

1. Asselin, Pierre. *Hanoi's Road to the Vietnam War, 1954-1965. Paperback edition.* Berkeley: University of California Press, 2015. (Originally published in hardback 2013).

Hanoi's Road to the Vietnam War opens in 1954 with the signing of the Geneva accords that ended the eight-year-long Franco-Indochinese War and created two Vietnams. In agreeing to the accords, Ho Chi Minh and other leaders of the Democratic Republic of Vietnam anticipated a new period of peace leading to national reunification under their rule; they never imagined that within a decade they would be engaged in an even bigger feud with the United States. Basing his work on new and largely inaccessible Vietnamese materials as well as French, British, Canadian, and American documents, Pierre Asselin explores the communist path to war. Without exonerating Washington for its role in the advent of hostilities in 1965, Hanoi's Road to the Vietnam War demonstrates that those who directed the effort against the United States and its allies in Saigon were at least equally responsible for creating the circumstances that culminated in arguably the most tragic conflict of the Cold War era.

<http://www.ucpress.edu/book.php?isbn=9780520276123>

2. Avieli, Nir. "Contested Culinary Heritage in a Vietnamese Town: Cooks, Diners and Local Identity," In Sidney Cheung (ed.). *Rethinking Asian Food Heritage*. Taipei: Foundation of Chinese Culinary Culture, 2015: 247-268.

There are 200 tourist-oriented restaurants in the ancient port town of Hoi An in Central Vietnam, most of which highlight 'local specialties' such as *Cao lau* noodles, 'white rose' dumplings, fried '*hoanh thanh*', fish grilled in banana leaves and coconut curries. Some even feature set-menus that offer the entire set of dishes to curious visitors. However, while researching the town's culinary sphere I found out that many of these dishes are not unique to Hoi An, nor to central Vietnam, while others are originally non-Vietnamese, and arrived in town with repeated waves of immigrants that landed at this littoral border-zone in their quest for commerce, adventure or improved lot. I further learned that many of the local restaurants don't prepare these dishes but, rather, source them out. Finally, it turns out that the locals hardly eat these dishes, at home or out. Rather, they opt for other dishes and thus outline a different set of 'local specialties', which are beyond the reach of outsiders. In this article, based on anthropological fieldwork conducted in Hoi An since 1998, I explore the ways in which local specialties express communal identities and complex histories of migration, creating and maintaining cultural corridors that transcend time and space. I also show how these dishes may camouflage connections and deny contact between related communities. I suggest that the locals are well aware of the complex nature of their culinary heritage and use different dishes in different contexts in their effort to regulate their relations with their significant cultural others.

3. Avieli, Nir. "The Rise and Fall (?) of Hoi An, UNESCO World Heritage Site in Vietnam," *Sojourn: Journal of Social Issues in Southeast Asia*. 30:1 (2015): 35-71.

The title of UNESCO "World Heritage Site" is a desired marker of quality tourism. Yet social scientists rarely discuss the designation's impact on specific locales, the program's effectiveness or its negative effects. Ethnographic fieldwork conducted at the World Heritage Site of Hoi An in Vietnam since 1998 permits exploration of the practices, processes, and outcomes of achieving World Heritage Site status, as well as of the impact of that status on the lives of local people. The World Heritage project fails in its approach to cultural heritage in less affluent destinations, hardly

protects material heritage, and possibly contributes to the destruction of the sites that it aims to protect.

<https://bgu.academia.edu/NirAvieli/Papers>

4. Avieli, Nir. "Vegetarian Ethics and Politics in Postsocialist Vietnam," In Yuson Jung, Jakob Klein, and Melissa Caldwell (eds.) *Ethical Eating in the Postsocialist and Socialist World*. Berkeley: University of California Press, 2015: 144-166

There were only three tiny vegetarian restaurants (*com chay*) in the small town of Hoi An in Central Vietnam in year 2000. Ten years later, the town boasted more than twelve vegetarian restaurants, most of which had opened since 2007. In this chapter, I explore the various meanings attributed by the Hoianese to the recent popularity of vegetarian food in town. My Hoianese interviewees gave a range of reflections on the consumption of vegetarian food. Some argued that the ease of control over religious activities in Vietnam had resulted in a big comeback for Buddhism in Hoi An and for an increased demand for vegetarian food. Others suggested that the recent economic prosperity was accompanied by a sharp rise in nutritionally related diseases, which a vegetarian diet was believed to counteract. Younger interviewees commented on the complex and stressful nature of modern life and suggested that Buddhism and vegetarianism were potential solutions. Yet another claim was that prosperity and overindulgence had led many people to vegetarianism, for some as a moral remedy and for others as just another mode of conspicuous consumption. Altogether, vegetarianism was depicted by my Hoianese interviewees as both an outcome of and a reaction to modernity.

<https://bgu.academia.edu/NirAvieli/Papers>

5. Baldanza, Kathlene, and Erica Fox Brindley. *Maritime Frontiers in Asia: Sino-Viet Relations in the Second Millenium CE*. Special Volume and "Introduction" in *Asia Major* 27.2 (November 2014).

This volume is based on the proceedings of the conference, "Maritime Frontiers in Asia: Indigenous Communities and State Control in South China and Southeast Asia, 2000 BCE – 1800 CE, Penn State University, April 12-13, 2013." (Organized by Erica Brindley and Kathlene Baldanza). It includes the following essays:

- a. Introduction, by Kathlene Baldanza and Erica Brindley
  - b. Simple Natives and Cunning Merchants: Song Representations of Frontier Trade in Guangxi by Sean Marsh
  - c. Commissioner Li and Prefect Huang: Sino-Vietnamese Frontier Trade Networks and Political Alliances in the Southern Song, by James A. Anderson  
Ngo (Chinese) Communities and Montane-Littoral Conflict in Dai Viet, ca. 1400–1600 by John K. Whitmore
  - d. Violence and Predation on the Sino-Vietnamese Maritime Frontier, 1450–1850, by Robert J. Antony
  - e. Perspectives on the 1540 Mac Surrender to the Ming, by Kathlene Baldanza
6. Barrett, Tracy C. "A Hierarchy of Geographies: A Skinnerian Model of Indochina's Overseas Chinese Congrégations and Their Influence on French Colonialism," *Frontiers of History in China* 10:1 (2015): 74-95.

In Indochina, overseas Chinese were organized by dialect group into associations called congregations, which shared many of the functions of *huiguan* in China. The spread of overseas Chinese economic and social networks followed a Skinnerian model in which large urban congregations wielded more political and economic authority than did smaller, rural congregations. By examining the impacts of French colonialism upon overseas Chinese networks within Indochina and upon overseas connections with their Chinese native places, this paper

proposes that the Skinnerian model of local-system hierarchy fits quite comfortably when applied to the world of French colonial Indochina and its overseas Chinese. Furthermore, it argues that French colonialism actually reinforced the Skinnerian hierarchy of politics and markets in ways that endured long after the collapse of Imperial China.

<http://journal.hep.com.cn/fhc/EN/Y2015/V10/I1/74#1>

7. Bodemer, Margaret Barnhill. "Fieldwork On Two Wheels, or How I Learned to Stop Worrying and Enjoy the Ride" In *At Home and in the Field: Ethnographic Encounters in Asia and the Pacific Islands*. Suzanne S. Finney, Mary Mostafanezhad, Guido Pigliasco and Forrest Young, eds. Honolulu: University of Hawaii Press, 2015: 47-55.

Crossing disciplinary boundaries, *At Home and in the Field* is an anthology of twenty-first century ethnographic research and writing about the global worlds of home and disjuncture in Asia and the Pacific Islands. These stories reveal novel insights into the serendipitous nature of fieldwork. Unique in its inclusion of "homework"—ethnography that directly engages with issues and identities in which the ethnographer finds political solidarity and belonging in fields at home—the anthology contributes to growing trends that complicate the distinction between "insiders" and "outsiders." The obligations that fieldwork engenders among researchers and local communities are exemplified by contributors who are often socially engaged with the peoples and places they work. In its focus on Asia and the Pacific Islands, the collection offers ethnographic updates on topics that range from ritual money burning in China to the militarization of Hawai'i to the social role of text messages in identifying marriage partners in Vanuatu to the cultural power of robots in Japan. Thought provoking, sometimes humorous, these cultural encounters will resonate with readers and provide valuable talking points for exploring the human diversity that makes the study of ourselves and each other simultaneously rewarding and challenging.

8. Bourdeaux, Pascal. "Da Lat. Et la carte créa la ville," [Da Lat—An the map created the city] in *Regards sur le développement urbain durable, approches méthodologiques, transversales et opérationnelles*, collection *Conférences et séminaires*, n.13. Hanoi : AFD-EFEO-Tri Thuc, 2015: 55-68.

Pour célébrer les 120 ans de Đà Lạt, nous avons engagé une recherche documentaire et réalisé une cartographie historique de la ville. Celle-ci permet d'aborder d'histoire urbaine et surtout les débats actuels concernant les enjeux et les méthodes de préservation du patrimoine urbain. Cette volumineuse documentation permet de visualiser et d'analyser l'ensemble des projets de planification urbaine qui se sont succédé sur le plateau du Lang Bian et à Đà Lạt tout au long du XX<sup>e</sup> siècle et jusqu'à nos jours.

9. Bourdeaux, Pascal. "Hoa Hao Buddhism - Phật Giáo Hòa Hảo" in: *Religion in Southeast Asia: an encyclopedia of Faith and Cultures*. Santa Barbara, CA: ABC-CLIO, 2015: 109-110, 340.
10. Bourdeaux, Pascal. "Regards sur l'autonomisation religieuse dans le processus d'indépendance du Vietnam au milieu du vingtième siècle," *French Politics, Culture, and Society* 33:2 (Summer 2015): 11-32.

Indochina played a pioneering role during the decolonization of the French empire, and the religious issue proved important to the process. Even to this day, state-church relations bear signs of this contentious and painful past. The historiography of the Indochina War, as well as that of the Vietnam War, clearly call attention to the activism of religious leaders and religious communities, especially Buddhists and Catholics, who fought for independence, peace, and the needs and rights of the Third World. And religion was put to the service of shaping public opinion both in Vietnam and internationally. Naturally, ideological convictions during the era of decolonialization account for the dominance of political analysis of this subject. But with the passage of time we can now develop a more sociological understanding of people's religious motivations and practices and the role they played in the conflict between communism and

nationalism. The historian can also re-examine the secularization process in decolonized societies by analyzing, on the one hand, the supposed loss of ascendancy of religions in society and, on the other hand, the appearance of new religious movements that tended to adapt to modernity. This essay explores these politico-religious dynamics in the context of the decolonization of Vietnam.

11. Bourdeaux, Pascal. “Nhà thờ cải cách nói tiếng Pháp, nguồn gốc bị lãng quên của đạo Tin Lành ở Việt Nam, quan sát về nguồn gốc văn hóa của một tôn giáo thiểu số,” in *Tôn giáo và văn hóa, một số vấn đề lý luận và thực hiện*. Hanoi: NXB Tôn giáo, 2014: 395-414.

Trong những năm qua, thông tin đại chúng thường nói đến sức sống cực đoạn của Kitô giáo mà yêu cầu thay đổi trên toàn thế giới, kể cả hầu hết các nước ở khu vực Đông Nam Á. Hiện nay, Tin Lành Phúc âm không thừa nhận các chính sách tôn giáo và quan điểm của giới học thuật thế giới mà cố gắng phân tích hiện tượng này phù hợp với thay đổi đương thời của Dân tộc - Quốc gia và như một tác động của toàn cầu hóa, đặc biệt là ở các khía cạnh kinh tế và văn hóa của nó. Trong trường hợp của Việt Nam, thậm chí là ở các nước láng giềng, các nhà nghiên cứu chuyên sự chú ý sâu sắc đến các vấn đề dân tộc, với các tình huống đa chủng tộc để giải thích sự phát triển của cộng đồng và các nhà thợ địa phương và đôi khi định hướng cho sự hiểu biết của chúng ta.

Đặt làm sang tỏ trong bối cảnh tôn giáo khu vực, bài viết này nhằm mục đích suy nghĩ lại phương diện lịch sử về tính năng động hiện đại của đạo Tin Lành. Đặt làm như vậy, chúng ta phải nhớ tới nguồn gốc đa dạng của tôn giáo thiểu số này ở Việt Nam trong đó có đạo Tin Lành Pháp. Nó đã có mặt trong suốt giai đoạn lịch sử chính của thế kỷ 20 ở bán đảo Đông Dương. Mục đích cuối cùng của bài viết nhằm cho thấy nó đã gắn liền với truyền thống Huguenot hay nói cách khác, với một quan niệm văn hóa cụ thể của đức tin Cải cách.

12. Bourdeaux, Pascal, and Olivier Tessier. *Un siècle d'histoire, l'Ecole française d'Extrême-Orient au Vietnam / Lịch sử một thế kỷ nghiên cứu, Viện viễn đông bác cổ pháp tại Việt Nam*. Hanoi: Nxb Tri Thức, 2014.
13. Bourdeaux, Pascal. “Son Nam ou la dualité d’une œuvre. Évocations poétiques et ethnographiques du Viet Nam méridional,” *Moussons* 24 (February 2014): 189-216.

Son Nam (1926-2008) was a productive writer who dedicated his life to describe the different aspects of the history, culture and daily life in the Mekong delta. He has bequeathed a dual corpus of writings, essentially composed by short stories and research essays. These publications are diverse in their form and constitution but they all fixed the same objective: initiate the reader to the native place of the author by using as an autodidact fieldworks observations and documentary resources. The integration of dialectal expressions inside the fiction stories as well as his essays on the riverine civilisation—as he called it—creates a real and unique originality. Intertwined, these two writing styles take on a case by case basis a poetic aspect or a more ethnographic one. Formerly a pioneer in the field, Son Nam is now considered as a major figure of the studies on Southern Vietnam.

<http://moussons.revues.org/3127>

14. Bourdeaux, Pascal. “Tài liệu về một giáo phái của Viện Phật Giáo ở Nam Kỳ,” in *Kỷ yếu hội thảo : Tài liệu phong phú thống đốc Nam Kỳ - tiềm năng di sản tư liệu*. Ho Chi Minh City: Nxb ĐHQGTPHCM, 2014: 263-276.
15. Bourdeaux, Pascal, “Le Vietnam méridional et sa civilisation fluviale,” in *Objectif Vietnam. Photographies d’l’Ecole française d’Extrême-Orient*. Paris : Éditions Paris Musées, 2014: 168-169.

16. Bradley, Mark, and Viet Thanh Nguyen. "American and Vietnamese Public Diplomacy, 1945–2010," in Geoffrey Wiseman, ed. *Isolate or Engage: Adversarial States, US Foreign Policy and Public Diplomacy*. Stanford, CA: Stanford University Press, 2015: 110-139.

