



World History Association

WORLD HISTORY ASSOCIATION SYMPOSIUM



“Vietnam in World History”

December 29-31, 2013



Hosted by
The University of Social Sciences
and Humanities, Hanoi

In association with the
Vietnam History Association &
Hawai'i Pacific University

Key Contacts & Addresses

Symposium Schedule Overview

Tentative as of December 1, 2013

SATURDAY, DECEMBER 28, 2013

9:00 - 12:00 a.m. Teaching World History Workshop, Marc Jason Gilbert, Hawaii Pacific University

12:00 a.m. to 4:00 Teaching World History Workshop, continued

SUNDAY, DECEMBER 29, 2013

9:00 a.m. – 4:30 p.m. Hanoi City Tour: Bus departs in front of Church Street Hotel just near the Catholic Cathedral

6:00 p.m. – 8:00 p.m. Welcome Reception

MONDAY, DECEMBER 30, 2013

8:00 a.m. Bus Departure for USSH: Front of Church Street Hotel

9:00 a.m. - 10:30 a.m. Panel Session A

10:30 a.m. - 11:00 a.m. Break

11:00 a.m. - 12:30 p.m. Session Session B

12:30 p.m. – 2:00 p.m. Lunch

2:00 p.m. - 3:30 p.m. Panel Session C

3:30 p.m. – 4:00 p.m. Break

4:00 p.m. - 5:30 p.m. Panel Session D

5:45 p.m. – 6:00 p.m. Bus Departure for Church Street Hotel

TUESDAY, DECEMBER 31, 2013

8:00 a.m. Bus Departure for USSH: Front of Church Street Hotel

9:00 a.m. - 10:30 a.m. Panel Session E

10:30 a.m. - 11:00 a.m. Break

11:00 a.m. - 12:30 p.m. Panel Session F

12:30 p.m. – 2:00 p.m.	Lunch
2:00 p.m. - 3:30 p.m.	Panel Session G
3:30 p.m. – 4:00 p.m.	Break
4:00 p.m. - 5:30 p.m.	Panel Session H
5:30 p.m.	Concluding Remarks
6:00 p.m.	Bus Departure for Church Street Hotel
8:30 p.m.	Optional Dinner and New Year's Countdown

Conference Program with Panel Abstracts

DRAFT as of December 1, 2013

Please contact us with any errors or omissions.

Please note, presenter names will be listed by FAMILY NAME and then Given Name with no comma between, i.e. CLINTON Hilary Rodham

A presenter index follows the abstracts.

MONDAY, DECEMBER 30, 2013

BUS DEPARTURE FOR USSH | 8:00 A.M. | DEPARTS FROM CHURCH STREET HOTEL

MONDAY, DECEMBER 30, 2013 | PANEL SESSION A | 9:00 – 10:30 A.M. | ROOM

A-1: MARITIME TRADE AND POLITICS IN THE “ASIAN MEDITERRANEAN” PART I

Chair:

“Transcending Borders – Maritime Realms of Memory”

NORTH Michael, University of Griefswald

This paper discusses issues of regional integration by applying the concept of realm of memory to maritime border regions such as the South China Sea. Since the material or immaterial realms of memory constitute symbolic intersections between cultures, spaces and times, they simultaneously affect not only the neighboring countries and the national cultures of memory, but also societies and ethnic or religious groups. The Sea and adjacent regions provide an excellent example and object of study for this category of shared realms of memory. Since the collective memory shapes how we perceive things and spaces across time, it affects contemporary policy-making and thus (regional) integration in maritime border regions.

“Chinese Principalities in the Borderlands of Southeast Asia: Historical Significance and Memory of Hà Tiên, Kokang, and Lanfang”

ENG Robert, University of Redlands

This paper presents a comparative analysis of three small Chinese principalities in Southeast Asia: Hà Tiên in the zone of contestation between Vietnam, Cambodia and Siam; Kokang in the Shan highlands bordering China; Lanfang in West Kalimantan. Each was deeply enmeshed in world historical forces that impacted the borderlands and river frontiers of Southeast Asia before Western colonization: the Chinese diaspora, maritime and overland trade networks, and state formation. The rulers of these principalities gained a high degree of autonomy or even independence for extended periods by engaging in complex political negotiations with larger neighboring polities and by building political and military institutions. While Hà Tiên and Lanfang contributed to and benefited from the maritime trade network of Asia, mountainous Kokang participated in the commercial exchanges of the Southwest Silk Road. Their historical significance is enshrined and embellished in historical memory. French missionary Pierre Poivre idealized Hà Tiên founder Mạc Cửu as a model philosopher-king, while Vietnamese poet Đông Hồ emphasized Hà Tiên’s contributions to the consolidation of South Vietnam. The people of Kokang, little known to the world until 38,000 refugees fled to China in 2009, are considered compatriots by the Chinese people and lauded for their past role in fighting foreign invaders from the Manchus

in the late 17th century to the Japanese in the 1940s. Since the early 20th century, Luo Fangbo, the founder of Lanfang, has been celebrated in Chinese memory as a visionary who created a democratic elective government and the first republic in Asia.

“Pirates, Merchants, Compradors: People and Communities Conducting China's Maritime Trade, mid-Ming - late Qing”

IRVING Lisa, Mt. Hood Community College

My paper will focus on the interplay of economic and political forces in China's coastal communities from the mid-Ming to late Qing. In what context did coastal communities contribute to provincial economies? What value did migrant colonies and settlements across borders (particularly between China and Vietnam) create for native provinces and central governments? This paper is an effort at synthesis and breadth, and also an attempt to balance a narrative between state-centered activities and independent, local action. There is a hefty field of research to take into account:

- State-centered narratives, with trade subsumed within a successful tribute system with periodic lapses (Clark, Anderson, Whitmore, Li)
- Regional coastal communities and migrant diasporas built the networks, and had more in common with each other than with their states of origin. (Anderson, Wang, Wills, Chaffee, Ng, Tan, etc.)
- China's coastal fisherman cum pirates engaged with external forces to expand their own control of coastal economies (Li, Murray, Antony, So, Wang)
- Does the “Age of Commerce” thesis apply to diasporic traffic between China and Vietnam? (Wang, Wills, Wade, Reid, Ptak, Lockard)
- Early Modern framework: shift toward an interconnected global economy? (Wills, Pomeranz, Atwell, Blusse, Rawski)
- Does economic and political change in late imperial China shape this story? (Viraphol, Cushman, Murray)
- Local narratives, such as those about port cities, or specific circuits, like the Jiaozhi Yang (Whitmore, Wu, Wills, Masahi, Shiba)

Sorting the different facets of China's coastal and long distance trade supports my desire to anchor China's maritime universe in world history. I want something I can share with students in my world history classes. This paper will attempt to be systematic and test our assumptions about China's maritime world in similar fashion to Roderich Ptak's efforts with East Asian Mediterranean. Janet Abu-Lughod's approach of making sense of patterns, regardless of certainties about details is another goal. This paper will examine patterns and suggest narrative strategies.

A-2: THE RISE AND DECLINE OF THE CHAM WORLD

Chair:

“Champa in Regional and Global Perspective”

DO Trương Giang, National University of Singapore

In R. C. Majumdar and G. Coedes's narrative, Champa kingdom was seen as a part of broader Indianized region, sharing cultural elements that originated from the Indian sub-continent. However, Champa was still placed in its own historical context, and the historical contacts between Champa with its outside world were generally dismissed. Recent scholars have made initial efforts to place Champa history in regional networks of races or maritime exchanges, contributing to integration of Champa into regional and international history, and shedding light on the connection between changing international exchange networks and the emergence and failure of

mandala Champa. On the other hand, these authors focus on economic relationships between Champa and its outside markets, virtually ignoring other critical external factors, i.e. global political changes, the expansion of Islam and its consequences, the advancement of science and technology, and global climate change.

This research, therefore, will try to place Champa history in global context in order to investigate the external factors that affected profoundly to the history of the Southeast Asia in general, Champa in particular. I will argue that Champa, with its important geographical position, was closely connected to what happened in the world history during the period from the 9th to the 15th century. The development of global maritime trade networks did impact deeply into the history of mandala Champa, in which I will illustrate that Champa was both a beneficiary and a victim of the emergence, the decline and the change of these global networks. I will argue that Champa, as a peripheral state in a Eurasian-system was influenced greatly from the imperial expansion of the Eurasian core-civilizations, especially during the hegemony of Mongol Empire. Finally, I will discuss the diffusion of science and technology, arguing that the defeat of Champa by Dai Viet in the 15th century was due to the advantages of new technologies and new weapons.

“Some New Discoveries on Tracing the Indian Roots from Cham Culture of Vietnam from Indian Sources”

DO Thu Ha, Hanoi University of Social Sciences and Humanities

The Champa or Cham ethnic community is one among the 54 ethnic minority communities in Vietnam, whose ancestors had established a Hindu Kingdom in Vietnam during the 3rd century and had its roots in India.

This paper introduces some new discoveries made by Indian scholars in the last decade that are significant when we study Champa. The significance is that up to now, the researchers in the world in general and in Vietnam in particular have done their research with the document collected by almost every one but rarely by Indians. This paper mentions the findings that some Indian scholars made in the origin of Cham people, Cham name, multi-dimensional impacts of Indian culture on Champa in the last decade. Though the precise levels of the findings are still controversial, taking time to be verified, they permit us to get other standpoints, which are extremely necessary for further study.

“Impacts of Monsoon Variability on Champa and Dai Viet”

ZOTTOLI Brian, Columbia University

Southeast Asian states have witnessed cycles of development and collapse that can be correlated with variations in the Asian monsoon cycle during the long period of global climate transition into and out of the Little Ice Age lasting from circa 1350 up until the 19th century. Some of the most dramatic variations, identified using climate proxy data such as tree rings and speleothem records in conjunction with historical and archaeological data, are periods of prolonged drought interspersed with heavy rainfall in the late 14th and early 15th century, highly variable rainfall over the course of the 17th century, and further prolonged drought accompanied by famine, disease and regional warfare in the 18th century. I suggest that state development in this period, which saw Champa's strength give way to decline and Dai Viet's "southward expansion," should be considered in light of human responses to the environmental factors impacting the different regions and regimes across the mainland. Initially, the mainland states were drawn into deeper involvement with the monsoon wind-driven trade networks. These monsoon networks came to be dominated by Iberian forces, yet different ports and trade routes were impacted by monsoon variability in different ways, and extreme climate conditions sometimes limited the Dutch as well as the Iberian efforts to encroach on the mainland kingdoms. Still, monsoon wind trade networks remained important despite the heightened monsoon variability of the 17th century, and they played a role in shaping the reformed states that emerged on the mainland following the collapses of the 18th century.

“Champa in the 15th Century and "Post-Champa" During the 16th and 17th Centuries in Central Vietnam: Learning the overland trading route connected Lower Mekong Basin and the South Sea”

TRAN Phuong Ky, Vietnam Association of Ethnic Minorities' Culture and Arts

This paper deals with the Cham art remains in the early 15th century that reflects the socio-economic background of the latest period of the kingdom. After the political event of 1471, the northern part of Champa kingdom had fallen but its own economic network still acted by local communities, then the Nguyen Lords inherited this economic network to build their active economy during the 16th and 17th centuries in order to contribute into the international maritime network in the South Sea. This period was called "Post-Champa" by historians indicating that the specific economic model of Central Vietnam used by local communities of Cham inhabitants throughout the centuries in which they knew how to connect the mainland in the west to the network of port-cities in the east. This trade route currently overlaps to those of the East West Economic Corridor Project of ASEAN.

A-3: MOBILIZING SUPPORT FOR THE SECOND INDOCHINA WAR 1954-1975

Chair:

"PAVN's Program for the Mobilization of Civilians"

LE Hai, Faculty of International Studies, Hanoi University, Vietnam

The Vietnam war ended nearly four decades ago, but what is known about the Vietnamese side of the war is still too little in comparison with the other side. Among the unknown issues on the Vietnamese side includes the question how PAVN could mobilize and sustain the great support from wide range of Vietnamese population during the long and arduous war. Once there was sentiment in the U.S. that troops rushed to join the PAVN either out of a sense of patriotism and nationalism, or because North Vietnam issued a draft and those who were not volunteers were forced to join the armed forces. This paper argues that PAVN did not simply rely on nationalism or coercive measures, but pursued a clear and detailed strategy for civilian mobilization that it considered crucial to the success of the war. The civilian mobilization was carried out consistently from high level to small armed units and to every single soldier. PAVN had its own rules of engagement to care for civilian population both in fighting and training time. This investigation counters the argument that PAVN was willing to sacrifice everything for the military victory, while revealing the complexity of North Vietnam's successful war effort that won wide Vietnamese civilian support.

"The Armed Revolution for State Independence as the a Fundamental Choice and Contribution of Vietnam in the Liberated Orbit for Human Being from the Colonial Regime"

TRAN Ngoc Vuong, Hanoi University of Social Sciences and Humanities

Recently, there have been assertions, especially among non-Vietnamese historians, who believe that the selection of the armed struggle for independence of Vietnam was the struggle road consuming the blood of the people of Vietnam. This paper demonstrates that the armed struggle was a fundamental choice and the inevitable nature of the Vietnam conflict, and that this choice made great contributions to the global effort by subject-peoples to liberate themselves from colonial regimes.

"Middle Ages" Counterinsurgency: The Civilian Irregular Defense Group, the Montagnards, and U.S. Army Special Forces in Vietnam 1961-1964"

WRIGHT Edward, Columbia University

American counterinsurgency efforts in Vietnam's strategically critical Central Highlands from 1961 to 1964 were centered on the armed mobilization of that region's indigenous peoples to act as a bulwark against Communist incursion from the North. This paper argues that those efforts - devised by the CIA, orchestrated by U.S. Army

Special Forces soldiers, and called the Citizen's (later Civilian) Irregular Defense Group (CIDG) - were doomed to failure from their inception. The program enjoyed early success: its systems of hardened villages and mobile quick reaction forces caused difficulty for People's Army of Vietnam units operating in the area. That success was short-lived, however, as the Pentagon shifted the focus of U.S. counterinsurgency efforts toward more offensive operations and the Government of Vietnam grew ever more suspicious of so many well-armed, well-trained Montagnard fighters operating only a few days march from Saigon. The Highlanders had pursued autonomy since the formation of Diem's government but those overtures were answered with land seizure and marginalization. Rather than tie the Montagnards closer to Saigon, as the CIDG was meant to do, the increased interaction between the Highlanders and Lowland Viet administrators heightened tensions. The presence of U.S. Special Forces soldiers in the Central Highlands provided a buffer between the state and the tribes that allowed repressed autonomy movements to resurge, with profound effects for the political situation in Indochina. Viewed through the often-critical lens of U.S. Special Forces junior officers and enlisted men, it is apparent that the fate of the CIDG paralleled that of the wider U.S. strategy in Vietnam.

