



## THE YOUTH OF VIETNAM: A NEW HOPE FOR WILDLIFE ?



# ABOUT WILDACT

WildAct is a local conservation charity and Non-Governmental Organization (NGO) based in Hanoi, Viet Nam. Our work involves raising awareness of the Vietnamese people on conservation issues by providing information and education programs for the younger generation. Despite having a small team, we are fiercely dedicated to changing the minds of Vietnamese citizens through scientific evidence, and also the needs of the local people. In addition, WildAct attempts to cooperate with other international and local conservation NGOs to tackle the issue of threatened species and ecosystems. One of the main aims of WildAct is to reduce the demand for wildlife products in Viet Nam, which is noted to have a heavy consumption of rhino horns, ivory and bear bile. Finally, WildAct maintains strong connections with other conservation organisations including United For Wildlife (UFW), Kingsley Holgate Foundation, Humane Society International (HSI), Helping Rhinos, Breaking The Brand – Nia’s Friend, and One More Generation (OMG).

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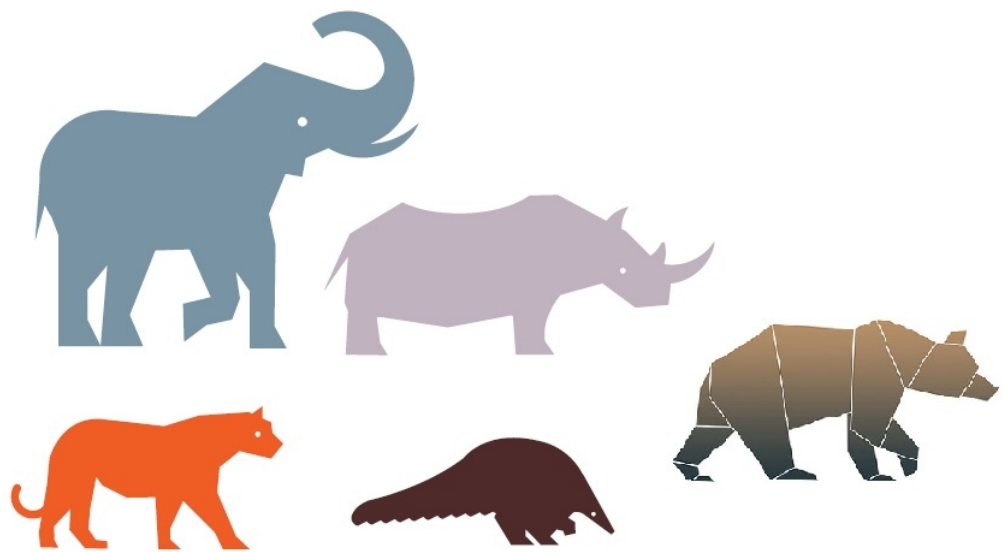


## Suggested citation:

Nguyen. T. & Burola. N. 2015. The youth of Vietnam: A new hope for wildlife. WildAct, Hanoi, Vietnam.

Photographs credit: WildAct.

AN ESTIMATE 3400 TONS OF WILDLIFE  
IS CONSUMED IN VIETNAM EVERY YEAR



# INTRODUCTION

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Located in Southeast Asia, Viet Nam borders Cambodia, Laos, and China as well as being situated right next to the South China Sea. The country has a total area of 331,210 km<sup>2</sup> with a population of over 90 million (CIA World Factbook. 2015). In terms of biodiversity, Viet Nam is the 16<sup>th</sup> most biologically diverse nation on the planet and is home to several endangered species, including the Indochinese Tiger, and the Asian Elephant (Venkataraman. 2007). According to Ray *et al.* (2007), during the Vietnam War the US military caused devastating damage to Viet Nam's forest cover by destroying 20,000 km<sup>2</sup> in military operations. Furthermore, they sprayed 72 million liters of herbicides with the objective of contaminating 16% of the country. In the end, only 20% of Viet Nam's forest cover was left in 1995. However, this figure is outdated as reforestation policies have boosted the number to higher values (Ray *et al.* 2007).

In terms of economic growth, the Four Asian Dragons, referring to the advanced and high-income economies of Hong Kong, Singapore, South Korea, and Taiwan, currently dominate all of Asia (Investopedia. 2011). However, Viet Nam has also experienced a strong GDP growth rate in the past decade with its highest growth rate recorded as 8.46% (Trading Economics. 2015). This can be attributed to the shift from a highly centralized planned economy to a socialist-orientated market economy. Unfortunately, strong economic growth in tandem with a rapid population growth is threatening to destroy the rich biodiversity of Viet Nam. Wild animal species are being pushed to extinction from a myriad of activities including illegal hunting, an insatiable and growing consumption along with wildlife trade, habitat destruction, and environmental pollution. On the global black market, Viet Nam serves as a major source and a major consumer of wild animal products, as well as a transit point for other valuable wild animal materials that circulate throughout Asia (Venkataraman. 2007).

According to Milliken *et al.* (2012), historically, the Vietnamese people have treated sicknesses with traditional medicines ranging from plants to rhino horns. These medical practices are heavily influenced by traditional medicine practices that originate from China since the two countries have experienced, in the past, strong cultural diffusion. Vietnamese citizens call their Chinese traditional medicine counterparts "Northern medicine", while they refer to their own versions as "Southern medicine" (Nowell. 2012). Within the ancient traditions of Viet Nam, rhino horns in traditional medicine are said to contain cooling abilities with bitter, acidic, and salty properties (Nowell. 2012). There has been a noted growth in both the domestic market and demand for rhino horns, however, the source of the horns have changed geographically. In the ever-increasing market, there is a clear difference between the "black" rhino horns from Asia and the "white" rhino horns from Africa (Milliken *et al.* 2012). Since 2003, it has been believed that most of the horns available on the Vietnamese market are African rhino horns which have replaced the rarer Asian rhino horns.



