

Designing a technology - enhanced framework for community English education in heritage tourism: Posthuman perspectives from Con Dao



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ABSTRACT

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This study examines the integration of community-based English education, heritage tourism, and digital technology in Con Dao, Vietnam, a site shaped by colonial trauma, ecological richness, and spiritual traditions. Drawing on posthumanist perspectives, the research explores how human and non-human actors, including tour guides, learners, digital platforms, heritage artifacts, and natural environments, co-create educational and visitor experiences. The study employs a qualitative design combining two Delphi rounds with semi-structured interviews involving 22 experts from academia, heritage management, and the tourism sector. Findings identify five core clusters of English competencies essential for heritage tourism: heritage interpretation, hospitality English, intercultural communication, digital communication literacy, and problem-solving communication. Experts emphasized the ethical responsibility of representing Con Dao's painful past with dignity while avoiding the commodification of suffering, particularly at prison and memorial sites. The proposed framework conceptualizes technologies such as mobile applications, AR/VR simulations, and QR-based signage not merely as instructional tools but as active mediators shaping learning, memory, and interaction. By foregrounding narrative justice, multivocality, and ecological interconnectedness, the study advances a reflexive, technology-enhanced approach to community English education. The findings contribute to scholarship in English for Specific Purposes, CLIL, heritage ethics, and posthuman pedagogy, while offering guidance for heritage tourism.

Contribution/ Originality: This study establishes a technology-enhanced, posthuman-centric paradigm for community English education in historic tourism, incorporating linguistic, ethical, and ecological aspects. This research enhances ESP/CLIL scholarship by delineating essential competency clusters and illustrating the ethical mediation of learning through technology in trauma-related heritage contexts, providing practical recommendations for sustainable tourism development in Southeast Asia.

1. INTRODUCTION

Comprehending the intersection of legacy, language, and technology is increasingly vital in modern tourism education. Con Dao, Vietnam, is a notably rich environment where these aspects intersect. Once a French colonial jail complex and subsequently a site of revolutionary remembrance, Con Dao today functions as both a memorial space

and an emerging tourist destination (Giblin, 2014; Graham & Howard, 2008). The multifaceted environment, comprising colonial artifacts, sacred sites, ecological reserves, and dynamic spiritual traditions, necessitates that local guides and community members convey intricate histories in English, frequently utilizing technologically mediated formats such as mobile applications, QR codes, and immersive digital reconstructions.

The communicative requirements emphasize that community-based English education is both a linguistic and an ethical endeavor. Experts in legacy tourism caution that the interpretation of sites linked to trauma may lead to the aestheticization or commodification of pain if narratives are not approached with care (Harrison, 2012; Winter, 2015). Research in ESP and CLIL underscores the necessity of assisting learners in cultivating specialized discourse competence and intercultural awareness pertinent to heritage and tourism contexts (Arnó-Macià & Mancho-Barés, 2015; Van Huy & Hamid, 2015).

While current studies highlight the ethical and pedagogical implications of legacy tourism, there is a paucity of research on how English education frameworks may incorporate technological mediation, community engagement, and the intricacies of memory-laden contexts such as Con Dao. This study fills this gap by presenting a technology-enhanced paradigm for community English education. The framework delineates fundamental skill clusters vital for practitioners and analyzes the influence of digital tools on interactions among learners, communities, and heritage landscapes. The study seeks to promote more responsible, context-aware, and sustainable heritage tourism communication in Southeast Asia.

2. LITERATURE REVIEW

2.1. *Community-Based English Education and ESP/CLIL Approaches*

Community-based English (CBE) education is recognized as an effective method for teaching English within relevant social contexts, grounded in the values of participation, empowerment, and contextual relevance (Lee, Donovan, & Mann, 2023; Richards, 2017). CBE programs, in contrast to conventional ESL sessions, are tailored to meet the urgent needs of the local population, including tour guides, cultural workers, and community members, by equipping them with language skills that enhance their participation in the tourism and cultural sectors. This approach utilizes ESP and CLIL as the theoretical foundation for developing context-specific syllabi.