This chapter explores the place of public diplomacy in the making of Vietnamese-American relations after 1945. At the state level, we consider the perceptions and policies of American and Vietnamese diplomats, though on the Vietnamese side that requires taking into account not only the northern and southern regimes (the leadership of the latter shifted markedly over time) but also the National Liberation Front. Like other quasi-state actors in this period such as the Algerian *Front de Libération* and the African National Congress, the Front joined with its more traditional state counterparts in the employment of public diplomacy. The non-state level offers a varied constellation of actors, from non-governmental organizations *avant le lettre* such as the short-lived Vietnamese-American friendship associations of the 1940s and 1950s to the more familiar Smithsonian Institution, Ford Foundation and New York Philharmonic. We also consider the Vietnamese American community as a critical actor in the making of public diplomacy, as well as specific writers and artists from Vietnam, the United States and the diaspora. In this history, both state and non-state actors turned to political, economic and cultural forms of public diplomacy at times as tools of war but more often, and more successfully, to seek legitimacy from international publics or reconciliation amongst themselves. Public diplomacy did not win or lose the wars for Vietnam, though it played a sustained instrumental role in the wider strategies of all the protagonists. But in the postwar period, public diplomacy in its broadest sense has been an essential part of the confidence building mechanisms that eventually allowed Vietnam and America to move from war to peace.

17. Brindley, Erica. *Ancient China and the Yue: Perceptions and Identities on the Southern Frontier, ca. 450 BCE-50 CE*. Cambridge: Cambridge University Press, 2015.

In this innovative study, Erica Brindley examines how, during the period 400 BCE-50 CE, Chinese states and an embryonic Chinese empire interacted with peoples referred to as the Yue/Viet along its southern frontier. Brindley provides an overview of current theories in archaeology and linguistics concerning the peoples of the ancient southern frontier of China, the closest relations on the mainland to certain later Southeast Asian and Polynesian peoples. Through analysis of warring states and early Han textual sources, she shows how representations of Chinese and Yue identity invariably fed upon, and often grew out of, a two-way process of centering the self while de-centering the other. Examining rebellions, pivotal ruling figures from various Yue states, and key moments of Yue agency, Brindley demonstrates the complexities involved in identity formation and cultural hybridization in the ancient world and highlights the ancestry of cultures now associated with southern China and Vietnam.

18. Đinh Trọng Hiếu and Emmanuel Poisson. *Hà Nội en couleurs - autochromes des Archives de la planète - 1914-1917*. Paris: Riveneuve editions, 2014.

L'année France-Vietnam est l'occasion pour la Région Île-de-France et la Ville de Hà Nội de présenter pour la première fois une exposition de photographies anciennes de Hà Nội conservées au Musée Albert-Kahn de Boulogne-Billancourt. Ce catalogue rassemble l'intégralité des images proposées à Hà Nội et Paris ainsi que les commentaires et analyses techniques, historiques et ethnologiques permettant d'en mesurer toute la richesse. Ces autochromes réalisées par le photographe Léon Busy il y a cent ans dévoilent la société hanoïenne d'alors dans toutes ses dimensions grâce à l'extrême attention portée aux choix des personnages, à leurs us et coutumes et à leur environnement quotidien. La couleur obtenue par un procédé inventé par les frères Lumière apporte une autre dimension, non moins importante : la précision. Ainsi, connaît-on les coloris des vêtements, le chatouement de simples jouets d'enfant, voire les teintes des arbres à la saison des fleurs... Il s'agit là d'un témoignage unique sur Hà Nội et ses territoires avant les grands bouleversements du vingtième siècle.

<http://www.riveneuve-editions.com/catalogue-2/arts/hanoi-autochromes-des-archives-de-la-planete-1914-1917/>

19. Dror, Olga. "Introduction," in Nha Ca, *Mourning Headband for Hue*. Bloomington, IN: University of Indiana Press, 2014: xv-lxv.

The Introduction to the book describing the tragic events of the Tết Offensive in Hue in 1968, when the city was under the control of communist forces and thousands of people were massacred, is divided into three parts: biography of Nhã Ca in the context of the intellectual milieu in South Vietnam; how the Tết Offensive unfolded in Hue; view of the Huế massacre and Nhã Ca's account by the American, Soviet/Russian, and Vietnamese sides, the latter includes both communist and anti-communist perceptions of the Huế massacre, Nhã Ca's work, and her discussion of the idea of responsibility. The fact that even among South Vietnamese who were not on the side of the communists there exists disagreement about Nhã Ca's work and her idea of responsibility, as I discuss, demonstrates the diversity of South Vietnamese society and the necessity to study it more thoroughly.

[https://www.academia.edu/16431822/Translators\\_Introduction\\_in\\_Nha\\_Ca\\_Mourning\\_Headband\\_for\\_Hue\\_An\\_Account\\_of\\_the\\_Battle\\_for\\_Hue\\_Vietnam\\_1968\\_Olga\\_Dror\\_trans.\\_Bloomington\\_IN\\_Indiana\\_University\\_Press\\_2014\\_pp.\\_xv-lxv.\\_The\\_original\\_is\\_Gi%E1%BA%A3i\\_kh%C4%83n\\_s%C3%B4\\_cho\\_Hu%E1%BA%BF\\_published\\_in\\_1969](https://www.academia.edu/16431822/Translators_Introduction_in_Nha_Ca_Mourning_Headband_for_Hue_An_Account_of_the_Battle_for_Hue_Vietnam_1968_Olga_Dror_trans._Bloomington_IN_Indiana_University_Press_2014_pp._xv-lxv._The_original_is_Gi%E1%BA%A3i_kh%C4%83n_s%C3%B4_cho_Hu%E1%BA%BF_published_in_1969)

20. Dutton, George. "革命, Cách Mạng, Révolution: The early history of 'revolution' in Việt Nam," *Journal of Southeast Asian Studies* 46:1 (February 2015), 4-31.

This article traces the etymology of the term 'revolution' as it developed in Việt Nam between the second half of the nineteenth and the early twentieth centuries. It argues that the term was slow to catch on, and that activists who used it did so in often contradictory ways. The term's historical development complicated efforts to fix its meaning, and it was not until the later part of the 1920s that it came to be consolidated, in part through Hồ Chí Minh's publication of a short book entitled *Đường Kách Mệnh* (The road to revolution).

21. Dutton, George. "'Society' and Struggle in the Early Twentieth Century: The Vietnamese neologistic project and French colonialism," *Modern Asian Studies* / FirstView Article / August 2015, pp 1 - 28 DOI: 10.1017/S0026749X13000565, Published online: 04 December 2014.

At the beginning of the twentieth century, the Vietnamese were confronted with the harsh realities of French colonialism, while simultaneously engaging with a flood of new concepts and the language that came with them. Among these concepts was that of 'society', whose import was enhanced by its linkages with the discourse of social Darwinism. This article explores the Vietnamese neologistic project of the early twentieth century through a close examination of the ways in which the concept and labels for 'society' were brought in and understood. I argue that the arrival of 'society' in conjunction with social Darwinism profoundly shaped the Vietnamese understanding of the term, implicating it in a notion of struggle and contestation. By illustrating the introduction of 'society' through early modernist school textbooks I suggest the ways in which Vietnamese conceptualized it as they embarked on their own struggle with the threats posed by colonialism.

<http://www.alc.ucla.edu/person/george-e-dutton/>

22. Dutton, George. *Voices of Southeast Asia: Essential Readings from Antiquity to the Present*. London and New York: Routledge, 2014.

Spanning more than a millennium, this anthology gathers literary sources from across the entire region of Southeast Asia. Its 24 selections derive from a variety of genres and reflect the diverse range of cultural influences the region has experienced. The literary excerpts illustrate the impact of religious and ideological currents from early Buddhism to Islam and Roman Catholicism. The selections reveal how cultural influences from South Asia, China, the Arabic world, and Europe arrived in Southeast Asia and left their marks in the realms of literature, society, and culture. The readings include religious works, folklore, epic poems, short stories, and the modern novel. They range from the Cambodian medieval version of the Ramayana to the 16th century Javanese tales to modern Thai short stories and include selections from Cambodia, Thailand, Indonesia, Laos, Philippines, and Burma.

[http://www.amazon.com/Voices-Southeast-Asia-Essential-Antiquity/dp/0765620766/ref=sr\\_1\\_4?ie=UTF8&qid=1442874341&sr=8-4&keywords=george+dutton](http://www.amazon.com/Voices-Southeast-Asia-Essential-Antiquity/dp/0765620766/ref=sr_1_4?ie=UTF8&qid=1442874341&sr=8-4&keywords=george+dutton)

23. Gadkar-Wilcox, Wynn. "Existentialism and Intellectual Culture in South Vietnam," *Journal of Asian Studies* (June 2014): 377-395.

Among the eclecticism and diversity of the intellectual marketplace in 1960s Saigon, frequent discussions of existentialism stand out. In popular scholarly journals and literary reviews, such as *Bách khoa* and *Đại học*, intellectuals, such as Nguyễn Văn Trung and Trần Thái Đình, analyzed the relevance of the works of Malraux, Camus, and Sartre to Buddhism and to the situation of war-torn Vietnam. This article considers two possible reasons why existentialism appealed to intellectuals in South Vietnam. First, it examines whether Vietnamese existentialists were searching for equivalency with Western nations. Second, it discusses how these authors saw existentialism as a useful way to refuse both capitalist and communist political positions.

<https://wcsu.academia.edu/WynnGadkarWilcox>

24. Gadkar-Wilcox, Wynn. "French Imperialism and the Vietnamese Civil Service Examinations," *Journal of American-East Asian Relations* 21:4 (2014): 373-393.

This article describes how the Civil Service examination system in Vietnam responded to the crisis French military aggression posed to that nation in the late 19th Century, and how it adapted to the French protectorate in the early 20th Century. It presents evidence that contests the notion that the examination declined in relevance along with "Chinese influence" over Vietnam, and that adoption of European-style modernity led to its elimination. Instead, this essay proposes that officials adapted the examination to fit with the circumstances of the time. Furthermore, the changes within the examination were not a realignment in emphasis from "China" to "Europe" but rather a shift from envisaging a universalistic world to imagining a particularistic, nationalist one. In support of this central argument, it will consider specifically the way that examination answers represented France. The examinations of 1862, 1877, and 1904 will receive particular attention as case studies demonstrating this shift.

<https://wcsu.academia.edu/WynnGadkarWilcox>

25. Gédéon, Laurent and François Guillemot, "Việt Nam. La nouvelle donne géopolitique," in François Robinne et Abigaël Pesses (sous la dir.), *L'Asie du Sud-Est Bilan, enjeux et perspectives*. Paris: Les Indes Savantes, 2015: 315-340.
26. Marie Gibert, « Déplacements forcés et renouvellement urbain à Hồ Chí Minh Ville », [Forced Displacement and Urban Renewal in Hồ Chí Minh City. The Evolutions of Procedures] *L'Espace Politique* [Online], 22 | 2014-1

27. Gilbert, Marie, and Juliette Segard. "Urban Planning in Vietnam: A Vector for a Negotiated Authoritarianism?" *justice spatiale | spatial justice*, n° 8, July 2015, <http://www.jssj.org>

The Socialist Republic of Vietnam is one of the last communist states ruled by a single political party. Despite what the one party rule in Vietnam may suggest, issues related to urban planning reveal a great complexity of interaction between stakeholders in the country, and an aggregation of new coalitions concerned with growth, who question the regime's political choices and development orientations. The authoritarianism of the Vietnamese political regime is undeniably key to understanding the socio-spatial organisation of cities in the country. However, this paper aims to show how the contemporary urban planning of these cities is participating in the recent evolution of the political regime, towards what can be called a "negotiated authoritarianism". With the implementation of new urban projects; debates over notions of justice and injustice, common good and private interests, community and individuality are emerging. These values are conveyed by the authorities, as well as the citizens, in order to negotiate their participation in decision-making and their access to new wealth. Our goal is then to question the links between political authoritarianism and the production of the city in contemporary Vietnam.

28. Marie Gibert, "Modernisation de la trame viaire à Hồ Chí Minh Ville, enjeux et recompositions territoriales," in FRANCK M. et SANJUAN T. (dir.), *Trajectoires et territoires de l'urbain en Asie, lieux d'une autre modernité ?*, Paris, CNRS Éditions, 2015: 170-191.  
(Urban Planning and the Streets Frame in Ho Chi Minh City, Territorial Dynamics at Stake)

Once low, dense and organic, Hồ Chí Minh City engaged into a steady pace verticalization process in a functionalist perspective, especially in new urbanized areas flourishing at their edges (*Khu đô thị mới*). But beyond new iconic urban projects and glittering business districts, the everyday nature of the city production still takes place in the interiority of their specific urban pattern, namely in their back-alley neighbourhoods. With a very dense network of narrow neighbourhood lanes, street life culture is one of Ho Chi Minh City's strongest features. This chapter aims to address the contemporary mechanisms of urban change as it can be seen at this neighbourhood level. From this viewpoint how can we consider city processes that oppose a formal sector to an informal one, public actors to private ones, the authorities to citizens? The ongoing urban renewal and alleys (*hẻm*) widening project bring into question the neighbourhood as a tool of social inclusion in an emerging metropolis. Such processes question not only the ways a city is shaped by its inhabitants, but also the effective role, power and voices of the various stakeholders. Based on an empirical and ethnographic approach, the chapter focuses on city dwellers' local urban practices taking place in response to the new alleys conceptions and regulations.

28. Grossheim, Martin. "The East German 'Stasi' and the Democratic Republic of Vietnam during the Vietnam War," Washington, DC: Woodrow Wilson Center, CWIHP Working Paper #71, 2014.

[https://www.wilsoncenter.org/sites/default/files/CWIHP\\_Working\\_Paper\\_71\\_East\\_German\\_Stasi\\_Vietnam\\_War.pdf](https://www.wilsoncenter.org/sites/default/files/CWIHP_Working_Paper_71_East_German_Stasi_Vietnam_War.pdf)

CWIHP Working Paper No. 71, "Fraternal Support: The East German 'Stasi' and the Democratic Republic of Vietnam during the Vietnam War" by Martin Grossheim explores the relationship between the East Germany Ministry for State Security and the newly constituted Vietnamese intelligence service. Despite being a "second-tier member of the socialist camp," Grossheim argues that the GDR played an important role in the development and evolution of state socialism in Vietnam.

29. Grossheim, Martin. "The East German 'Stasi' and the Modernization of the Vietnamese Security Apparatus, 1965–1989," Washington, DC: Woodrow Wilson Center, CWIHP e-Dossier No. 51, 2014.



<https://www.wilsoncenter.org/publication/the-east-german-%E2%80%9Cstasi%E2%80%9D-and-the-modernization-the-vietnamese-security-apparatus-1965>

English translations of 13 important Stasi files on the cooperation with the Vietnamese Ministry of Public Security, with an introduction by Martin Grossheim.

30. Gubry, Patrick, in collaboration with Bopda Athanase, Ngwé Emmanuel, Luu Bich Ngoc, Nguyễn Thi Thiêng, Lê Thi Huong, “La recherche en partenariat: un retour au point de départ? Réflexions sur 40 ans d’expérience au Cameroun et au Viêt-nam. In Vidal Laurent (ed.), *Expériences de partenariat au Sud. Le regard des sciences sociales*. Marseille: IRD, 2014: 87-119

Experience of research in partnership in the framework of IRD in Cameroon and Vietnam, with the history of social science research in these countries, and views of foreign partners. The change consisted in the graduate takeover of the research by the concerned countries, which is currently weakened again in the context of globalization.