Illegal wildlife consumption and trade continues to challenge efforts to protect endangered species. In Viet Nam, a main part of the capital's cultural heritage is an appreciation for food with notable emphasis on rare and expensive wild animal dishes (Venkataraman. 2007). This is a major problem as citizens of Viet Nam have increased their demand for these dishes and having possession of these wild animals is seen as proof that one belongs to a growing Asian elite. For example, according to Do *et al.* (2011), nearly 51% of surveyed residents who live in Ho Chi Minh City have used wild animal products, and 48.4% of them consumed wild animal products more than three times per year. Additionally, the species that are most widely consumed include snake, wild boar, wild fowl, turtle, python, and monitor lizard (Do *et al.*, 2011). Despite the main trend with wildlife consumption and trade, the government of Viet Nam has taken steps to reduce wildlife trade by joining CITES (Convention on International Trade in Endangered Species of Wild Fauna and Flora) in 1994.

Bear bile extraction is another major challenge that conservationists face in Viet Nam. According to Nguyen & Reeves (2005), out of 1,814 interviewed people in Hanoi, 556 of them (approximately 30%) admitted to having used bear bile, with usage higher among males than females. Interestingly, 20.8% of total consumers of bear bile were between the ages of 18-25, 40.4% were between the ages of 26-45, and 38.6% were above the ages of 46. This suggest that there is a demand for wildlife products coming from young Vietnamese generation. According to a demographic profile of the population of Viet Nam, there is a higher proportion of younger people in the country with 44.8% of the population composed of 25-54 year-olds, and 17.8% of the population composed of 15-24 year-olds (Index Mundi. 2014). Therefore, it is vital to understand the behaviour and attitude of the Vietnamese youth to design effective awareness raising campaigns in the country.



Picture: Vietnamese youth actively involved in environmental campaign, Da Nang, Vietnam.

## METHODOLOGY

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Within Viet Nam, in terms of demographics, there is a higher number of younger people in the age groups of 15-24 and 25-54 years of age. Keeping this in mind as, well as the aims of WildAct, this survey was used to gauge the current behaviour and attitudes towards conservation issues among young Vietnamese people aged between 15-40 years. Vietnam connected to the internet in the early 1990s. The expansions of network connectivity coincides with the blossoming of blogs and internet cafes. The population of internet users is blooming: one in three people is connected to the internet nowadays. In Hanoi and Ho Chi Minh City, 95% of people – aged between 15 and 22 have internet access (The Economist. 2012). Therefore, we decided that an online survey was the best method to reach out to the Vietnamese youth to understand their attitudes towards wildlife and conservation.

There were 3 major steps in developing the survey, starting with the research phase. This included investigating different publications from different sources including TRAFFIC (The Wildlife Trade Monitoring Network), WildAid, WAR (Wildlife at Risk), and previous academic research regarding the trends of wildlife product consumption and usage. The 2<sup>nd</sup> stage was to create the survey questionnaires. This stage resulted in 15 questions that interviewees could answer. Afterwards, the survey was hosted on Google Surveys for 1 hour to see the type of responses that would appear. Finally, the 3<sup>rd</sup> stage of the process was upgrading the survey with more questions based on feedback from the responses acquired during the 1-hour trial. We advertised the questionnaire on our social media pages, such as Facebook and Twitter. The survey was also promoted on university and high school forums. Our followers and supporters were also asked to distribute our questionnaire to their family members, relatives and friends.

The final version of the survey consisted of 25 questions on the subject of buying and consumption of wildlife products such as wild meat from exotic endangered species, bear bile, rhino horns, and ivory. In addition to the 25 questions, interviewees were asked to provide demographic information including their address, gender, date of birth, income, occupation, and education level. The time during which data was collected was a period of three weeks from 19/05/2015 to 15/06/2015. Through Google Surveys, 1,031 Vietnamese citizens responded to the questionnaire, and as a result responses were accumulated from 33 provinces in Vietnam, including citizens from the 5 largest cities: Ho Chi Minh, Hanoi, Hai Phong, Da Nang and Can Tho.

## RESULTS

Ho Chi Minh City is the most responsive city with 42% respondents followed by Hanoi (27%) (Figure 1). The majority of the respondents were university students and non-financial professionals (47% and 18% respectively), aged from 21 - 30 years old (62%). Only 10% of the survey participants have used wild animal products, for one or all of the following purposes: food, health products and ornaments. Most of the Vietnamese youth consumed wild animals as food (70%), health products (25%) and ornaments - mainly purchased for good luck (5%).