“U.S. Military Logistics Efforts during the Vietnam War”

GRUENWALD Hermann, Burapha University

This paper analyses the role of U.S. military logistics operations in the Vietnam War. It looks at the technical and strategic role of logistics, and the physical obstacles that had to be overcome in Vietnam. The U.S. had sophisticated war machinery that was deployed in a country that lacked not only the transportation infrastructure (roads, ports, airports) but also had extreme terrain and climate conditions. On the other hand the Vietnamese had a well-oiled supply chain that often was carried on bicycles and literally on the backs of humans not only along the Ho Chi Minh Trail but throughout the north and south of Vietnam. On the U.S. side, helicopters played an important transportation role substituting land transport with air transport. The war effort escalated so rapidly that there was literally no time for logistics advancement operations and prepositioning of assets that resulted in a parallel run of war fighting and logistics operations. Naval operations had to provide their own landing crafts due to the lack of deep seaports with adequate lifting equipment. At the same time airlifts required runways and air-control facilities which needed to be provided by the U.S. Even the DOD food supply chain was supported from abroad while local warfighters could live off the land. The Vietnam war logistics effort reached over to neighboring countries, and Thailand played an important role with its naval and airbases close to Sattahip, U-Tapao and northern parts of Thailand. There are valuable lessons learned both for military logistics as well as private sector supply chain management.

BREAK | 10:30 A.M. – 11:00 A.M.

MONDAY, DECEMBER 30, 2013 | PANEL SESSION B | 11:00 A.M. – 12:30 P.M. | ROOM

B-1: MARITIME TRADE AND POLITICS IN THE “ASIAN MEDITERRANEAN”

Chair:

“The Ming Dynasty’s Economic Policies to Vietnam (1402-1427)”

NGUYEN Van Kim, Hanoi University of Social Sciences and Humanities

In the history of the region and the world, the 15th century witnessed many important changes. In 1368, in China, the Ming dynasty (1368-1644) established itself as a Han dynasty between two foreign regimes, the Mongolia - Nguyen (1206-1368) and the Qing Dynasty (1644-1911). Due to high political and economic ambitions, the Ming had implemented a policy to expand its influence to the outside and pursue simultaneously

powerfully the sea-outward.

Due to internal political turmoil in Vietnam, the Ming were able to invade Vietnam, occupy it and place it under their rule for 20 years (1407-1427). The Ming, along with looting Vietnam, destroying much of its cultural heritage and exploiting its human resources, also implemented brutal economic policies in Vietnam in order to fully exploit the resources and economic potential to pay for Vietnam's subjugation and transfer its natural resources to China. This paper outlines the context, guidelines and policies of the Ming Dynasty in Vietnam, hereby clarifying the perceptions, policies, and practices of Ming administration and their impact and implications for the role of Vietnam's waters in history.

“Joseon's Understanding of the Ming's invasion of Dai Viet (1406-1407)”

NGUYEN Nhat Minh, Hanoi University of Social Sciences and Humanities

In April 1407, the issue of Ming's invasion of Dai Viet (1406-1407) was mentioned in Joseon court for the first time. Their conventions of state defense and the examination of the civil officials illuminate their concerns over that war and its influence in the construction of their own defense. This paper explores the questions of how much Joseon knew about the war, their attitude towards it and the how the impact of that knowledge effected their diplomatic and military policies.

The usurpation of Ho family, the legitimation problem of the position of the King in Vietnam was believed by Joseon officials as the reason of war. They also acknowledged that the result of the war was the integration of Vietnam into China. Therefore, studying of Joseon's discussions and reactions also proves that their diplomacies, especially the Sadae policy (the diplomacy of respecting and serving 'the Great'), reflected their knowledge of the war and its implications for the newly established Joseon dynasty.

The Ming invasion of Dai Viet was very new experience that threatened Joseon with the great danger of falling into the similar case to Vietnam. However, Joseon attempted to use Vietnam's experience as a lesson in how to prevent that fate by wiser using diplomatic policies and military polices. The knowledge of the invasion left its mark on the construction and practice of their Sadae diplomacy in 15th century, which helped preserve their independence in the relation with China. To keep maintaining Sadae was the main strategy of survival for the Joseon dynasty.

“Vietnamese Maritime Areas Under the Nguyen Dynasty”

LUU Trang, Da Nang University of Education

The Nguyen Dynasty was established in 1802 after defeating the Tay Son Daynasty and taking possession of a larger swath of territory than in any previous historical period. Nguyen Lords before that Nguyen Dynasty considered their maritime areas as a very important part of their domains and Nguyen Kings Gia Long and Minh Mang inherited this sea-tendency thinking and the strategic vision of the sea as the gateway of the country. The seas and islands occupied a strategic position in Nguyen political and military affairs, including national sovereignty and security, and was valued as a source of abundant natural resources for the development of the social economy. It was also valued as a system of natural waterways that easily connected with the regions inside the country to the wider world. The Nguyen Dynasty actively enforced its ownership of its seas as a means of defense, economic exploitation, the organization of commercial activities, and the development of the maritime transport. Nguyen Dynasty also viewed its seas as a venue for absorbing Western culture and especially, the benefit of the position and prestige of a “powerful country” in the Southeast Asia at that time. Unfortunately, the kings after Gia Long, Minh Mang were unwise and had so conservative and limited vision that they did not protect the maritime areas and consequently, the enemies invaded and made them into the means of attacking our country in the second half of the 20th century. The strategy developed by the early Nguyen

Lords and Kings of Nguyen Dynasty to protect, manage, and exploit our marine territory hold useful lessons for the present day.

“Cities on the Move: 17th Century Vietnamese Littoral Urbanization In The Context of Local And Global Competition”

VU Liem Duc, Hanoi National University of Education

Urbanization in early modern Southeast Asia was largely considered as a result of international trade and regional context of commercial age (Shigeru Ikuta 1991, Reid 1988/1993, Momoki Shiro 1998, Li Tana 2006, Charles Wheeler 2006, Geoff Wade 2009, Wade and Sun Laichen 2010, Claudine Ang 2012). However, with a new geopolitical approach to spatial structure of urban networking in the 17th century littoral Vietnam, an alternative pattern of the country’s traditional urbanization can be suggested. This paper argues that the processes of urban development and changes in early modern Vietnam were part of the geopolitical negotiation between local and global competition, including regional conflict and international contest for trade in the South China Sea. Local contention and international involvement (Chinese and Europeans in particular) are factors that explain the foundation and development of cities, their movement in space, rise and decline. They provide better understanding the ‘rise and fall’ of the littoral cities of Van Don, Hoi An, Pho Hien, Thanh Ha, Nuoc Man, My Tho, Dong Nai, and Ha Tien than previous explanatory frameworks. For all elements of their urban features, it was no longer the model of traditional religious and elite ‘top-down’ phenomenon that determined the course of these cities; their foundations, *raison d’être*; and even their secrets of success and failure can be strategically read as consequences of local/global interaction. By examining the way 17th century urban network was distributed in space, it is clear that there is no contrasted perspective of global and local features of the Vietnamese urban growth, but profound connection between regional and international economic and power dynamics. This is a new way to look at Vietnamese urban tradition through both local and global perspective and to relocate the space of present-day Vietnam in the context of global history

B-2: THE CHAM WORLD TODAY

Chair:

“Rethinking the Conservation of Champa Temples in Central Vietnam: A Case Study in Ninh Thuan Province”

QUANG Tuyen Dai, Center for Cham Culture Studies in Ninh Thuan Province

Preservation and promotion of all Vietnamese ethnic minority cultures is a key objective in the mission of Vietnam’s Ministry of Culture. The Cham people and their cultural heritage in-turn have become secondary objects to meet this end. In recent years, researchers have become increasingly interested in Champa cultural heritage management (CHM) due to its distinctive cultural practices in the area of the temple-towers, a space that illuminates aspects of the architectural arts, history, culture, as well as conservation.

This study evaluates the conservation of the Champa temples in Ninh Thuan Province, Vietnam in term of strengths and weaknesses of current conservation practices and submits further recommendations for the Champa CHM. The Ninh Thuan province was a part of the Panduranga principality in the Champa kingdom before 1834. This part of Vietnam has many heritage sites that contain within them the collective knowledge, such as culture, history, and religion of the Cham people. These crucial sites are closely related to the temple-towers where the Cham often conduct their practices of worship and participate in festivals. These temple-towers have also been recognized by the Vietnamese government as national cultural heritage sites and the government has taken measures to preserve and protect these sites.

As a result of this conservation process, there are some architectural art that are gradually being maintained and

protected. However, there have been several negative consequences of these preservations in management efforts. Furthermore, this is the area in which most of the Cham residents, owners of the Champa sites, are living. They still conduct their practices and worship by participating in festivals at their ancestral sites (Champa temple-towers), but their role is virtually absent in respect to the preservation work.

The research shows that conservationists should follow strictly principles of conservation and encourage the direct involvement of the indigenous people along with local authorities in the preservation and management efforts.

“The Cham Islam of the Hau River in An Giang Province (Vietnam)”

HUA Oanh Kim, Tran Dai Nghia High School for the Gifted

An Giang, a province located in the Mekong Delta, has known not only rice fields but also cultural nuances of ethnic groups, including the Cham. This paper seeks to explore the impact of Cham culture in An Giang upon Islam in that region. Islamic Cham culture has its own unique traits so that the cultural exchange process of Cham Muslims community with other local groups (Kinh or Vietnamese, as well as Khmer and Hoa, or Chinese) deserves examination, especially with the Kinh that is the majority ethnic group and has older culture in this region.

I was born and grew up An Giang, I have since had ample opportunity to study and approach the Islamic Cham culture through the discipline of ethnology by visiting Cham Muslim villages across the Hau River. There I met and talked to many people and stayed in their houses, learning much about the religion of Cham Islam and its residents along the Hau River in An Giang province.

In this paper, I will present both the knowledge I was able to collect through such research and share some fieldwork data which show that Cham Islam has not only handed down Islamic Cham cultural traits from generation to generation, but also received Vietnamese cultural traits as a result of close contact between Cham immigrants and the Kinh first encountered each other about three centuries. I will also discuss the ways Cham Muslims on the Hau River have been integrated into the Islamic world. Through Islamic culture, they can live and communicate easily and closely to the Muslim in Malaysia, Indonesia, Thailand, India, United Arab Emirates (or UAE), or the Kingdom of Saudi Arabia. Thus, the Cham life is not "isolated" from the surrounding communities nor is it isolated from cultural exchange among others in its locality, which have influenced ways of dressing, building houses, wedding ceremonies and many other activities and material culture.

“An Ideal Caliphate: How Islamist Extremists Romanticize the Caliphate”

FURLOW R. Bennett, Arizona State University

The following analysis examines the idea of the caliphate that is constructed through extremist discourse using both broad generalizations and references to specific historical instances. First we give an overview of how the narrative of the caliphate is constructed. We then discuss the function of that narrative as it serves to construct an ‘imagined community,’ which rejects the modern nation-state model of governance and which extremists then use, in part, to justify their actions. Lastly we highlight just how and where extremists abuse the history of the caliphate by differentiating between reality and the romanticized version presented by the extremists.

B-3: EDUCATION POLICY AS FOUNDATION AND AS BRIDGE ACROSS CULTURES

Chair:

“Education and Examination During the Nguyen Era: From Policy to Changes in Regional Culture”

DO Thi Huong Thao, Hanoi University of Social Sciences and Humanities

After the Nguyen's dynasty founded in 1802, the Nguyen faced an urgent need to quickly unify the country after nearly three decades of civil war and turmoil. To meet this demand, the Nguyen set up an administrative system from central to local levels on a large territory including former Tonkin and Cochin, extended so far as to Camau's cape. The Confucian educational policy of the Nguyen Dynasty in comparison with the previous requirements was for this reason altered to provide sufficient human resources and personnel management for the State apparatus on a large scale in the social and historical contexts of the Nguyen's Dynasty, which inherited a decline in education due to the crisis of Confucian learning in Vietnam during the 17th to 18th century arising from northern scholars having surrendered the thinking of "Le's nostalgic" which was still deeply bold and there was no existing Confucian examination system in place in the South.

This paper focuses on analyzing the Confucian educational policies of the Nguyen Dynasty to clarify issues of educational policy implemented by the Nguyen's Dynasty which was not only to promote education and management national wide but also to realize the requirements set forth by the Nguyen Kings' spirit on "the model for setting policies that was surely depended on local institutions". In about 100 years, the enforcement of education and examination policies by the Nguyen Dynasty meant that the North, which was considered as the "domination" in examination ranking in the first 30 years of Nguyen Dynasty, was replaced by the Central region. Along with the increased number of people passing the examination, and its preferred appointments of Bachelor and Doctorate degrees, which originated in the Central region, these policies led to a growing disparity between the Northern, Central and South of the Nguyen administrative zones. More importantly, the Nguyen dynasty succeeded in changing the South, once considered "non- Confucian," into a place of fruitful development for Confucianism. In short, with the spirit of using the officials who originated from the Central and Southern areas, and through specific education policies such as an implementation of a guide for schools across the country (on women candidates policies, open new examinations etc.) the Nguyen Dynasty was successful in changing its culture through education and examinations.

"Some Aspects of American Education in the Republic of Vietnam (1954-1975)"

HOANG Thi Hong Nga, Hanoi University of Social Sciences and Humanities

Besides their intervention in South Vietnam militarily and politically, Americans also entered the field of education there in an effort to win Vietnamese "hearts and minds." As a result, education in South Vietnam changed, moving toward more specialization and toward more practical studies, a move that follows more the American model than the French one. This paper will analyze some aspects of American education in South Vietnam, such as American aid to education in Republic of Vietnam; the influence of American education theory on education in Republic of Vietnam (1954-1975); and the impact of American education in Republic in Vietnam in community primary schools, the comprehensive schools, and the community universities and polytechnic universities.