[http://horizon.documentation.ird.fr/exl-doc/pleins\\_textes/divers15-02/010063076.pdf](http://horizon.documentation.ird.fr/exl-doc/pleins_textes/divers15-02/010063076.pdf)

31. Guillemot, François, and Larcher-Goscha, Agathe (sous la dir.) (2014), *La colonisation des corps. De l’Indochine au Viet Nam* [*The colonization of the bodies. From Indochina to Vietnam*]. Paris: Editions Vendémiaire, 2014.

Symbolique de la tête, du ventre et des membres, poids de la gestuelle, représentations sexuelles ou anthropométriques tendant à classer cet être étrange qu’est le colonisé, fabrication d’un corps du roi conforme aux souhaits de la République française, perceptions renouvelées de l’environnement et du bien-être à travers les prescriptions de la modernité, enfin terribles effets de la guerre, corps meurtris, âmes sans repos hantant aujourd’hui encore un paysage où la tradition s’épuise à tenter d’absorber la violence du contemporain : telles sont quelques-uns des aspects dont traite ce livre, rapportant à l’Asie la thématique de l’histoire du corps désormais familière à l’Occident. De l’Indochine française au Viet Nam en guerre, plusieurs chercheurs de toutes nationalités ont été réunis pour mener à bien cette entreprise sans précédent.

<http://editions-vendemiaire.com/catalogue/agathe-larcher-goscha/la-colonisation-des-corps/>

32. Guillemot, François. *Des Vietnamiennes dans la guerre civile. L’autre moitié de la guerre 1945-1975* [*Vietnamese women in the Civil War, 1945-1975. The other half of the war*]. Paris: Les Indes Savantes, 2014.

Le livre de François Guillemot éclaire un aspect de la guerre du Viêt-Nam relativement peu souligné dans l’historiographie plus large du conflit : les expériences et les points de vue des femmes vietnamiennes durant la guerre. Son étude, divisée en deux sections, examine en premier lieu, au sein de contextes multiples, les vécus de ces femmes des deux côtés du 17<sup>e</sup> parallèle et de milieux très variés, avant de resserrer son attention dans un second temps sur l’histoire des “Jeunesses de Choc ou TNXP” pendant les guerres d’Indochine et du Viêt-Nam, et plus particulièrement sur la féminisation de ces troupes lors de cette dernière guerre. (by Nathalie Nguyen).

<http://www.lesindessavantes.com/db/record.php?id=372>

33. Guillemot, François. “Une leçon de survie, une question de justice,” préface de : Nguyễn Hữu Lễ, *Je dois vivre ! Chroniques du goulag Hồ-Chi-Minh, 1975-1988*. Paris: Les Indes Savantes, 2014: 13-17.

Nguyễn Huu Lé, originaire de Vinh Long, est le récit détaillé d’une plongée hallucinante et

absurde dans l'univers carcéral du Viêt-Nam communiste. Mais c'est surtout un récit à l'échelle humaine, une histoire d'en bas, celle des concentrationnaires et de leurs relations complexes dans une situation de survie. Ce récit aux accents balzacien et sociologiques fait surgir des personnages de l'ombre, les oubliés de la rééducation, le petit peuple des prisons. Arrêté en mai 1976 dans la jungle des hauts plateaux, le père Lé expose avec moult détails la descente aux enfers qu'il dut subir pendant onze ans de mai 1976 à l'été 1988." Onze années à survivre dans les prisons du Nord. Ceci marque le départ de la lourde punition que le Nord compte infliger à ce Sud rebelle qui, de 1955 à 1975, osa faire face au totalitarisme nordiste.

<http://www.lesindessavantes.com/db/record.php?id=381>

34. Guillemot, François. "An Intellectual through Revolution, War, and Exile. The Political Commitment of Nguyen Ngoc Huy (1924-1990)," in Nathalie Huynh Chau Nguyen (ed.), *New Perceptions of the Vietnam War. Essays on the War, the South Vietnamese Experience, the Diaspora and the Continuing Impact*. Jefferson, NC: McFarland, 2015: 41-71.

(Book Abstract): The effects of the War outside present-day Vietnam are ongoing. Substantial Vietnamese communities in countries that participated in the conflict are contributing to renewed interpretations of it. This collection of new essays explores changes in perceptions of the war and the Vietnamese diaspora, examining history, politics, biography and literature, with Vietnamese, American, Australian and French scholars providing new insights. Twelve essays cover South Vietnamese leadership and policies, women and civilians, veterans overseas, smaller allies in the war (Australia), accounts by U.S., Australian and South Vietnamese servicemen as well as those of Indigenous soldiers from the U.S. and Australia, memorials and commemorations, and the legacy of war on individual lives and government policy.

<http://www.mcfarlandbooks.com/book-2.php?id=978-0-7864-9509-2>

35. Guillemot, François, "Knowledge in France of Japan and Indochina (1940-1945). Academic work, narratives, and archives," in Masaya Shiraishi (ed.), *Indochina, Thailand, Japan and France during World War II. Overview of existing literature and related documents for the future development of research*. Tokyo: Waseda University Institute of Asia-Pacific Studies, 2015: 265-322.

<http://indomemoires.hypotheses.org/17760>

36. Hoskins, Janet. *The Divine Eye and the Diaspora: Vietnamese Syncretism becomes Transpacific Caodaism*. Honolulu: University of Hawaii Press, 2015.

What is the relationship between syncretism and diaspora? Caodaism is a large but almost unknown new religion that provides answers to this question. Born in Vietnam during the struggles of decolonization, shattered and spatially dispersed by cold war conflicts, it is now reshaping the goals of its four million followers. Colorful and strikingly eclectic, its "outrageous syncretism" incorporates Chinese, Buddhist, and Western religions as well as world figures like Victor Hugo, Jeanne d'Arc, Lenin, and (in the USA) Joseph Smith, the founder of Mormonism. Connections between "the age of revelations" (1925-1934) in French Indochina and the "age of diaspora" (1975-present) are traced in paired biographies of masters and disciples, in both Vietnam and California.

[http://www.amazon.com/Divine-Eye-Diaspora-Vietnamese-Transpacific/dp/0824851404/ref=sr\\_1\\_1?ie=UTF8&qid=1446249701&sr=8-1&keywords=the+divine+eye+and+the+diaspora](http://www.amazon.com/Divine-Eye-Diaspora-Vietnamese-Transpacific/dp/0824851404/ref=sr_1_1?ie=UTF8&qid=1446249701&sr=8-1&keywords=the+divine+eye+and+the+diaspora)

37. Hoskins, Janet. "Folklore as a Sacred Heritage: Vietnamese Indigenous Religions in California", in Jonathan Lee, ed. *Asian American Identities and Practices: Folkloric Expressions in Everyday Life*. Lanham, MD: Lexington Books, 2014: 185-198.

This chapter explores how indigenous religions have brought aspects of Vietnamese culture and folklore to the United States; how they are part of an historical pattern; which practices are shared across religious lines for all Vietnamese; and what the future prospects are for these communities. Most Americans perceive Vietnam as a primarily Buddhist country with a sizeable Catholic minority. But indigenous religions, a term used to refer to three specific groups, have long been significant, especially in the south. Caodaism, founded in Saigon in 1926, with 4.4 million followers, Hoa Hao Buddhism, founded in southwestern Vietnam in 1939, with 1.5 million followers, and Dao Mau, the “way of the mother goddesses”, with a perhaps equally large number of followers in northern and southern Vietnam.

38. Hoskins, Janet. “From Colonial Syncretism to Transpacific Diaspora: Re-Orienting Caodaism from Vietnam to California,” *The German Consortium for Research on Southeast Asia DORISEA Working Paper Series*, University of Göttingen, 2014.

This paper explores two key concepts, which seem to relate quite differently to the spatialisation of religion: syncretism, the mixing and synthesizing of different religions to create a sense of unity in one place, and diaspora, the creation of a sense of unity across different places. Syncretism is often described as the “localization” or “indigenization” of world religions, while diaspora involves the sacralisation of an idea of home through the experience of exile and dispersal. One brings varied elements together in a single place, and describes a process of combination and re-configuration as the followers of different religious traditions interact. The other exports local visions or combinations to distant places, but continues to bind them through emotional and spiritual ties to the place of origin.

[https://www.academia.edu/8857338/From\\_Colonial\\_Syncretism\\_to\\_Transpacific\\_Diaspora\\_Re-Orienting\\_Caodaism\\_from\\_Vietnam\\_to\\_California](https://www.academia.edu/8857338/From_Colonial_Syncretism_to_Transpacific_Diaspora_Re-Orienting_Caodaism_from_Vietnam_to_California)

<http://www.dorisea.de/en/node/1615>

39. Hoskins, Janet. “Introduction,” in Janet Hoskins and Viet Thanh Nguyen, eds., *Transpacific Studies: Framing an Emerging Field*. Honolulu: University of Hawaii Press, 2014.

Recognizing the increasing importance of the transpacific as a word and concept, this anthology proposes a framework for transpacific studies that examines the flows of culture, capital, ideas, and labor across the Pacific. These flows involve Asia, the Americas, and the Pacific Islands. The introduction to the anthology by its editors, Janet Hoskins and Viet Thanh Nguyen, consider the advantages and limitations of models found in Asian studies, American studies, and Asian American studies for dealing with these flows. The editors argue that transpacific studies can draw from all three in order to provide a critical model for considering the geopolitical struggle over the Pacific, with its attendant possibilities for inequality and exploitation.

40. Hoskins, Janet. “The Spirits You See in the Mirror: Spirit Possession in the Vietnamese American Diaspora” in Jonathan Lee, ed. *The Southeast Asian Diaspora in the United States*. Cambridge: Cambridge Scholars Press, 2014: 73-100.

Based on recent fieldwork among Vietnamese Americans in California, this paper explores the meanings of the mirror that spirit mediums gaze into, and why it is a required object on altars to the Vietnamese “mother goddesses,” whose worship has recently had a great resurgence in diasporic California communities. It looks at religious ways of mediating displacement and re-forming an identity in the reflected glory of the imperial past.

41. Hoskins, Janet. “An Unjealous God? Christian Elements in a Vietnamese Syncretistic Religion” in Joel Robbins and Naomi Haynes, eds. *Current Anthropology*. Special Issue on the Anthropology of Christianity. Volume 55, Supplement 10, December 2014, pp. S302-s311.

Despite the immense success of Christianity in many parts of the Global South, Asian intellectuals have often resisted actual conversion by incorporating Christian elements into new, more universal forms of spirituality. Caodaism, a syncretistic religion that emerged in French Indochina, offers one case study of this process, which is also found in Hinduism, Bahaism, and several Chinese redemptive societies. The place of Jesus within this new pantheon is explored in this paper by looking at the ways in which Christian ideas have influenced the organization, doctrine, and self-image of Caodaists in Vietnam and how these ideas have gained new force among Caodaists in the North American diaspora.

<http://www.jstor.org/stable/10.1086/678183>

42. Hoskins, Janet. "What is a Refugee Religion?" in Alexander Horstman and Jin-Heon Jung, eds. *Building Noah's Ark for Refugees, Migrants and Religious Communities*. New York: Palgrave, 2015: 23-44.

How do refugees narrate their experiences of exile and displacement as religions? Two "indigenous" Vietnamese religions: Caodaism, a syncretic religion born during the decolonization process in French Indochina, and Đạo Mẫu, an older spirit possession ritual that brings figures from the imperial courts back to life in the bodies of its mediums, are compared. The narrative strategies applied to migration in these two religions are contrasted, and their views of history are compared. These differences may also cause us to place these religions differently in relation to the ideas of exile and exodus, so that diaspora becomes an important doctrine for Caodaists, but is replaced by a corporeal ritual of exile for the participants in the worship of the Mother Goddess or Đạo Mẫu.

43. Huijsmans, Roy, and Trần Thị Hà Lan, "Enacting Nationalism through Youthful Mobilities? Youth, Mobile Phones, and Digital Capitalism on the Lao-Vietnamese Borderland," *Nations and Nationalism* 21:2 (2015): 209-229.

Examines another case of minority engagement with and resistance to state sovereignty, this time on the Vietnam–Lao border. Huijsmans and Trần's analysis of how young people perform their identities through the use of mobile phones highlights youthful adaptability in crossing both territorial borders and language barriers in unanticipated and ingenious ways, even when the technology is officially controlled by Vietnamese stateowned enterprises.

44. Journoud, Pierre. "Francophone Strategies in Vietnam," *Études de l'IRSEM* 26 (May 2015): 52-70.

<http://www.defense.gouv.fr/irsem/publications/etudes/etudes-de-l-irsem>.

45. Journoud, Pierre. "Les acteurs privés et le conflit en mer de Chine méridionale : pistes de recherche" [Private actors in the South China Sea conflict], *Revue Défense Nationale* (Juin 2015): 16-22.

46. Journoud, Pierre. "Pennsylvania 1967 : une filière de paix au cœur de la guerre du Vietnam," [Pennsylvania 1967: a pathway for peace in the heart of the Vietnam War], in Antoine Coppolani, Charles-Philippe David et Jean-François Thomas (dir.), *La fabrique de la paix. Acteurs, processus, mémoires*. Québec: Presses de l'Université Laval, 2015: 285-297.

47. Journoud, Pierre. "Les Relations ambivalentes entre l'État-parti vietnamien et les Vietnamiens de l'étranger," [The Ambivalent Relationship Between the Vietnamese State-Party and Overseas Vietnamese], *Hérodote* 157 (2<sup>e</sup> trimestre 2015): 97-125.

Once more the focus of major geopolitical and economic challenges since the *Doi Moi* turning point, the four million *Việt kiều* (Overseas Vietnamese) are of growing interest to the Communist Party of Vietnam, including the former "traitors" of the Republic of South Vietnam. The passing

of time as well as the growing economic and social needs in Vietnam have helped bitter memories to fade and encouraged rapprochement between former enemies, and which appears to have been made stronger by the renewal of Sino-Vietnamese tensions. Not all ambiguities have disappeared, in reality. The common perception of a Chinese threat is fueling a transnational nationalism, capable of overcoming the old rifts provoked by wars of the XXth century. Under the effect of active and ingenious cyber-dissidents, it is reviving, however, criticisms of the Vietnamese State/Party, which is accused of being too corrupted and weak *vis-à-vis* China. Suffering from its own divisions but concerned about the stability of the country above all, the State-Party wavers between the development of its repressive arsenal and the continued deepening of its links with the *Việt kiều*.

<http://herodote.org/spip.php?article677>

48. Journoud, Pierre. "Le Vietnam et l'Algérie : les guerres d'indépendance au cœur d'une "relation spéciale," [Vietnam and Algeria: Wars for Independence at the Heart of a 'Special Relation'," in Catherine Brun (dir.), *Algérie, d'une guerre à l'autre*. Paris, Presses de la Sorbonne Nouvelle, 2014: 153-167.

49. Kim, Annette Miae. *Sidewalk City: Remapping Public Space in Ho Chi Minh City*. Chicago: University of Chicago Press, 2015.