ESP focuses on the enhancement of language competencies pertinent to certain professional domains and links communication functions to linguistic structures (Hyland, 2000). CLIL integrates subject and language learning, aiming to concurrently enhance knowledge and proficiency in both domains (Arnó-Macià & Mancho-Barés, 2015). Within the Asian CLIL literature, certain studies have examined CLIL in vocational and tourist courses (Hermawati, 2022; Van Huy & Hamid, 2015), demonstrating improvements in learners' sectoral discourse and cross-cultural confidence. Nonetheless, these studies are primarily instrumental, focusing on English as a tool for future employment rather than as a medium for ethical engagement with histories and cultures. In Vietnam, ESP and CLIL programs are being formulated in tourism education; nevertheless, they primarily neglect the ethical dimensions of storytelling and recollection. Only a few programs encourage students to engage with locations of trauma or cultural remembrance, where linguistic requirements parallel moral obligations: maintain grammatical precision and exhibit moral sensitivity. This gap highlights the challenge of reconceptualizing ESP/CLIL in community-based tourism as not only a language endeavor but also an ethical practice.

2.2. *Heritage Tourism, Memory Ethics, and Narrative Representation*

Heritage tourism, both practically and theoretically, pertains to the memory, identity, and politics of location (Harrison, 2012). Heritage is no longer viewed as a static and limited collection of monuments; instead, it is perceived as a socially produced and negotiated entity influenced by processes of selection and amnesia (Smith, 2006). The term “Authorized Heritage Discourse” (AHD) encapsulates the manner in which institutionalized narratives favor

dominant voices in the heritage sector, hence marginalizing subaltern and vernacular narratives (Waterton & Watson, 2015).

In locations characterized by colonial violence and communal trauma, such as Con Dao, ethical narratives present significant difficulties. It has been warned that there exists a risk of aestheticizing or commodifying suffering, transforming anguish into spectacle within legacy narratives (Winter, 2015). According to Giblin (2014), post-conflict legacy should facilitate “symbolic healing and cultural renewal” rather than evoke nostalgia or voyeurism. In these contexts, storytelling, particularly in a second language, constitutes a moral endeavor, necessitating an awareness of dignity, precision, and emotional impact.

Although studies on heritage interpretation mostly emphasize tourist experience and conservation management, the significance of language instruction in navigating the ethics of memory has been neglected. The politicized aspect of heritage storytelling in English, specifically, the terminology employed by guides, citizens, and communities when articulating trauma, remains an overlooked yet essential component in the promotion of responsible tourism in postcolonial nations.

2.3. Technology and Posthumanist Perspectives in Language and Heritage Studies

Digital technologies in heritage and education have revolutionized the creation, dissemination, and manifestation of knowledge. Emerging technologies, such as augmented and virtual reality (AR/VR), mobile learning, and QR-based systems, enable visitors and learners to interact multisensorially with cultural sites (Bekele & Champion, 2019; Champion, 2016). Nonetheless, they also raise concerns regarding portrayal, authenticity, and ethics, particularly in relation to addressing historical trauma.

The applications of posthumanist thinking offer an alternative perspective on technology mediations. Haraway's (2016) and Braidotti (2017) conceptualizations of entanglement and becoming-with challenge the anthropocentric human/non-human dichotomy, recognizing the interrelationality of human, technology, material, and environment. In the classroom, posthuman pedagogy (Bayne, 2016) posits that technologies should be perceived not as passive instruments but as co-agents that shape subjectivity, cognition, and affect.

This viewpoint offers a resource for heritage tourism scholars to investigate the influence of digital simulations, artifacts, and ecological environments in defining significance. AR/VR reproductions of colonial jails or memorials can enhance learning and empathy, but they may also reduce memories to mere spectacle. Thus, a posthumanist perspective necessitates an ethics of reflexivity, recognizing both the agency and the accountability of technologies in the (re)construction of cultural narratives.

2.4. Conceptual Integration and Research Gap

Consolidating these bodies of knowledge highlights many significant gaps that the initiative seeks to address.

Although both ESP and CLIL have enhanced professional communication in tourism, they often neglect the ethical and commemorative dimensions of heritage discourse.

Secondly, although the literature on heritage tourism has yielded significant insights into memory politics and representations, it has not sufficiently explored how language education could function as a mediating practice for (re)producing and (re)negotiating legacy meanings.