"Cultivating Approach with Thinking in History Research and Teaching – Lessons Learned from Teaching the History of U.S. Foreign Policy in American Universities"

NGUYEN Thai Yen Huong, Diplomatic Academy of Vietnam

One of the methods in the research and education fields is critical thinking. This method has been widely implemented in American universities, especially in the field of history. It is believed that such an approach not only makes the study of history itself, the history of International Relations and history of foreign policy more effective, but addresses the problem of how rote memorization and other traditional teaching methods was losing history students to other fields. This paper will demonstrate that this reform has been possible because of the individualism and other characteristics of America and has enabled the American education environment to easily absorb the reform in the teaching methods. It will also discuss the possible advantages that this approach has contributed to the establishment of a positive and friendly education environment.

The paper will focus on three main issues: the view of American scholars on employing the critical thinking approach in research and education; use of that approach in teaching history of International Relations and the history of Foreign Policy in the American Universities, and some suggestions for the future course of research and teaching history of foreign policy in the research and education institutions in Vietnam. The article will also discuss the individualism and the flexibility of American culture as the tools to explain how the critical thinking approach creates conditions for researchers and students to develop persuasive arguments and relates the comparative method of the history research and training between Vietnam and United States.

This paper is based on the author's analysis on the experiences of American Universities on teaching the course of History of Foreign Relations to meet the need of research in particular and in class lecturing in general. She will not focus on the concept or the theories regarding the critical thinking.

“How Global? What Should Vietnamese Youth Understand of World History?”

PICKUS David, People's University, Beijing

This paper reviews the nature and assumptions of a practical issue. Every year Vietnam produces more and more university graduates, and with each passing year the knowledge that the future depends on something called "globalization" spreads among the population. But what aspects of world history should filter into the general consciousness of the educated population, and what impact does the task of teaching this world history have on our theoretical concepts as a whole? This paper aims to propose some answers by drawing on both practical experience lecturing to Vietnamese students about globalization, as well as classical theories of world history from Montesquieu and Hegel that elaborated principles "everyone should know." The ultimate goal is to bridge a philosophical discussion of the nature of world history with proposals to improve the self-awareness of Vietnamese youth.

LUNCH | 12:30 P.M. – 2:00 P.M.

MONDAY, DECEMBER 30, 2013 | PANEL SESSION C | 2:00 P.M. – 3:30 P.M. | ROOM

C-1: THE POST-WAR WORLD THAT SHAPED THE FIRST AND SECOND INDOCHINA WARS

Chair: GILBERT Marc Jason, Hawaii Pacific University

“The August Revolution of Viet Nam in the World Context at War”

NGO Van Minh, Institute of Politics and Administration Area III, Ho Chi Minh National Academy of Politics and Public Administration

In the background of World War II, Viet Nam obtained chance from the victory of anti-fascist democratic forces in the world. At the same time, Viet Nam revolution's victory in 1945 leading by the Indochina Communist Party also made an impact on the world history process. This reciprocal influence expressed through following points:

Firstly, while the fascism was intensely preparing for war, the Indochina Communist Party determined its responsibility to lead Vietnamese revolution to prevent fascism and war. When the war was breaking out, the Party timely transferred its strategic guidance that considering this time as chance for the Vietnamese to rise up for liberation. Especially, after the event on 9/3/1945, the Central Standing Committee of Party timely changed all activities to the period of pre-uprising.

Secondly, although the Party determined to be on the side of the anti-fascist democracy camp, it never depended on the direct assistance or relied on the disarmament of Japanese army in Indochina by the Allied Forces. The decisive thought is to be based on its own capacity. Though two opportunities for general uprising were predicted, it emphasized that in the case that Japan was lost, Japanese army would be in disorder at that time though the Allied Army haven't been landed into Indochina yet, a general uprising could still break out and win a victory. And in fact, Vietnamese people had risen up and got political power before the Allied forces came.

Thirdly, the August revolution's victory opened a development road for Viet Nam; brought Viet Nam to integrate into the idea current of progression, democracy and human rights and affirmed a historic truth: "All nations in the world are born with equal rights; Every nation has right to live, to be happy and liberty."

Fourthly, August revolution of Viet Nam also has become one of the most important international events in the world history since 1945. With this revolution, Vietnamese people had great contribution, joining efforts with democratic forces in defeating powerful fascist nations and starting the colonialism effacement movement in the world.

"The First Marigold: A Lost Chance for Peace, Saigon, 1945"

GILBERT Marc Jason, Hawaii Pacific University

This presentation focuses on the parallels between the unnamed and largely unknown British-brokered negotiations between the French and the Viet Minh (with American observers) in October, 1945 that preceded what became the First Indochina War, and Operation Marigold, a secret attempt at a Polish-brokered bi-lateral negotiations between the United States and Vietnam early in the Second Indochina or Vietnam War. The presentation will examine the parallels between these two failed attempts at peace through diplomacy, such as the mixed motives of the broker, hawk and dove internal divisions within negotiating parties, and the interplay of ideology and contingency connected with fighting while negotiating. It will further demonstrate that the sense of betrayal the Vietnamese attached to the 1945 negotiations came to influence Vietnamese responses to subsequent international negotiations, up to and including Marigold. However, following the principles laid down in Pierre Asselin's new work, *Hanoi's Road to War* (2013) it moves beyond the issue of the victimization of the colonized Vietnamese to examine how the Vietnamese contributed to the failure of the October-September negotiations and all later diplomatic initiatives, though some of the players in 1945, especially the American observers, did not begrudge the Vietnamese for choosing war to the alternative: the French re-colonization of Indochina.

"Mentors and Mentored: The D.R.V., Modernization, and Decolonization in the Early Cold War"

DAVIS Ginger R., Hanoi University

In analyzing early Democratic Republic of Vietnam (D.R.V.) foreign policy, the new government viewed the world more broadly than is typically acknowledged and for reasons often left unexamined. D.R.V. officials balanced their Soviet or Chinese mentors' influence by pursuing alliances outside the communist bloc from the late 1940s through the 1950s. Policymakers hoped to assure Vietnam's sovereignty and increase its international prestige by becoming modernization mentors to the decolonizing world. Thus, the Viet Minh government reconciled its role as pupil through its advisory work in Africa and Asia.

Rather than relying on racially organized liberation movements or promoting communism's virtues, Viet Minh leaders pursued relationships with Africans and Asians by emphasizing their common history with colonial repression and economic exploitation. They also stressed D.R.V. modernization expertise (gained via Soviet and Chinese training), offering development assistance to these allies.

Once Viet Minh leaders signed cooperation agreements with African polities, however, they tended to promote one-way Vietnamese beneficence rather than reciprocal exchange. Using modernization indicators to appraise their allies, Vietnamese chiefs perpetuated a biased hierarchy of the world and assumed that Africans had little to offer Vietnam. Meanwhile, D.R.V. officials enjoyed a rise in status, which helped to balance the expansion of Soviet and Chinese influence as well as to counter the legitimacy of U.S. efforts in Vietnam.

C-2: DEVELOPMENT ISSUES: VILLAGE TO NATION

Chair:

“Approaching Vietnam’s History from the Appearance and Development of Cultural Typological Models” (Case study on typological model of Village Notables in Vietnam)

TRINH Van Dinh, Hanoi University of Social Sciences and Humanities

Up to now, both international and domestic researchers have adopted similar analytical approaches to Vietnamese history, such as historical approaches based on periodization and major dates, historical approaches based on social classes and awareness, area studies and global influences. However, it is very rare that a method is employed that is based on the appearance and development of cultural character typology in history. This paper presents offers a new direction in historical study in the form of theoretical approach to study a case of typological model of Village Notables in Vietnam.

“Pre-Modern Hanoi Village Conventions in the History of Vietnamese Village Conventions”

DINH Thuy Hien, Hanoi University of Social Sciences and Humanities

ABSTRACT

“Political Institution of Democratic Republic of Vietnam, Results of Strict Selection by National History in International Context of the First Half of the 20th Century”

VU PHAM Quang Hien Van Thanh, Hanoi University of Social Sciences and Humanities

From the beginning of the 20th century, the Vietnamese people followed the trend towards political institutions favoring the republican regime that was closely related to the struggle against colonialism and securing national independence and in the process linking human rights with national rights so as to save the country as well as to save the people. From the early 1900s, many Vietnamese people looked to the outside world with the hope of finding a new way to help their countrymen to escape colonial domination. They studied a wide variety of different political theories and institutions: constitutional monarchy, republican bourgeois or liberal democracy, working class-peasantry-troop government, or a social democratic republic. This examination was spurred by a desire for human and national liberation to replace colonialism and was rooted in Vietnamese patriotism, a national spirit imbued with the burning desire for the independence and freedom, and in the specific historical conditions of the times.

The process of the struggle for national liberation led to the birth of the Democratic Republic of Vietnam, a state that " does not belong to any certain social class but it is for the entire nation". The political institution of a democratic republic was established and built on the foundation of a broadly unified national front, led by the Communist Party, which put "nation's benefit first and Fatherland's above all else", and declared "All rights in the country are of all people, regardless of race, sex, economic status, social class and religion." It was not a mere copy of other anti-colonial or revolutionary movements or states around the world, but is a combination and sublimation of national and international factors, national and human rights.

“What Mesopotamian Temples Can Tell Us About the Pre-Modern Global Economy”

SPAR Ira, Ramapo College of New Jersey; The Metropolitan Museum of Art

While archival documentation of Southeast Asian temple economies is nonexistent during the Axial Age, preserved records numbering in the tens of thousands, document the operation of Mesopotamian temples. This paper will summarize the record keeping and correspondence of Ebabbar, the temple of the Sun god, Shamash in northern Babylonia during the 6th and 5th centuries B.C.E. based on the forthcoming publication of part of this archive by Ira Spar, Ramapo College of New Jersey/The Metropolitan Museum of Art and Michael Jursa of the University of Vienna.

Ebabbar was an institution that rendered essential religious and ideological services. The administration of the temple was in the hands of two high ranking functionaries: the High Priest and the “(royal) resident.” Both these functionaries were nominated by the king who could remove them if he so wished. Thus the temple was essentially under royal control. Letters from the High Priest include official bureaucratic orders and those regarding judicial matters. Documentation exists for the work of up to a thousand farmers, ploughmen fishermen, gardeners, blacksmiths, potters, carpenters etc. many recruited from the ranks of unfree temple serfs.

The cult of these gods, in the form of their statues, required food offerings and clothes to allow them to participate in various feasts and celebrations, some of which took place in the temple complex, while others required taking the statue (and hence the god) out to the temple precinct by means of a formal procession. Functions relating to the cult included baking and brewing food for the gods as well as weaving clothing and preparing for the sacrificial table. Ritualistic professions included exorcists, priests and singers. Members of the upper classes purchased or inherited ritual service duties. A group of documents provide lists of sacrificial offerings allocated to the temple gods.

In the countryside the temple’s personnel were outnumbered by free tenants and hired laborers who took up service on a contractual basis for a limited period of time.

It is hoped that this presentation will engage the audience in a discussion of similarities and differences between the ancient Near East and possible Vietnamese practice.

C-3: LAND REFORM AS AN ASPECT OF VIETNAMESE HISTORY’

Chair:

“Dai Viet’s Rurality During the Lý, Trần, and Early Lê Dynasties as Seen Through the Policy of Public Land Management”

NGUYEN, Thi Phuong Chi, Institute of History, Vietnam Academy of Social Sciences

Land was an important property of the rural people in Vietnamese history. There has been a substantial body of research into land issues under Vietnamese feudal dynasties. Nevertheless, the study of policy of public land management has been left aside so far. Based on newly explored documents, this paper aims to discuss the impact of the policy of public land management upon the socio-economy of the Vietnamese rural areas during the Lý, Trần, and Early Lê dynasties. This paper particularly emphasizes in the expansion of bestowed land *versus* the decline of public land. This led to the reduction of state income from the taxation of public land, hence, the gradual decline of the state economy and the instability of rural society during the time of these feudal dynasties.

“Method of the Piecemeal Land Reform in Vietnam from 1945 to 1952”

LE Thi Quynh Nga, Hanoi University of Social Sciences and Humanities

This paper elucidates the policies of VCP (Vietnam Communist Party) and DRV (Democratic Republic of Vietnam) in its piecemeal land reforms in 1945-1953. With independence and freedom the aim of the nation and all Vietnamese, from the August Revolution 1945 to beginning of the Anti-French Resistance War, December, 1946, Vietnam’s land reform policies was directed towards the national unity needed to gather national forces in the fight against the imperialist invasions and the construction of new state. As a result, Vietnam officials did not seek to confiscate the property of landlords or any step that might divide farmers or discourage their cooperative effort to increase food production and hunger expressed in the slogan “Who contributes their lands and others contribute their labors” (kẻ góp của, người góp công). From 1948-1952, the views of VCP and DRV on a land reform demonstrated the correctness and originality of the policy of piecemeal agrarian reform in Vietnam by contributing to the building the path of independence and creativity of the VCP and DRV in the before the land reforms of 1953.

“Duong Lam’s Land Registration and Agricultural Management and Production: Current Prominent Issues”

LUONG Thi Thu, Institute of Sino-Nom

ABSTRACT

BREAK | 3:30 P.M. – 4:00 P.M.

MONDAY, DECEMBER 30, 2013 | PANEL SESSION D | 4:00 P.M. – 5:30 P.M. | ROOM

D-1: CROSS-CULTURAL EXCHANGE AND NATIONAL INTEGRATION IN A GLOBALIZING WORLD

Chair:

“Cultural Exchange Viewed from a Historical Perspective”

LE Chi Bao, Hanoi Education University

Exchange acculturation is recognized as a rule and a driving force for the development of a culture. The development of the Vietnamese culture is not beyond such processes and influences.

During its long history, Vietnamese culture has been influenced by many cultures with a higher level of civilization, such as Chinese culture, Indian culture, and Western culture. This process includes both voluntary and forced dialogue between cultures as is often the case in situations of one culture is either stronger or weaker: Vietnamese culture has shown its own capacity to offer creative choices to others in the acculturation process. Many East-West cultural values were transformed by the Vietnamese people for the purpose of cultural enrichment without sacrificing their own national identity. Vietnam today is a sovereign country. The lessons learned from insightful exchanges and acculturation in its long history are important legacies for any country in the era of regional integration and globalization and this includes Vietnam.