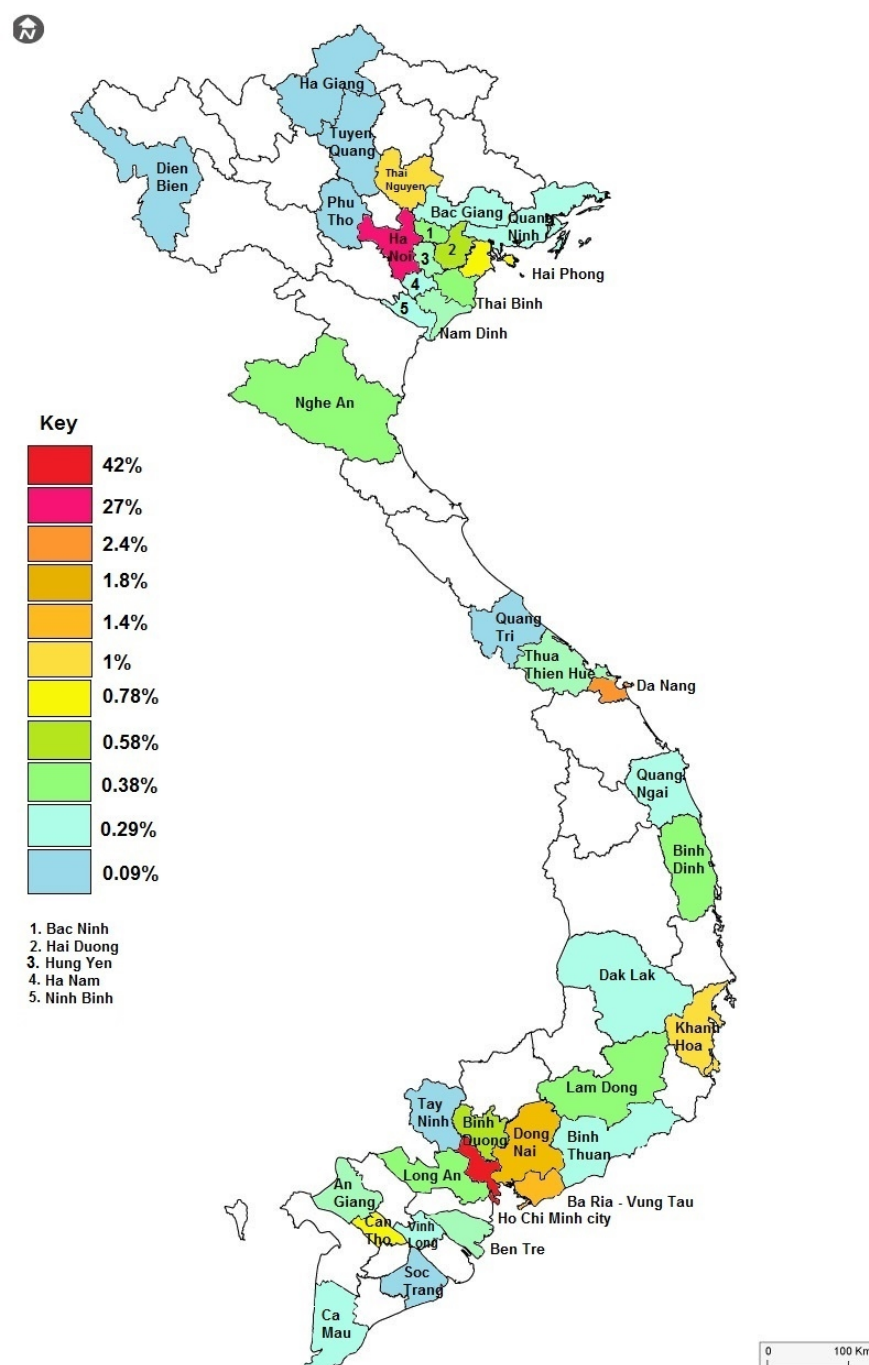


Figure 1: Map showing percentage of respondents that participated in the survey according to province.

## FINDINGS ABOUT YOUNG CONSUMERS

### Wildlife as food

Young people in Hanoi and Ho Chi Minh City consume more wildlife products than those in other areas in Vietnam (a total of 69% wildlife consumption appears to be in Hanoi and Ho Chi Minh city). Figure 2 shows a variety of species that have been consumed by the respondents. Most of these species are protected under the National Decree 32/2006/ND-CP. Endangered species, such as tiger, pangolin, bear, elephant and rhino are strictly protected in Vietnam. Only wild pig, porcupine and some deer species are not protected under the decree (Appendix 1).

Most respondents did not know if species they consumed were protected by law. Others showed concern whether the consumed animals were captured in the wild or came from commercial farms:

Female officer, aged 28: *"I ate venison before, but I am not sure if it came from the farm or caught in the wild. The owner of the restaurant said it was caught in the forest".*

Female freelancer, aged 24: *"I had porcupine with my family for dinner once, but I am not sure if porcupine can be classified as wild animal".*

However, some interviewees were aware that species they consumed are not protected under the law.

Male student, aged 21: *"I ate porcupines, snakes and squirrels, but they are not protected by the law so it doesn't harm the nature".*

Female student, aged 21: *"I had wild pig several times, but eating wild pig is like eating normal pig, it's not against the law".*

