

CONTEMPORARY SOCIAL INSTITUTIONS OF ETHNIC MINORITIES (A CASE STUDY OF HOA ETHNIC GROUPS IN HO CHI MINH CITY, VIETNAM)

Ha Trieu Huy

University of Social sciences and Humanities, Ho Chi Minh City

ARTICLE INFO		ABSTRACT
Received:	04/8/2021	This article approached the theory of social institutions to clarify the contemporary commune organisation in the case of Hoa ethnic groups living in Ho Chi Minh City, Vietnam. The author used four main research methods, namely, the theories of social institutions in anthropology, fact-finding methods in collecting documents and interview, historiology methods, and interdisciplinary methods. The results show that there are three Hoa people social institutions, namely, compatriot groups, kinship groups, and protégé groups. These mechanisms are compatible with political authority in the role of governance and management. Also, this article focuses on proposing realistic solutions to stabilise and reinforce Hoa ethnic people's social institutions in the context of modernisation in Ho Chi Minh City. Particularly, Hoa ethnic groups should strongly connect with their posterity in cultural preservation and social stability. Besides, they should enhance their solidarity in various groups of Hoa ethnic people to maintain their consolidation and contribute to diversifying the local identities of Ho Chi Minh City in the future.
Revised:	01/12/2021	
Published:	01/12/2021	
KEYWORDS		
Hoa ethnic groups		
Social institutions		
Ho Chi Minh City		
Vietnam		
Solutions		

THIẾT CHẾ XÃ HỘI ĐƯƠNG ĐẠI CỦA CÁC CỘNG ĐỒNG DÂN TỘC THiểu SỐ Ở VIỆT NAM (NGHIÊN CỨU TRƯỜNG HỢP CÁC NHÓM NGƯỜI HOA TẠI THÀNH PHỐ HỒ CHÍ MINH, VIỆT NAM)

Hà Triệu Huy

Trường Đại học Khoa học Xã hội và Nhân văn Thành phố Hồ Chí Minh

THÔNG TIN BÀI BÁO	TÓM TẮT
Ngày nhận bài: 04/8/2021	Bài viết này tiếp cận lý thuyết về thiết chế xã hội để làm rõ tổ chức xã hội đương đại với trường hợp các dân tộc Hoa sinh sống tại Thành phố Hồ Chí Minh, Việt Nam. Tác giả sử dụng bốn phương pháp nghiên cứu chính, đó là các lý thuyết về thể chế xã hội trong nhân học, phương pháp thực địa trong thu thập tài liệu và phỏng vấn, phương pháp sử học và các phương pháp liên ngành. Kết quả nghiên cứu cho thấy người Hoa ở Thành phố Hồ Chí Minh có ba thiết chế xã hội, đó là nhóm đồng hương, nhóm thân tộc và nhóm bảo trợ. Các cơ chế này tương thích với chính quyền địa phương trong vai trò điều hành và quản lý. Đồng thời, bài viết này tập trung vào việc đề xuất các giải pháp thực tế nhằm ổn định và củng cố thể chế xã hội dân tộc Hoa trong bối cảnh hiện đại hóa ở Thành phố Hồ Chí Minh. Đặc biệt, các dân tộc Hoa cần kết nối mạnh mẽ với hậu thế trong việc bảo tồn văn hóa và ổn định xã hội; bên cạnh đó, tăng cường tình đoàn kết trong các dân tộc Hoa để duy trì sự đoàn kết, góp phần đa dạng hóa bản sắc địa phương của Thành phố Hồ Chí Minh trong tương lai.
Ngày hoàn thiện: 01/12/2021	
Ngày đăng: 01/12/2021	
TỪ KHÓA	
Các dân tộc Hoa	
Các thiết chế xã hội	
Thành phố Hồ Chí Minh	
Việt Nam	
Giải pháp	

DOI: <https://doi.org/10.34238/tnu-jst.4844>

Email: hatrieuhuy97@gmail.com

1. Introduction

Hoa ethnic groups mainly resided in commercial centres and big cities; and Ho Chi Minh City is the city where the majority of Hoa people permanently live. Because of various groups of Hoa ethnic people, it is challenging for researchers to identify their social institutions based on their language and their community. As a result, researching Hoa people's social institution plays a vital role in understanding their community. Thus, the authority can take some positive measurements of preserving their society and cultural identities.

