or animal is operated digitally, so it will be possible to measure which parts, which stages, and at what times will have problems. Automatically notify technical staff and production managers to meet to solve the problem. Or a series of sensor systems and probes are placed on the animal's body, knowing whether the animal is about to get sick or what disease it is likely to have, and notifying the farm owner to direct specialized agencies to plan Treatment.

All professional behaviors and ways of doing business in the digital world and people will change and transform completely. Many professions appear, such as creating sensor systems integrating existing systems to convert the real world into the digital world. When learning about the social trend of the fourth revolution, the orientation of countries in terms of training and career orientation for each individual will also change. Specific industries and fields will set their plans and strategies for the next 5-10 years in the world changing to a digital world to continue to exist and develop. Suppose countries in general, and Vietnam in particular, need to innovate their thinking and keep the old way of doing things. In that case, they will face the risk of stagnation, low productivity and product quality, uncompetitive prices, and unemployment, poverty will increase shortly.

### *3.1.2 Sustainable development goals*

The world has made efforts to implement the Millennium Development Goals for the period 2000-2015, and recently, the United Nations announced the 2030 Agenda (Agenda 2030)

with 17 sustainable development goals (SDGs) to implement. In the period 2016 - 2030. The 2030 Agenda is committed to implementation by 189 members of the United Nations, including Vietnam. This program also identifies 169 goals that synthesize, link, and balance sustainable development's economic, social, and environmental aspects.

The first affirmed Vietnam's sustainable development perspective was in Directive No. 36/1998/CT-TW dated June 25, 1998, of the Politburo on strengthening environmental protection in the industrial period. Modernize and modernize the country. It emphasizes: "Environmental protection is a basic and inseparable content in the socio-economic development guidelines, policies, and plans of all levels and sectors, which is an important basis for protecting the environment" to ensure sustainable development, and successfully carry out the cause of industrialization and modernization of the country. "The Party's documents' sustainable development perspective has been in the 9<sup>th</sup> National Congress. The Party affirmed in the 2001 - 2010 Socio-Economic Development Strategy: "Rapid, effective and sustainable development, economic growth goes hand in hand with progress, social justice, and environmental protection." (Communist Party of Vietnam, 2001) [2]. The 12th National Congress outlined the general goal for the five years 2016 -2021 as: "Comprehensive and synchronous promotion of the reform process." new, rapid and sustainable economic development, striving to soon turn our country into basically a modern industrial country" (Communist Party of Vietnam, 2001) [2]. Thus, sustainable development has become the Party's guidelines

and viewpoints and the State's policies. Our Party and State affirm that sustainable development is an inevitable path. We develop quickly but must grow sustainably, determined to only develop at some costs at the expense of the environment.

**Sustainable tourism:** In all new definitions of tourism, it refers to preserving resources for future generations, using tourism to contribute to environmental protection, limiting negative economic and social impacts, and bringing benefits to ethnic people both economically and socially. The World Tourism Organization (WTO) defines sustainable tourism as “Tourism development that meets the needs of current tourists and host regions while protecting and enhancing opportunities for the future in a way that meets economic, social and aesthetic needs while maintaining cultural integrity, important ecological processes, biodiversity, and life support system” (Vietnam Folk Arts Association, 2009) [4]. The long-term sustainability of the environment, society, and economy is the primary goal when building plans and projects to exploit and develop tourism. Relevant departments must fully view the possible effects of infrastructure, facilities serving the tourism industry, and the number of visitors on cultural values, characteristics, integrity, and the environment: natural environment and ethnic residents in Binh Duong.

**Impact of tourism:** Each locality or region has its strengths, which must be evaluated and utilized as a primary controlling factor. Tourism's impact on peoples' folk cultural areas can be immediate, long-term, insignificant, or extremely dangerous. Therefore, it is necessary to understand these impacts from planning to implementing and evaluating a tourism project.

Usually, it impacts the environment (soil, water, flora, and fauna.), community, and culture (the “erosion” of cultural practices until they become meaningless. Conflict arises when tourism doesn't evenly distribute the benefits of the economy, especially when it creates a large gap between rich and poor, social evils).