Third, although technology-enhanced learning has been the subject of considerable research, its integration with posthumanist ethics, viewing digital and material artifacts as co-educators, is still restricted.

This study examines community-based English language teaching (ELT) within the context of Con Dao's heritage tourism through a technology-mediated, posthumanist framework. This multifaceted approach to collaborative language education emphasizes ethical co-creation among humans, technology, artifacts, and ecological systems to narrate, preserve, and reimagine heritage for sustainable futures.

3. METHODOLOGY

3.1. Research Design

This research utilized a qualitative exploratory approach that integrated two Delphi rounds with semi-structured interviews to formulate a technology-enhanced framework for community-based English instruction in Con Dao. This approach is suitable for analyzing intricate, contextual phenomena where human and non-human entities interact dynamically (Lewis, 2015) and aligns with posthumanist viewpoints that emphasize relationality among humans, technologies, material artifacts, and ecological environments (Haraway, 2016; Santos, 2020).

The Delphi item generation procedure was organized into two parts to enhance methodological clarity. An initial collection of materials was created by synthesizing literature on ESP/CLIL, heritage ethics, and technology-enhanced learning, along with preliminary discussions with three experts. Secondly, in Round 1, experts offered supplementary recommendations, which were inductively categorized and synthesized. Converging elements were consolidated, ambiguous items were clarified, and novel items suggested by various specialists were incorporated. The updated collection constituted the Round 2 survey, when experts evaluated item significance and feasibility, facilitating the computation of Kendall (1938) for consensus.

Semi-structured interviews with a select group of specialists were performed following the Delphi rounds to contextualize consensus findings and examine matters pertaining to ethical storytelling, digital mediation, and community expectations. The interviews enhanced the depth and interpretive complexity of the Delphi findings.

The amalgamation of Delphi consensus-building with qualitative interviews enhanced the study's rigor and ecological validity. The Delphi rounds systematically evaluated expert opinions, while the interviews enhanced the analysis with experiential insights, collectively aiding the creation of a context-sensitive educational framework.

3.2. Participants and Sampling

A purposive sampling technique was utilized to locate specialists with significant professional expertise in English education, heritage management, and tourism in Con Dao. This method guaranteed the participation of individuals equipped to offer knowledgeable perspectives on linguistic requirements, ethical narrative construction, and the incorporation of digital technology in cultural interpretation. Snowball sampling was additionally employed via professional networks to broaden the pool of eligible participants, in accordance with accepted Delphi research protocols (Okoli & Pawlowski, 2004).

The study involved 22 experts: eight academics specializing in ESP, CLIL, applied linguistics, and heritage studies; seven heritage officers and practitioners from museums, memorial sites, national parks, archives, and community projects; and seven senior tour guides with substantial experience in heritage interpretation, eco-tourism, and spiritual tourism.

This composition guaranteed a varied array of institutional backgrounds and professional roles, enhancing the credibility and methodological rigor anticipated in Delphi investigations (Hsu & Sandford, 2007).

In compliance with research ethics protocols and Institutional Review Board (IRB) stipulations, all participants granted informed consent, and their identities were anonymized to ensure anonymity. Institutional ties are disclosed solely at the organizational level to ensure transparency about participants' occupational fields while safeguarding individual anonymity.

This equilibrium maintains ethical responsibilities in human-subject research while allowing readers to recognize the disciplinary and institutional diversity reflected in the expert panel.

Table 1 presents the demographic characteristics, professional backgrounds, years of experience, and institutional affiliations of the expert participants involved in the Delphi study.

Table 1. Profile of expert participants.