Theoretically, a social institution can be likened to a social organisation. Its system can be ramified by hierarchy, and each position takes a specific responsibility to manage members through norms, regulations, or conventions. A social institution functions cultural reproduction, education, religious practice for the spiritual life of the community. There are various social institutions, such as culture, politics, religion, education, and the economy. In Vietnam, the existence of various ethnic minorities diversifies cultural identities. Each ethnic group has a different institution, but all of these organisations are fundamentally based on traditional institutions. Nowadays, all social institution of Vietnam's ethnic groups respects the role of chairman and commune organisations in the management. Besides, religious dignitaries also play a critical role in stabilising society and soothe their spiritual life. This paper uses the term "Hoa people" instead of Chinese people. Despite the fact that they have a similar kinship, the Hoa people became an ethnic minority in Vietnam. The Vietnam government offers them citizenship. As a result, we distinguish two definitions to avoid misunderstanding in scientific consciousness.

In Vietnamese history, Hoa people played a vital role in reclaiming the southern land of Vietnam and formed many bustling towns to stimulate the economy of this region. In modern history, this ethnic group directly contributed to the economic renovation in South Vietnam. Ho Chi Minh City contains many Hoa ethnic groups because they moved to this city in the 19th century. Cho Lon (Districts 5, 6, 11) became a central region of the Hoa people. According to the statistics, 69.2% of Hoa people are urbanists [1, p. 60]. Thanks to business culture, Hoa people helped the city boost the local economy with two centuries. Although Hoa people underwent many changes in historical background, they still maintain their core cultural values and social institutions. This mechanism harmonises with the current political system so they can manage various Hoa people's groups in the region. Therefore, researching Hoa people's social institutions is crucial for the authority to defend their social environment and preserve the cultural values of the ethnic people. The article concentrates on their organisations in District 5, District 6, District 11, where the most significant number of Hoa ethnic live in Ho Chi Minh City.

Regarding literature review, many works have been focusing on this topic. The history of the Hoa people got many interests from historians and sociologists in Vietnam. In the middle of the 19th century, Dao Trinh Nhat released *Thế lực khách trú* (Hakka force), depicted their economic activities in Cochinchina in the early 20th century [2]. They soon established groups, associations and espoused with Viet people in the South. In sinicisation, Nhat proposed some critical solutions to restrict Hoa ethnic's control in the national economy. This work initially demonstrated the sino-eco life of Cochinchina at that time.

In addition, *Thương nhân Trung Hoa, họ là ai?* (Chinese Merchants Who Are They?) translated by Cao Tu Thanh, providing researchers with quite extensive knowledge about multi-facets of the business generation of Chinese traders in feudal history [3]. It is easy to discover characteristics, spiritual world, cultural activities, social organisation and social activities. Although the work is not a monograph on the Chinese people in Vietnam, it also revealed the kinships and relationships of Hoa ethnic groups in the past. Therefore, this source can convey a reliable source of Hoa ethnic people in the history of Vietnam.

Besides, Mac Duong [4] and Nguyen De [5] mentioned significant issues of the Hoa people in various fields of their economic activities, culture, customs, social organisations and their role in