For most, the term "public space" conjures up images of large, open areas: community centers for meetings and social events; the ancient Greek agora for political debates; green parks for festivals and recreation. In many of the world's major cities, however, public spaces like these are not a part of the everyday lives of the public. Rather, business and social lives have always been conducted along main roads and sidewalks. With increasing urban growth and density, primarily from migration and immigration, rights to the sidewalk are being hotly contested among pedestrians, street vendors, property owners, tourists, and governments around the world. With *Sidewalk City*, Annette Miae Kim provides the first multidisciplinary case study of sidewalks in a distinctive geographical area. She focuses on Ho Chi Minh City, Vietnam, a rapidly growing and evolving city that throughout its history, her multicultural residents have built up alternative legitimacies and norms about how the sidewalk should be used. Based on fieldwork over 15 years, Kim developed methods of spatial ethnography to overcome habitual seeing, and recorded both the spatial patterns and the social relations of how the city's vibrant sidewalk life is practiced. In *Sidewalk City*, she transforms this data into an imaginative array of maps, progressing through a primer of critical cartography, to unveil new insights about the importance and potential of this quotidian public space. This richly illustrated and fascinating study of Ho Chi Minh City's sidewalks shows us that it is possible to have an aesthetic sidewalk life that is inclusive of multiple publics' aspirations and livelihoods, particularly those of migrant vendors.

<http://www.press.uchicago.edu/ucp/books/book/chicago/S/bo17438244.html>

50. J. Kleinen (2014). "Le cas des Sauterelles d'Émile Fabre," *Revue d'histoire du theatre*, 264, 467-468.

Two contributions for a special issue on colonial French theatre in Indochina. In the first part, Kleinen presents a general context of the start of French theatre in Hanoi and Haiphong depicting the cultural climate among Europeans at the time. The second part is a case study of a critical play criticizing colonial policies by the later general director of the French state theatre, la Comédie-Française.

<http://dare.uva.nl/document/2/163755>

51. Kleinen, John, "Le théâtre français en Indochine pendant la Belle Époque (1890-1914)" (Theatre and Empire. The French Theatre in Indochina during the Belle Époque), *Revue d'histoire du théâtre* 264:4 (2014): 435-442.

French theatre was mainly a European affair serving the European colonial groups who lived in Haiphong and Hanoi around the turn of the century. The influence of the Belle Epoque (1890-1914) in Indochina is marked by light entertainment brought to the colony by ambulant theater groups coming from France. Meager facilities, low budgets and an ambivalent audience were responsible for an erratic policy of cultural politics in this regard. Newspapers and archival documents are used to substantiate the argument.

Kleinen's work is part of a special issue on theater in French Indochina, which also features essays by Alain Guillemin, Sébastien Verney, Corinne Flicker, and Olivia Pelletier.

52. Kleinen, John. "Mass Killings Represented: The Movies of Panh and Oppenheimer," *IIAS Newsletter* 68 (2014): 26

A comparison of two movies dealing with mass killings in Cambodia and in Indonesia and review of Abraham's de Swaan influential book *The Killing Compartments; The Mentality of Mass Murder* (Dutch version 2014).

[http://www.ias.nl/sites/default/files/IAS\\_NL68\\_26.pdf](http://www.ias.nl/sites/default/files/IAS_NL68_26.pdf)

53. Kleinen, John. "Nguyễn Văn Khoan (1890-1975): An Odd Man Out of Vietnamese Anthropology?" *Moussons* 24:2 (2014): 77-87.

<https://moussons.revues.org/3047>

Nguyễn Văn Khoan (1890-1975), an almost forgotten scholar, but still quoted by contemporaries: here is the great enigma of a man forgotten outside his family, but as an author still present in the scientific literature on Vietnam. This article examines the life and the career of an anthropologist before this term was coined who studied the cultural and spiritual life of the Vietnamese of the Tonkin delta during the French colonial period. According to the web site of Google (included Google Scholar) the entry of its name results into numerous counts between 136 and 240 results. His articles on the *dinh* and the recovery of the soul (after a drowning accident) have not lost their timeless value. John Kleinen (emeritus professor at the University of Amsterdam) followed the tracks of this mandarin-scholar during and after the colonial period, with the help of his relatives (one of his sons Nguyễn Văn Phác and one of his grandchildren, Đàm Thanh Sơn, the son of his youngest daughter Nguyễn Thị Hào). At the same time, this narrative presents an intellectual history of a Vietnamese who devoted his talents and his personality to the emergent social sciences during a difficult time of his country.

54. Kleinen, John, "Sugar and Blood: The Quảng Ngãi Revolt of 1930-1931," V.T. Trần, Q.N. Nguyễn & P. Papin (Eds.), *Nhân cách sử học* (pp. 280-314). Hanoi: Nhà xuất bản Chính trị quốc gia-Sự thật, 2014: 280-314.

The book (in honor of Phan Huy Le's 80th birthday) contains a chapter by John Kleinen presenting an analysis and evaluation of the 1930-1931 peasant revolt in Quảng Ngãi and its adjacent provinces. Once written as a chapter for Kleinen's Ph.D (in Dutch 1988), it was based on the available documents discovered in colonial archives and supplemented by three visits to the region, the longest in 1988. The author interviewed a selected group of persons that survived the uprising. For reasons of space, the narrative of the events as told by French and Vietnamese archival sources is skipped. Therefore the focus is on the political configurations and ideological questions connected with the revolt as far as can be traced from written and oral sources. The paper concludes with the socio-economic conditions of the rural environment in the late twenties and early thirties. Finally, an overall assessment is made, based on a reexamination of the available empirical data in the 1980s.

<http://dare.uva.nl/document/2/157624>

55. Kleinen, John. *Vietnam. One-Party State and the Mimicry of Civil Society*. Amsterdam: AISSR, Occasional Paper, Investigation Series no. 3, August 2015).

Are the issues of civil society, “good governance”, and the role of NGOs in Vietnam part of a discursive discourse that is linked to a growing development industry in which development studies and economics dominate? Kleinen questions these issues based upon longitudinal research in Vietnam since the early 1990s. In this study, an effort is made to explain the concrete interactions between authorities of the Vietnamese one-party state and its citizens by introducing an attitude of participants to conceal their real intentions with the intent to disguise their actions in order to obtain benefits for their own. Using the concept of mimicry the author tries to grasp what it means to live in a society where political and economic life is dominated by elite groups and where social change is coming from different directions.

<http://us5.campaign-archive1.com/?u=63a7d0b8085f35d4a5e5797eb&id=86b6ddc81c&e=9789d40524>

56. Labbé, Danielle. *Land Politics and Livelihoods on the Margins of Hanoi, 1920-2010*, Vancouver, CC: University of British Columbia Press, 2014.

This volume considers a century of change to the settlement of Hòa Mực -- a community on the edge of Hanoi that underwent a rapid transition from rural village to urban neighbourhood during the last century. Through extensive research in the community, Labbé studies not only the changing lives of villagers, but also the state regulations and territorialization projects that drove these changes, and the early urban changes in the decades that preceded the reforms and continue to influence the area's urbanization. This story of a single village is both a portrait of a population that has endured despite drastic upheavals and a new analytical window onto Vietnam's ongoing urban transition.

See Google Books:

<https://books.google.ca/books?id=QEg8AgAAQBAJ&lpg=PR1&ots=Sc1Jn3kK4E&dq=land%20politics%20and%20livelihoods%20on%20the%20margins%20of%20Hanoi&pg=PP1#v=onepage&q&f=false>

57. Labbé, Danielle and Julie-Anne Boudreau. “Local integration experiments in the new urban areas of Hanoi,” *Southeast Asia Research* 23:2 (2015): 245-262. DOI: <http://dx.doi.org/10.5367/sear.2015.0259>

In the peri-urban zones of South East Asian cities, capital has flowed into the development of new, middle class urban enclaves. A significant body of scholarship characterizes these places as sterile, disconnected from their surroundings, isolating wealthy people from the surrounding urban life, etc. While such a negative view is frequently warranted, through a closer examination of two projects in peri-urban Hanoi, the authors show that Vietnam's new urban enclaves can hardly be assimilated into the hermetically sealed enclaves described in much of the critical literature. The study cases reveal much more porosity: a strong influence of traditional modes of housing production and allocation, a mixing of built forms and the integration of the new enclaves into the surrounding communities.

<https://umontreal.academia.edu/DanielleLabb%C3%A9>

58. Labbé, Danielle. “Media Dissent and Peri-urban Land Struggles in Vietnam: The Case of the Văn Giang Incident,” *Critical Asian Studies* 47:4 (2015): 495-513. DOI:10.1080/14672715.2015.1079993

This article explores the role of media-led dissent in Vietnam's contemporary land struggles. This case study shows that media practitioners engage in more straightforward criticism of the state and

its corporate redevelopment partners than what most analyses of rural land struggles in Vietnam would lead one to believe. Illustrating this point, the author shows that media dissent throughout the Văn Giang land dispute openly challenged the government's justificatory discourse about “displacement for development” on which political and economic elites rely to dispossess peasants from peri-urban lands. If it has not yet provoked major institutional changes, the media's contribution to land struggles has nevertheless succeeded in creating a genuine, national public debate on land politics in rapidly urbanizing Vietnam.

[https://www.academia.edu/17581559/Media\\_Dissent\\_and\\_Peri-urban\\_Land\\_St](https://www.academia.edu/17581559/Media_Dissent_and_Peri-urban_Land_St)

59. Labbé, Danielle, and C. Musil. “Periurban Land Redevelopment in Vietnam under Market Socialism,” *Urban Studies*, 51:6 (2014): 1146-1161.  
doi: 10.1177/0042098013495574

This paper examines the recent reworking of the socialist land regime in Vietnam. It begins by explaining how new legislation and institutions combined market and socialist principles to lure domestic enterprises into realising the state's new urban ambitions. It then shows how this hybrid reordering of policy triggered local experiments with periurban land redevelopment and new forms of alliances between the state and private capital. Using the case of the so-called Land-for-Infrastructure mechanism, it is found that this experiment undermines the implementing of official planning orientations and regulations. Finally, the paper explores the relationship between this problematic outcome and the political-economic environment within which recent land policy changes have been implemented in Vietnam.

[https://www.academia.edu/4017718/Periurban\\_Land\\_Redevelopment\\_in\\_Vietnam\\_under\\_Market\\_Socialism](https://www.academia.edu/4017718/Periurban_Land_Redevelopment_in_Vietnam_under_Market_Socialism)

60. Lentz, Christian C. “The king yields to the village? A micropolitics of statemaking in Northwest Vietnam.” *Political Geography* 39 (2014): 1-10.

The village in Vietnam has long been subject of scholarly inquiry and site of state power. Too often held apart, these two observations together inform this investigation of statemaking in the Northwest highlands and micropolitical relations between agencies and villages. Essentialized village and state ideas are idioms of power in and around socially diverse communities of Điện Biên Phủ. Embedding these communities in ruling relations locates ideological dimensions of statemaking, such as abstract notions of village and state, in their generative contexts. Tracing idioms back to conflicted power relations engages modern forms of governmentality to reconceptualize political tactics, strategies, and technologies as ideologically-generative practices. Demarcation, for example, is a state tactic that produces multiple ethnic, sovereign, and spatial boundaries—ideological forms that pose hazards for researchers and subaltern subjects alike. Drawing on ethnographic data, I explore my access to and denial from village field sites to position the researcher amidst the same power relations under study.

61. Leshkovich, Ann Marie. *Essential Trade: Vietnamese Women in a Changing Marketplace*. Honolulu: University of Hawai'i Press, 2014.

“My husband doesn’t have a head for business,” complained Ngọc, the owner of a children’s clothing stall in Bến Thành market. “Naturally, it’s because he’s a man.” When the women who sell in Ho Chi Minh City’s iconic marketplace speak, their language suggests that activity in the market is shaped by timeless, essential truths: Vietnamese women are naturally adept at buying and selling, while men are not; Vietnamese prefer to do business with family members or through social contacts; stallholders are by nature superstitious; marketplace trading is by definition a small-scale enterprise. Based on ethnographic fieldwork and life history interviewing conducted over nearly two decades, *Essential Trade* explores how women cloth and clothing traders have plied their wares through four decades of political and economic transformation: civil war, postwar economic restructuring, socialist cooperativization, and the frenetic competition of market



socialism. With close attention to daily activities and life narratives, this groundbreaking work of critical feminist economic anthropology combines theoretical insight, vivid ethnography, and moving personal stories to illuminate how the interaction between gender and class has shaped people's lives and created a market socialist political economy. It provides a compelling account of postwar southern Vietnam as seen through the eyes of the dynamic women who have navigated forty years of profound change while building their businesses in the stalls of Bến Thành market.

<http://www.uhpress.hawaii.edu/p-9232-9780824839901.aspx>

62. Leshkovich, Ann Marie. "Standardized Forms of Vietnamese Selfhood: An Ethnographic Genealogy of Documentation." *American Ethnologist* 41:1 (2014): 143-162.

Three standardized forms used to write the self in Vietnam structure ways of thinking about the relationship between the individual, family, and state; legitimize technical expertise and tools of self-improvement; and promote specific configurations of political economy. Two of the forms (the lý lịch autobiographical statement and the "Cultured Family" self-assessment checklist) are closely associated with socialist practices. The third (social work case file) is best classified as neoliberal. Tracing the genealogy of these forms and their ethnographic contexts reveals, however, underlying continuities in logics of individual assessment and faith in the application of technical expertise to achieve desired development outcomes. It also demonstrates that the ostensibly more coercive socialist technologies of documentation have provided narrative frameworks that enable individuals to represent themselves in other contexts, whereas the social work case file that aims to empower individuals may ultimately render them passive subjects of transnational expertise. [documentation, case files, expertise, social work, neoliberalism, socialism, Vietnam]

<http://onlinelibrary.wiley.com/doi/10.1111/amet.12065/abstract>

63. Lessard, Micheline. *Human Trafficking in Colonial Vietnam*. London and New York: Routledge, 2015.

Examining the widespread phenomenon of human trafficking in Vietnam during the period of French colonial rule, this book focuses on the practice of kidnapping or stealing Vietnamese women and children for sale in Chinese markets from the 1870s through to the 1940s. The book brings to light the fact that human trafficking between Vietnam and China existed prior to more contemporary instances of this trade. It provides information as to the perpetrators, the nature, and the scope of this illicit commerce and its impact on the lives of its victims, who were mainly domestic servants, concubines or prostitutes. The book also examines the ways in which French colonial actors (missionaries, administrators, military officers, adventurers and observers, and consuls) reported, described, and reacted to it, and goes on to analyse the impact of human trafficking on the concept of French 'prestige' and on the French colonial project in Vietnam. Human trafficking in colonial Vietnam illustrates the tensions and the conflicts not only between the French and the Vietnamese, but also between the Vietnamese and the Chinese, as well as between the colonies and the French colonial administration, and between the colonial and metropolitan governments. The book will be of interest to students and scholars of Southeast Asian History, Colonial History and Criminology.