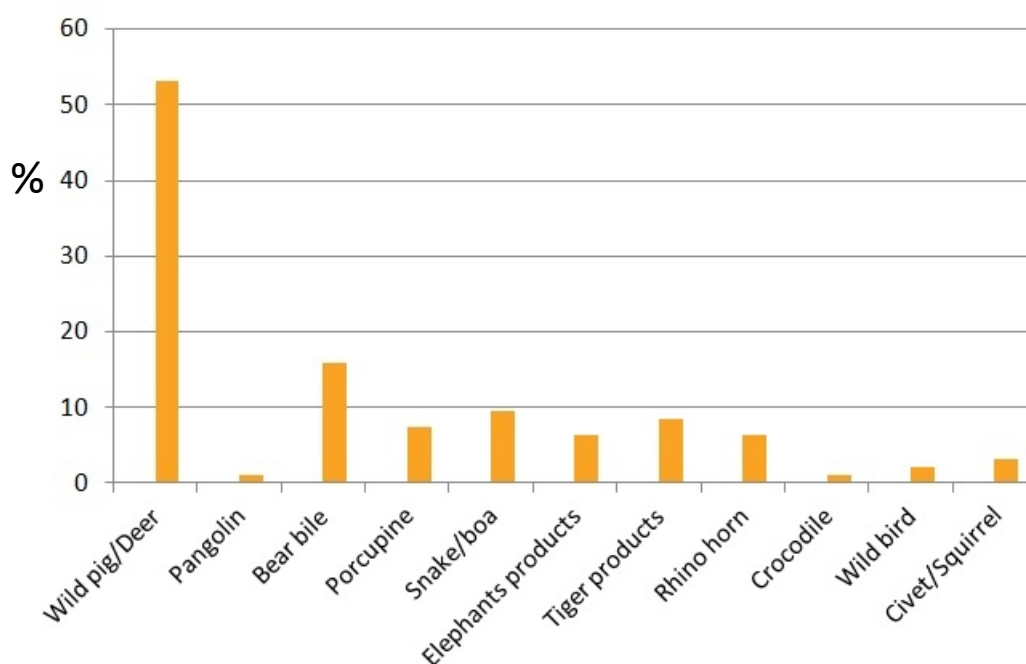


Figure 2: Percentage of wildlife species consumed by Vietnamese youth



## Wildlife as medicine

Although wildlife products are being consumed all over the country, consumers of endangered species, such as tiger, bear, elephant and rhino, mostly come from Hanoi and Ho Chi Minh City. These endangered species are often consumed as medicine, or health tonics rather than food. Although two respondents reported that they had consumed tiger meat, one of them stated that the meat came from Thailand and was given to her family by a hunter - who is also her relative. Only 10% of the respondents have consumed wildlife products before, of that, 47% endangered species products consumed by the Vietnamese youth is bear bile, followed by tiger balm and rhino horn (both at 18.7%) and snake balm (15.6%) (Figure 3). Not all species of snake are protected under the Vietnamese law, however many of them are endangered. On one occasion, an interviewee stated that she ate elephant's lung to treat asthma.

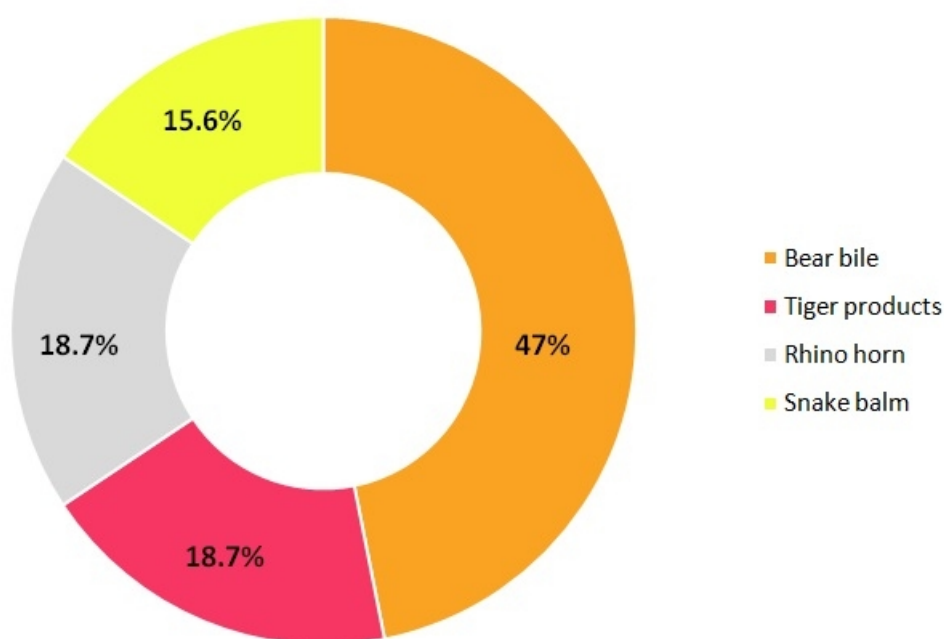


Figure 3: Top endangered species consumed as medicine

A majority of bear bile consumption appears to be in Hanoi (27.5%) and Ho Chi Minh City (13.8%). Respondents who used bear bile stated that their parents or relatives are keeping bear bile in the house to be used as an anti-biotic, to treat swelling or to make health-tonic. The consumers do not necessarily purchase bear bile to use immediately, but keep it at home in case of emergency.

Female student, aged 22: *"My grandma keep bear bile in the house. She used it on me once when I fell over. She rubbed it on my knee to reduce swelling and bruises"*.

Female student, aged 18: *"My parents bought bear bile to treat swelling"*.

Tiger balm and snake balm are also being consumed as medicine and health tonics (mixed with rice wine) in Vietnam. These balms are believed to treat muscular, joint ache and pain, and as aphrodisiacs. None of the respondents used tiger balm themselves, but reported on the consumption of their family members. One respondent stated that her parents used snake balm to treat her joint ache once, however it does not work.

Rhino horns were consumed by the respondents' family members rather than themselves. The survey shows that family members of the interviewees are using rhino horn for a wide range of purposes, from tonic to boost health to special ingredients to treat serve disease. 85% of the respondents reported that rhino horn was purchased for emergency use, mostly to treat cancer.

Female non-financial professional, aged 35: *"A colleague of mine lent me a piece of rhino horn to make tonic for my mother after she was diagnosed with cancer"*

Female non-financial professional, aged 29: *"I bought a piece of rhino horn for my family to treat some serve diseases"*.

## Wildlife as ornament

Tiger claws, elephant and crocodile products were also purchased by young people in Vietnam to be used as jewellery, decoration or lucky charms. Elephant products were the most frequently purchased for this purpose (82%). Items such as rings made from elephant tail hairs are considered to be lucky charms and are believed to "ward off evil spirit".

Female student, aged 20: *"I bought an owl made from ivory while travelling in Hue"*.

Female non-financial professional, aged 24: *"I bought a silver ring with elephant tail hairs in Da Lat to bring good luck"*.

These findings suggest that most wildlife consumed in Vietnam are endangered and protected under the Vietnamese law. Young Vietnamese people mostly consumed wildlife as food and ornaments. Young people from urban areas, such as Hanoi and Ho Chi Minh City consume more wildlife products than those in other areas. In most case, young people do not personally purchase wildlife products for medicinal purposes, however their family members buy these products and encourage them to use as medicine. Rhino horn, on the other hand, is mostly purchased as cancer treatment for family members as their last hope to fight this life-threatening disease.