the Chinese community. Phan An and Phan Xuan Bien [6] also surveyed the actual situation of the economy, culture, society of the Hoa people. They generalised the current situation of the Hoa ethnic and forecasted Hoa ethnic's developmental tendency. At the same time, the two authors also proposed several recommendations on continuing to propose social policy for Hoa people in Ho Chi Minh City. Dang Quang Kinh released “Cộng đồng người Hoa ở Đông Nam Á” [Hoa people's communities in Southeast Asia] in 2005. This article provided an overall picture of Sino people in some countries of Southeast Asia. Dang opined that Hoa people's commune organization is fundamentally built by principles of a group under the model of “Bang”, which has a solid root to congregate the Chinese living in other countries [7, p. 61]. At the same time, Duong Van Hue published an academic report named “Về các nhóm người Hoa ở Gia Định thế kỷ XVII-XVIII” [Hoa people groups in Gia Dinh during the 17th and 18th centuries] in the Journal of Historical Studies. Duong assumed that Hoa people came and lived regionwide in the Southern land of Vietnam, specifically in Hoian, Gia Dinh, Pauthak, and Ha Tien. Also, the author appreciated the role of the Hoa people in the socioeconomic issues of Gia Dinh in the early history of the ethnic group in this province [8, p. 18]. Moreover, Tong Quoc Hung and Duong Van Huy respectively in “Cộng đồng người Hoa- Minh Hương ở thương cảng Hội An” [Social structure of Hoa people-Ming Xiang in Hoian] in “Cấu trúc cộng đồng người Hoa Hội An” [Social structure of Hoa people in Hoian] scrutinized the traditional social institutions of Hoa people primarily relied on Sino documents and inscriptions. Duong supposed that the social institution of the Hoa people in Hoian is identical to other Hoa groups in Vietnam and Southeast Asia. However, this structure has been looser than in the past while a considerable number of Hoa people spoused with Vietnamese people so that their social institution is difficultly linkable [9, p. 46]. Meanwhile, Tong stated that the social structure of Ming Xiang people initially retained the original function of “Hội quán” (Club-house). However, this paradigm was heavily affected by the Vietnamese village structure because the Hoa people also elected a commune organization that included the elder, administrators, and head [10, pp. 68-69].

Briefly, recently, Hoa ethnic people have got interests in many scholars, but Hoa ethnic groups and their social institutions are still underresearched. The academic articles in scientific journals [5], [7]-[10] and books [2]-[4], [6] mainly concentrate on their social institutions in other provinces while the majority of Hoa people are residing in Ho Chi Minh City. Based on the systemised research overview, this article intends to provide a comprehensive social institution of Hoa ethnic groups in Ho Chi Minh City, update optimal solutions to maintain their social environment effectively, and preserve the cultural values of Hoa people in the city.

2. Research methods

First of all, the methodology in social institutions is a critical method for the author to elucidate this topic. Social institutions put an emphasis on the role of the Chairman and religious dignitaries in managing their members or residents. Besides, this theory also contributed to compare the change of social institutions from the past to the present.

Besides, fact-finding was applied to this topic. The authors surveyed and debriefed Hoa members of some social organisations in some central districts of Ho Chi Minh City, namely Districts 5, 6, 11. We approached some materials of Hoa people's conventions and proceedings. Thus, the social institutions of the Hoa people are very conspicuous.

Moreover, histology plays a role in collecting source materials of Hoa people in the history of Ho Chi Minh City. The documents reveal the settlement process and social institution establishment. Additionally, the author accesses these paradigms by logical methods to find out some primary characteristics of Hoa people's social institutions. Hence, some recommendations are proposed to support these groups effectively.

Finally, the interdisciplinary research method is conductible. Also, the sociological method and direct observation are essential to research methods.

3. Results and Discussion

3.1. Compatriot Associations

The psychology of the Chinese diaspora played a vital role in tying Chinese groups in the South when they emigrated to Vietnam last three decades. The first Chinese people paid homage to Nguyen Lords, and Lord allowed them to resettle and reclaim the southern land of Vietnam [11, p. 19]. After moving into Saigon, Chinese people mainly resided in Cho Lon. This place became a center of the Chinese diaspora community. Hoa ethnic groups originated from various language groups living in the South of mainland China. They are Taochew, Hakka, Cantonese, Hokkien. The various groups were challenging for them to organise their society and establish a mutual social institution. Most groups organised their society under the sample of "Bang". Every Bang unit is a same-language group. After 1960, the authority offered Vietnamese citizenship to Chinese people, but they were still sluggish to become Vietnamese citizens until 1975. In the Post-Vietnam War, Hoa people replaced their social institutions with *Hội Quán* (Club-house).