“Interaction Between External and Internal Settings: How Modern Vietnamese History was Shaped (1945-1995)”

PHAM Quang Minh, Hanoi University of Social Sciences and Humanities

The main objective of this paper is to answer the question how modern Vietnamese history (1945-1995) was shaped? In answering this question I try to analyze four main events in the history of Vietnam starting with the foundation of Democratic Republic of Vietnam on September 2, 1945 through the First and the Second Indochina wars (1946-1975), and ending with renovation and integration (since 1986). I argue that modern Vietnamese history was influenced much by specific historical conjuncture whereby various factors come together so that they constitute the starting point for an important new development. I conclude that in order to understand Vietnamese history one should link it with broader international and regional context.

“Position of Vietnam in East-West International Trade between the 17th and 19th Century

TRAN NGUYEN Thuan Thi Hue, HCMC-University of Social Sciences and Humanities

From the 17th century, world capitalism gradually took form and developed. The manufacture of machinery drove rapid growth in the Western European and U.S.'s economies that stimulated the search for raw materials and consumer markets. This process set the pattern for East-West trade with the Orient's backward Vietnam becoming lucrative markets of Western capitalism, leading to changes in Vietnam's perception of political and economic ideologies and spurred innovation and national integration. This accomplished, Vietnam was able to exploit its economic geography to reverse its once lowly position in the international market place.

From being a country unfamiliar to Western capital, Vietnam has become a destination of international trade flows, and even become cargo hub of Asian countries. Many Western countries have come to visit Vietnam as a stop along international trade routes and offers a significant amount of goods for international trade. Vietnam has also made himself an important link in the trade between China and Japan, becoming “the number one seller of the trade show in Asia” and facilitating European trade with China and Japan with high-efficiency. With a great marketing system, Vietnam has become “the huge stockpiles” of countries such as China, India, and France.

Vietnam has become a place of strong competition among Western countries and increasing East – West trade. Accordingly, Vietnam had increased its political influence among countries in the region.

“Vietnam at Critical Geographical Points of History: Geopolitical Perspective on the Role of Vietnam to the History of Contemporary International Relations”

LUONG Van Ke, Faculty of International Studies, Hanoi University of Social Sciences and Humanities

Vietnam is a country with a medium - small land area, located in the 'modest' and 'edge' position of the vast Eurasian continent with three huge countries of Russia, China and India. However, Vietnam is a country in which many global epic and significant battles have happened. It raises the question, 'Is Vietnam special compared to other countries which placed Vietnam always in a 'geographical pivot of history' (the word used by H. Mackinder, 1904)?'

In addition to traditional research that is based on the social history, it is time to apply the additional geopolitical perspective – i.e. the application of geographic knowledge to explain political and social phenomenon - to illuminate the history of Vietnam, especially the history of contemporary international relations in Asia -Pacific. This paper contains two aspects of geopolitical history in the perspective of modern international relations in which Vietnam is a main object:

(1) Analysis of special geographical configuration and its impact on Vietnam's history, especially the history of warfare - on the following aspects:

- Geographic location
- Territory configuration
- Terrain geomorphology
- Climate
- Human nature

(2) Analysis of the current state of international relations in the Asia - Pacific region under the control of Vietnam in particular as a key strategic location. Conceivably the triangular system addresses the current strategy as, according to this system, the geostrategic relations area includes the tripod legs or strategic triangle formed by a few regional and global powers which are indispensable role of Vietnam. If Vietnam braces foot imbalance, the entire triangular area will have strategic collapse. The presentation will analyze the role of Vietnam in the geo-strategic triangle that Vietnam is one leg as an agent in the whole history of the progress of contemporary international relations.

D-2: KEY PROBLEMS IN THE HISTORY OF VIETNAM AT WAR, 1954-1975

Chair: CHENG Grace, Hawaii Pacific University

“Neo-colonialism in South Vietnam: The Case of the U.S.'s Commercial Import Program for the Republic of Vietnam”

PHAM Thi Hong Ha, University of Social Sciences and Humanities, Vietnam National University

My research focuses on the progress, mechanism, exchange rate's conditions and regulations of the Commercial Import Program (CIP), a particularly important component in American aids to Republic of Vietnam (RVN) during 1954-1975. The paper asks why the CIP was persistently maintained by the U.S. government despite criticisms from U.S. Congress for its poor cost-effectiveness and particularly the unreasonably artificial exchange rate used as a backbone for the program. My research also addresses why the RVN's government consistently endorses the CIP despite repeated warnings by RVN's leading economists relating to its negative impact on domestic production, RVN's dependence on foreign aid, export reduction, corruption and black market. From these analyses, I aim to address the key question, which is whether and what to extent the CIP can be interpreted as a manifestation of neo-colonialism or economic imperialism emerging after World War II.

“The Propagation of Protestantism to the Central Highland Vietnam 1954-1975: Nature and Results”

HO Thanh Tam, Hanoi University of Social Sciences and Humanities

Early prospective activities aimed at propagation Protestantism to the Central Highland had been done by some American pastors since the mid-1920s. However, at this time, Protestantism was under coercion from the French Indochinese's Government and competition of local Catholic, so it could not reach any remarkable successes. After 1954, along with replacement French in South Vietnam, American and American culture established step by step their influence strongly, especially in the Central Highland. Right in this context, Protestantism, which is one of the most important characters of American culture, obtained its dramatic developments in comparison to the pre-1954 period. Accessing minorities ethnic at the Central Highland, Protestantism found a profuse source of believer. With the “carrot” U. S. economic aid, it was easy to convince minorities to obey Evangelicalism. In contrast, ethnic minorities also found in Evangelicalism doctrine these compatible dogmas with their traditional belief and an “America's style freedom” which they had been looking for political purposes. Result of this was the engagement quickly and totally between Protestantism and a considerable part of the Central Highland's minorities, especially the local elite-groups. Protestantism in the Central Highland, which backed by the U. S. Government, chose to enter into usual life when they went in with

the political movement BAJARAKA (or FULRO later) and rigged it up as a counterpoise entity faced to both the RVN and the Revolution. After the fall of the RVN, Protestant factions from outside Vietnam still supported FULRO continuously till 1992 when 400 FULRO remnants surrendered to the SRVN. Losing its "political host," Protestantism also witnessed a significant decline believer quantity because of converting religion in early 1990s. However, activities of faked-Protestant in Central Highland up-to-now are one of reasons that make unstable social situations. Nowadays, the freedom of belief issue in Vietnam, basically the Protestantism at the Central Highland problem, is still one of concerns in the relationship between Vietnam and the U.S.

"Vietnamese Communist Internationalism, 1954-75"

ASSELIN, Pierre, Hawaii Pacific University

The Cold War divided the world into two implacable blocs, and made the situation in Vietnam after 1954 a major expression of that implacability. Recognizing that fact, the leaders of the Democratic Republic of Vietnam (DRVN) in Hanoi eventually convinced themselves that success in their revolution could tip the worldwide balance of power in favor of the socialist bloc and national liberation movements throughout the decolonizing world. This conviction combined with the fact that they had to conduct their diplomacy from a position of military weakness made those leaders accomplished practitioners of international politics. So, too, did the totality of their commitment to Marxism-Leninism, and thus to anti-imperialism and anti-Americanism. This paper addresses Hanoi's commitment to national liberation and other international movements at the height of the Cold War. It demonstrates that despite confronting the United States in Indochina, DRVN leaders never thought strictly in terms of their own interests narrowly defined. Over the years they repeatedly iterated and acted upon a commitment to "Third Worldism" (tiermondisme), to socialist internationalism, and to "world revolution." To be sure, the Cold War, to say nothing of the Sino-Soviet dispute, created myriad challenges for Hanoi, but the contemporaneous process of decolonization in the Third World also created countless opportunities.

D-3: VIETNAM AND ITS NEIGHBORS

Chair:

"Revolution, Nation and Identity in the Khmer Republic: a preliminary assessment of the forced exodus and deportation of Cambodian Vietnamese, 1970-1972"

SUMMERS Laura, University of Hull

Following the March 1970 coup d'etat against Prince Norodom Sihanouk, Cambodian military forces brutally attacked and massacred Cambodian-Vietnamese residing in or near Phnom Penh and elsewhere in Cambodia. Hundreds of bodies floated down the Mekong. These massacres ceased only after an orderly deportation program (for hundreds of thousands) was agreed with the Vietnamese authorities in Saigon. The population transfers that were financed with special funds from U.S. agencies, continued through 1972. Although the clandestine Communist Party of Kampuchea (CPK) initially denounced the campaign against the Cambodian-Vietnamese, the CPK subsequently expelled Vietnamese "volunteers" from Cambodia and, secretly, purged many Vietnamese-trained cadres from their party. This paper revisits key historical events and explores key themes in the contested nationalist and cultural landscape that fostered ethnic hostility towards Vietnam and "the Vietnamese." The "sinkhole of conflict," (Lockard) into which Vietnam finally stepped, in 1979, emerged primarily, from a weak, retarded transition from colonial rule, and only secondarily from Pol Pot's failed revolution.

"A Special Relationship" Laos - Vietnam, Laos - Vietnam - History and Prospects

TRAN Trong Tho, Institute of Vietnam Communist Party's History

"Special relationship" Vietnam - Laos, Laos - Vietnam is identified by President Ho Chi Minh based on historical relationships glue stick, transparent, fully effective, on the same development path between the two neighboring nations side by side fighting for independence, freedom, prosperity and progress in each country.

A "Special relationship" Vietnam - Laos, Laos – Vietnam” was established in 1930, as a continuation of the fine traditional relationship of the two nations and through the continuous development path: unity, reliance on each other to help fight for independence (1930-1945); Union to fight a common enemy for liberty of country (1945-1954); and comprehensive cooperation for development (1975 to now).

This "Special Relationship" was not designed not impose subjective wills of any country and comes from the organic growth requirements of each country. This relationship has been painstakingly nurtured and protected by generations of leaders of the two State, army and people of the two countries and is a model of equality, absolute trust and mutual respect.

From the first, President Ho Chi Minh created a solution historical significance of Indochinese people and overcome a fundamental limitations caused the weakening of the nation's is "the isolation", leading to a lack of trust, lack of coordinated action and mutual encouragement in the struggle to overthrow colonial regime. This is a new contribution to revolutionary theory of national liberation of President Ho Chi Minh.

In the context of globalization, the "special relationship" Vietnam - Laos, Laos – Vietnam” has experienced many challenges. However, with political good will and the basic orientation of the strategic partnership between Vietnam and Laos 2011-2020, the Special Relationship” Vietnam-Laos, Laos - Vietnam will develop with new ways and new content, further leveraging the development of each country.

“Economic Cooperation Vietnam – Lao in the First Years of the 21st Century: The Current Situation and Emerging Issues”

NGUYEN Thi Hoan, National Economics University

Vietnam and Laos are two neighboring countries share a long border 2.069 km. Over the struggle for national liberation, relations between the two countries have become particularly comprehensive and insightful, unlike other bilateral relations in Vietnam and Laos in international relations.

During the renovation, the socio-economic development, international integration of each country, Vietnam and Laos preserving, and promoting the inheritance relationship. Cooperation to jointly develop an economic necessity demands of both Vietnam and Laos. Despite many challenges and obstacles, the friendship between Vietnam - Laos has been constantly reinforced with long strides. According to statistics, trade turnover between Vietnam and Laos continued to increase: from 167 million in 2005 to 490.1 million in 2010 . 2012 was more than \$900 million, up 22 % compared to 2011 and expected to reach the \$2 billion mark in 2015. As of late 2012, with 224 valid projects with total registered capital of over \$4.2 billion, Vietnam ranks 03 /52 countries to invest in Laos.

This paper will discuss the results of the cooperation between Vietnam and Laos early 21st century in a number of areas: trade and investment, and agriculture – forestry. It will refer to the state of development of some key industries in Laos today, mainly mining and hydro – industrialization, the issue of sustainable development strategy of Laos, and the latest proposals to develop strategic partnerships Vietnam and Laos, as well as towards the formation of a common economic that may be in both country’s future.

BUS DEPARTURE FOR CHURCH STREET HOTEL | 5:45 P.M. – 6:00 P.M.

TUESDAY, DECEMBER 31, 2013

BUS DEPARTURE FOR USSH | 8:00 A.M. | DEPARTS FROM CHURCH STREET HOTEL

TUESDAY, DECEMBER 31, 2013 | PANEL SESSION E | 9:00 A.M. – 10:30 A.M. | ROOM

E-1: MARITIME TRADE AND POLITICS IN THE “ASIAN MEDITERRANEAN” PART II

Chair:

“Early Modern Globalization and the Vietnamese Integration Revisited”

HOANG Anh Tuan, Hanoi University of Social Sciences and Humanities

In contrast to the conventional viewpoints over the early modern Vietnamese socio-economic history which over-emphasized the agricultural and land-based features, recent scholarship proposes another way for the assessment of Vietnamese history: viewing the national history from the sea. This approach particularly makes sense should one consider the extremely narrow coastal strip, wedged between sea and mountains, which rounds the Indochinese peninsula. Recent research reveals that, along this long north-south stretched coast, there existed a flourishing commercial hub of the regional maritime trade throughout the ancient and medieval times, i.e. the so-called “Jiaozhi Yang” (or Jiaozhi Ocean) which stretched from the Gulf of Tonkin southward to present-day central Vietnam. Under such circumstance, given the fact that the Vietnamese people were “weak” in the seafaring activity as claimed by some people, it is still hard for today historians to deny the crucial position of Vietnam as an integral link in the regional maritime network during the past two millennia. The sea, thus, had a strong and constant impact upon the development of Vietnam throughout centuries.

The arrival of European maritime powers from the early 16th century transformed the traditional East Asian maritime networks. The expansion of the regional and global trading networks and, to a larger extent, the birth of early modern globalization stimulated the socio-economic changes in most of the regional countries. While Chinese export products such as silk and porcelain engineered the global exchange, Japanese silver (together with that mined in America) geared up the monetization of many regional economies. Falling in between these two giant economies, Vietnam, certainly between the late 16th and early 18th centuries, utilized this regional trading network to expand its “commodity economy” and, more importantly, to integrate into the global network. Data and analyses from the Western archives reveal how Vietnamese silk helped the country bridge the isolated Gulf of Tonkin in order to connect northern Vietnam with the regional and international trading system. This lively trade then greatly influenced the socio-economic transformation in early modern Vietnam.