[http://www.amazon.com/Trafficking-Colonial-Routledge-Contemporary-Southeast/dp/1138848182/ref=sr\\_1\\_1?ie=UTF8&qid=1442936362&sr=8-1&keywords=micheline+lessard](http://www.amazon.com/Trafficking-Colonial-Routledge-Contemporary-Southeast/dp/1138848182/ref=sr_1_1?ie=UTF8&qid=1442936362&sr=8-1&keywords=micheline+lessard)

64. Li Tana, "Swamps, lakes, rivers and elephant: a preliminary attempt towards an environmental history of the Red River Delta, c. 600-1400," *Journal of Water History*, 7:2 (2015): 199-212.

This article attempted to trace the waters and animals that once existed but disappeared into the history of the Red River delta, and how human and climate factors combined to

make this happen between the sixth and fifteenth centuries. The human factor is crucial in understanding the water history of the Red River delta. It appears that human reclamation of the coast mainly happened after the independence of Dai Viet in the tenth century, which was marked by increasingly intensive human activities on the coast and this increased activity is testified to by the gradual retreat of the elephants from the delta. All these changes occurred in the eastern Red River delta few centuries ahead of the western delta. The degradation of natural environment in the eastern delta seems to have caused an out-migration to the western delta between the fifteenth and eighteenth centuries, making it one of the most densely populated areas in the world.

[https://www.academia.edu/14677464/Swamps\\_lakes\\_rivers\\_and\\_elephants\\_a\\_preliminary\\_attempt\\_towards\\_an\\_environmental\\_history\\_of\\_the\\_Red\\_River\\_delta\\_C.600-1400](https://www.academia.edu/14677464/Swamps_lakes_rivers_and_elephants_a_preliminary_attempt_towards_an_environmental_history_of_the_Red_River_delta_C.600-1400)

65. Li Tana. "Towards an environmental history of the eastern Red River Delta, Vietnam, c.900-1400", *Journal of Southeast Asian Studies* 45:3 (2014): 315-337.

This article focuses on the eastern region of the Red River Delta, Vietnam, between the tenth and sixteenth centuries. This area was an important centre of economic and population growth in Đại Việt in the thirteenth and fourteenth centuries, and nurtured Đại Việt's sophisticated and renowned ceramics industry, hosted leading schools of Vietnamese Buddhism and bred a rising class of scholars and bureaucrats. The region's rapid rise as an economic and political centre was, however, also the key to its undoing. The sudden spike in population density, and the intensive logging carried out for ceramic production, and temple and ship building, overtaxed the area's natural resources. The burden on the local ecology was exacerbated by the Trần dynasty's dyke building project, which shifted the river's course. The ensuing environmental deterioration might have been one major reason for the Vietnamese forsaking the large-scale ceramic production in Chu Đậu, deserting their main port, Vân Đồn, and for the Chinese abandoning a historical maritime invasion route.

[https://www.academia.edu/7225727/Towards\\_an\\_environmental\\_history\\_of\\_the\\_eastern\\_Red\\_River\\_Delta\\_Vietnam\\_c.900-1400](https://www.academia.edu/7225727/Towards_an_environmental_history_of_the_eastern_Red_River_Delta_Vietnam_c.900-1400)

66. MacLean, Ken. "From Land to Water: Fixing Fluid Frontiers and the Limits of Sovereign Authority in the South China /Eastern Sea," *In Forging the Fiery Frontier: Two Millennia of China's Encounters on the South and the Southwest*, eds. John Whitmore and James Anderson. Leiden: Brill, 2014: 370-394.
67. Mackenzie, C. A., J. Christensen and S. Turner. "Advocating beyond the academy: dilemmas of communicating relevant research results," *Qualitative Research* 15:1 (2015): 105-121.

Drawing from experiences in Northern Indigenous Canada, Uganda, and Vietnam, we discuss the challenges encountered while trying to communicate relevant results to local communities with whom we work. Wavering between participatory and advocacy research, we explore how we grapple with finding the right audience with whom to share results, our attempts to craft communication to be relevant within specific contexts, and dilemmas over self-censorship. We also document our struggles to manage our own expectations and those of the communities with whom we work regarding the ability of our research to broker change. This article emerged from our frustration at wanting to be accountable to our interviewee communities, but finding few academic articles that go beyond ideals to examine how researchers often struggle to meet these expectations. While participatory approaches are increasingly mainstreamed in social science work, we argue that advocacy research can be a more appropriate response to community needs in certain cases.

<http://wp.geog.mcgill.ca/sturner/files/2014/09/MacKenzie-et-al-2015-Advocating-beyond-academy-Published.pdf>

68. Meeker, Lauren. "Forgiving Thị Mầu, a Girl Who Dared to Defy: Performance Change and Chèo Theater in Northern Vietnam." *Asian Theater Journal* 32:1 (2015): 136-158.

This paper discusses differences between professionally staged chèo and village chèo. When chèo moved out of the village communal yards and onto professional stages, dramatic changes were made to performance style and to the audience-performer relationship. This paper demonstrates how differences between embodied practices of performance in village chèo and in modern staged chèo reflect broader changes to social values, particularly new ideas about female morality, in contemporary northern Vietnam. The paper focuses on the example of shifting attitudes toward and stylistic interpretations of the flirtatious character of Thị Mầu in the classical chèo play Quan Âm—Thị Kính (Goddess of Mercy—Thị Kính).

69. Meeker, Lauren. *Singing Sentiment*. Color DVD, 43 Minutes. Berkeley: Berkeley Media LLC, 2014.

This film documents the life and activities of elderly *quan ho* folk song singer, Nguyen Thi Ban, in Diem Village, Bac Ninh Province, Vietnam. As Ba Ban (grandmother Ban) tells her life story, it becomes clear how closely her life story is intertwined with her love of the music, indicating the intimate connection between *quan ho* folksong and the rhythms of village life. Here, in her own words, Ba Ban demonstrates that village *quan ho* is inseparable from the socio-cultural context of village life in Northern Vietnam. The introduction to and discussion of the film will provide context on the research and making of the film, and on *quan ho*'s 2009 acceptance to UNESCO Representative List of the Intangible Cultural Heritage of Humanity, which has resulted in redoubled attention to the genre and, in particular, to its elderly singers in the villages of Bac Ninh province.

<https://faculty.newpaltz.edu/laurenmeeker/index.php/films/singing-sentiment/>

70. Miller, Edward. "Religious revival and the politics of nation building: re-interpreting the 1963 'Buddhist crisis' in South Vietnam." *Modern Asian Studies* (August 2014): 1-60.

This article is accessible without subscription, via the following link: [http://journals.cambridge.org/repo\\_A93ApWhz](http://journals.cambridge.org/repo_A93ApWhz).

Scholars have portrayed the 1963 'Buddhist crisis' in South Vietnam as a struggle for religious freedom, as a political conspiracy, or as a manifestation of ancient religious beliefs and practices. This paper, in contrast, argues that the crisis emerged from a clash of modernizing visions. In addition to reinterpreting the origins of the crisis, this paper examines how the course of events was shaped by the personalities and agendas of particular Buddhist and government leaders, and especially by fierce rivalries among members of Diem's family. These internal tensions help to explain the failure of attempts to end the crisis through negotiations, as well as Diem's decision to crush the movement by force in August 1963.

71. Morand, Pierre, Nguyễn Thị Thiêng, and Patrick Gubry. "Migration, pauvreté, et environnement urbain à Hanoi et Hồ Chí Minh Ville (Việt-nam)" [Migration, poverty, and urban environment in Hanoi and Ho Chi Minh City (Vietnam)]. *Bulletin de l'Association de Géographes Français* (Paris) 4 (2014): 412-428.

To study the interrelationships between migration, poverty and urban environment, a random sample survey was conducted in 2007 among 1000 households in Hanoi and 1500 households in Ho Chi Minh City. By implementing analysis by linear model (as 'regression variables'), we show a strong global effect of education and wealth level on the sensitivity to the environment, especially towards the presence of neighbourhood nuisances produced by the major transportation routes, factories and rubbish dumps. But the analysis also reveals that this effect is not reflected in practice by a segregation of social classes according to the environmental quality of neighborhoods. However, this could change since a movement of avoidance of bad environmental

conditions seems to be emerging among young and affluent migrant households, at least in Ho Chi Minh City.

72. Ngo, Tam T. T. "Dealing with the Dragon: Urban Planning in Hanoi" in Peter Van der Veer (ed.), *Handbook of Religion and the Asian City: Aspiration and Urbanization in the Twenty-First Century*. Berkeley: University of California Press, 2015: 186-200.

While it is often portrayed as a rational, technological, and secular act, urban planning, at least in Vietnam, is a visionary exercise that can be called utopian, metaphysical, or even magical. The implementation of urban planning often meets all kinds of unexpected (unplanned) realities 'on the ground' that go beyond secular visibility. This chapter discusses two of many episodes that occurred in the process of realizing a new master plan to make Hanoi a modern megacity appropriate to its role as Vietnam's political and cultural capital. It argues that studying the process of renewing urban space in Hanoi can provide us an insight into grassroots understandings of sacred geography, national history, and political transition in contemporary Vietnam.

[https://www.academia.edu/13076129/Dealing\\_with\\_the\\_Dragon\\_Urban\\_planning\\_in\\_Hanoi](https://www.academia.edu/13076129/Dealing_with_the_Dragon_Urban_planning_in_Hanoi)

73. Ngo, Tam T. T. and Justine B. Quijada, "Introduction" in Tam T. T. Ngo and Justine Buck Quijada (eds.) *Atheist Secularism and its Discontents. A Comparative Study of Religion and Communism in Eurasia*. Basingstoke, UK: Palgrave Macmillan, 2015: 1-26.

*Atheist Secularism and Its Discontents* takes a comparative approach to understanding religion under communism, arguing that communism was integral to the global experience of secularism. Bringing together leading researchers whose work spans the Eurasian continent, it shows that defining, co-opting and appropriating religion was central to Communist political practices. Indeed, it is precisely because atheism was so central to the communist project that atheism's others, superstition and religion, were essential to the communist experience. Although all forms of communism sought to eradicate or limit religion, this book demonstrates that religious life under such regimes was unexpectedly rich, and that throughout the communist and post-communist world religious and political imaginaries are intimately intertwined.

74. Ngo, Tam T. T. "Protestant conversion and social conflict: The case of the Hmong in contemporary Vietnam." *Journal of Southeast Asian Studies*, 46:2 (2015): 274-292.

This article analyses the social implications of the recent mass conversions to Protestantism by one-third of the one million Hmong in Vietnam. The conversions have been condemned by the Vietnamese state, while being understood by international human rights activists as acts of conscience on the part of the Hmong converts. This article focuses on the internal debate and divisions surrounding conversion among the Hmong themselves. The converts believe that Protestantism is the only way to alter the ethnic group's marginal status in Vietnam while the unconverted Hmong see conversion as a betrayal of Hmong ethnicity. Such conflicting views have been causing deep fractures in Hmong society.

<https://mmg-mpg.academia.edu/tamngo>

75. Ngo, Tam T. T. "Missionary Encounters at the China-Vietnam Border: The case of the Hmong." *Cultural Diversity in China* 1:1 (2015): 68-83.

This paper examines missionary encounters that facilitate the extraordinary conversion of nearly one third of approximately one million Hmong in Vietnam to Evangelical Protestantism in the last two decades. Since this conversion is not officially approved by the Vietnamese government, these missionary encounters and the networks that facilitate them are highly informal and largely underground. This paper argues that the informality of Hmong evangelical networks as well as the conversion that they facilitate can only be fully understood if one seriously takes into account their ethnic and transnational aspects. Ethnic ties are important factors that motivate overseas Hmong to

carry out missionary work in Vietnam. The missionary zeal of many American Hmong Christians is connected to their ethnic commitment to the Hmong in Asia while simultaneously shaped by their conversion to Protestantism during and after their migration to America. In this paper, I will show that it is also because of an ethnic commitment that many Hmong missionaries undertake the risk and danger to evangelize in Vietnam.

76. Ngo, Tam T. T., Peter Van der Veer, and Dan Smyer Yu, "Religion and Peace in Asia" in R. Scott Appleby, Atalia Omer, and David Little (eds.) *The Oxford Handbook of Religion, Conflict, and Peacebuilding*. Oxford: Oxford University Press, 2015: 407-429.

This chapter argues that non-Christian Asian traditions contribute perspectives on peacebuilding that are different from those offered by major Western traditions. Peacebuilding, like reconciliation, refers to a specific set of practices, informed by theory, designed to alleviate human suffering and create the conditions for human flourishing. Much of the theoretical apparatus of peacebuilding and reconciliation seems to build on elements of the Christian tradition; however, other traditions also have much to offer. A major idea about peace and reconciliation that one can find in Asian religious traditions is that a person seeking a superior moral life and liberation from suffering should focus on renunciation and self-cultivation. Such a person provides a moral exemplar to be followed by others that would create world peace, tolerance, and reconciliation. This chapter discusses three major figures who exemplify this tradition: Mahatma Gandhi, the Dalai Lama, and Thich Nhat Hanh.

<https://mmg-mpg.academia.edu/tamngo>

77. Nguyen-Marshall, Van. "Student Activism in Time of War Youth in the Republic of Vietnam, 1960s–1970s," *Journal of Vietnamese Studies* 10:2 (Spring 2015): 43-81.

The 1960s is usually associated with the rise of student activism globally. While students in the West took to the streets for social change, those in the Republic of Vietnam were similarly active and organized. This paper examines Vietnamese student organizations and their activities, which were diverse and dynamic. Whereas radical groups agitated for political reforms and an end to war, more moderate student associations were mobilized for war-relief activities. Despite the restrictions on rights and freedoms in South Vietnam, youth organizations were still able to have their voices heard and make an impact on society.

<https://trentu.academia.edu/VanNguyenMarshall>

78. Nguyễn Thị Hải, *Monarchie et pouvoirs locaux au Vietnam: le cas de la marche frontière de Cao Bằng (1820-1925)*. Thèse de doctorat, Université Paris Diderot (7), 2016.

Based on an impressive array of sources, Nguyễn Thị Hải examines the relationships between Vietnamese imperial authorities and Tai (Tày and Nùng) power holders in the northern borderlands province of Cao Bằng. Beyond its significance for Vietnamese studies, her dissertation should interest scholars in the more general fields of Southeast Asian studies and East Asian studies as well as historians of comparative empires. Beginning with a detailed description of the environment and populations of Cao Bằng, Nguyễn Thị Hải narrates the networks that connected local power and imperial authority before, during, and after the radical administrative changes of the early nineteenth century. Her study of the local dynamics of the Minh Mạng reforms, which created the "province" (tỉnh, 省) as an administrative unit, expands our understanding not only of Cao Bằng but also of the often surprising local applications of centrally mandated political change. The principal lineages of Cao Bằng, an area historically dominated by Tai groups, are presented with illuminating detail. In the French colonial period, Chinese and Tai groups engaged with colonial authority in what became a territoire militaire, producing a variety of often conflicting relationships that lasted into the twentieth century. Nguyễn Thị Hải concludes her study with a close analysis of an area known as "Bảo Lạc," the former base of Nông Văn Vân's

1830s rebellion. Combining a trenchant examination of archival sources, private documents, local collections, published material, as well as her own field notes and photography, Nguyễn Thị Hải has produced what should become the standard work on Cao Bằng and, under the guidance of Emmanuel Poisson, a model for future scholarship on nineteenth century Vietnam. Her bibliography includes works in French, Vietnamese, Classical Chinese, and English as well as handwritten family histories from the private archive of Nông Ích Giảng among others.