### **3.2 Traditional ethnic festival in Binh Duong Province**

#### *3.2.1 Traditional festival of Vietnamese people in Binh Duong*

Traditional Vietnamese festivals here are held yearly in the dry season - mainly in winter and spring. Due to the weather characteristics here, very few autumn festivals leave. Vietnamese celebrations here start from the tenth lunar month onwards until the end of spring. The traditional festival of Vietnamese people in Binh Duong and Binh Phuoc is called the Ky Yen ceremony (praying for peace). There are also places where it is commonly called “flower praying ceremony”, but it is popular and widely called “communal worshipping ceremony” or “Ky Yen communal house worshipping ceremony” held twice a year. Festivals in the spring are called “Xuan ky”, those born in the fall (winter) are called “Thu bao” (autumn festival), and in some places, they organize together in one celebration. The two provinces' Ky Yen communal house worshipping ceremony is at the village communal houses here.

In the past, people often conceived of village communal houses as a symbol representing the existence and development of the village. Any village in the area that does not have a communal house will not have a place to hold a spacious festival. The village's position in the area could be better. The land of literature must have communal houses, famous people, and

prosperous businesses. The civilization of Vietnamese village communal houses is a traditional civilization. Civilization unites the community. This civilization significantly influenced the nation's sense of independence and self-reliance. It has a positive effect on fighting foreign invaders and protecting the country of our ancestors in the past. Traditional Vietnamese festivals are closely associated with village communal house civilization. Therefore, when examining the festivals of Binh Duong and Binh Phuoc, it is only possible to explore the communal houses there.

In terms of quantity, according to incomplete statistics, village communal houses in the two provinces currently have 83, with joint worship ceremonies held every year. The number of festivals varies in different places. The statistics show that the province's southern districts have the most communal houses, specifically Thuan An City, 37; Tan Uyen City, 19 thrones; Ben Cat Town, 16 villages; Thu Dau Mot City has nine thrones.

Among these, there are communes with four communal houses, such as Lai Thieu town, Tan Dong Hiep commune, Binh An commune, Tan Binh commune (Thuan An city), or many communes with three communal houses, such as Phu An, My Phuoc (Thuan An town) Ben Cat commune), Thanh Phuoc (Tan Uyen city) and several communes have two communal houses. In particular, among the communes with communal houses here, most of them were newly renovated after the war. Very few ancient village communal houses, such as the Tan An communal and Phu Long communal houses, remain from the past.

The annual communal worship festival at village communal houses in the two provinces

depends on the ability of the people in the village. Any village or commune that does business well raises money and repairs the communal house to make it spacious; that commune holds a big village festival. Every year, the village organizes a big celebration when there is a good harvest and favorable conditions. Village ceremonies are a buoy that helps us recognize the relationships of that village and commune.

The festivals are according to a reasonably strict process. The main ceremony, which follows a cycle every three years, is held for three consecutive days according to the schedule.

The first day: Early morning: ceremony to invite color - to ask for birth; 5:00 p.m: Ceremony to offer blessings and ask for birth; Evening: worship the whole altar

The second day: Morning: Sing Boi; Noon: Worshipping juniors; Soldier of death; Evening: The altar is lit

The third day: Finish singing the last week's opera in the morning. Ceremony to honor the king; In the afternoon, the ceremony is held, and the ceremony takes place. The ceremony and festival part in the Vietnamese communal house worship ceremony in Binh Duong and Binh Phuoc are not busy but happen simultaneously because of the participation of people from the beginning, creating a happy integration that makes the festive atmosphere more lively, dynamic, flexible, and attractive.

In general, the Vietnamese communal house worship festival in Binh Duong and Binh Phuoc is a festival in the flow of traditional Vietnamese ethnic festivals for centuries. A few communal houses here (such as Tan An communal house in Thu Dau Mot city) still retain a relatively methodical form of worship with full classical

ceremonies and rituals. However, through the survey, we see that there are issues to think about:

Nowadays, the village communal house has been revamped quite a lot and also simplified quite a lot. Therefore, the worship at the village communal house reduces its sacred nature. Worshipping at the collaborative home can sometimes be complicated. Thus, the holy spirit here mitigates, and the offerings sometimes need to be more complex. Worshipping sometimes needs to be more involved. The festival is more about communion than worshipping the gods. The legendary character needs to be recovered, leaving the feeling of everyday work, making the persuasiveness and educational effectiveness low.

Due to their heavily conventional nature, some of the remaining old communal houses have repetitive worship rituals, creating a feeling of stagnation and sometimes boredom. The two provinces' Vietnamese collaborative house worship festival still has customs about solidarity and the sense of being "A piece in the middle of the village." Creating arrangements, position positions, and prestige in the courtyard is easy. This practice can cause other problems for the village and is unsuitable for the reform era.