In contrast to such well-analyzed “internal pulls” as socio-economic and demographic developments, the “external push” (i.e. the influence of regional and international trade and diplomacy upon Vietnam), was often neglected by Vietnamese historians when examining the “unprecedented development” in 17th century Vietnam. This paper utilizes new data from the rich Western sources and applies a global viewpoint in order to examine the spectacular development of 17th century Vietnam that then laid a foundation for the country’s integration into the global system during the early modern time.

“Tonkin River System in the 17th and 18th Century North Vietnam”

DO Thuy Lan, Hanoi University of Social Sciences and Humanities

Using the geo — historical/cultural approach method and a variety of historical materials including Western maps and documents in the 17th — 18th centuries, Vietnamese historical sources in Sinoscript or translated into Vietnamese, this study examines the making of a trading system among the port cities (Thăng Long — Phố Hiến — Domea) along the so-called “Tonkin River” in North Vietnam during these centuries. This system then became a key water route connecting Red River delta with the South China Sea in Asia. The scale, roles and functions of these three port cities along the Tonkin River varied, however they supplemented each other to form a complete system: Thăng Long — Kẻ Chợ port city between 17th — 18th centuries can be seen as a main commercial center of Tonkin and Vietnam at that time; Phố Hiến had played as an intermediate port between Kẻ Chợ and Domea in terms of space distance, merchant and commodity transportation, as well as a key role in the control of foreign merchants and trading activities; Domea was an anchoring place for foreign vessels. In addition, it can be seen as a border-port to control vessels, merchants and commodities coming from South China Sea into the mainland. The formation, prosperity and decease of this three port-city system of Thăng Long — Phố Hiến — Domea along the Tonkin River therefore needs to be viewed and explained from the geo — historical/cultural perspective. The theories about river exchange network, and river planning or commercial system, proposed by Bennet Bronson, Trần Quốc Vượng, and Charles Wheeler, explain the relationships between sea and mainland, can also be applied to the case of North Vietnam. North Vietnam was thus not separated from Southeast Asia in the age of international commerce as Anthony Reid has argued, but was integrated in a different in the way with regional and international commerce. In other words, the relationship between sea and mainland through a river system was in many ways unique and needs to be better understood to accurately assess how the Northern part of Great Việt relates to economic and political changes in the region and the wider world.

“Vietnam – A Positive Destination in the Effort of Establishing the Diplomatic and Commercial Relationship by the Britain before 1858”

LE Thanh Thuy, Hong Duc University

Due to its crucial geographical position, from the beginning of 17th to the middle of 19th century, Vietnam was a significant element in an emerging world trading system. With the expansion of global trade in Asia, Vietnam was of special interest for growing capitalist such as Britain, France, Portugal, and Netherlands when Vietnam divided by social crises and feudal federations, the Le-Trinh-Nguyen.

In spite of social and political crisis, there were greater external trade opportunities than in any previous periods. These divisions created favorable conditions for Western penetration ranging from setting up trade relationships to establishing the diplomatic relationship to territorial ambitions.

The involvement of Britain was a clear evidence of Western ambitions. Early on, Britain noticed that Vietnam occupied a crucial location in the East Asia trading system and tried to establish a firm position in Vietnam through business offices, commercial relations and sending officials to propose an exchange of diplomatic credentials. However, these relations largely ended with French intervention in Vietnam beginning in 1858.

E-2: FROM WAR TO PEACE: INTERNATIONAL DIMENSIONS OF CONFLICT: 1954-2013

Chair:

“Asians Helping Asians”: Race, Colonialism, and the Freedom Company in Vietnam”

WOODS Colleen P., University of Maryland

This paper examines the Freedom Company, a Philippines-based paramilitary organization that trained Vietnamese anti-communist forces and created regional networks of counterinsurgent experts starting in 1954.

Into the 1960s, the Company trained military officials and security forces from Vietnam, Indonesia, and Laos, and brought them to receive training with the Philippines Armed Forces and American counterinsurgency advisors. Although it received funding and material support from the CIA and the U.S. Defense Department, an entirely Filipino staff ran the Freedom Company, which celebrated its mission as an example of “Asians helping Asians.”

This paper considers the Freedom Company’s intervention into the racial politics of Southeast Asian decolonization, and argues that the Company served to distance contemporary U.S. involvement in the region from a history of Western imperialism. This formulation was rooted in the belief, disseminated by the Philippine elite and American policymakers, that the American colonial project was successful, whereas European imperial practices had failed. For example, Company propaganda encouraged Vietnamese soldiers to see Filipinos as politically modern subjects, and therefore as models of what American tutelage could offer. In this way, the Freedom Company’s claim of “Asians helping Asians”—by empowering Filipinos to come to the aid of anti-communist Vietnam—illustrates the ways in which the U.S. attempted to disavow the colonialist, racialized logics of its interventions in Southeast Asian Cold War politics.

“Participation of Iran in the International Commission of Control and Supervision on Vietnam Peace in 1973”

PHAM Thi Thanh Huyen, Hanoi University of Social Sciences and Humanities

Signing the Paris Agreement on Vietnam in January 1973 that intended to reestablish peace in Vietnam and to an end to Vietnam War was one of the most important events in the 1970s. According to accords of this agreement, an International Commission of Control and Supervision was established with the attending of representatives of four countries: Canada, Hungary, Poland and Indonesia. The main task of this Commission was to guarantee the end of the war, the maintenance of peace in Vietnam. After the resigning of Canada from this commission and with the suggestion of America, Iran informed its approval for replacing Canada in this Commission. This was the first international task of Iran so that it attracted the attention of not only Iranian Government but also Newspapers. The writer of this paper by using the documents of Ministry of Foreign and Newspapers of that historical period and the historical method that is based on description, analysis and conclusion, has tried to answer these questions: why and how did Iran attend this commission, to what extent did America play role in the attendance of Iran and how did this event effect on Iran and Vietnam relationship?

“Improving Military Relations: U.S. –Vietnam Military-to-Military Engagement from 2003-2013”

LUCIUS Casey, Naval War College

November 2013 will mark ten years since the first U.S. Navy ship visit to Vietnam after normalization. Although President Clinton announced normalization of relations between the United States and Vietnam in 1995, it took another eight years for the Vietnamese Ministry of Defense to agree to a U.S. warship docking in the port of Saigon in Ho Chi Minh City. November 2003 marked the first time in nearly 30 years a U.S. warship had visited Vietnam. This port call aligned with a November 10, 2003 meeting at the Pentagon between the Vietnamese Minister of Defense, Pham Van Tra and U.S. Secretary of Defense, Donald Rumsfeld where they discussed cooperation on regional security issues. Prior to this meeting and the seminal port visit, all military relations with Vietnam were limited to repatriating American service men missing in action. This article will examine military relations between the two countries between 2003 and 2013 to illustrate a positive trend of improving relations. It will also seek to examine the motivations for both the United States and Vietnam to further develop a strategic partnership. The content of this article benefits heavily from first hand interviews with U.S. military attaches and former Ambassadors who worked in Vietnam from 2003-2013, and who had regular contact with their Vietnamese counterparts. Insights from both U.S. and Vietnamese contacts prove invaluable in understanding the reasons for the evolving and improving relationship and the benefits to both nations.

E-3: COLONIALISM WITHOUT BORDERS

Chair:

“Colonial Borders in Asia – Conflicting Concepts and Cultural Misunderstandings”

DROST Alexander, University of Greifswald

This paper compares borders and border concepts in European and Asian societies and cultural environments. Hereby, I assume that European and Asian concepts do not fit and thus the implementation of European borders in Asia caused misunderstandings. Analyzing trading contracts in the age of European expansion into Asia, architectural and administrative devices of colonial interaction in Southeast Asia, and modern European and Asian expressions for delimiting the “other”, I will show that different understandings of the function of a border and, particularly in Asia, the absence of comparable border concepts lead firstly to a misinterpretation of certain boundaries and secondly also serves to mask traditional forms of social ordering and cultural bordering beyond territorially bound systems in Southeast Asia. In this context, a different understanding of borders in Europe and Asia may explain why, for instance, ASEAN states, despite their keen observation of the European integration process, are still struggling to initiate the changes to their national border regimes, required foster integration in Southeast Asia.

“Colonial Templates: The Overseas Chinese and Colonial Patterns of Control in French Madagascar”

BARRETT Tracy C., North Dakota State University

This paper seeks to compare overseas Chinese communities in French Indochina and in the French colony of Madagascar by examining the ways in which French colonial authorities in Madagascar used their Indochinese experience to create an institutional model for registering, monitoring, and tracking Madagascar’s overseas Chinese. This institution, known as the Chinese 26ongregation, was borrowed in almost identical form and intent from colonial legislation devised in Indochina and applied to Indochina’s overseas Chinese beginning in 1885. Thus, in Madagascar, the 26ongregation also became the basis for monitoring overseas Chinese for the duration of the colonial era. Using French colonial archival sources, my paper explores the colonial management of overseas Chinese in both Indochina and Madagascar, examining issues of Chinese demography, immigration, and professional occupation in each place in order to better understand the differences between each overseas Chinese community. In the end, the interpretations and adaptations of this similar form of legislation in each colony will shed light upon the nature of overseas Chinese in different regions of the world, as well as upon the common themes and concerns of French colonial authorities across the broader, global French empire.

“Japanese in Colonial Vietnam in the Late 19th— Early 20th Centuries: Seeking to Live through Political Challenges of the Colonial Authorities and Alienations of the Indigenous Society”

NGUYEN Manh Dung, Institute of History, Vietnam Academy of Social Sciences

Amongst foreigners the Japanese had their presence in Vietnam at the earlier period of time and consolidated the economic, social and cultural positions in the past centuries. Having pacified the feudal Vietnam, the ultimate target of the French colonialists was to lay a solid base of their colonial ruling regime in the late 19th century in the whole Indochina. Vietnam was divided into three regions Tonkin, Cochinchina and Annam in French Indochina (Indochine Française). For the time being, the Nipponese were one of the foreigners making as present in colonial Vietnam. Basically, those joined various economic activities at dimensional aspects and large-scales.

Over time the oversea Japanese were under influences from the foreign affairs of the Japanese metropolitan changes towards East Asia in one hand, and treatments of status and categorization by the French colonialists to

Étrangers in Indochina (as migrants, foreign or assimilated Asians, yellow Europeans and so forth) in the other hand. By doing so, the oversea Japanese had to change their integration in accordance with the indigenous society: to co-operate with Annamites in response to French colonization or they were exploited by the French colonial government in the game of power in order to maintain the colonialist domination in the Indochinese colonial society. After the military and political changes in the earlier years of the Second World War, the Japanese were the aggressors over the whole Southeast Asia, considered the yellow neo-colonialists. Nevertheless, a part of them became the neo-Vietnamese (Vietnamuminsu), on the volunteering side of Viet Minh (Vietnam Independence League) against the Colonialism until the years after the Geneva Agreement. Given some materials at CAOM, the National Archives Center No 1 in Hanoi, the paper seeks to have a reappraisal on the oversea Japanese in colonial Vietnam, and to reexamine the changes on their attitudes, sentiments and responses aiming to self identify, integrate and exist in Vietnam in the late 19th century and earlier decades of the 20th century.

BREAK | 10:30 A.M. – 11:00 A.M.

TUESDAY, DECEMBER 31, 2013 | PANEL SESSION F | 11:00 A.M. – 12:30 P.M. | ROOM

F-1: OFFICIAL AND UNOFFICIAL DIPLOMACY AND WORLD WAR

Chair: DAVIDANN Jon, Hawaii Pacific University

“The Origins of “Operation Catapult” — Study of French Armistice Alone in 1940 and the British Reaction”
LIANG Zhanjun, Capital Normal University, Beijing

“Operation Catapult” refers to the plan of “capturing, controlling and even perishing French fleet”, which was formulated and implemented by the UK wartime cabinet after France signed an armistice with Germany in June 1940. This is one of the most important decisions made by the British government in the early phases of WWII under extremely disadvantageous military conditions. Actually, the decision-making process epitomized how the British government made strategic decisions in a moment concerning national life and death. The reason why UK carried out “Catapult Project” is not only to remove the potential threat of German taking advantage of French fleet, but also to overcome domestic surrendering sentiments and to exchange British firm stance of fighting against Germany for the support of the U.S. In fact, this move strengthened U.S. confidence that the UK would resist Germany to the end and promoted the U.S. and the UK to sign the agreement of exchanging warship for base, which had a profound influence on the trend of European military situation thereafter.

The decision of “Operation Catapult “ demonstrated that military and diplomacy are complementary to each other during wartime: the wartime diplomatic activities generally serve military needs, and military decisions are not just for military sake, but also take coordinating diplomacy into account from time to time. This is a point that we should always pay attention to when investigating wartime military and diplomatic decisions.

“The United States, Japan and the War in China, 1937: Beginnings, Lost Opportunities, and Causes”
Davidann Jon T., Hawaii Pacific University

The Sino-Japanese War of 1937 has been described as a war without a cause, similar to World War I. In both cases there were catalysts, such as the assassination of Archduke Ferdinand of the Austrian Empire, heir to the throne, in the case of World War I, and in the Sino-Japanese War, the clash between Chinese nationalist (Guomindong) forces and Japanese forces at the Marco Polo Bridge that precipitated a full-scale invasion of China by Japan. However, the lack of a predominant cause or set of causes rankles historians. And so, with the

goal of finding a stronger explanation of the war, we will need to look farther away from the 1935-1937 framework. When we do this, we can begin to construct a more satisfying explanation for the war.