79. Nguyễn Thị Thiêng, Patrick Gubry, and Lê Thị Hương. “Mobilités intra-urbaines et politiques urbaines à Hồ Chí Minh Ville et Hanoi” [Intra-urban mobilities and urban policies in Ho Chi Minh City and Hanoi]. In Gilbert de Terssac, Truong An Quốc, and Cattla Michel (eds.), *Vietnam en transitions*. Lyon, France: ENS Éditions, 2014: 159-174.

This chapter is a revised version of a paper presented at the 6th Scientific Days of the Demography Network of the AUF in Cotonou in 2005. Ho Chi Minh City and Hanoi are the two largest cities of the country. The research project on intra-urban mobilities implemented within the framework of the Urban Research Programme for Development (PRUD) has focused on the analysis of both intra-urban migrations and temporary mobilities. Survey methodology; contribution of the census: the shift of population to the periphery; reasons for intra-urban migrations; improvement of living conditions due to migration; temporary mobility; means of travel. The conclusion raises the need to develop public transport and improve infrastructure in the periphery.

<http://catalogue-editions.ens-lyon.fr/fr/livre/?GCOI=29021100143030>.

80. Nha Ca. *Mourning Headband for Hue: An Account of the Battle for Hue, Vietnam 1968*. Translated and with an introduction by Olga Dror. Bloomington, IN: Indiana University Press, 2014.

Vietnam, January, 1968. As the citizens of Hue are preparing to celebrate Tet, the start of the Lunar New Year, Nha Ca arrives in the city to attend her father's funeral. Without warning, war erupts all around them, drastically changing or cutting short their lives. After a month of fighting, their beautiful city lies in ruins and thousands of people are dead. *Mourning Headband for Hue* tells the story of what happened during the fierce North Vietnamese offensive and is an unvarnished and riveting account of war as experienced by ordinary people caught up in the violence.

[http://www.amazon.com/gp/product/0253014174?keywords=mourning%20headband%20for%20hue&qid=1445160644&ref\\_=sr\\_1\\_1&sr=8-1](http://www.amazon.com/gp/product/0253014174?keywords=mourning%20headband%20for%20hue&qid=1445160644&ref_=sr_1_1&sr=8-1)

81. Norton, Barley. “Music and Censorship in Vietnam since 1954,” in Patricia Hall (ed.), *The Oxford Handbook of Music Censorship*. New York: Oxford University Press, 2015.

This chapter traces the history of music censorship in Vietnam since 1954 with reference to a broad range of music genres. It discusses music censorship from 1954 to 1975, when Vietnam was divided into North and South. The tight ideological control established by the Vietnamese Communist Party in the North is compared with music movements linked to antiwar protests in the South. The chapter then examines the period of severe censorship following the end of the Vietnamese-American war in 1975 and considers how the cultural climate changed in the reform era after 1986. It highlights the limits of cultural freedom in the reform era and discusses how music censorship has become intertwined with concerns about the effects of globalization on morality and national identity. Finally, the chapter addresses the impact of technology since the late 1990s, paying particular attention to Vietnamese rap and the potential for musicians to use the Internet to bypass conventional systems of state censorship.

<http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199733163.001.0001/oxfordhb-9780199733163-e-29>



82. Norton, Barley. "Music Revival, Ca Trù Ontologies, and Intangible Cultural Heritage in Vietnam," in Caroline Bithell and Juniper Hill (ed.), *The Oxford Handbook of Music Revival*, New York: Oxford University Press, 2014: 158-179.

<http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199765034.001.0001/oxfordhb-9780199765034-e-027?rskey=CiZffD&result=1>

This chapter examines processes of music revival with reference to the Vietnamese music and dance tradition ca trù, which was inscribed on UNESCO's 'Urgent Safeguarding List' in 2009. It provides an overview of the historical ontologies of ca trù and considers how revival efforts have affected traditional musical practices. A close examination of music revival in Vietnam reveals some of the dangers of top-down systems of cultural management at the international and national level, which are increasingly prevalent around the world. Rather than stimulating diverse approaches to music revival, it is argued that revivalist discourse that promotes ca trù as intangible cultural heritage threatens to limit ca trù's musical and ritual meanings, to define its contemporary social relevance in primarily nationalistic terms, and to make it more difficult for a vital, innovative musical culture to emerge.

83. Noseworthy, William. "Comparative Borderlands across Disciplines and across Southeast Asia," *Asian Highlands Perspectives* 35 (2015): 197-217.

Early in the colonial period, many studies examining upland Southeast Asia focused on ethnography and ecology as a means for the colonial state to better understand the region's geography. This process resulted in the construction of physical, social, and intellectual boundaries that sought to maintain control of the colonial enterprise. This review of several books on the Southeast Asian uplands explores historical and cultural strategies of individuals, particularly in Laos, Thailand, Vietnam, the Dayak community on the island of Borneo, and the Cham community in Vietnam and Cambodia, as well as some of the challenges that they face regarding 'the borderlands'. Putting these studies in conversation can help develop an interdisciplinary dialogue between scholars in Anthropology, Political Science, Linguistics, Ethnomusicology, and History, allowing for a more integrated international perspective.

<http://www.platauculture.org/writing/review-essay-comparative-borderlands-across-disciplines-and-across-southeast-asia>.

84. Noseworthy, William. "Poetry and Reconciliation: Tân Hình Thức" pp. 264-268 translated into Vietnamese as 'Thơ và Hòa Giải' by Nguyễn Tiến Văn on pp. 205 – 211. Both in *Vietnamese New Formalism Poetry: Reception and Creativity*. Garden Grove, CA: Tân Hình Thức Publishing Club, 2014.

<https://wisc.academia.edu/WilliamNoseworthy>

85. Noseworthy, William. "Hình ảnh nghiên cứu Po Ina Nagar theo phương pháp đa ngành" [Research on Po Ina Nagar according to Multidisciplinary Methods] In Võ Văn Sen, Ngô Đức Thịnh, and Nguyễn Văn Lân, eds. *Tín Ngưỡng Thờ Mẫu ở Nam Bộ: Bản Sắc và Giá Trị*. Trường Đại Học Khoa Học Xã Hội và Nhân Văn. Hồ Chí Minh City: NXB Đại Học Quốc Gia, 2014: 539-549.

86. Noseworthy, William. "The Mother Goddess of Champa: Po Inâ Nagar" *SUVANNABHUMI: Multi-Disciplinary Journal of Southeast Asian Studies* 7:1 (2015): 107-138.

This article utilizes interdisciplinary methods in order to critically review the existing research on the Mother Goddess of Champa: Po Inâ Nagar. In the past, Po Inâ Nagar has too often been portrayed as simply a "local adaptation of Uma, the wife of Śiva, who was abandoned by the

Cham adapted by the Vietnamese in conjunction with their conquest of Champa.” In this article, I argue that the adaption of the literary studies strategies of “close reading”, “surface reading as materiality”, and the “hermeneutics of suspicion”, applied to Cham manuscripts and epigraphic evidence—in addition to mixed anthropological and historical methods—demonstrates that Po Inâ Nâgar is, rather, a Champa (or ‘Cham’) mother goddess, who has become known by many names, even as the Cham continue to re-assert that she is an indigenous Cham goddess in the context of a majority culture of Thành Mẫu worship.

[http://suvannabhumi.iseas.kr/pdf/suvannabhumi0701\\_05.pdf](http://suvannabhumi.iseas.kr/pdf/suvannabhumi0701_05.pdf)

87. Noseworthy, William. “Mối quan hệ giữa Kate và Ramawan: Một sự bản địa hóa trong Lễ Truyền Thống của dân tộc Chăm.” [The Relationship between Kate and Ramawan: Localizations in Traditional Ceremonies of the Cham People] In *Lễ Hội Cộng Đồng: Truyền Thống và Biến Đổi*. Ho Chi Minh City: NXB Đại Học Quốc Gia Thành Phố Hồ Chí Minh, 2014: 338-349.
88. Noseworthy, William. “Một Hình Thái Hai Cộng Đồng ‘Bani’ Của Đông Nam Á: Awal ở Việt Nam so với Kaum Imam San của Cambodia” [A Picture of the two ‘Bani’ communities of Southeast Asia: the Awal in Vietnam in comparison with the Kaum Imam San of Cambodia], *Tapuk Bhap Ilimo Cam (Tập Chí Văn Hóa Chăm-Journal of Cham Cultural Studies)*, 3 (2014): 3-13
89. Noseworthy, William. “Water Works Trans-regionally: Southeast Asian Networks of Migration, Culture and Trade in the History of the South China Sea,” *Journal of Northeast Asian History* 11:1 (2014): 153-200.

This article examines the history of the South China Sea in the context of migration, culture, and trade. Throughout the history of East Asia and Southeast Asia, portions of the sea have been hotly contested during the early modern period, the eighteenth and nineteenth centuries, and through to the era of World War II and the Vietnam War, leading to the contemporary competing claims by ASEAN members and China over the symbolic Paracel and Spratly Islands. However, the deeper history of the lands along the shores of Southeast Asian history emphasizes a different narrative. Inspired by arguments presented by the great historian Fernand Braudel in his 1949 classic *The Mediterranean*, this article argues that the South China Sea is not a single sea dominated by nationalist competitions, but rather an oceanic space comprised of cultural networks that have dictated the major movements of history through trade and economic exchange.

[https://www.academia.edu/8195515/Water\\_Works\\_Trans-regionally\\_Southeast\\_Asian\\_Networks\\_of\\_Migration\\_Culture\\_and\\_Trade\\_in\\_the\\_History\\_of\\_the\\_South\\_China\\_Sea](https://www.academia.edu/8195515/Water_Works_Trans-regionally_Southeast_Asian_Networks_of_Migration_Culture_and_Trade_in_the_History_of_the_South_China_Sea)

90. Olsen, Neil H. *A Descriptive Grammar of Koho-Sre: A Mon-Khmer Language*. PhD Dissertation, University of Utah, 2014.

This dissertation, based on data collected during fieldwork in Vietnam Việt Nam and North Carolina, supplemented with previously published syntactic and lexicographic materials, provides an overview of the grammatical structure of Sre. Sre is a polysyllabic (usually dissyllabic) language with a synchronic tendency towards reduction of the presyllable (the weaker or minor syllable) and development in the remaining (main or major) syllable of contrastive pitch characteristics associated with vowel length. Vowel length, in turn, is influenced by the main syllable coda. A formerly complex system of nominal classifiers (operating in the pattern: numeral + classifier + noun) has been reduced to three generally used classifiers. Sentence structure is subject + verb + object with a fairly rigid word order with some phrase or clause movement to indicate certain syntactic functions.

87. Olsen, Neil H. “Koho-sre,” in Mathias Jenny and Paul Sidwell, Eds., *The Handbook of Austroasiatic Languages*. Leiden, EJ Brill, 2015.



88. Pannier, Emmanuel., "Manifestations et principes de la circulation non marchande dans le Viêt Nam rural à l'époque contemporaine : donner, recevoir et rendre pour s'allier," *Revue du Mauss* 2:42 (2013) : 357-388.

[https://www.cairn.info/resume.php?ID\\_ARTICLE=RDM\\_042\\_0357](https://www.cairn.info/resume.php?ID_ARTICLE=RDM_042_0357)

89. Pannier, Emmanuel. *Seule la réciprocité. Circulation non marchande et relations sociales dans un village du nord du Vietnam* [Only the Reciprocity: Non-commercial Circulation and Social Relations in a North Vietnamese Village]. Paris: Connaissances et Savoirs, 2015.

The following ethnological research depicts the non-commercial transactions system in place in a village located in the Red River delta, North Vietnam, while aiming to determine to what extent empirical data resonates with existing theory on gift and reciprocity. Non-commercial flow refers to all the transfers (in kind or in money) based on interpersonal relationships that occur outside the Market and official State channels. The analysis of characteristic features of these flows shows a ceremonial gift-giving system based on support (*giúp đỡ*), reciprocity (*có đi có lại*), and moral debt (*nợ, tình nghĩa*). In the Vietnamese context, where State and Market cannot produce enough trust to allow exchanges and to regulate actors' relationships, non-commercial flow, with his logic of regulated improvisation, embodies that "fleeting moment when society sets" (Mauss). Thus, through the study of non-commercial flow, the author gives elements to grasp the generation of sociality in a village in contemporary northern Vietnam, where *giao lưu* (interaction-exchange) appears as a determining societal factor in rural Vietnam.

90. Papin, Philippe. "Un laboratoire pour l'étude des transferts," [A Laboratory for the Study of Exchange], in Michel Espagne, Hoai Huong Aubert (ed), *Le Vietnam, une histoire des transferts culturels* [Vietnam, a History of Cultural Exchange] Paris: Demopolis, 2015: 33-46.

*Abstract of the book:* Far from being reduced to a battlefield or a colonial space whose emancipation triggered all subsequent liberation movements, Vietnam was one of the most striking places of encounter between peoples and cultures in human history, a cauldron of civilizations through which the most often invoked melting pots are summarized in much simpler equations. There is certainly a Vietnamese moment in global history when cultural transmissions, which had shaped the country, produced an echo of the cataclysms around the world that fell upon it. Already the ancient history of the country is a history of overlapping cultures, Chinese and Indian. Modern history is even more so. From literature to fine arts through religious, educational phenomena, or the construction of knowledge, the time has come to observe the dense network of interactions that constitute Vietnam and connect it to the world.

91. Papin, Philippe. "Saving for the Soul: Women, Pious Donation and Village Economy in Early Modern Vietnam," *Journal of Vietnamese Studies* 10:2 (Spring 2015): 82-102. DOI: 10.1525/vs.2015.10.2.82

This article examines information in Vietnamese epigraphical sources. Starting with a general introduction to the collection, it then focuses on donation inscriptions which represent half of the total corpus. These are copies on stone of contracts by which a donor (often a woman), usually without child to perpetuate the cult, offered money and land to a pagoda, council of notables or community which undertook in exchange later to hold commemorative ceremonies of the donor's death. These inscriptions allow us to study a religious and social practice, and through price lists, to examine the economic history of the countryside.

92. Pham Hien, S.Turner and K. Trincsi. "Applying a Systematic Review to Land Use Land Cover Change in Northern Upland Vietnam: the Missing Case of the Borderlands," *Geographical Research* (2015). DOI: 10.1111/1745-5871.12133

As Vietnam embraces the market economy, and a number of state policies promote reforestation and rural market integration, land use and land cover (LULC) changes are occurring in the country's northern uplands in increasingly complex and fragmented ways. Yet understandings of the degree and consequences of LULC changes in this diverse agro-ecological region are incomplete. We conduct a systematic literature review of research reported in academic articles tracing and analysing LULC change in Vietnam's northern regions. We introduce recent LULC change research we have completed in the mountainous border districts of Lào Cai province, on the Sino-Vietnamese border. The heterogeneity of causes of LULC change in both the review articles and our case study points to the importance of adapting land use policies to local agro-ecological and socio-economic conditions and ethnic diversity, taking into account state–farmer relations, household livelihood decision-making, and policy implementation at the commune and district levels.