ID	Category	Position/Background	Years of experience	Gender	Affiliation/ Institutional link
A1	Academic	Lecturer in ESP/CLIL	12	F	University of Education (HCMC)
A2	Academic	Senior Researcher in applied linguistics	18	M	National University (Hanoi)
A3	Academic	Associate Professor in heritage studies	20	M	Vietnam Academy of Social Sciences
A4	Academic	Lecturer in digital pedagogy	10	F	University of Da Nang
A5	Academic	Researcher in tourism ethics	9	M	Hue University
A6	Academic	Senior Lecturer in CLIL & bilingual education	15	F	University of Education (HCMC)
A7	Academic	Postdoctoral fellow in cultural sustainability	5	F	Foreign partner University (Europe)
A8	Academic	Lecturer in ESP for tourism	8	M	Open University, (HCMC)
P1	Heritage Manager	Director, Con Dao Museum	18	M	Con Dao Museum
P2	Heritage Officer	Conservation specialist, Con Dao Prison Relics	10	F	Relics Management Board
P3	Heritage Officer	Educator, Con Dao National Park Center	12	F	National Park Management
P4	Policy Advisor	Tourism development planner, Ba Ria–Vung Tau Province	22	M	Provincial Department of Culture & Tourism
P5	Heritage Officer	Archivist, Con Dao Historical Records Office	7	F	Local Heritage Archive
P6	Practitioner	NGO project officer, community-based tourism	11	M	Community NGO, Con Dao
P7	Heritage Officer	Curator, Con Dao Memorial Site	14	F	Con Dao Memorial Committee
T1	Tour Guide	Senior Heritage Interpreter	20	M	Local Tour Company, Con Dao
T2	Tour Guide	Community Guide (Hang Duong Cemetery)	11	F	Freelance
T3	Tour Guide	Eco-tourism Guide (turtle conservation tours)	9	M	National Park eco-tourism team
T4	Tour Guide	Religious tourism guide (Phi Yen Temple)	15	F	Community association
T5	Tour Guide	Generalist guide, Con Dao–Saigon tour operator	13	M	Private travel agency
T6	Tour Guide	Young guide, bilingual digital content creator	6	F	Start-up tourism company
T7	Tour Guide	Veteran guide specialized in colonial heritage tours	25	M	Retired / freelance consultant

Note: Individual identities have been anonymized in compliance with IRB protocols. Institutional affiliations are presented at the organizational level to ensure contextual clarity without compromising participant confidentiality.

3.3. Data Collection

The Delphi method was conducted across two iterative rounds in accordance with the protocols established by Hsu and Sandford (2007). During Round 1, specialists identified English proficiencies, technological tools, and educational factors relevant to historic tourism in Con Dao. In Round 2, these revised items were evaluated on a five-point Likert scale to determine their perceived importance and feasibility.

To improve clarity concerning item development, round 1 responses were gathered using an open-ended questionnaire, enabling participants to freely suggest competencies and technological applications. The replies were examined inductively, and the compiled item list was utilized to construct the structured Round 2 survey.

Semi-structured interviews were undertaken with 10 experts (3 academics, 4 heritage practitioners, and 3 tour guides) to support the Delphi approach. The interviews examined ethical problems in depicting colonial pain, the incorporation of digital technology in historical interpretation, and the community's particular requirements for English language advancement. The adaptable interview approach enabled participants to expand on their rationale and furnish practical examples.

Interviews were recorded audibly with consent and transcribed verbatim. Field notes were recorded to capture contextual observations and emergent insights. This multimodal documentation enhanced the depth and reflexivity of the qualitative dataset.

All participants provided informed consent, and data collection complied with confidentiality standards and voluntary participation protocols.

3.4. Data Analysis

The data from the Delphi rounds and interviews were examined using both quantitative and qualitative methods. Thematic analysis, according to Braun and Clarke (2006), followed a six-step framework, and Delphi evaluations were assessed using Kendall's coefficient of concordance (W) to determine the degree of expert consensus (Okoli & Pawlowski, 2004).

The interview transcripts were initially reviewed multiple times for familiarity; thereafter, open coding was conducted to discern significant units of information. Subsequently, codes were organized through axial coding into overarching categories, from which themes were derived. Themes were evaluated against the dataset to guarantee internal consistency and conceptual clarity. NVivo software facilitated the organization, comparison, and enhancement of codes during this process.

In the Delphi study, Likert-scale responses from Round 2 were assessed descriptively and subsequently evaluated using Kendall (1938) to measure the level of consensus among the expert panel. Items with W values exceeding 0.70 were deemed to signify strong agreement.

Multiple validation procedures were utilized to enhance analytical trustworthiness. A secondary coder independently analyzed 20% of the interview material, resulting in an intercoder agreement of 87%; differences were addressed through discussion. Peer debriefing sessions with two senior colleagues offered external evaluation of the coding methodology and topic analyses. Audit documentation recording coding decisions, item modifications, and analytical notes was preserved to guarantee transparency. Reflexive notes were maintained to document the researcher's positionality and its impact on interpretation.