The establishment of *Hội Quán* depends on the analogous culture and language system of Chinese people. Nowadays, Hoa ethnic's club-house and religious places are organised by an ordinary director. It functions in social management and religious practice. Notably, similar religion plays a vital role in constituting social institutions. According to Peggy Levitt in Handbook of Religion and Social Institutions, some religious communities function like extended families, whose members fill in for distant relatives who cannot be present during an illness or a death because they live so far away [12, p. 397]. In this case, religion contributes to enhancing solidarity in the community. Religious dignitaries take liability for concerning about all members. For example, Nhi Phu Temple's convention denotes that "Nhi Phu club-house is a traditionally religious organisation in the absence of doctrines and dignitaries" [13]. Club-house is a headquarter, and it is called *Pagoda*; for example, Tue Thanh (Cantonese pagoda), Nghia An clubhouse (Father pagoda), Quynh Phu clubhouse (Hainan pagoda), Nhi Phu club-house (Mr. Bon pagoda), Tam Son club-house (Ha Chuong pagoda). The club-house is a cultural courtyard to meet the religious demands of the Hoa people. They consider these places as a place of religious practice, business discussion, festive on special occasions of Hoa tradition. The establishment of the club-house proves that the number of Chinese people coming to Vietnam is higher and higher.

The apparatus of the club-houses is generally similar among offices. The number of members can be varied, and the duration of a director's tenure may be extended and shortened.

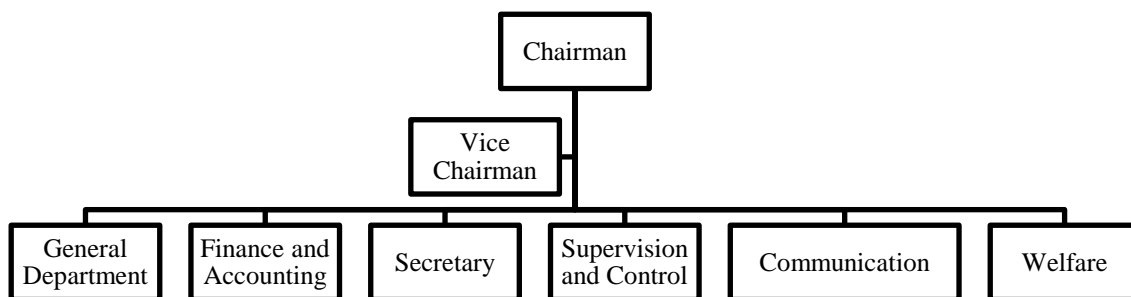


Figure 1. Social Institutions of club-house Hoa people in Ho Chi Minh City

Figure 1 specifies the hierarchy of social institutions based on member's responsibility in most of the club-house in Ho Chi Minh City. First of all, the Board of Directors is established based on the vote of members in an association. The term of this office lasts from three to five years. There is no mutual rule for all associations. In general, the structure of the Board of Directors of the Assembly includes 01 Head, in general, who takes responsibility for managing

internal affairs and external affairs. Next, the Deputy Directors (no quantity specified), who assist the Head, are assigned by the Head to charge one or more specialised departments. One of the Vice-Chairs will be appointed by the Head to handle some work in his absence. Specialised departments such as General Department, Finance, Accounting, Secretary, Supervision, Control, Welfare, and Communication are established to take responsibility of their mission.

The club-house has three management methods, namely *Trực niên chế* (Annual Management), *Công quản chế* (joint management), and *Đồng sự chế* (Partnership management). With the first method, local groups will elect some delegates and appoint them based on the restricted number of members to manage the clubhouse. For the second one, the number of members will be distributed based on the practical context. In the other case of *Đồng sự chế* (Partnership management), traders, politicians, industrialists can take the role of clubhouse member. Generally, Hoa ethnic's clubhouse is the major organisation of Hoa ethnic groups in Ho Chi Minh City [14, p. 76].