[https://www.academia.edu/16628428/Pham\\_Hien\\_S.Turner\\_and\\_K.\\_Trinci\\_2015.\\_Applying\\_a\\_Systematic\\_Review\\_to\\_Land\\_Use\\_Land\\_Cover\\_Change\\_in\\_Northern\\_Upland\\_Vietnam\\_The\\_Missing\\_Case\\_of\\_the\\_Borderlands\\_.Geographical\\_Research](https://www.academia.edu/16628428/Pham_Hien_S.Turner_and_K._Trinci_2015._Applying_a_Systematic_Review_to_Land_Use_Land_Cover_Change_in_Northern_Upland_Vietnam_The_Missing_Case_of_the_Borderlands_.Geographical_Research)

93. Poisson, Emmanuel. “Construire les saviors entre texte et terrain: Lê Quý Đôn, letter vietnamien du XVIIIe s.,” *Péninsule* 69 (2014): 79-102.

[http://peninsule.free.fr/pages/peninsule\\_69pag.html](http://peninsule.free.fr/pages/peninsule_69pag.html)

94. Poisson, Emmanuel. “Du bon usage de la trahison. Historiographie et légitimité dans l’oeuvre de Lê Trắc,” in Nathalie Kouamé (dir.), *Historiographies d’ailleurs*. Paris: Karthala, 2014: 77-85.

<http://www.karthala.com/hommes-et-societes-histoire-et-geographie/2870-historiographies-d-ailleurs-comment-ecrit-on-l-histoire-en-dehors-du-monde-occidental-.html>

95. Roszko, Edyta. “Maritime Territorialization as performance of sovereignty and nationhood in the South China Sea,” *Nations and Nationalism*, 21:2 (2015): 230-249.

Considers the conflict between China and Vietnam over the South China Sea’s Paracel and Spratly Islands, and its wide-ranging repercussions at national and international levels. Roszko dwells on the Vietnamese state’s response to attempts by Lý Sơn islanders, living thirty kilometres off the central Vietnamese shoreline, to re-centre their marginal place in Vietnam’s imagined geo-body.

96. Roszko, Edyta, and Claire Sutherland (editors), “Performing Sovereignty and Nationality in Southeast Asia,” (Themed Section), *Nations and Nationalism*, 21:2 (2015).

97. Roszko, Edyta, and Claire Sutherland, “Introduction: Nationalism in Southeast Asia,” *Nations and Nationalism*, 21:2 (2015): 203-208.

98. Salemink, Oscar. “Barefoot in the Mud: Reflections on Jacques Dournes,” In Andrew Hardy (ed.), *The Barefoot Anthropologist: The Highlands of Champa and Vietnam in the Words of Jacques Dournes*. Paris: École Française d’Extrême-Orient and Chiang Mai: Silkworm Books EFEO-Silkworm Book Series, 2015: 93-98.

<https://ku-dk.academia.edu/OscarSalemin>

99. Salemink, Oscar, with Bryan S. Turner. “Introduction: Constructing religion and religions in Asia,” In Bryan S. Turner and Oscar Salemin (eds.), *Routledge Handbook of Religions in Asia*. London and New York: Routledge, 2015: 1-14.

100. Salemink, Oscar. “The purification, sacralisation and instrumentalisation of development,” In Robin Bush, Philip Fountain, Michael Feener (eds.), *Religion and the Politics of Development*.

(Basingstoke: Palgrave MacMillan, 2015): 35-60.

<https://ku-dk.academia.edu/OscarSalemink>

101. Salemink, Oscar. "Revolutionary and Christian Ecumenes and Desire for Modernity in the Vietnamese Highlands." *The Asia Pacific Journal of Anthropology* 16:4 (2015): 388-409.

<https://ku-dk.academia.edu/OscarSalemink>

102. Salemink, Oscar. *Routledge Handbook of Religions in Asia* (edited with Bryan S. Turner). London and New York: Routledge, 2015.

103. Salemink, Oscar. "Securing Access," In Robert Dingwall and Mary McDonnell (eds.), *SSRC Handbook of Research Management*. London: Sage, 2015: 144-152.

<https://ku-dk.academia.edu/OscarSalemink>

104. Salemink, Oscar. "Spirit worship and possession in Vietnam and beyond," In Bryan S. Turner and Oscar Salemink (eds.), *Routledge Handbook of Religions in Asia*, London and New York: Routledge, 2015: 231-246.

<https://ku-dk.academia.edu/OscarSalemink>

105. Sages, Gerard. "L'Autorité de la machine: Albert Calmette et l'histoire du monopole d'alcool," in *Autorités de l'Indochine coloniale*, ed. Jean-Jacques Tatin-Gourier, Collection Carrefour d'empires dirigée par Christine de Gémeaux. Paris: Editions le Manuscrit, 2015: 85-121.

In February 1891, a young naval doctor named Albert Calmette disembarked in Saigon. Today, he's known as one of the giants of microbiology, famed for having co-developed the BCG tuberculosis vaccine. Less well known is Calmette's role in the genesis of one of colonial Indochina's most hated institutions. Beginning in 1897, the state gradually monopolised the production and sale of rice liquor throughout the spaces of Indochina. Despite the creation of extensive and often violent systems of contraband repression, the state's authority to determine the alcohol that Indochinese could and could not drink was contested in myriad ways. Nevertheless, despite the resistance it provoked and the limited results it achieved, the monopoly was to endure essentially unchanged until the end of the colonial period. This paper explores two other, more powerful forms of authority - the scientific authority of Calmette's research and the technological authority of new forms of industrial production - in order to better understand the birth, life, and eventual death of this remarkable institution.

[https://www.academia.edu/17133809/L\\_Autorité\\_de\\_la\\_machine\\_Albert\\_Calmette\\_et\\_l\\_histoire\\_du\\_monopole\\_d\\_alcool](https://www.academia.edu/17133809/L_Autorité_de_la_machine_Albert_Calmette_et_l_histoire_du_monopole_d_alcool)

106. Sages, Gerard (ed.), *It's a living: stories of work from Vietnam*. Singapore: NUS Press, 2013.

Through 67 interviews and 59 colour photographs, 'It's a Living' reveals the energy and struggle of the world of work in Vietnam today. A goldfish peddler installing aquariums, a business school graduate selling shoes on the sidewalk, a college student running an extensive multi-level sales network, and a girl doing promotions but intent on moving into management, are just a few of the people profiled.

<http://nus.academia.edu/GerardSages>

107. Sages, Gerard. "Scaling the Commanding Heights: The colonial conglomerates and the changing political economy of French Indochina," *Modern Asian Studies* 49 (2015): 1485-1525. doi:10.1017/S0026749X14000389.

By the late 1800s the colonial state's increasing capacity to regulate, finance, and tax had begun to open up new opportunities for locally based French enterprises in Indochina. Chinese syndicates that had previously dominated the economy found themselves deprived of existing revenue streams and denied access to new ones. The result was an 'Indochinese moment' when a handful of colonial conglomerates used profits from state contracts, monopolies, and subsidies as a base for growth and diversification after 1900. This article investigates this complex interaction of state power, technology, and capital flows with local Chinese, French, and indigenous Indochinese actors, using one particular conglomerate, the Fontaine group, as a case study to shed light on the mechanisms that linked an interventionist state to capitalist enterprise and ultimately to the remaking of the Indochinese economy.

Link to Abstract: <http://dx.doi.org/10.1017/S0026749X14000389>

Link to Academia.edu pre-publication

draft: [https://www.academia.edu/12120360/Scaling\\_the\\_commanding\\_heights\\_the\\_colonial\\_conglomerates\\_and\\_the\\_changing\\_political\\_economy\\_of\\_French\\_Indochina](https://www.academia.edu/12120360/Scaling_the_commanding_heights_the_colonial_conglomerates_and_the_changing_political_economy_of_French_Indochina)

108. Sasges, Gerard (ed.), *Việt Nam ngày nay - Chuyện Muu Sinh*. Ho Chi Minh City: Thai Ha Press, 2014.

*Việt nam ngày nay- Chuyện mưu sinh* một trước tác đầy tham vọng và là bản dịch nhiều cuộc phỏng vấn những người Việt Nam bình thường về cuộc sống và nghề nghiệp của họ. Cuốn sách bao gồm 67 cuộc phỏng vấn do tiến sỹ Gerald Sasges và các sinh viên thực hiện, trong đó những người trả lời phỏng vấn đều là người Việt Nam đang sinh sống và làm việc trong và ngoài nước, ở đủ mọi nghề nghiệp và lứa tuổi, đã bày tỏ suy nghĩ, cảm xúc của mình về công việc, cuộc sống và khát vọng tiến lên phía trước. Thông qua cuốn sách, các tác giả hi vọng độc giả thế giới sẽ có thêm một cơ hội để cái nhìn sâu sắc hơn về cuộc sống tại Việt Nam ngày nay, nơi những người dân bình thường đang nỗ lực hết mình để có một cuộc sống tốt đẹp hơn cho bản thân mình suốt 24 giờ mỗi ngày, 7 ngày trong tuần.

<http://thaihabooks.com/sach-thaiha/526/Viet-Nam-ngay-nay:-Chuyen-muu-sinh/>

109. Schwenkel, Christina. "Reclaiming Rights to the Post/Socialist City: Bureaucratic Artifacts and the Affective Appeal of Petitions." *South East Asia Research* 23:2 (2015): 205-225.

A long history of war and revolution in the industrial city of Vinh has perpetuated cycles of mass destruction followed by urban renewal. This paper examines citizen responses to the shift from post-war socialist urbanization that sought to eradicate inequality to post-reform city planning that advocates private property. It asks: how do urban residents at risk of relocation articulate their rights to the post-socialist city? Tracing the use and circulation of bureaucratic artefacts between citizens, developers and the state, it shows how government documents, far from being mere tools of state regulation, are productive of active, participatory subjectivities and a growing sense of moral-political agency. This agency manifests itself in the collective act of petitioning through which residents contest urban redevelopment and the withdrawal of the state by employing the language of *tình cảm* (sentiment) as an affective tool and logic of bureaucratic rationality.

[http://www.anthropology.ucr.edu/people/faculty/schwenkel/books/Schwenkel\\_Reclaiming%20Rights%20to%20the%20City\\_sm.pdf](http://www.anthropology.ucr.edu/people/faculty/schwenkel/books/Schwenkel_Reclaiming%20Rights%20to%20the%20City_sm.pdf)

108. Schwenkel, Christina. "Socialist Palimpsests in Urban Vietnam," *ABE Journal* Special issue (June 2014): Socialist Networks and the Internationalization of Building Culture after 1945. *ABE Journal: Architecture Beyond Europe*, <http://abe.revues.org/909>: 2-17

[http://www.anthropology.ucr.edu/people/faculty/schwenkel/books/Socialist\\_Palimpsests\\_in\\_Urban\\_Vietnam.pdf](http://www.anthropology.ucr.edu/people/faculty/schwenkel/books/Socialist_Palimpsests_in_Urban_Vietnam.pdf)

109. Taylor, Keith W. "Author's Response" in "Symposium on A History of the Vietnamese by Keith W. Taylor," *Sojourn: Journal of Social Issues in Southeast Asia* 29:3 (November 2014): 745-752.

110. Taylor, Keith W. "La Cina Val Bene Un Paio Di Archipelaghi," (Vietnamese Geopolitical Constraints), *Limes*, accessed October 5, 2015. <http://www.limesonline.com/cartaceo/la-cina-val-bene-un-paio-di-arcipelaghi>

This essay reviews the history of Sino-Vietnamese relations to show that they have been overwhelmingly peaceful and based on shared assumptions about culture, ideology, and government. The essay addresses Vietnamese domestic and strategic constraints arising from this relationship and provides a context for understanding the reasons why it is in the Vietnamese national interest to accommodate Chinese strategic ambitions in Southeast Asia, not least because Vietnam has no credible anti-Chinese ally.

Also available in English translation at <https://cornell.academia.edu/KeithWTaylor>

111. Taylor, Keith W. "Introduction: Voices from the South," in Keith W. Taylor (ed.), *Voices from the Second Republic of South Vietnam (1967-1975)*. Ithaca, NY: Cornell SEAP, 2015.

<https://cornell.academia.edu/KeithWTaylor>

112. Taylor, Keith W. (Ed.) *Voices from the Second Republic of South Vietnam (1967-1975)*. Ithaca, NY: Cornell SEAP, 2015.

The Republic of (South) Vietnam is commonly viewed as a unified entity throughout the two decades (1955–75) during which the United States was its main ally. However, domestic politics during that time followed a dynamic trajectory from authoritarianism to chaos to a relatively stable experiment in parliamentary democracy. The stereotype of South Vietnam that appears in most writings, both academic and popular, focuses on the first two periods to portray a caricature of a corrupt, unstable dictatorship and ignores what was achieved during the last eight years.

The essays in *Voices from the Second Republic of South Vietnam (1967–1975)* come from those who strove to build a constitutional structure of representative government during a war for survival with a totalitarian state. Those committed to realizing a noncommunist Vietnamese future placed their hopes in the Second Republic, fought for it, and worked for its success. This book is a step in making their stories known.

<http://www.amazon.com/Republic-Vietnam-1967-1975-Studies-Southeast/dp/0877277656>

113. Taylor, Nora. "Danh Vo in Conversation with Nora Taylor. Make History," *Garage* 8 (Spring-Summer 2015), pp. 81-87.

The work of Danh Vo, who was born in Vietnam and raised in Denmark, explores cultural and national identity. His best-known work, *We The People*, sees a faithful replica of the Statue of Liberty exhibited in fragments around the globe, never coming together in one location. VO has been selected by the Danish Art Foundation to represent Denmark at the 2015 Venice Biennale. Ahead of this major undertaking, GARAGE brought together with Nora Taylor, Professor of South and Southeast Asian Art at the School of the Art Institute of Chicago, to speak about the instability of history and the pleasure of acquiring historical documents.

<https://saic.academia.edu/NoraTaylor>

114. Taylor, Nora. "L'autre exotique et le moi féminin," in François Guillemot et Agathe Larcher-Goscha, eds, *La colonisation des corps de l'Indochine au Vietnam*. Paris: Editions Vendémiaire, 2014: 229-245.

This essay explores the contrast in the representation of women's bodies in art from the colonial period to the present, from exotic object to personal subject.

In another piece published in 2014, Nora discussed different aspects of the creations by Jun Nguyen-Hatsushiba, a Vietnamese-Japanese artist whose works have been included in numerous biennials in Shanghai, Venice, Istanbul, and Sao Paulo.

<https://saic.academia.edu/NoraTaylor>

115. Taylor, Nora. "Earth, Wind and Water: the Films of Jun Nguyen-Hatsushiba," in Zoe Butt, curator and ed., *Disrupted Choreographies*. Nîmes, Carré d'Art Musée d'Art Contemporain, 2014.

<https://saic.academia.edu/NoraTaylor>

116. Trần, Anh-Đào Katrin. *Untapped Resources or Deficient 'Foreigners': Students of Vietnamese Background in Icelandic Upper Secondary Schools*. Ph.D. Dissertation, University of Iceland, 2015.