“Re-examining America’s Vietnam War- Exploration of truth of the argument LESOTO”

SAHA Tushar Kanti, National University of Lesotho

“In the last analysis, we must produce truth as we must produce wealth, indeed we must produce truth in order to produce wealth in the first place.” Michel Foucault, *Power/Knowledge*, 1976

On an ideological level, America spent most of the 1950s under the influence of a Red Scare, led by the virulently anti-communist Senator Joseph McCarthy accentuated by an atmosphere of hysteria and distrust. Internationally, following World War II country after country in Eastern Europe had fallen under Communist rule, as had China. Harry Truman’s loosing China to Communism was a turning point that had a domino effect. Cold war was fought indirectly through economic embargoes, arms races, propaganda and proxy wars in peripheral nations but the cold became real hot in Vietnam. The just cause for fighting against Communism belied the justification for America’s direct involvement in Vietnam. Ultimately, America lost the proxy war in Indochina but prevailed on a global level in the Cold War. In “Hanoi’s War: An International History of the War for Peace in Vietnam,” Lien-Hang T. Nguyen writes, “While Moscow hoped to see Soviet technology defeat American arms in Vietnam, Beijing wanted to showcase the power of Mao’s military strategy on the Vietnamese battlefield.” Ultimately, one should remember the words of the poet T.S. Eliot: “There is no such thing as a Lost Cause, because there is no such thing as a Gained Cause.”

Reading American imperialism into the episode is mythical aspersion by any of the contemporary interpretation: The Vietnam War is history and can be studied dispassionately by scholars with greater access to records on all sides. The Paper argues that in final analysis none of the interpretations advanced by many scholars at different points of time is correct in entirety—that Vietnam War was neither a crime, or a forfeit nor a tragic mistake. It was a proxy conflict in the Cold War.

F-2: ACCULTURATION IN VIETNAMESE HISTORY

Chair:

“The Acculturation of Indian Values into Vietnamese Culture”

TRAN Thi Thanh Van, Saigon University

In its history, due to many factors including geopolitics, geo-economics, geo-culture, Vietnam has become one of most dynamic meeting points of different cultures and people. Through many ways of contacts, for example, trade, missionary, war etc. there was an acculturation processes whereby external influence was receiving, transforming and adapting to the local condition, and became an integral part of local culture.

Along with other countries in Southeast Asia, Vietnam has made deep contact with the Indian civilization. From beginning of the ancient times until the Middle Ages, from the Central Region into the southern, the actual contact with the Indian culture was made. In the first half of the 20th century, both Vietnam and India shared their loss of independence under the Western colonialist rule; Inspired by the idea of nation self-determination both Vietnam and India again stand up for their national independence. Based on historical evidences the paper tries to provide an analysis to show how intensive and interactive the interaction between India and Vietnam was and in which extend Indian culture influenced on Vietnam. The paper concludes that this acculturation created one of the most popular characteristics of Vietnamese culture that is “unity in diversity.”

“Vietnam and Korea’s Reception of Western Ideas in 17th and 18th Centuries”

LA Duy Tan, Academy of Korean Studies, Geonggi, Korea

Vietnam and Korea are located in Sino-centered cultural Zone. From the 16th century, both countries became challenged by Western encroachment to the area. Though cultivated for centuries by Confucian worldview, the two gradually fell into the influence of Western ideas. In addition, Korea and Vietnam in 17th and 18th centuries encountered with social and political unrest along with the underlying denigration of Confucian values and ethos caused by the Japanese invasion of Korea (1592-1598) in terms of Korea and Trinh-Nguyen War (1627-1775) in case of Vietnam. In such chaotic situations, Western ideas were initially introduced to both countries while Confucian precepts failed to govern the society. Unlike Vietnam, it is stated that not until the 19th century did Korea actually have direct contact with the West; Korea shared similarities in the perception of Western ideas at the first stage, while in later periods, developed distinguished shapes of reaction toward Western ideas. These perceptions and reactions toward Western ideas in Vietnam and Korea at that time formed the relations between their respective countries with the West pertaining to the process of colonialism and modernization later on. In order to illuminating this significant period of both countries, this paper is designed to analyze the perception of Western ideas in the 17th and 18th centuries by examining the process of reception of Catholicism in both countries. Catholicism as Western ideas played pivotal role in the emergence of nationalism. In Korea, Catholic community contributed to the people’s struggle against colonialism that was deemed as nascent root of Korean nationalism; whereas, in Vietnam that process came later since in early stage Catholics in Vietnam were found guilty of collaborating with Western aggression. Therefore, this paper is also about to answer what forces that led to the different shapes of Catholicism development in Vietnam and Korea.

“Dangerous Civilization: Colonial Vietnamese Confucian Scholars Imagining Văn Minh in Adventure Tales and Travel Writings”

CHANG Yufen, Asian Research Institute, National University of Singapore

This paper aims to explore the multiple meanings of Western “civilization” or văn minh presented in the adventure tales and travel writings of Vietnamese Confucian scholars during the French colonial period. How the concept of civilization made its way into non-Western societies via the “civilizing missions” of the 18th and 19th centuries and established itself as a universal criterion whereby sovereignty could be claimed has been examined intensively by postcolonial scholars. Such scholars have also shed light on how various cultural forms, including adventure tales and travel books, helped to shape imperial identities by presenting non-Western cultures as dangerous frontier zones beyond the reach of civilization, waiting to be tamed by their colonial masters. Even in these otherwise critical analyses, however, scholars have tended to treat civilization as a singular concept with a relatively one-dimensional meaning. Yet, when we look at the adventure tales and travel writings by Vietnamese Confucian scholars, we find a more complex range of meanings. Some scholars, for example, depicted văn minh as a dangerous force leading protagonists into giang hồ (literally “rivers and lakes”), the realm where martial arts heroes navigate the unknown; while other scholars combined the peach-blossom Shangri-La metaphor popular in East Asia and the metaphor of utopia from Western literature to image a new version of văn minh different from that which they encountered on a daily basis. Using this body of hitherto neglected literary works, this paper argues that postcolonial studies should take into account the multilayered meanings and perceptions of civilization constructed by colonial subjects.

“Barriers to Acculturation in the East-West Dialogue in Diplomatic Relations Between Vietnam-U.S.A. in the First Half of the 19th Century”

NGUYEN Thua Hy, Hanoi University of Social Sciences and Humanities

Acculturation is always present at international relations, especially at the East-West dialogue in the modern period. A complex set of causes might lead this process to success or failure, including the problem that whether cultural and psychological barriers could be lifted or not in the partners. It is a conflict difference between

ideologies, socio-political structures, cultural values system as well as superiority complexes.

In the first half of the 19th century, there occurred a chance to establish friendly diplomatic relations between Vietnam and the U.S.A., in particular with the two E. Roberts' embassies to the Hue Court during the reign of King Minh Mang. But these efforts had no success, whereas American diplomatic overtures were more successful in contemporary Siam. In Vietnam, the nation could not reach a shared mutual understanding concerning various opposite categories, e.g. a liberal, elective democracy versus a neo-Confucianist hierarchical monarchy, a pragmatic spirit facing a strict ritualism, the dynamism of a rising expansionist Western power against a defensive behavior of a culturally long-standing Oriental nation, firmly conserving its traditional patterns. In addition, improper haughty superiority complexes in cultural comportment were displayed by both partners.

History has left its messages from the past to the present. Cultural changes always follow economy and precede politics. Presently, Vietnam is becoming integrated into an increasingly globalized world; history suggests that process will be smoother if barriers to acculturation via positive transformation in political-ideological institutions can be removed.

F-3: GLOBAL LEGACIES OF THE WARS IN INDOCHINA: POLITICS AND CULTURE

Chair:

“Re-examining the Impacts of the Indochina War (1946-1954) on France and Europe”

DAO Duc Thuan, Hanoi University of Social Sciences and Humanities

The first Indochina War (1946-1954), also known as Franco – Viet Minh War, was a nine-year heroic resistance of a colonized nation to a European colonial power, France. The defeat of France on the Dien Bien Phu battlefield in May 1954 forced France to sign the Geneva Accords and related documents marking the end of French presence in Southeast Asia. Undoubtedly, the French withdrawal from Indochina was a great turning point in French history. Moreover, it had great impacts on the decolonization movement all over the world, especially on the European colonial powers and colonized nations. For France, the outcomes of the colonial war had both negative and positive effects on its domestic politics, military status, economics, colonial and foreign policy in the following years. Clearly, the decolonization wave in the world over was an unavoidable tendency after the World War II. However, France sought to recover its pre-war national prestige by returning and recolonizing its former colonies in Indochina. Within the context of the newly emerged Cold War in Europe that forced France to devote its manpower and financial resources to the European defense and the economic development of Western Europe, France was unable to devote its national energies to either wartime recovery at home or abroad. This paper argues that a positive outcome of the French decolonization in Indochina (and Algeria) was that it sped up the European integration process in which France would play a crucial role.

“The 1975 Defeat of South Vietnam and its impacts on South Korea’s Society and the South Korea-U.S.-Japan Relations”

DO Thanh Thao Mien, Ewha Womans University, Korea

Among the great events in South Korea’s modern history, the Vietnam War and participation of the Korean army in Vietnam are unable to be overlooked. Nevertheless, research on the end of the war or the defeat of South Vietnam in 1975 remains limited, or even deficient. In a changing and burning political context, the defeat of South Vietnam has greatly influenced South Korea’s society and politics. This study deeply analyses primary sources such as North-South Korea’s periodicals, FRUS, Woodrow Wilson International Center’s documents, in order to clearly elucidate the institutionalization of the Park Chung-hee government and the political context of

South Korea before and after 1975. It aims to search for the influences of defeat of South Vietnam's on South Korea's politics and society.

The core of South Korea's politics after 1970s can be described by the dictatorial regime and the creation of hostile forces. Results of the February 1972 referendum proclaimed a dramatic increase in the hostile forces towards the dictatorial regime. Moreover, there were conflicts within U.S.-Korea and Korea-Japan relations at the same time. Both interior and exterior developments demonstrated a fall in crisis of the dictatorial regime after two years of establishment. The regime, however, found an occasion to turn a crisis into an opportunity to aid its restoration with the defeat of South Vietnam on April 30. All of these are gradually clarified in this thesis.

Changes within domestic politics is the first thing to be considered. Due to the collapse of South Vietnam, the Park Chung-hee administration insisted that the next target of the communist world was South Korea. The visit to China in April 18 by Kim Il-sung during the same year also raised the security threats of South Korea. In the special meeting concerning the State of Affairs Situations, President Park stressed the element of national security since Vietnam was being communized. Accordingly, total unity and national opinion agreement are key factors for the country to confront North Korea. The government party therefore silenced the opposition, and suppressed and mollified the strong objection. The defeat of South Vietnam has laid the ground for a total imposition of control on the masses. All of the militarization and mobilization helped strengthen the ruling system under the Park Chung-hee administration.

The following are the changes in foreign affairs. Park Chung-hee's standpoint towards national security has also effectively influenced ROK-U.S. relations, creating a new turning point for the two countries' relations. Furthermore, the collapse of South Vietnam led to suspiciousness among Japanese officials towards U.S. public commitment to Asian defense, including the defensive strategy for South Korea. Japan, as the result, hampered the withdrawal of U.S. troops in Asia, and normalized its relations with South Korea. Korea-Japan relations thence had a new starting-post.

"The "Vietnam War" Through the Eyes of the American Cinema (1976-2000)"

HOANG Cam Giang, Hanoi University of Social Sciences and Humanities

In American history, the "Vietnam War" is that the American was bogged longest (1954-1975) and had left serious consequences for this country. As one of the most famous wars in the modern history, the "Vietnam War" was imprinted on the hearts of Americans from generation to generation and into popular culture as a "Vietnam syndrome." In the U.S. there are over 30 thousand books, novels, and comic writings. And there are 135 songs about the Vietnam War, including 96 anti-war song circulated unofficially, and 64 Hollywood movies about the Vietnam War (including 6 series during the war and 58 films after the war). Most of the cultural products of the American people were told clearly the main elements of the U.S. war in Vietnam, such as the nature of the war, the antiwar movement, and war crimes and consequences. Known as a center of film history, Hollywood represents the U.S. entertainment industry and cinema. Therefore special attention and reflection of the facets of the war in different and diverse perspectives, through complex periods of American film-makers have reflected the view of American society, of the view of Americans to the Vietnam War – a "terror" period in the proud history of the U.S. This is clearly a large wound that Americans do not want to mention but it is an attractive subject for Hollywood filmmakers. In this scientific paper, we would like to mention the view of mainstream American movies about the Vietnam War, the effects of the war on the American society, the mental aftershocks on Americans about three decades after the war ended. Inside the constructionist discourse of a historical object titled "Vietnam War," this paper discusses how the images which Americans build through these films are based on two major issues: the appearance of "Vietnam War" through multiple perspectives and the war's consequences on American society.

The selected films analyzed in this paper would have scattered from the 70s to the late 90s of the 20th century: *Taxi Driver* (1976), directed by Martin Scorsese; *Coming Home* (1978), A. Ashby, *The Deer Hunter* (1978), Michael Cimino, *Apocalypse Now* (1979), Coppola, *Platoon* (1986), Oliver Stone, *Hamburger Hill* (1987), J. Irvin, *Full Metal Jacket* (1987), Stanley Kubrick, *Good Morning, Vietnam* (1987), Barry Levinson, *Born on the Fourth of July* (1989), Oliver Stone, *Forrest Gump* (1994), Robert Zemeckis, *The War at Home* (1996), Emilio Estevez.

“Transnational War Writing: Vietnam as a Narrative Template for South Africa’s “Border War””

BAINES Gary, Rhodes University

The proclivity to regard war as a primordial or foundational experience is as old as war itself. For many, of course, war is an initiation into violence and killing; a first taste and smell of death, pain and loss, fears and tears, and so on. Combatants, especially, are convinced that the experience of war is completely independent of all previous cultural constructions. However, this is not borne out by memoirs and other imaginative writing about combat. Indeed, my analysis of the literature of the “Border War” suggests quite the reverse. It attests to the fact that postmodernist scholarship is correct to assert that lived experience, including that of combat, is culturally constructed. Images precede and shape reality rather than vice versa. Following Y. N. Harari (2008: 20), it will be argued that we cannot experience anything unless we have first of all constructed and given meaning to that experience, and this is something we can only accomplish with the help of narrative templates and cultural models.

The symbolically constructed world of the South African soldier in the “Border War” has obvious resonances with stories of other modern wars, especially with narratives constructed by American veterans of the Vietnam War. This paper attempts to explain why Vietnam was a frequent reference point for troops trying to make sense of their experience of the combat in Namibia (and Angola).