## Occasions for wildlife consumption

Wildlife consumption is a social activity in Vietnam. 40% of the respondents eat wild meat with family members and relatives and friends (12.5%). Ornaments or medicine from wildlife products mostly were given to them, although less than 2% respondents report that wild meat was also given as gifts by relatives and friends. Most people stated that they consume wild meat out of curiosity with friends, or that it is hard to refuse eating wild meat with elder people if invited them to do so:

Male freelancer, aged 27: "My father-in-law invited me to eat *boa* once. I did not like it but it is rude to deny, so I ate it with him. It gave me diarrhoea afterwards".

Female student, aged 22: "I ate wild pig, deer and porcupine when I was on a holiday with my family. I did not want to, but restaurants over there only sell wild meat".

Male student, aged 23: "I had porcupine and wild pig when I graduated with friends. It's a special day, so we wanted to try something new and special".

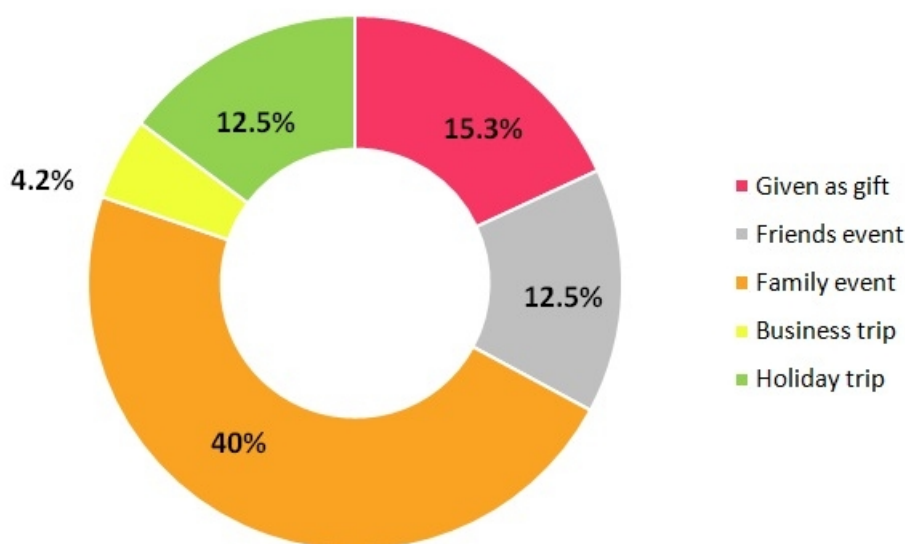


Figure 4: Major occasion for wildlife consumption

Male are more likely than female to purchase wild meat for themselves, however females tend to be given wild animal food and ornaments as gifts. In most cases, the Vietnamese youth consume wild products as medicine following advice from their relatives, females rather than males tend to buy these products to take care of their family members' well-being.

These results indicate that the consumption of wildlife products as food, medicine and decorative items are mostly related to curiosity, superstition and social pressure. Vietnamese people tend to be family oriented and respect their elders, especially in Ha Noi. It is important to show respect towards more senior individuals at work. They also have a strong desire to conform, as they feel more comfortable if they are acting and doing similar things to others in society. The young Vietnamese therefore often try wild animal products because they are invited to do so by friends, or because it is hard to refuse elder family members and/or senior colleagues at work.

While older generations in Vietnam tend to consume wild meat on occasions where a single host tries to impress his or her guests by paying for the whole meal, young Vietnamese enjoy the meal and share the cost together.

## WILDLIFE RELATED KNOWLEDGE, ATTITUDE AND BEHAVIOUR

### Wildlife related knowledge and awareness

Almost 98% of respondents agreed that the Vietnamese government should invest more in wildlife conservation. Most people, including those who consume wildlife products, were aware that wildlife consumption is the main trigger for illegal poaching and trading of wild species (94%). However, almost 40% of respondents think that keeping wild animals as pets is a form of conservation. Many respondents, including those who are passionate about wildlife species and are exposed to wildlife conservation news, admire animal trainers. Possibly these people are unaware of concept of the animal welfare, or assume that wild animals performing in circus are obtained from commercial farms rather than wild-caught. Therefore, they believe that the use of wild animals for entertaining does not cause any harm to nature or the species.

Female businesswomen, aged 34: *"I hired an animal trainer and his monkey to my daughter's birthday party to entertain the children. I think the monkey was born in captivity and raised by human, therefore it is sustainable and does not affect the wild population"*.

Female student, aged 22: *"I went on an elephant ride during my summer holiday. Although I read that elephants were beaten up during the training, but the elephants at the ecotourism place where I stay seem to be happy. Also if they already there, I think we should use the service to create money for the trainer so he can feed the elephant"*.