As Iceland's population becomes more diverse, so does the student body in upper secondary schools. This study applies the critical perspective to scrutinize the discourse of policy documents, their recontextualization in the schools and the students of Vietnamese background's experiences. This study's purpose is to understand the implications of the concept of equality and how well the Icelandic educational system has established itself to make it equitable for young people of ethnic minority background.

The results reveal three basic conclusions. First, while acknowledging to some extent that Iceland is a multicultural society, the acts, regulations and curriculum that form the basis for teaching and integrating students of immigrant background, focus more on their deficit in Icelandic and assumed cultural deficiency instead of their own knowledge and culture that can enhance and facilitate their learning. Second, due to the lack of resources and knowledge about pedagogical practices informed by multicultural education philosophy, the administrators and teachers in the study resorted to doing the best they could. Third, immigrant students' experiences in the schools they attended were the direct results of the policy and the school discourses. The study proposes at the policy level that the discourse and language of policy documents be explicit about the concept of multi-culturalism and diversity, which is now the reality of Iceland's population.

[http://skemman.is/stream/get/1946/23419/53028/3/Anh-Dao\\_Tran\\$002c\\_Ph.D.\\_dissertation\\_Aug\\_2015.pdf](http://skemman.is/stream/get/1946/23419/53028/3/Anh-Dao_Tran$002c_Ph.D._dissertation_Aug_2015.pdf)

117. Tréglodé, Benoît de (Ed.), "Les enjeux géopolitiques du Viêt Nam" [Vietnam's Geopolitical Issues], *Hérodote* 157 (2015).

Le Viêt Nam a, en France, une image singulière: l'aura de son armée victorieuse des États-Unis et de la Chine et, d'autre part, sa forte croissance économique depuis la mise en place d'une politique économique libérale le *Doi Moi*, qui suscite respect et curiosité. Pour analyser la place et le rôle de ce pays dans la situation géopolitique actuelle de l'Asie du Sud-Est, Benoît de Tréglodé, spécialiste du Viêt Nam, a contribué à réunir, pour ce numéro, des spécialistes abordant les thèmes qui sont moins connus mais pourtant très éclairants pour comprendre la singularité géopolitique du pays. Ainsi, y sont analysées les conséquences géopolitiques du conflit qui a opposé en 1977 le Cambodge et le Viêt Nam, fracturant le Bloc communiste dix ans avant la chute du mur de Berlin ; les relations complexes et ambiguës du Viêt Nam avec son voisin chinois ; les conséquences sociales et environnementales de la forte croissance économique depuis le *Doi Moi*, générant tensions sociales mais aussi des mutations rapides de l'organisation de l'espace. Enfin, la situation actuelle des religions montre non seulement le caractère multiple du fait religieux, avec ses diverses voies et religions, mais aussi une conscience citoyenne de ces forces religieuses.

118. Tréglodé, Benoît de. “Việt Nam, le parti, l’armée et le peuple: Maintenir l’emprise politique à l’heure de l’ouverture,” [“Vietnam, the Party, the Army and the People. Maintaining Political Influence at the Time of the Opening”], *Hérodote* 157 (2015).

For nearly thirty years, the policy of opening, *Doi Moi*, launched by the Socialist Republic of Vietnam was accompanied with the State-Party holding the grip over society. Prime Minister Nguyen Tan Dung, who will complete his second consecutive term (2006-2016) at the approach of the XIIth Congress of the Vietnamese Communist Party (VCP) due in January 2016, is the subject of criticism in all directions. But the CPV and the Vietnamese People’s Army (PAVN) remain the two central actors in the political history of contemporary Vietnam. Through their actions and their control, they are at the crossroads of tensions between political authoritarianism and economic opening, through which the State-Party and Vietnamese society since the fall of the USSR and the reintegration of the country on the international scene. The country has seen parallel corrupt practices are widespread in society, a trend that neither PVC nor PAVN manage to halt despite regular and overt government campaigns, and complaints of civil society booming.

<http://www.herodote.org/spip.php?article672>

119. Turner, Sarah, Christine Bonnin and Jean Michaud, *Frontier Livelihoods: Hmong in the Sino-Vietnamese Borderlands*. Seattle: University of Washington Press, 2015.

[https://www.academia.edu/14272421/Sarah\\_Turner\\_Christine\\_Bonnin\\_and\\_Jean\\_Michaud\\_2015\\_Frontier\\_Livelihoods\\_Hmong\\_in\\_the\\_Sino-Vietnamese\\_Borderlands\\_University\\_of\\_Washington\\_Press\\_Seattle](https://www.academia.edu/14272421/Sarah_Turner_Christine_Bonnin_and_Jean_Michaud_2015_Frontier_Livelihoods_Hmong_in_the_Sino-Vietnamese_Borderlands_University_of_Washington_Press_Seattle)

120. Turner, Sarah, and N. Oswin. “Itinerant livelihoods: Street vending-scapes & the politics of mobility in upland Vietnam,” *Singapore Journal of Tropical Geography* (2015). DOI: 10.1111/sjtg.12114

This paper explores the politics of mobility for a group of rural inhabitants attempting to diversify their livelihoods in an especially prescribed environment, namely ethnic minority street vendors living and working in upland socialist Vietnam. We analyse three groups of itinerant vendors—those vending on the streets of an upland tourist town, the mobile minority wholesalers who supply them and other traders, and vendors who trek with Western tourists—to reveal the nature of this trade environment, while also highlighting the ways in which ethnic minority vendors negotiate, work around and contest vending restrictions in numerous innovative ways. We find that this focus on the micro-geographies and everyday politics of mobility is essential to understanding how rural Global South livelihoods are fashioned and diversified, in this case revealing specific relationships and negotiations regarding resource access, ethnicity, state authority and livelihood strategies.

[https://www.academia.edu/16628540/Turner\\_S.\\_and\\_N.\\_Oswin\\_2015\\_Itinerant\\_livelihoods\\_Street\\_vending-scapes\\_and\\_the\\_politics\\_of\\_mobility\\_in\\_upland\\_socialist\\_Vietnam\\_Singapore\\_Journal\\_of\\_Tropical\\_Geography](https://www.academia.edu/16628540/Turner_S._and_N._Oswin_2015_Itinerant_livelihoods_Street_vending-scapes_and_the_politics_of_mobility_in_upland_socialist_Vietnam_Singapore_Journal_of_Tropical_Geography)

121. Turner, S., T. Kettig, Đinh Thị Diệu, and Phạm Văn Cự, “State Livelihood Planning and Legibility in Vietnam’s Northern Borderlands: The ‘Rightful Criticisms’ of Local Officials,” *Journal of Contemporary Asia* (2015). DOI: 10.1080/00472336.2015.1028964

Macro-level policies frequently transform and reconfigure local livelihood options. This article starts to address this gap. First, we examine contemporary Vietnamese state legislation regarding upland livelihoods. Then, from in-depth interviews with state officials in Hà Giang Province, a mountainous upland region with a proportionately large ethnic minority population, we explore

the opinions of those charged with the implementation of these decrees. Building on O'Brien's earlier work on rightful resistance in China, we suggest that a form of "rightful criticism" has emerged among upland state officials, allowing us to reveal the contours of political power in Vietnam's borderlands. Moreover, we draw attention to the lack of acknowledgement of ethnic diversity in these uplands within policy and official practice.

[https://www.academia.edu/14272165/Turner\\_S.\\_T.Kettig\\_%C4%90inh\\_Th%E1%BB%8B\\_Di%E1%BB%87u\\_and\\_Ph%E1%BA%A1m\\_V%C4%83n\\_C%E1%BB%B1\\_2015\\_State\\_Livelihood\\_Planning\\_and\\_Legibility\\_in\\_Vietnam\\_s\\_Northern\\_Borderlands\\_The\\_Rightful\\_Criticisms\\_of\\_Local\\_Officials\\_Journal\\_of\\_Contemporary\\_Asia](https://www.academia.edu/14272165/Turner_S._T.Kettig_%C4%90inh_Th%E1%BB%8B_Di%E1%BB%87u_and_Ph%E1%BA%A1m_V%C4%83n_C%E1%BB%B1_2015_State_Livelihood_Planning_and_Legibility_in_Vietnam_s_Northern_Borderlands_The_Rightful_Criticisms_of_Local_Officials_Journal_of_Contemporary_Asia)

122. Vo, Alex-Thai D. "Nguyễn Thị Năm and the Land Reform in North Vietnam, 1953," *Journal of Vietnamese Studies* 10:1 (Winter 2015), pp. 1-62.

New scholarship has challenged conventional portrayals of the Vietnamese revolution and its leader, Hồ Chí Minh. However, little has been said about Hồ Chí Minh's role in the social-political and economic revolution known as the land reform. This paper looks at the life and trial of landowner Nguyễn Thị Năm to illuminate Hồ Chí Minh's role in the decision to execute Nguyễn Thị Năm. It also examines the execution as part of the broader history of the land reform and of the consolidation of communist power in the Democratic Republic of Vietnam.

[https://www.academia.edu/15275574/Nguy%E1%BB%85n\\_Th%E1%BB%8B\\_N%C4%83m\\_and\\_the\\_Land\\_Reform\\_in\\_North\\_Vietnam\\_1953](https://www.academia.edu/15275574/Nguy%E1%BB%85n_Th%E1%BB%8B_N%C4%83m_and_the_Land_Reform_in_North_Vietnam_1953)

123. Vu, Tuong. "The Party v. the People: The Rise of Anti-China Nationalism in Contemporary Vietnam," *Journal of Vietnamese Studies* 9:4 (Fall 2014): 33-66.

The South China Sea conflict is spurring a popular nationalist movement in Vietnam that challenges the ruling communist Party by demanding Hanoi to sever relations with its patron in Beijing. This paper examines this movement by connecting it to the often misunderstood historical relationship between the ruling Party and modern Vietnamese nationalism. This historical relationship explains why the Party has tried to suppress the movement and why movement discourse strives to debunk national myths and reconstruct national history. Linking national interest to democracy and human rights, the currently fragile movement is creating dissent within the Party and damaging its legitimacy.

124. Vu, Tuong (Trans.), "Tiếng nói từ miền Nam." Translation of K.W. Taylor, "Introduction: Voices from the South." *Việt Báo Online* (August 2, 2015).

<https://vietbao.com/a241059/tieng-noi-tu-mien-nam>

125. Vu, Tuong. "Triumphs or Tragedies: A New Perspective on the Vietnamese Revolution," *Journal of Southeast Asian Studies* 45:2 (June 2014): 236-257.

A new perspective has begun to challenge both the conventional portrayal of the Vietnamese revolution and the communist account of its success. This essay takes stock of new research that presents revolutionary Vietnam in a more complex and less triumphal way. It is argued that Vietnam's nationalist revolution (1945-46) should be conceptually distinguished from the subsequent socialist revolution (1948-88). The former had a distinctly urban and bourgeois character, was led by a coalition of the upper and middle classes, and lacked ideological intensity. The latter was imposed from above, based on socialist visions, and dependent on foreign assistance. The failure to disentangle the two revolutions in existing narratives assigns little agency to Vietnamese actors and leads to triumphs being exaggerated while tragedies are overlooked.



126. Whitmore, John K. "Building a Buddhist Monarchy in Đại Việt: Temples and Texts Under Lý Nhân-tông (r. 1072-1127)," in *Buddhist Dynamics in Premodern and Early Modern Southeast Asia*, Lammerts, D.C. (Ed.) Singapore: Institute of Southeast Asian Studies, 2015: 283-306.
127. Whitmore, John K., with James Anderson, "Introduction: The Fiery Frontier and the Dong World," in *China's Encounters on the South and Southwest, Reforging the Fiery Frontier over Two Millennia*, Anderson, J.A., & J.K. Whitmore (Eds.) Leiden: Brill, 2015: 1-55.
128. Whitmore, John K. "The Ngô (Chinese) Communities and Montane-Littoral Conflict in Đại Việt, ca. 1400-1600," in 'Maritime Frontiers in Asia, Sino-Việt Relations, ca. 900-1800 CE,' Baldanza, K., & E. Brindley (Eds.), *Asia Major*, Institute of History and Philology, Academia Sinica, Taipei, 3<sup>rd</sup> ser., 27, 2 (2014): 53-85.
129. Whitmore, John K. "Northern Relations for Đại Việt: China Policy in the Age of Lê Thánh-Tông, (r. 1460-1497)," in *China's Encounters on the South and Southwest, Reforging the Fiery Frontier over Two Millennia*, Anderson, J.A., & J.K. Whitmore (Eds.). Leiden: Brill, 2015: 232-58.
130. Whitmore, John K. "Resources, Rituals, and Realms: the Premodern Polities," in *The Routledge Handbook of Southeast Asian History*, Owen, N.G. (Ed.) (London: Routledge, 2014), pp. 15-24.
131. Whitmore, John K. "The Thirteenth Province, Internal Administration and External Expansion in Fifteenth Century Đại Việt," in *Asian Expansions, The Historical Experiences of Polity Expansion in Asia*, Wade, G. (Ed.). London: Routledge, 2015: 120-43.
132. Wölck, Sascha. *Komplexe Körper: Con lai My. Identitätsverhandlungen, Fremdbilder und gesellschaftliche Positionierungen von Besatzungskindern in Vietnam*. [The Complex Body: Con lai my: Identity negotiations, foreign images and social positioning of children of servicemen in Vietnam]. Berlin: Regiospectra, 2016.

One aspect of the Vietnam War which so far has attracted little attention in area studies and human sciences is that during the years of warfare, tens of thousands of con lai Mỹ children of American soldiers and Vietnamese mothers were born. The end of the Republic of Vietnam and the subsequent withdrawal of US troops from Vietnam marked a profound change in the life of the majority of con lai Mỹ. After the reunification, they were increasingly associated with a specific breach of racist norms and labelled as offspring of absent fathers. In this dissertation, I identify processes that led to the representation of con lai Mỹ as deviants from society and examine specific forms of discrimination. In doing so, I investigate the further implications these constructions and attributions have had and still have on the social reality of many con lai Mỹ by conducting qualitative semi-structured interviews. So far, I have found three social environments particularly interesting: publicity, family and state. Each of these environments reacted specifically to their presence.

<http://www.regiospectra.de/de/buecher/asien/suedostasien/komplexe-koerper-con-lai-my-detail>

133. Zinoman, Peter. *Vietnamese Colonial Republican: The Political Vision of Vu Trong Phung* Berkeley: University of California Press, 2014.
  134. Zinoman, Peter, and Gary Kulik, "Misrepresenting Atrocities: 'Kill Anything that Moves' and the Continuing Distortions of the War in Vietnam," in *Cross-Currents: East Asian History and Culture Review* 12 (September 2014):162-198.
- <https://cross-currents.berkeley.edu/e-journal/issue-12/zinoman-and-kulik>

135. Zinoman, Peter. "Colonizing Minds and Bodies: Schooling in Colonial Southeast Asia," in *Routledge Handbook of Southeast Asian History*, edited by Norman Owen. New York: Routledge, 2014: 46-55.