LUNCH | 12:30 P.M. – 2:00 P.M.

TUESDAY, DECEMBER 31, 2013 | PANEL SESSION G | 2:00 P.M. – 3:30 P.M.

G-1: THE QUESTION OF MODERNITY

Chair:

“Confucian Modernism? A Critical Examination of Phan Boi Chau’s Commentary on the Book of Changes”

BERRY Matthew August, University of California, Berkeley

In 1937 the veteran Vietnamese patriot and revolutionary, Phan Boi Chau, completed his over 700-page commentary to the Book of Changes entitled *Chu Dich*. Vietnamese and Western historians have routinely dismissed this work as a confirmation of Phan Boi Chau’s misguided return to a neo-traditionalist outlook. In this paper I seek to provide a critical re-evaluation of this text both in terms of the millennia-old commentarial tradition to the Book of Changes and as an important piece of Phan’s patriotic political legacy. I also analyze Phan’s reasons for writing such a commentary, focusing on his ontological and epistemological framework and comparing to his earlier historiographical and philosophical works. I also evaluate the style and presumed audience for the text, paying close attention to Phan’s pedagogical methodology. Finally, I compare the commentary with other works of ‘Confucian scholarship’ published in the 1920s and 1930s by intellectuals such as Le Van Ngu and Tran Trong Kim.

“Reorganizing Traditional Medicine in Vietnam”

ODA Nara, Graduate School of Asian and African Area Studies, Kyoto University

This presentation describes how traditional medicine was reorganized during the modernization of Vietnam in light of institutionalization. Unlike the previous studies, this presentation also focuses on the situation in South Vietnam (Republic of Vietnam), and ultimately aims to compare to other countries utilizing traditional medicine as a practical tool for identity preservation.

Vietnamese traditional medicine comprises Thuoc Nam, that is, medicine derived from plants native to Vietnam, and Thuoc Bac, which is grounded in Chinese herbal medicine. The term Thuoc Nam emerged against the backdrop of Vietnam seeking sovereignty from China. However, both types of medicine were used mostly by medical personnel in the court or Confucianists, whose knowledge was passed down in the family.

It was during the French colonial era that traditional medical practices were faced with prospect of modernization by the west. While establishing modern medical institutions, the French colonial government only introduced their medicine and banned to use and distribute some medicinal products for traditional medicine.

The second phase of the change was after 1955, when North Vietnam began to establish institutions like health institutes, hospitals, and departments dedicated to teaching traditional medicine at universities. The aim was not only to make the most of traditional medicine, but to combine traditional and western medicine. This method of revamping traditional medicine was necessary in order to overcome the lack of medicines during the war. While the situation in the South Vietnam at that time has not been well-researched, it is clear that the government in the south started to seek their way to improve traditional medicine by amending the law enforced by the French colonial government, which set it on a different pathway from the North. Since the unification of Vietnam in 1975, the government has established institutions in the former South Vietnam to be the same as in the North, and began to regulate medical practitioners, as per the law, which resulted in the official differentiation between traditional medicine and other medical practices.

“Russel Wright and Designing ‘Asian Modern’ in Vietnam during the Cold War”

KIKUCHI Yuko, University of the Arts, London

Russel Wright was an American designer who promoted the “American Modern” design and the “Good Design” movements during the 1930s-1950s. While he is well known in the western design context, his involvement in Asia promoting the idea of “Asian modern” in the post-war period is little known and has not been studied to date. In 1955 he was commissioned by the International Cooperation Administration (a unit under the Secretary of State) to conduct a survey of handcrafts called the “Southeast Asia Rehabilitation and Trade Development Survey”, in Taiwan, Hong Kong, Vietnam, Cambodia and Thailand. He made official proposals with respect to each area.

This paper introduces Wright’s design intervention in the case of Vietnam during the 1950s-60s, and discusses how Asia played an important role in Cold War cultural diplomacy in defining a modern American design identity. It also looks at his idea of “Asian Modern,” and how this design discourse facilitated local design discourses alongside his prewar “American Modern” discourse. As a design historian, my interest is in how “Asian Modern” and “American Modern” engage with and cross-fertilize Russel Wright’s multifaceted projects which encompassed trade, humanitarian aid, design development and cultural exchanges in the context of the American Cold War containment policy.

“The Experience of the Vietnamese Culture: From Westernization to Globalization”

PHAM Xanh, Hanoi University of Social Sciences and Humanities

Overall, for the past 200 years, under the influence of external factors, Vietnamese culture has changed in accordance with the flow of global culture. However, at the same time, also retained its own identity, thus enriching the world's cultural diversity.

This changing process of Vietnamese culture is reflected through two great experiences. The first was Vietnam's transition from traditional culture towards a European one. Here, the important factor for such change is the French, those excellent representatives of Western culture. This provided an important boost for the transformation of "static" traditional culture to the "dynamic" Western culture. The image of such cultural experience is reflected in the phrase the "iron pen is taken place for a brush/bút sắt thay cho bút 34ang". The manifesto for the shift from traditional culture to Western culture is the "book of modern civilization/Văn minh tân học sách" in 1904.

The second experience was the transition from Westernization to Globalization. Thanks to the help of modern scientific means and facilities and the great experience accumulated through the first experience, Vietnamese culture steps confidently into the second experience: From Westernization to Globalization. During this experience, Vietnamese culture received what was suitable to the traditional and cultural values, and dismissed those unsuited to the moral values of Vietnam in order to build the modern Vietnamese culture with national and traditional identity.

G-2: COLONIALISM AND INDEPENDENCE MOVEMENTS IN SOUTHEAST ASIA IN COMPARATIVE PERSPECTIVE

Chair:

"Paths to Independence: A Comparison of Decolonization in Indonesia and Vietnam"

PHAM Van Thuy, Hanoi University of Social Sciences and Humanities

The purpose of this study is to sketch out the similarities and differences in the process of decolonization in Indonesia and Vietnam during the period from 1945 up to the late 1950s, with special attention to the political and economic aspects. Both countries shared similarities in that they were the first countries to declare independence in Southeast Asia from the Japanese and that they were highly radicalized by the end of that occupation. Both countries had the most violent and complete colonial break in comparison to other Southeast Asian countries. Yet, there were some major differences within the process of decolonization, especially during the final phase. Indonesia opted for a diplomatic peace process and eventually obtained a transfer of sovereignty from the Netherlands in late 1949, while Vietnam continued military struggle against the French until 1954. This resulted in highly different patterns of the economic decolonization, such as the process of nationalization, the government policies concerning foreign investments and the extent of state control over the economy. French businesses in Vietnam were ruined in the North following the withdrawal of French army in 1954-1955. Their remaining assets in South Vietnam were shortly also taken over by the Diem government. Meanwhile, the Dutch continued to dominate the Indonesian economy after the transfer of sovereignty. It was not until the late 1950s that Dutch firms were seized and finally nationalized by the Indonesian government.

"Vietnam in the History of Southeast Asia: The Path to National Independence and Regional Integration"

TRAN Thi Vinh, Hanoi Education University

As a country in Southeast Asia, Vietnam is an inseparable part of the historical developing process of the region, especially in the struggle for national independence and regional integration. This paper addresses two issues: the path to national independence and the position of the struggle for national independence of the people of Vietnam in national independence movements in Southeast Asia after the war the Second World War; the

process by which Vietnam was integrated into Southeast Asia and Vietnam's role in ASEAN's development since 1995.

“Murder, Museums, and Memory Holes: Comparing Cold War Public History in Jakarta and Ho Chi Minh City”

VANN Michael G., California State University, Sacramento

This paper considers the ways in which the official voice of the state constructed a Cold War narrative of violence and victimization (and in the Indonesia case revenge) in two Southeast Asian museums. Specifically, I compare Jakarta's Monumen Pahlawan Revolusi (Monument to the Revolutionary Heroes) complex and Ho Chi Minh City's War Remnants Museum (Bảo 35ang Chứng tích chiến tranh). Popularly known as the Crocodile Hole, the Jakarta site houses the 1969 Monumen Pancasila Sakti, the 1982 Museum Paseban, and the 1992 Museum Pengkhianatan PKI (Museum of Communist Treachery), as well as the Sumur Maut (Well of Death) and Rumah Penyiksaan (Verandah of Torture). It has had no revision since the end of the Cold War or the fall of Suharto's rabidly anti-Communist New Order regime. Conversely, Ho Chi Minh City's museum has gone through several revisions and name changes and adjusted to the changing geo-political order of the post-Cold War world: Exhibition House for U.S. and Puppet Crimes (Nhà trưng bày tội ác Mỹ-ngụy), 1975-1990, Exhibition House for Crimes of War and Aggression (Nhà trưng bày tội ác chiến tranh xâm lược), 1990-1995, and the War Remnants Museum, 1995-present. By comparing these two state run public history sites, we can analyze how Cold War ideology was central to state formation in both Suharto's anti-Communist New Order (1966-1998) and the Socialist Republic of Vietnam (1976-present). Both museums display curious similarities in their structure and format, including historical dioramas. Both museums also demonstrate shrewd political choices about what to include and what to silence in the official narrative of events; in other words, what to throw into the Orwellian memory hole. While this comparison points out specific distinctions about the role of the military, the nature of revolution, and conceptions of gender, it argues for a central similarity in the use of a mythology of victimization in building these post-conflict nation-states. The talk also presents comparative history as a methodological model for doing world history.

“Gendered Spaces in Colonial Empires – Gender, Family and Borders in Colonial Indonesia”

SUGIYAMA Akiko, University of Macau

This paper examines the evolving meaning and practice of “family” or keluarga in Indonesian, specifically Java, from the 1920s to the early 1950s. During this period, the meaning of keluarga has become elaborate from a generic term for “blood relations,” “kinship,” or sometimes “community” to the one that specifically refers “nuclear family household” or an unit consisting of mother, father, and their child(ren). When it comes to the actual usage of the word keluarga in the vernacular print media, especially those that feature matters concerning the family (i.e. marriage, childrearing, housekeeping), one is struck by the relative absence of keluarga, and oftentimes, the authors opted to use an alternative word, such as household or rumahtangga or simply house or rumah. This paper will offer a preliminary analysis of such a seemingly paradoxical development set in the last decades of Dutch colonial rule.

G-3: VIETNAMESE STATE FORMATION IN WORLD HISTORY PERSPECTIVE

Chair:

“Nationalism: The Main Content of Political Ideology by Vietnam National Party”

NGUYEN Van Khanh, Hanoi University of Social Sciences and Humanities

The paper presents the different opinions relating to the assessment of the political ideology of the Vietnamese Nationalist Party (VNP) – one of the three organizations and revolutionary patriots exist in Vietnam in the

second half of the 1920s. The first opinion was that VNP organization tended to socialism; another one assessed this organization as one that opposed to France, and against both the feudal and communist ideology, and the third one confirmed the VNP was “an organization representing the trends of bourgeois democratic revolution in Vietnam”.

Basing on the basis of presentation on the changes and the analysis of the content of the evolutionary way by VNP in Party Fundamental and Regulation, this paper points out the basic content of the political ideology of the party as nationalism with its core idea on national independence from foreign arms and strong nation building. These were aspects of nationalism as conceived of by VNP which seem to reflect “Principles of Three People,” elucidated by Sun Yat-Sen of China, but there were many differences between that policy and VNP ideology.

“Vietnam and International Integration in the 20th Century”

VU Duong Ninh, Hanoi University of Social Sciences and Humanities

This paper highlighted the integration process of Vietnam into the mainstream of the world in the 20th century and the current problems for the new century.

The first integration was happened as a result of colonialism. Vietnamese feudal society and peasant movements failed to prevent the French take-over of the country, and attempts to follow reformist trends on the Western model (French, the Meiji Restoration (Duy Tan) from Japan) were also unsuccessful. In 1920, Nguyen Ai Quoc/Ho Chi Minh chose to follow Russia’s revolutionary movement, launching the first integration in terms of ideology and the national liberation path of proletarian revolution that led to the establishment of the Communist Party of Vietnam in 1930.

The second integration occurred with the establishment of the Democratic Republic of Vietnam. Ho Chi Minh required the great powers to recognize the independence of Vietnam in the way which the U.S. soon recognized the independence of Philippines and Britain did to India. However, the U.S. regarded Ho Chi Minh as a communist, the U.S. and British governments supported the French in their reoccupation of the independent state of Vietnam. Meanwhile, the Soviet Union Ho Chi Minh as the nationalist bourgeoisie in keeping with its Cold War stance.

The Vietnamese people waged a war to protect the state’s independence that had been declared after World War II that lasted nearly 5 years (1945-1950). The establishment of diplomatic relations with China, the Soviet Union and the other democratic countries in early of 1950 marked the first step of the integration into the socialist faction in the context of the then bipolar world order. This integration helped preserve the Vietnam state in the revolutionary wars spanning 1954-1975.

The third integration appeared after the completion of the national reunion, Vietnam fell into the isolation status by two wars in the South-West border and in the Northern border with the besieged, and being embargoed by Western countries. With the Doi Moi’s policy (Innovation 1986), Vietnam had escaped the risk of being collapsed in a state of socialism disintegration in the USSR and Eastern Europe countries, Vietnam recovered and gradually expanded its relations with other countries and the international organizations, being empowered its position in the world. With the significant internal and external achievements after almost 30 years, Vietnam is now facing new challenges in improving the efficiency of integration into the international economy and international politics as well as the sovereignty protection, territorial integrity and maritime-terrestrial.

“Overview of Some Historical Issues Raised by the Innovation Era of Vietnam”

HOANG Hong, Hanoi University of Social Sciences and Humanities

In 1986, Vietnam started a large and comprehensive reform initiated and led by Vietnam Communist Party. The reform had a strong impact to the social sciences, including the science of history. Under the reform's impacts, the science of history in Vietnam changed dramatically in research methods and historical thinking. Many historical problems that had previously been resolved and whose resolution had become common knowledge have been reassessed. These reassessments are temporary and can only be suggestive. However, this paper uses some recent historical reassessments in Vietnam during the period from 1986 to present to better understand historical methodology in general, and reassess common understandings of the Nguyen Dynasty, the Mac Dynasty, Ho Quy Ly, Phan Chau Trin, modern land reform, the collectivization of agriculture in the North during 1965-1975, and the general offensive and uprising at Tet, 1968.