This comprehensive analytical method guaranteed that both aligned expert judgments and intricate qualitative insights shaped the creation of the proposed educational system.

3.5. Reflexivity and Researcher Positionality

The investigator adopted a dual insider-outsider perspective: as a Vietnamese (tourist) language educator in higher education with linkages to cultural preservation communities, and as a critical researcher influenced by posthumanist philosophy. Reflexivity, as defined here, is recognizing potential biases and examining how the researcher's position, methodologies, and subject matter, specifically cultural heritage items and ecologies, interactively influence the study process (Haraway, 2016; Santos, 2020).

4. RESULTS

4.1. Core English Competencies for Con Dao's Heritage Tourism

Through the Delphi rounds, the experts achieved a substantial consensus (ORDINAL_W = 0.786) on five categories of English competencies: heritage interpretation, hospitality English, intercultural communication, digital communication literacy, and problem-solving communication.

Table 2. Consensus on essential English competencies.

Competency cluster	% Rated "highly important."	Kendall (1938)
Heritage interpretation	91%	0.83
Hospitality English	86%	0.78
Intercultural communication	82%	0.74
Digital communication literacy	79%	0.77
Problem-solving communication	87%	0.81

Source: Delphi survey results (2025).

Table 2 illustrates that the experts reached a significant consensus across all five domains of competence. Heritage interpretation had the highest rating (91%) and demonstrated strong consensus ($W = 0.83$), underscoring its importance in English education within the heritage setting, particularly in assisting guides to convey cultural narratives with precision, empathy, and ethical awareness.

High ratings for hospitality English and problem-solving communication highlighted the necessity of balancing interpretive narrative with practical service interactions. The somewhat lower, yet still significant, grades for intercultural communication and digital communication literacy indicate a growing recognition of cultural and technology proficiency as vital elements of future tourism communication. In light of these findings, we advocate that English education for the heritage community should transcend mere functional language instruction and evolve into a comprehensive competency framework that integrates linguistic proficiency, ethical awareness, and digital skills to promote sustainable and inclusive heritage tourism.

Participants repeatedly emphasized heritage interpretation as the paramount ability. A senior guide (T7) elucidated: *"While conversing in English at Hang Duong Cemetery, I cannot merely translate Vietnamese texts."* I must express reverence for the deceased while elucidating colonial history to international tourists.

Heritage officials reiterated this issue, highlighting the balance between precision and compassion. A museum curator (P7) remarked: *"Visitors expect not just facts but a narrative that carries dignity. English learners here need training in tone, not only vocabulary."*

Simultaneously, several scholars cautioned that a sole emphasis on heritage interpretation could eclipse essential practical service skills. According to one scholar (A5): *"Community members must proficiently command English for daily hospitality engagements - greeting guests, managing logistics - otherwise interpretation will remain disconnected from the realities of tourism."* Consequently, although consensus was robust, tensions arose between emphasizing memory-related competencies and service-oriented skills.

4.2. Technology Integration in Community-Based Education

Experts widely endorsed the utilization of technology; however, opinions varied regarding its extent and ethical ramifications. Consensus converged on three technology tiers: (1) mobile learning applications, (2) augmented reality/virtual reality simulations, and (3) QR code-based bilingual platforms.

A heritage officer (P2) emphasized the educational significance of virtual reality. *"Virtual reality reconstructions of the prison cells enable guides to practice narratives in English without stress."* The walls, chains, and artifacts in this environment convey meaning; they integrate into the educational experience.

A junior guide (T6) likewise underscored accessibility: *“Using applications such as Quizlet or Duolingo, I can practice English vocabulary related to heritage on my mobile device.”* It is straightforward, economical, and aligns with the realities of our community.

However, skepticism was also expressed. An academic (A4) advised caution: *“Technologies should not become spectacles that distract from lived memory. If VR aestheticizes trauma, then we risk turning suffering into entertainment.”*

A different senior practitioner (P4) highlighted infrastructural limitations: *“Internet access in Con Dao is still unstable. Large-scale digital solutions may not be sustainable without policy support.”*

This array of viewpoints indicates that although 82% of professionals supported AR/VR for instruction, a notable minority expressed ethical and logistical apprehensions.