### 3.2.2 Traditional Chinese Festival

Traditional Chinese Festivals here have two main streams. These are the festivals of the four Chinese states (Guangdong, Chaozhou, Chongzheng, and Phuc Kien) and the celebrations of the Vuong and Ly families (Fujian) held annually. Festivals of the four Chinese states: Held on the occasion of the Lunar New Year and the Thuong Nguyen festival on the 15<sup>th</sup> day of the first lunar month

every year at Ba Pagoda (Phu Cuong ward, Thu Dau Mot city).

- Progress: Starting after the Lunar New Year, the Ba Pagoda festival opened. The climax and celebration are most sublime on the 15<sup>th</sup> day of the first lunar month. The ceremony ends with the traditional "procession of the 14<sup>th</sup> birthday party" lasting from two to three hours (not including waiting time) on some main streets around Thu Dau Mot market.

Summary of the content and ceremonies taking place at the Ba Pagoda festival: Go to the temple, ask for blessings, and borrow money from her; lantern auction and Ba's fortune procession; procession of the Lady's feast and display of prestige and advertising. The above ceremonies and nationalistic performances (tickling dance, hoo dance, dragon dance, etc.) attract viewers. People attend the Ba Pagoda festival regardless of race, gender, ethnicity, religion, uniform, enjoyment needs, or time. The peak of the recent Ba Pagoda festival sometimes reaches millions of people, and sometimes someone auctions a lantern for 40 million Vietnamese dong. Around the Ba Pagoda festival, it is worth noting the services of making and selling incense, selling refreshments, releasing birds, releasing fish, and parking vehicles (and recently, there has been unsightly begging!). Incense-making service is quite an exciting business problem because, of the million people who go to Ba Pagoda, 80% of them buy incense. The price of each incense stick offered to the pagoda is at least 15,000 VND (average price in 1996), so the income is quite large. Ba Pagoda Festival not only takes place at "Ba Pagoda" (Thien Hau Palace) in Phu Cuong ward but also at "Ta Phung Thien Hau Palace" in An Thanh commune (Thuan An city).

At the royal harem, 8 “charity boxes” are placed in the “pagoda,” rolled up and attractive. This show only exists in a few countries in Southeast Asia, such as Malaysia and Thailand. Besides, I can't find it anywhere. People explain this phenomenon by psychological stimulation, “reaching the threshold” or being too sublimated to a high level, creating mental excitement that leads to courageous, self-conscious “ecstasy” behavior. In general, traditional Chinese festivals can be classified as craft village festivals. Its ceremonies and services clearly show the promotion and nature of worship here. Specifically, there are the following ceremonies:

Loan to pay Mrs; ask for blessings, Mrs; lantern auction; put it in the charity fund box. The services of making incense, selling incense, raising birds, releasing fish, and accompanying advertising. And especially, the “temples” all worship saints who protect their profession. The cultural characteristics of traditional Chinese festivals that contribute to the community are the creation of spiritual excitement during the holidays, helping people integrate and relax more, and, on the other hand, living customs, dances, and performances. Create a lively, cheerful atmosphere and valuable entertainment. What needs avoiding in this festival flow is asking for tattoos, shaking hexagrams, begging services, and some role-playing gods (in oblique dance) taking advantage of the gods to “tell” about troubles that can create delusions. Superstition Putting aside the above factors, traditional Chinese festivals are a beauty in cultural activities.

### 3.2.3 Traditional festival of the Stieng people

The Xtieng people in the old Song Be often organized the following festivals: Rain praying

ceremony (praying to the rain god) at the beginning of the burning season; new rice offering ceremony (Pabaêu); tutba rice offering (rice pruning) ceremony; xerhayba rice harvest ceremony.

In these rituals, especially the new rice offering ceremony and rice harvest ceremony, the Xtieng people often have the custom of sacrificing (killing chickens, pigs, and buffaloes) to surrender to the gods. At this sacrificial ceremony, there is a custom of buffalo stabbing (in some places called buffalo stabbing ceremony), which is quite attractive and attracts members of the village (bon) to participate.

Along with the music of gongs and the custom of buffalo stabbing, the sacrifice ceremony became an essential festival of the Xtieng people. During this festival, people make elaborate preparations: Wine-soaked months in advance; choose a neem tree and carve a beautiful pattern for the neem tree (buffalo tying pole); take good care of the buffalo to sacrifice to the gods; prepare nice clothes to go to the festival; on the day of the festival, select several healthy and beautiful boys and girls in the village to dance around the buffalo in a counter-clockwise circle for the buffalo stabbing ceremony. The buffaloes are slaughtered and divided equally among the villagers, who celebrate the good harvest of the fields. Some village boys dance together, some are healthy, and young men participate in “buffalo stabbing” with the village elder (or a reputable person) appointed by the village as the ceremony leader. The buffalo stabbing ceremony is an expression of the spirit of respect for the gods of the Xtieng people. The Xtieng people kill buffaloes to offer to the gods

for protection and blessings, expressing their gratitude for giving them a bountiful harvest.