In sum, using modern methods of research and some innovative theoretical thinking, this paper employs post-Doi Moi (Innovation) thinking advanced by Vietnamese historians to address and better explain the above complex historical issues and thereby demonstrate the true value of history for the science of history.

“The Impact of Global Feminism on the Women’s Movement in Vietnam in the First Half of the 20th Century”
Dang Thi Van Chi, Hanoi University of the Social Sciences and Humanities

By the end of the 19th century, the failure of the Nguyen Dynasty in the resistance against French colonialism has made Vietnam from an independent nation to become a part of French Indochina Federation, and turned Vietnam from an isolated from into an integrated country into modern world. Together with these changes, a modern education and press have opened up new opportunities for Vietnamese women who have never had any voices in their live and any position in the administration.

For the first time, Vietnamese women were able to come to school to study. Through newspapers, they have learned about a new world, in which their sisters around the world were fighting for the right of education, of working, and the right to decide their destiny. Through newspapers, Vietnamese women could raise their voice to discuss their problems, and try to change their life. Following the footsteps of world feminists, Vietnamese women actively participated in lecturing, writing books, articles, discussing and disseminating the idea of women rights and women liberation, involving in the struggle for national liberation and emancipation of women.

The success of the August Revolution in 1945 and the first National Assembly election were considered a first step in the integration process of Vietnamese women in the modern world.

BREAK | 3:30 P.M. – 4:00 P.M.

TUESDAY, DECEMBER 31, 2013 | PANEL SESSION H | 4:00 P.M. – 5:30 P.M.

H-1: RELIGIONS IN CONTACT ACROSS THE EAST-WEST DIVIDE

Chair:

“Western Catholics and the Transformation of the Ideology of History and Philosophy in 17th to 18th Century Vietnam”

DO Quang Hung, Hanoi University of Social Sciences and Humanities

The 17th century was considered as the century that Catholicism really gained foothold in Vietnam with the formation of the first diocese in Tonkin and Cochin. The 18th century was marked by the development of the Christian community with resulting deepening impact by the universal Catholic Church in the political, social and cultural life of Vietnam.

This paper, based on activities outlined by missionaries which were diversified in terms of the propaganda groups from different nationalities, examines the history of the development of Christian thought and philosophy in Vietnam during this century, with special focus on the thought and philosophical trends of Christianity which appeared to most engage the cultural and spiritual life of the Vietnamese people. In so doing, it offers comments on some of the nuances of this new thought and philosophical history in Vietnam and its historical implications.

“Which Dimensions of Confucianism, Daoism, and Buddhism Did Missionaries Converse with in the Late 18th and Early 19th Centuries in Vietnam?”

PHUNG Hieu M., University of Hawai‘i at Manoa

Vietnam today refers to the region that has been put under a single political power since 1975. Apparently dominated by people who spoke one language, the Vietnamese language, this region generated a matrix of different cultural traditions over time. This paper examines a small slide of the matrix that witnesses an encounter of cultural aspects coming from Confucian, Buddhist, Daoist, Christian, and somewhat “Vietnamese” traditions. The paper analyzes *A Meeting on Four Teachings* (會同四教/ Hội đồng tứ giáo), an apologetic text circulated both in Classical Chinese and in Nom scripts of vernacular Vietnamese, which presents a semi-fictional discussion between a Confucian scholar, a Daoist master, a Buddhist monk, and two “western” scholars in the capital of Vietnam Le dynasty (1428-1789) in the late 18th century. Anh Q. Tran (2008) previously studies this text and argues that indigenizing Christian faith by adapting Confucian concepts and by using vernacular language enabled the faith to be accessible to commoners. These attempts also demonstrate the self-understanding of Vietnamese Christians that challenged the authority of Confucianism. Tran’s argument shows resonance to recent scholarship on the reception of Christianity in societies such as China; that is, one of the important techniques that missionaries employed to win conversion was to adapt Confucian terms into missionary discourses. While I generally agree with this line of thought, my reading of the text in question attempts to ask for a more complex understanding of the Christian inculturation. Firstly, as contrasting Christianity to other teachings, missionaries used Christian concepts as the “norm” to mirror ideas of the others; this reasoning neutralizes the charge that many Confucian notions, for instance, were irrational. Secondly, I argue that it is crucial to understand the contexts in that the text was read; would the commoners read the Nom version and Confucian literati the Chinese version? What was about the Confucian learning maintained by Confucian students in Vietnam at times they would read this text?

H-2: VIETNAM IN RECENT WORLD HISTORY

Chair:

“Vietnam’s Position in the World History’s Process of the 20th Century”

TRAN Nam Tien, HCMC-University of Social Sciences and Humanities

The 20th century was marked many important events in the history of Vietnam. Within 100 years of the 20th century, Vietnam has gained its autonomy and changed from a semi-feudal colony to the Democratic Republic of Vietnam through the Great Revolution in August 1945; then the Dien Bien Phu Victory in 1954 earth tremors entirely has ended the resistance against the French and opened a new period in the history of our nation. After that Vietnam continued to conduct a national democratic revolution, liberating the South (1975), unifying the country and continuing to socialism with the new name “the Socialist Republic of Vietnam (1976). In a new path for development, after many development’s choices, Vietnam has accepted the “Doi Moi” with the establishment of the market economy, gradual integration with the region and the world. This is considered a huge and fundamental change of Vietnam in the context of the dramatic changes in the world at that time. In its historical process, Vietnam has made significant contributions to the development of the world, thereby

establishing the position of Vietnam in the world in the 20th century. Basing on that awareness, this paper focuses on three major events that established Vietnam's position in the world history of the 20th century : 1) Victory of Dien Bien Phu in 1954 contributed significantly to defeat the old colonialism on over the world, 2) Historic victory in 1975 contributed to defeat the neo-colonialism and 3) the “Doi Moi” in 1986 has bought Vietnam out of crisis, gradually broken the political and economic blockade, successful integrated with the region and the world, thereby contributing to prove a truth “socialism still exists and develops.”

“The Role of Vietnam in the Process of ASEAN’s Development (1995 -2012)”

NGUYEN, Van Tan, Hue University of Science

After Vietnam becomes the 7th member of the Association of ASEAN countries, it has positively contributed to the development of ASEAN and improved ASEAN’s position and prestige in the world market. Therefore, it is necessary to study on the role of Vietnam in the process of ASEAN’s development. As the result, the role of Vietnam in the ASEAN communities particularly and in the world generally is better defined. In this article, the role of Vietnam is indicated in the following points:

Firstly, the role of Vietnam is specified for the solidarity and unification between ASEAN countries, additionally to create the precedents to turn Southeast Asia into a unified region. Secondly, Vietnam take the role as a coordinator and speaker with other countries outside the region as well as the role as a member to participate the general activities of the Association, making sure the security, peace and stability in Southeast Asia. Thirdly, Vietnam plays the role to create a new cooperative system of ASEAN, building the ASEAN’s spirit and the key of ASEAN culture. Finally, the role of Vietnam contributes to shorten the development gap between the member countries in ASEAN organization.

“The Balance of Power in the Asia Pacific”

NGUYEN Thuy Trang, Hanoi University of Social Sciences and Humanities

The Asia-Pacific has played a more and more important role in the world’s economy and security. With half of the world’s population, this region is now considered the main machine of the world’s economy that contributes more than half of the world production. Located in a strategic position in this region, Vietnam has been directly influenced by changes in the region. Changes in all fields have affected Vietnam’s national interests, both in terms of territory sovereignty and economic development. Changes in great powers’ policies and strategies towards this region as well as in bilateral and multilateral relations here have always impacted on the balance of power in this region. Power balance among great powers has been considered to contribute to the region’s stability and to impact on regional nations, especially ones, including Vietnam. This paper will focus on analyzing the impacts of changes of the power balance in this region on Vietnam, especially in terms of territorial disputes in the East Sea. The paper will analyze changes in great powers’ policy towards this region, their effort to balance the regional power and changes in relations that influences the balance of power in the region. The paper will analyze strategies towards the Asia-Pacific of the greatest powers in the regions, those are the U.S., China, Russia and Japan; bilateral relations between the U.S and China, the U.S. and Russia, China and Japan, China and Russia and Japan and Russia that directly impact on the region’s situation.

“International Scholars Approach Vietnamese Scientist’s Viet Nam Study Results – A Path to Establishing and Confirming the Vietnamese Position in World’s History (Taiwanese Scholar Case Study)”

LAI Quoc Khanh, Hanoi University of Social Sciences and Humanities

Vietnam's position in the world’s history is a reality of history. But social history has always been linked to human awareness. Therefore, Vietnam's position in the world’s history is a reality, but a reality connected to awareness of all the different subjects to component the world. The establishment and confirmation of Vietnam position in the world’s history in practical level is initial and most fundamental, however it is also very important

to establish and confirm that in awareness. In modern society, no one can deny the impact of the scientific community to the views of the government as well as the awareness of the community - the subject constitutes the world, and Vietnamese studies results of Vietnamese scientists is a reflection of the real image of Vietnam and Vietnam's position. Therefore, to study the current state of international scholars approaching Vietnamese studies through Vietnamese scientists' perspective, and to find solutions to improve this accessibility are helpful ways to establish and confirm the position of Vietnam in world history. From the above-mentioned hypotheses, the author intends to perform a case study of Taiwanese scientists through two major research methods including document survey and interviews with experts.

H-3: WORLDS OF WORK: MIGRATION AND LABOR

Chair:

“Economic Borderlands - Labor Relations in Macau c. 1850-1900 on the Fringes of Imperial China and the Portuguese Empire”

RIBEIRO DA SILVA Filipa, University of Macau

For the past five hundred years Macau has been at the core of interactions between East and West, and, simultaneously, on the border between the Portuguese Empire in East Asia and Imperial China. In this paper I will explore how the economic and social relations between borderlands in this region have helped shaped the demographics of the city, the composition of its labor force, and the types of labor relations in which this workforce was engaged into.

My analysis will rely on statistical and qualitative sources produced by the Portuguese officials responsible for the government of Macau in the late 19th century and will use as main theoretical framework the new taxonomy of labor relations development by the Global Collaboratory on the History of Labor Relations (IISH, Amsterdam) and the extensive body of literature on borderlands recently published.

“A Comparative Analysis of Vietnamese Labor Migration to the Czech Republic and Taiwan (R.O.C.)”

KRAUS Filip, National Chiao Tung University

This paper compares Vietnamese labor migration to the Czech Republic and Taiwan. This study attempts to map the socio-economic situation in Vietnam that led many Vietnamese to leave their country and seek better living abroad and analyze the decision making process underlying these actions. By tracing the historical trajectory of Vietnamese labor to the Czech Republic and Taiwan, it will examine the administrative operation of broker agencies and explore the working and living conditions of Vietnamese in the host countries as well as their social organization. As a result, it will show the reaction of local people to the foreign workers and its impact on its job market. The study combines a historical approach with ethnographic method in its collection of data. Model analysis is combined with narrative description of migrants' experiences. In this way, it is sensitive to an interpretative approach and post-structural social perspectives while, recognizing subjective agency.

Vietnam is still an economically underdeveloped, over populated country with a corrupt state apparatus. This situation has led many Vietnamese to move away and work abroad. But the bureaucratic complexities of leaving the country come at a high cost. This, along with fraudulent schemes and false expectations, catch many migrant workers in a trap. Leaving the country will burden a migrant with debt, but the expected income in the host country will barely cover it and their living expenses. In the process, the high broker fees function as another means of subjecting the workers to a compliant and extremely vulnerable labor force. Vietnamese communities in these two countries are socially structured along strong ties. Bonds of class and locality combined with seniority are the main factors that influence social status. But traditional Vietnamese social structures and

customs also followed the migrants to their new country. All these factors made Vietnamese migrants an especially vulnerable group in their new environment. In addition, community life is fraught with legal and illegal complexities, corruption and exploitation.

"U.S. Military Occupation of the New Hebrides and the effects on Tonkinese Laborers"

JUSTIN Vance W., Hawaii Pacific University

In many ways the American occupation of the New Hebrides (today the island nation of Vanuatu) is the central event in the History of these largely forgotten islands. One quiet day, the American Navy, Marines, Army, and Army Air Forces arrived to the islands to defend them against a seemingly inevitable impending Japanese occupation. A city with a population of 100,000 grew up almost overnight starting in the spring of 1942 on the island of Espiritu Santo and hundreds of thousands of American troops passed through to deploy in the South and Western Pacific over the next three years. The staging base on Espiritu Santo was the largest base in the Pacific War outside of Hawaii. The overwhelming presence of the American Military brought physical, social, economic, and political changes to the islands and its people that emanate to this day. Although the occupation was incredible in size and scope, the entire episode has received little attention with the exception of James Michener's popular historical fiction, *Tales of the South Pacific*. The purpose of this paper is to explore the effects the occupation had on Vietnamese workers in the colony that had been brought from Indochina to work on the plantations. To the dismay of the French and British colonists, the dramatic change in the economy of the New Hebrides worked in favor of the native and the Vietnamese laborers. Despite wage controls insisted upon by the colonial government, Ni-Vanuatu workers often made three times the peacetime wage. Even more disrupting were the private enterprises by natives, and especially the Vietnamese.

CONCLUDING REMARKS | 5:30 P.M.

BUS DEPARTURE FOR CHURCH STREET HOTEL | 6:30 P.M.

OPTIONAL DINNER AND NEW YEAR'S COUNTDOWN | 8:30 P.M.

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Session	Family/Surname	First/Given Name	Middle
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F-3	BAINES	Gary	
E-3	BARRETT	Tracy	C.
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F-2	CHANG	Yufen	
G-3	DANG	Thi Van Chi	
F-3	DAO	Duc Thuan	
F-1	DAVIDANN	Jon	T.
C-1	DAVIS	Ginger	R.
C-2	DINH	Thuy Hien	
H-1	DO	Quang Hung	
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B-3	DO	Thi Huong Thao	
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E-3	DROST	Alexander	
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B-2	FURLOW	R.	Bennett
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C-3	LE	Thi Quynh Nga	
F-1	LIANG	Zhanjun	
E-2	LUCIUS	Casey	J.
C-3	LUONG	Thi Thu	
D-1	LUONG	Van Ke	
B-1	LUU	Trang	

C-1	NGO	Van Minh	
B-1	NGUYEN	Nhat Minh	
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