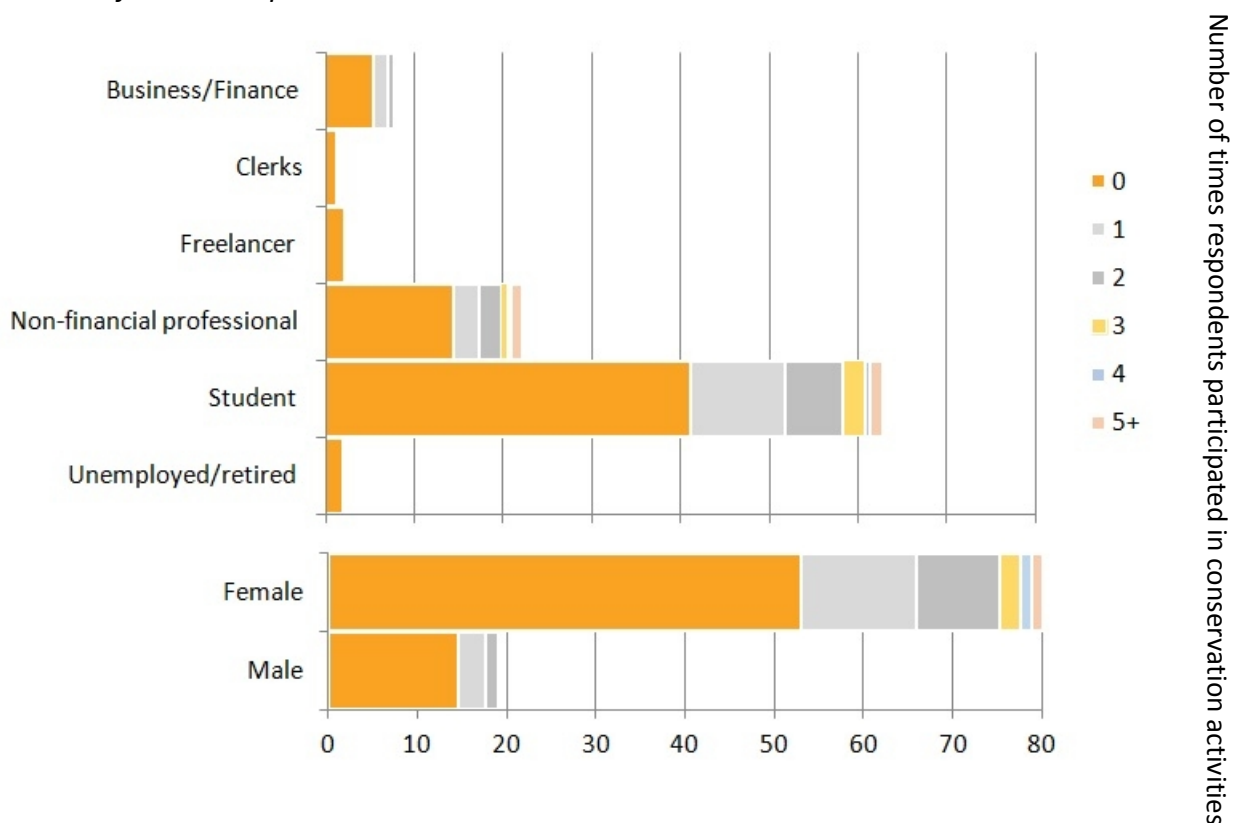


Figure 5: Percentage of interviewees that participated in conservation activities



A handful of Vietnamese youth that participated in the survey were interested in observing wildlife, or wanting to have hands-on experience with wild animals, however they are not interested in learning about the animal's behaviour, or its habitat. 1 in every 24 Vietnamese youth have not watched, or read any news about wildlife or conservation over the last twelve months. A majority of Vietnamese also have not been to any national parks or nature reserve over the past year. Figure 5 shows that not many Vietnamese youth have participated in conservation activities (volunteering or participating in competition). Students and non-financial professionals are the most active groups. Female also seem to be more eager than male in contributing for conservation efforts, with 27% and 5% respectively.

Most interviewees that participated in conservation actions come from Hanoi and Ho Chi Minh City. This is possibly because urban youth are more exposed to information and media than those living in rural areas in Vietnam. Conservation organisations are often based in large cities, and activities and awareness raising campaigns are usually held in the big cities, therefore it is almost impossible for those from rural areas to join these activities. Some Vietnamese students also stated that they have not been able to participate in any conservation actions - whether it was volunteering activity or competition, because their parents do not want them to be distracted from studying for national exams.

Female student, aged 16: *"I wanted to do some volunteer works during my summer holidays, but my mom got really angry when she found out. She made me quit the team, and I have to go to cram school instead. I wanted to compete for the Rhino Art competition last year to go to South Africa, but my mom also said I will be grade 11 and will have to pass the national exams to be university student soon. So she banned me from it".*

Male student, aged 22: *"I like the ideal of spending my free time for something useful, and I love animal. I was a volunteer once, but I want to touch and feel the wild animals, rather than working in the office organising data".*

Female student, aged 15: *"I am living in Ben Tre and I have looked around but there is no conservation organisation working here. If I want to do some volunteer work I will have to travel to Ho Chi Minh City, and it is out of the question".*

In recent years, the concept of conservation has been wildly acknowledged in Vietnam, however, not many Vietnamese youth fully understand what conservation is. Many people assume conservation simply means protecting cute, cuddly animals, therefore a vast number of Vietnamese youth consider that keeping animals as pets is one way of contributing to conservation efforts. Many young people also expected to have hand-on experience with the animals when working as a volunteer for conservation organisations. This can lead to disappointment and not wanting to participate in future activities if their expectation is not satisfied. The understanding of animal welfare is still low in Vietnam, displayed by the number of people supporting animal farming and circuses, as well as those who admire animal trainers.

Another major issue preventing Vietnamese youth from participating in conservation activities is the disapproval from their parents. As mentioned above, Vietnamese are family oriented and young people tend to be submissive. Refusal of elders' advice is considered as disrespectful and potentially insulting. They tend to do what they have been told by the elders.

A low percentage of urban Vietnamese youth have been actively involved in conservation activities, however it is more likely that there is a lack of interesting activity for young people to participate in, rather than the lack of interest.

## Attitudes toward endangered species

40% of interviewees, including non-wildlife consumers, support the farming of wild animals to supply the demand for medicinal products (Figure 6). In addition, 1 out of every 60 Vietnamese youth supports the harvesting of bear bile, however a much smaller percentage of people support the use of rhino horn (1/147). Opposition to the use of rhino horn might be expected as recently the Vietnamese government, conservation organisations, wildlife advocates as well as media have been putting a huge amount of effort into raising awareness on the rhino crisis. It is fair to say that no other species have ever received as much attention in Vietnam as there has been for the rhino.