4.3. Ethical Storytelling and Narrative Justice

The issue of narrating colonial and memorial histories in English became a crucial concern. Seventy-eight percent of specialists voiced apprehension regarding the *“aestheticization of suffering.”*

A heritage officer (P5) remarked: *“Many international visitors take photos in front of prison gates as if they were tourist backdrops. Guides must remind them, in English, that this was a site of pain, not just architecture.”*

Numerous scholars have linked this to wider discussions about sanctioned heritage discourse (Smith, 2006). A scholar (A3) contemplated: *“If English curricula exclusively impart descriptive language - ‘a cell,’ ‘a chain,’ ‘a courtyard’ - without ethical context, we perpetuate silence instead of fostering remembrance.”*

Four guides provided diverse viewpoints. Some advocated for presenting visitors with harsh realities, while others modified storylines based on audience anticipations. A community guide (T2) was disseminated: *“Not every tourist wants heavy history. Some prefer a respectful but lighter version. We need English that can adjust to both situations.”*

This contradiction underscores the difficulty of integrating polyvocality in language education: facilitating diverse narratives while upholding ethical accountability.

4.4. Proposed Technology-Enhanced Framework

This research proposes a four-dimensional educational strategy for enhancing the community people's English proficiency within the context of Con Dao Island's historical tourism, informed by the findings of the Delphi study and expert interviews. The framework embodies a posthumanist perspective on the interrelation of human language abilities, technical expertise, pedagogical strategies, and implementation variables, as articulated by Haraway (2016) and Santos (2020).

The framework consists of four primary dimensions: (1) Core Competencies encompass heritage interpretation, multicultural communication, and hospitality English. These abilities form the foundation for learners to articulate historical or cultural significance and to exhibit professionalism while engaging with international tourists. (2) Technological Mediation, advocating for technologies including augmented and virtual reality (AR/VR) simulations, mobile learning applications, and QR-coded bilingual signpost systems at heritage sites.

These are not merely educational instruments, but co-agents that influence learning experiences associated with the rebuilding of collective memory through (socio)material interactions. Three. Pedagogical strategies – combined CLIL with task-based and experiential/project-based approaches. These tactics offer students opportunities to practice language through heritage-based activities while fostering critical thinking, ethical considerations, and reflexivity in narrative and cultural analysis. Four. Facilitators of implementation - the critical significance of supportive local policy, community engagement, and investment in technical infrastructure. These enablers ensure that the strategy is pragmatic, sustainable, contextually aware, and aligned with local technical capacities.

Experts engaged in the Delphi process recognized the dual aspects of technology, serving as both a catalyst for innovation and a source of ethical and interpretive dilemmas. According to a project officer from an NGO (P6):

“Digital tools help the community learn faster, but they also change our relationship with heritage. The artifact, the screen, and the learner all co-produce the story.”

This statement encapsulates the posthumanist perspective of the research, wherein technologies and heritage artifacts are perceived not as impartial intermediaries but as co-agents that collaboratively influence educational interactions, cognitive involvement, and cultural memory. The aforementioned community-level approach to nursing functions as a theoretical framework that facilitates and directs community-based education within the practical realm of nursing. It aims for the comprehensive development of linguistic, cultural, and technical literacies in ethical and sustainable heritage tourist education in Vietnam and beyond.

4.5. Illustrative Findings

The synthesis of Delphi findings and expert interviews is detailed here, highlighting areas of strong consensus and constructive divergences that enhanced the analytical depth of the study. A considerable percentage of experts deemed the influence of technology and community engagement in heritage education as transformative. Specifically, 82% identified AR/VR technologies as potent instruments for heritage interpretation training, providing immersive and reflective experiences for learners. Additionally, 76% advocated for the establishment of community-based English clubs at the Con Dao Museum, employing both digital and in-person methods to foster collaboration, peer learning, and intergenerational interaction. Furthermore, 69% emphasized ecological competencies, endorsing English instruction that integrates sea conservation and eco-tourism, thereby ensuring that language acquisition encompasses environmental stewardship.

As one eco-tourism guide (T3) perceptively noted: *“When instructing visitors about the turtles in English, the turtles themselves become integral to the lesson.”* They are not mere objects; we must advocate for them while also allowing them to express themselves.