In this festival, it is necessary to avoid the transformation from a sacrifice ceremony to a very dangerous one, which causes waste of time but also causes famine throughout the region. In recent years, people rarely organize buffalo stabbing ceremonies due to poor harvests and famine. In the future, the locality can help the traditional festival of the gong ceremony.

#### *3.2.4 Traditional festival of the Khmer people*

The Khmer people separate from the activities of the Khmer ethnic community, so when they celebrate their festivals, they do not have complete and perfect ceremonies like their origin. The main festival of the Khmer people in the former Song Be province is the Chol cho nam Thmay festival, held in April every year after the harvest (from the 13th to the 15th of the fourth lunar month in Nha Bich, Binh Long). During this ceremony, people offer new rice, eat green rice, “splash water”, and hold a festival of dancing and singing Khmer songs to lull their children, confess their love, and praise life. Compared to other conventional festivals, traditional Khmer festivals here have limitations due to their living environment conditions. However, they have contributed to the cultural flow of the province with energetic, skillful, and attractive holiday dances.

Binh Duong is a province with many ethnic groups living together. The ethnic groups here have retained their cultural identities and contributed a familiar voice to the local cultural and artistic characteristics. The traditional festival of ethnic groups here is a very vivid demonstration of those positive contributions.

### **3.3 Traditional ethnic festival in Binh Duong Province in promoting sustainable tourism**

The outstanding development of digital technology, the connection of things and devices with artificial intelligence, and exceptional labor productivity will be favorable conditions for building an intelligent society. “A smart society will be rich in national cultural identity and optimal protection of nature. With the impact and influence of the 4.0 revolution, the boundaries between countries and the national cultural identity of each country are becoming increasingly blurred. Shortly, there will be a trend of unification and internationalization in the field of culture. Thus, the global cultural ecosystem will lose diversity” (Central Economic Committee, 2017) [1]. Therefore, preserving national cultural identity will become an essential mission. Maintaining national cultural identity in sustainable development is a global need and objective goal that UNESCO has identified since the 80s of the twentieth century. Cultural institutions such as museums and cultural houses apply to high-tech products and will have new forms in cyberspace to meet people's cultural needs.

Unlimited cultural exchange and integration. Information technology and transportation development have created a smaller and flatter world, and the boundaries between countries and peoples are increasingly blurred. Cultural interactions between individuals, communities, societies, and cultures will be more direct and effective through real and virtual methods. The rapid development of digital technology and integrated translation devices will help break the language barrier. The hyperconnectivity of everything will connect digital libraries worldwide, making searching, transmitting, and storing all information much more effective and

convenient. 3D imaging technology will help us preserve cultural heritage, incredibly tangible or intangible cultural heritage, which helps us develop virtual tourism worldwide. Digital technology and the connection of things and devices is one of the great opportunities in choosing and absorbing the quintessence of world culture, and at the same time, an essential opportunity in promoting and introducing each nation's culture and cultural identity to the whole world gender.

In the context of the impact of the Fourth Industrial Revolution on culture, the problem is to have a mechanism to integrate and preserve national cultural values. Binh Duong is a province with the country's highest dynamic development and urbanization index. The process of integration into the international supply chain is increasingly deepening. In addition to the economic benefits, preserving indigenous cultural values in Binh Duong is highly urgent. Therefore, economic development in harmony with preserving traditional cultural values in Binh Duong requires an appropriate strategy and solution. Human tourism resources refer to the material and spiritual wealth created by humans from ancient times to the present, which can attract people to conduct tourism activities. It includes two types: tangible and intangible. These are mythological legends, extraordinary events, historical relics, artistic architecture, cultural relics, arts and culture, festivals, beliefs, and technological specialties. Besides the cultural and tourist addresses mentioned above, Binh Duong is also a land with folk festivals imbued with regional culture. It is where religious activities occur, where the cultural transmission of indigenous people and immigrants in history accumulates.