Male clerk, aged 26: *"I am against the poaching of wild animals for their products, but I think nothing wrong with harvesting farmed wild animal's parts".*

1 in every 43 Vietnamese youth thinks that it is trendy and cool to own at least a product made from an endangered animal, such as ivory or tiger skins. 0.5% of young Vietnamese have eaten wild animal more than 5 times over the last twelve months. A handful of people (2.7%) also stated that it is not their job to report to the authority if they are aware of any illegal activities related to wildlife trade.

Male student, aged 17: *"I reported about the case of wild meat consumption once. I saw them [the restaurant owner] kept civets and other animals alive in a restaurant near where I live. But nothing happened. I think it is pointless to report as they [the authority] will not do anything about it anyway".*

Female freelancer, aged 24: *"There are a lot of restaurants selling wild meat, like monkeys and civets and all type of animals, openly. Many people also selling wild animals online too. They are there because no one do anything about it. If the authority really want to stop it then they [the seller] would not be able to advertise it so publicly".*

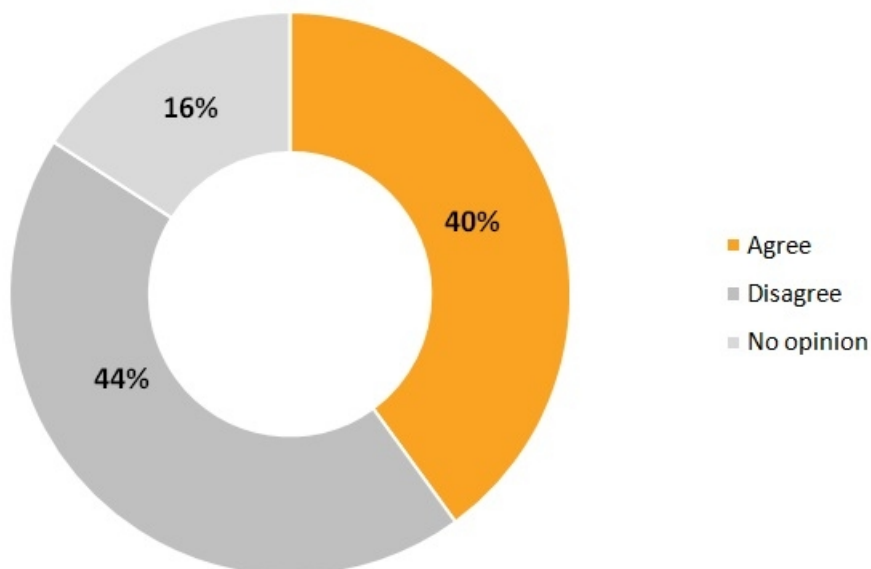


Figure 6: Respondents opinion on the farming of wild life

The results of this survey show that Vietnamese youth have a low understanding of animal welfare. They often assume it is sustainable to consume farmed wildlife products, rather than questioning where the farmed animals come from, or whether they are suffering from pain and distress. Despite the fact that many conservation education campaigns and awareness raising have been carried out in Vietnam over the last couple of decades, the amount of young Vietnamese wanting to own wildlife products is still very high (bearing in mind that Vietnam has a young population with 62.6% of the population aged from 15 - 54).

Young Vietnamese are aware of the impact of illegal trading of wildlife products, and are often willing to report a wildlife crime case. However, they do not understand investigation procedures and want to see immediate actions taken from the authority towards their report. They also feel neglected if credit was not given.

## CONCLUSION AND RECOMMENDATIONS

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### Conclusion

This survey demonstrates that although conservation concept have been widely acknowledged in Vietnam, however young Vietnamese people still have an appetite for wildlife products. Food accounts for the greatest percentage of wild animal products consumed by Vietnamese youth, followed by medicine and ornaments. It is important to stress that young people do not personally purchase animal products to be used as medicine, however they are encouraged to consume these products by their parents or grandparents. In some cases, they tend to purchase these products to take care of their family members.

While the older generation in Vietnam tend to consumed wildlife products to maintain, enhance or "save face", young people often consumed wildlife products out of curiosity, superstition and social pressure. A small percentage of Vietnamese youth consider that owning or consuming endangered wildlife products is trending and cool, as these products are rare and prohibited. Wild meats are expensive and the main motivation of consuming this product is to try a new experience. Students tend to consume wild meat together at special occasions, such as graduation, and split the bill; whereas the older generation often consume wild meat on occasions where a single host tries to impress his or her guests by paying for the whole meal.

Living in Confucian societies means young Vietnamese are under a huge pressure from their family members, because they are more inclined to conform to social norms, and individual interests are subdued in favour of their family members' interest, or social group that they are belong to. Refusal of an elder's advice or invitation is considered as disrespectful and potentially insulting. Although it has been changing slowly, young people still tend to do what they have been told by their elders. This survey shows that in many cases, the consumption of wildlife occurs when young people were instructed to do so by elders rather than of their own volition. They are also prevented from joining conservation activities by their parents, as these activities are outside classroom curriculum.

George Strakhov, a digital strategist with Tribal DDB Hong Kong, focussing on young Asians, noted the "*It's all about me*" attitude of youth and highlighted the need for any messaging aimed at the youth to have direct relevance with them individually and personally. In order to reach out to the youth, we must consider their interests, sense of mission and love of self-expression. Currently, a large proportion of Vietnamese youth have not read, or watched any nature documentaries, nor visited any national parks or nature reserves. It has been proven that spending more time in nature not only improves people's psychological and physical well-being, but also provides them with a sense of wonder and deeper understanding of our responsibility to take care of nature (Novotney. 2008; Louv. 2005). The most frequently cited source of documentaries was foreign TV channels, such as BBC Nature, National Geographic and Animal Planet. Although English has been wildly spread in Vietnam, a Vietnamese language wildlife program will probably encourage the youth to explore Vietnam's nature more. The survey also shows that Vietnamese youth are highly aware that wildlife consumption is the main trigger of illegal trading and poaching of wildlife. They are also interested in and willing to participate in conservation activities, as well as reporting on wildlife crime cases. However, they easily lose interest when expectations are not met, or if they are not rewarded for their actions.