The forthcoming reflection encapsulates the posthumanist ethos of the research: education in heritage tourism is not dictated by humanist notions of dominance over non-humans, but instead recognizes the non-human as an agent, encompassing objects, material culture, and ecological environments. Learning is no longer a mere transmission process; it is a co-creative interaction among humans, robots, and the environment, characterized by a symbolic exchange in which meaning, memory, and empathy are perpetually redefined.

By considering these many voices, both human and non-human, the findings underscore that language education in heritage contexts transcends mere communication, encompassing ethical representation, ecological awareness, and ontological humility. These viewpoints reinforce the posthumanist pedagogical approach of the conceptual framework presented in this chapter, which regards Con Dao as a locus where history, nature, and technology collaboratively generate knowledge.

5. DISCUSSION

5.1. Rethinking ESP/CLIL in Heritage Contexts

The conclusion was that English for the Con Dao community transcended mere transactional hospitality abilities, culminating in native-heritage interpretation and intercultural competency as essential learning outcomes. This represents a paradigmatic shift in the use of ESP and CLIL frameworks, which have historically focused on business communication within service industries (Van Huy & Hamid, 2015).

In heritage tourism, language acquisition is inherently contextual, emotional, and moral. Students must navigate historical trauma, cultural memory, and emotional resonance while ensuring their communication is comprehensible. The Con Dao case demonstrates that ESP in heritage contexts must transition from a skills-based framework to an ethical-linguistic framework, wherein learners are equipped not just to communicate but also to interpret, depict, and humanize the past ethically.

Furthermore, although conventional CLIL models emphasize cognitive and linguistic integration, the Con Dao context necessitates a 'memory-conscious CLIL', a content-language teaching methodology that incorporates empathy, narrative responsibility, and cultural reflexivity. In this regard, heritage English education serves as a means of both linguistic and moral empowerment, transforming learners from mere service providers to cultural intermediaries.

5.2. Narrative Justice and Heritage Ethics

Concerns regarding the aestheticization and marketing of distressing experiences align with Smith (2006)'s critique of authorized heritage discourse (AHD), the manner in which institutional narratives obscure intricate histories. Isn't a certain level of polyvocality, educating learners to consider many perspectives, congruent with Harrison (2012)'s critical heritage approach, which embraces conflict, dissonance, and contested memory?

Nonetheless, the division among Con Dao experts, some promoting "lighter" narratives to appease visitors, while others insist on confronting harsh realities, exemplifies a fundamental conflict between memorialization and commodification (Hall & Tucker, 2004). This contradiction underscores the political dimension of storytelling, wherein every translation and interpretation involves selection and suppression.

In pedagogical terms, the emphasis on narrative justice encourages ESP/CLIL educators to transcend mere linguistic competence and cultivate ethical multilingualism, the ability to engage with historical narratives in a manner that upholds dignity, multiplicity, and historical veracity. This educational approach transforms heritage English into a site of ethical engagement, where students grapple not only with language but also with empathy, accountability, and representation.

5.3. Technology as Co-Agent: AR/VR and Posthuman Pedagogy

The conflicting outcomes of technological enthusiasm (82% favorable response) and skepticism illustrate an equivocal ontology of digital tools in heritage education. For other respondents, AR/VR and mobile devices served as active mediators rather than passive supporters, transforming the manner in which learners see and engage with heritage. This discovery aligns with the notions of technology and non-human entities as co-constitutive knowledge-producing agents in Haraway (2016) and Santos (2020).

A VR simulation of Con Dao Prison allows learners to "enter" the past while simultaneously generating affective knowledge, fostering empathy, embodiment, and a sense of historical presence. This possibility is accompanied by peril. According to Sandell (2007), the digital mediation of trauma can transform it into a show, resulting in the commodification of memory and the consumption of empathy.

Consequently, Con Dao serves as a crucial testing ground for posthuman teaching, where technical progress and ethical reflection must be equally considered. The objective is to establish learning environments where digital co-agency enhances, rather than undermines, memory retention. In this regard, AR/VR transcends mere technological solutions; it embodies a philosophical dilemma regarding the interplay among humans, machines, and memories in the formation of meaning.