Binh Duong has the standard features of the Southern folk festivals and its unique characteristics due to the direct influence of the Central and Central Highlands folk festivals, as well as its nuanced expressions of cultural communication between those regions. That is also a characteristic of the Binh Duong folk festival. Festivals can be exploited for tourism activities, indirectly introducing local culture in a practical and lively way. Currently, the exploitation of ethnic folk festivals in Binh Duong is by the rule of “market economy” or the term “servitization” of festival organization. Organizers pay special attention to the “merit box”. At some festivals, people see that the Management Board pays close attention to how many visitors come to the festival to make offerings pragmatically, even if they pay more attention to the “blessing” box than the content and culture of the festival to profit. Elements of selling gods and saints are still seen, along with superstitious details, such as Thien Hau Thanh Mau. Looking at the ending of most festivals, we see that the prolonged eating scene has somewhat affected the inherent cultural beauty of the festival.

To attract tourists to ethnic community festivals, first of all, the festival must be attractive and have unique cultural value. The content must be carefully prepared and “scripted” according to the actual values of traditional festivals. Only the real thing is long-lasting and lasting, both “dramatized” and “staged” to bring tourists and people participating in the celebration a spiritual dish with traditional and modern values. Only then can it create attraction, the main reason they come to the festival. Looking at the world, we see this proven. Every year, the Carnaval

festival on the streets of Brazil attracts millions of tourists. So, what attracts them? That is the attraction of the Carnival festival. “Dramatized” and “staged” can not be denied. But that alone is insufficient because that is the attraction and necessary condition.

To serve tourism and bring tourists to ethnic festivals, organizers in the culture and tourism industries must coordinate synchronously and effectively with the necessary conditions. Promoting the image of ethnic festival tourism in Binh Duong required propagating and promoting the festivals. This promotion must be done regularly on many media, from traditional advertising channels to new advertising channels on information technology and internet applications, so everyone can know. At the same time, traditional forms of manual promotion, such as distributing free flyers (in restaurants, hotels, train stations, airports) where many people gather, should also continue to be emphasized.

At the same time, conditions such as security and safety for tourists, the landscape environment must be clean, and other accompanying physical conditions such as hotels and restaurants are qualified to welcome guests; staff have the attitude and professionalism to the subjects served. Thus, the Binh Duong tourism industry must follow a professional direction to develop sustainable tourism, ensuring a highly qualified and advanced workforce with knowledge, professional skills, and foreign communication. Good language and a professional attitude meet the requirements and create motivation to improve the capacity of Binh Duong tourism. To develop Binh Duong tourism in both quantity and quality, they are forming a chain of

links from specializing in individual activities to a closely linked form, creating a safe, closed chain in tourism tour activities. Above are the necessary and sufficient conditions to attract tourists to the festival, and the tourists will promote and introduce friends and relatives to this festival.

Tourism development is associated with preserving the cultural heritage of ethnic communities in Binh Duong province, including traditional festival activities. Tourism activities related to the livelihoods of ethnic people develop the economy, ensure income and social security, and preserve traditional cultural values. Economic development is in harmony with the preservation and development of cultural heritage. Cultural heritage becomes a multidimensional value system that develops both economically and sustainably.

#### **4. CONCLUSION**

The fourth technological revolution has excellent potential but brings many challenges and risks to Binh Duong province and Vietnam. The fourth industrial revolution allowed Binh Duong province to quickly catch up, “leapfrog”, and move straight into all fields. Take advantage of scientific and technological achievements to accelerate the development process of economic sectors. At the same time, taking advantage of the deep integration process of an energetic province with a high development index creates certain favorable conditions for the tourism industry. However, when combining economic development with the preservation of traditional cultural values of ethnic groups in Binh Duong province to develop tourism, sustainable development is the determining factor for development harmony.

Sustainable development is applying advanced science and technology, modern governance, and management mechanisms based on taking advantage of all resources to create multidimensional development towards growth in all fields. Therefore, creating branded tourism products for Binh Duong province is aimed at high income, ensuring social security and livelihood of Binh Duong ethnic residents. Today, cultural tourism is the dominant type of tourism because it reflects the development trend of modern tourism. It meets the needs of tourists to learn about cultural values through cultural surveys and cultural exchange to expand awareness and increase knowledge. Many travel companies are currently focusing on exploiting this type to serve tourism.

Hopefully, the folk festivals in Binh Duong province and the diverse human resources here will be attractive addresses for tour organizers and the public. Local authorities and agencies specializing in culture and tourism need to have appropriate strategies for sustainable tourism development in Binh Duong province. That strategy must be linked to the subject of Binh Duong and the ethnic groups living here. Integrate sustainable agricultural economic development strategy with protecting, exploiting, and reasonably preserving traditional cultural values. They are watching and developing cultural diversity, combining economic development in harmony with protecting the cultural values of ethnic communities living in Binh Duong province.

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