## Recommendations

Based on the results obtained from this survey, we provide the following recommendations:

- Cultural context is very important: Although young people prefer something trendy and cool to follow, social conformity in Vietnam is strong, people do not want to stand out. Therefore, campaigns should consider the context of Vietnamese society in promoting living a green lifestyle that can be considered cool and trendy, as well as presenting the consumption of wildlife as backwards way of living;
- Conservation organisations working in Vietnam should consider creating competition programs aimed at high school and/or university students in order to create a competitive atmosphere, increase motivations and enhance wildlife conservation knowledge;
- Provide immediate pay-off to the youth when they report on wildlife crime cases. This pay-off can be as simple as a praise on social media, or small souvenir with the host NGO's logo. The reporter also should be informed about the outcome of the investigation to eliminate confusion and neglected feeling. Government departments responsible for law enforcement should try to increase prosecution rates for wildlife crimes and publicise the outcomes;
- Conservation NGOs should collaborate with local schools or local communities to organise conservation activities. Getting support from schools, as well as the communities that young people living in will prevent parents' disapproval of their children's participation in these activities;
- Campaign designers should ensure that target audiences feel a sense of similarity or identification with the spokesperson by using a person that is similar to the audience in age, sex, race and or lifestyle. The spokesperson should also be slightly older than the targeted groups, especially if the targeted group are teenagers;
- A person's peers will also exert a strong degree of influence on his or her behaviour. Strategies should attempt to address peer-to-peer approaches, such as communities or online forums where peers connect with each other, where social validation and reassurance can be provided in a credible and 'safe' environment;
- Conservation organisations should look into empowering young Vietnamese people, improving their social skills, such as refusal and negotiation skills, so that they can be confident to speak out their mind and refuse to consume wildlife products when they are told to do so by the elders;
- As youths enjoy getting together offline and online interest-based communities, conservation organisations should take advantage of online forums and other online social media to promote conservation and spreading awareness on the consumption of wildlife products.

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\*"Face consumption" concept: Face refers to a claimed sense of favourable social self-worth that a person wants others to have of her or him in a relational and network context, such that people's need and concern for self-face, as well as for others' face, influence their daily lives. Li and Sue (2007) suggested that Asian consumers believe they must purchase luxury products to enhance, maintain or save face. The concept of face is an important cultural value that influences human behaviours particularly in collectivist cultures and maybe is one of the factors that lead to Asian consumers' strong desire for luxury products.

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## APPENDIX 1

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Viet Nam's rare and important wild animals are protected under the Governmental Decree 32/2006/ND-CP (hereafter referred to as Decree 32). Under Decree 32, endangered, precious, and rare species of wild animals are classified into two categories: Group IB, which consists of those strictly banned from exploitation and use for commercial purposes, including wild animals of scientific or environmental value or high economic value, with very small populations in nature or in high danger of extinction; and Group IIB, which consists of those restricted from exploitation and use for commercial purposes, including wild animals of scientific or environmental value or high economic value, with small populations in nature or in danger of extinction. Wild pigs and porcupines were consumed in this survey, however they are not listed under Decree 32. The following is a list of the animals mentioned in the survey and their current listing under Decree 32:

### Group IB species (exploitation prohibited), mentioned in the survey:

Cat species:	Tiger ( <i>Panthera tigris</i> )
Elephant:	Asian elephant ( <i>Elephas maximus</i> )
Rhinoceros:	Javan rhino ( <i>Rhinoceros sondaicus</i> )
Bears:	Asiatic Black Bear ( <i>Ursus thibetanus</i> ) Sun Bear ( <i>Ursus malayanus</i> )
Deer:	Chinese Forest Musk Deer ( <i>Moschus berezovskii</i> ) Hog Deer ( <i>Axis porcinus</i> ) Eld's Deer ( <i>Cervus eldii</i> ) Giant Muntjac ( <i>Megamuntiacus vuquangensis</i> ) Annamite (Truong Son) Muntjac ( <i>Muntiacus truongsonensis</i> )
Snake:	King Cobra ( <i>Ophiophagus hannah</i> )

### Group IIB (exploitation restricted), mentioned in the survey:

Snakes :	Common Cobra ( <i>Naja naja</i> ) Malayan Krait ( <i>Bungarus candidus</i> ) Red-headed Krait ( <i>B. flaviceps</i> ) Many Banded Krait ( <i>B. multicinctus</i> ) Banded Krait ( <i>B. fasciatus</i> ) Blood Python ( <i>Python curtus</i> ) Indian Python ( <i>P. molurus</i> ) Reticulated Python ( <i>P. reticulatus</i> ) Copperhead Ratsnake ( <i>Elaphe radiata</i> ) Oriental Ratsnake ( <i>Ptyas mucosus</i> )
Deer:	Lesser Mouse Deer ( <i>Tragulus javanicus</i> ) Greater Mouse Deer ( <i>T. napu</i> )

Civets: Owston's Palm Civet (*Chrotogale owstoni*)  
Lesser Indian Civet (*Viverricula indica*)  
Large Spotted Civet (*Viverra megaspila*)  
Large Indian Civet (*V. zibetha*)

Pangolins: Malayan Pangolin (*Manis javanica*)  
Chinese Pangolin (*M. pentadactyla*)

Crocodiles: Salt water Crocodile (*Crocodylus porosus*)  
Siamese Crocodile (*C. siamensis*)

**Species not protected by Decree 32, mentioned in the survey:**

Wild pigs: Annam Bearded Pig (*Sus bucculentus*)  
Wild Pig (*S.scrofa*)

Porcupines: Brush-tailed porcupine (*Antherusus macrourus*)  
Short-tailed porcupine (*Hystrix brachyuran*)  
Indian crested porcupine (*Hystrix indica*)



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