5.4. Ecological Entanglements in Tourism Education

The amalgamation of eco-touristic endeavors, turtle conservation, and mangrove interpretation, with English instruction, suggests a broader posthumanist ethical paradigm in which learners evolve into not only interpreters of human history but also advocates for the more-than-human. This discovery aligns with Ferrando (2014)'s stipulations for a posthuman ethics that recognizes the agency of ecological systems and broadens Winter (2015)'s notion of heritage diplomacy to encompass both cultural and environmental heritage.

As students are encouraged to "speak for and with" non-human entities, such as turtles, woods, and coastal ecosystems, Con Dao serves as a poignant example of language teaching as ecological education. Articulating nature

in English serves as a form of environmental campaigning and interspecies empathy. Education in ESP transcends just functional language use, aiming to cultivate ecolinguistic awareness and produce learners who recognize that sustainability is not merely a topic but a relational concept co-developed with humanity, nature, and technology. In this context, Con Dao exemplifies an eco-posthuman interpretation of ESP, where the boundaries between language, ecology, and ethics converge into a novel framework based on sustainability, affect, and mutual care.

5.5. Regional Insights: Con Dao, Hanoi, and Phnom Penh

In the context of Southeast Asia, Con Dao's narrative reflects the heritage conflicts observed in Hanoi and Phnom Penh, where colonial trauma, tourism development, and collective memory converge (Rosilawati, Rafique, Habib, & Nurmandi, 2020). Similar to other locations, Con Dao contends with the dual demands of commemoration and economic sustainability, maneuvering through the politics of remembrance and oblivion.

Con Dao's unique island ecology and spiritual geography, where memorial, natural, and holy sites intersect, offer a distinctly layered educational environment. It necessitates that learners and guides harmonize reverence with curiosity, silence with narrative, and recollection with renewal. This convergence highlights the necessity for a cohesive framework that integrates language, ethics, technology, and ecology as interdependent aspects of sustainable heritage education.

Con Dao presents a regional model of posthumanist education in Southeast Asia that addresses the history of colonialism while engaging with the ecological and technological futures of the region.

Collectively, these talks bolster the assertion that community-based English teaching in heritage tourism transcends mere linguistic endeavors. This is a posthuman assemblage of human narrators, digital artifacts, colonial remnants, ecological systems, and spiritual practices, all functioning as interconnected co-agents in the creation of knowledge and memory.

This paper advocates for a reconceptualization of language instruction as an ethical, technical, and ecological activity by integrating ESP/CLIL pedagogy with critical heritage studies and posthumanist theory. This perspective enhances theoretical discourse and offers practical insights for cultivating sustainable, reflective, and inclusive heritage tourism education in Vietnam and Southeast Asia.

6. CONCLUSION

This research investigated the amalgamation of community-based English education, heritage tourism, and digital technologies in Con Dao, Vietnam, utilizing a qualitative methodology that used Delphi and expert interviews. The findings identified five categories of English competencies: legacy interpretation, hospitality English, intercultural communication, digital literacy, and problem-solving, while also highlighting the ethical obligations of storytelling in postcolonial and memorial contexts.

This research positions technologies and legacy objects as co-agents rather than just tools, thus advancing the concept of posthuman pedagogy. The suggested four-dimensional framework, integrating competencies, technological mediation, instructional tactics, and facilitating conditions, broadens conventional ESP/CLIL approaches within the heritage tourism sector. It also asserts that language teaching in locations such as Con Dao is inextricably linked to ethics, ecology, and polyvocal memory practices.

The research provides actionable insights for policymakers, educators, and community organizations in Vietnam and elsewhere. Implementing technology-enhanced English education necessitates both digital infrastructure and ethical norms that prevent the commodification of pain and promote respectful interactions with human and non-human entities.

Future studies ought to employ mixed-methods and longitudinal designs to evaluate the genuine impact of this framework on learners and communities, while also investigating comparative situations in other Southeast Asian

cultural sites, such as Phnom Penh and Hanoi. These questions will enhance the understanding of how posthumanist ideas might contribute to sustainable, ethically informed, and technologically facilitated heritage tourism education.

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Transparency: The authors state that the manuscript is honest, truthful, and transparent, that no key aspects of the investigation have been omitted, and that any differences from the study as planned have been clarified. This study followed all writing ethics.

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