Every clubhouse has an individual copy of conventions. They aim to put the public benefits in advance, build and encourage supportive morals and solidarity in compatriot groups. It also encourages the community to participate in charitable activities of local government and municipal boards, political and social groups. It is countrymanship and origin awareness which help Hoa people reinforce their solidarity in a new country.

3.2. Kinship groups

Family is considered a social institution. The family is the most important primary group of society. Family functions education, cultural reproduction, partly train human resource for society. In this case, Kinship groups of Hoa people play a crucial role in functioning social roles. A.R. Brown [15] supposed that the kinship system is established by distinctive modes of behaviour. Also, an essential feature of a kinship system is its range; a narrow range system entails any unusual behaviour or specific rights and duties [15, p. 2]. Meanwhile, Pearl A. Dykstra [16] stated that kin relationships are traditionally defined as ties based on blood and marriage. She supposed that it generates two types of family: immediate family and extended family [16, p. 951]. Thus, kinship is defined that some groups of people have some bloodline. They can gather in a specific region to keep in contact with each other in case that they can help and assist when needed. The range of kinship relations can reach an extended family. Even a region can contain many extended families. Personally, family and kinship relations function educational goals, cultural preservation, and social reproduction. Hoa people kinship system is an example.

The Family Association is an organisation of Hoa people that have the same bloodline. This characteristic is similar to Vietnamese people. For instance, the regulation of the Tran Family Association supposed that: "Emotional communication, knowledge exchange between the groups, prayed for the ancestors, promoting and praising positive tradition of virtues of the antecedents. Remember to remind children and grandchildren not to be oblivious of the past and promote solidarity and assistance. Try to build and manage well both funeral and wedding affairs in the clan" [17]. Nowadays, each association was established in their living area. About two or three family groups are living in the same region.

Ho Chi Minh City has more family associations compared to other locals in Vietnam. Initially surveying, there were about 45 clansmen detected in this city. Many organisations existed for a long while in the history. They have numerous members and mainly inhabit in Cholon region (Districts 5, 6, 11). Meanwhile, 32 family associations established their courtyard with different sizes. A family association has the management structure as in Figure 2.

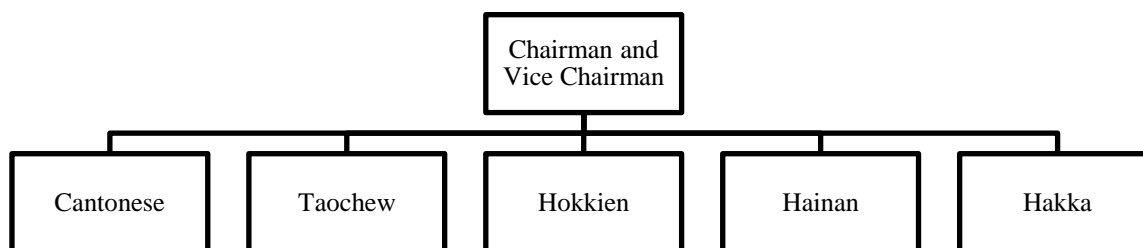


Figure 2. Kinship social institution of Hoa ethnic people in Ho Chi Minh City

Figure 2 intends to clarify the hierarchy of kinship social institution of Hoa ethnic groups in Ho Chi Minh City. There are one Chairman and many Vice Chairmans. The number of members is very flexible, depending on the different situations of the Association. There are five representatives for kinship groups: Cantonese, Teochew, Hokkien, Hainan, and Hakka. The liability of specialised departments is distributed in Finance, General Department, Secretary, Welfare, Communication, Supervisors.

Besides, the Association also elects Supreme Counselor, Head of Honorary Committee (former Head of the Board of Trustees), Standing Counselor (former Deputy Board of Directors), Advisor. They hold the responsibilities of the Association. The term of the Board of Directors lasts three years, which is established according to the principle that each group of compatriots (Cantonese, Teochew, Hokkien, Hainan, and Hakka) appoints one representative, then these five members will select one chief, the remaining are four deputy directors. The person holding the position of Head can appoint an additional delegate within his or her group to act as a deputy. Financial staff and manager must be elected. The remainders are appointed by the president and vice-president, and a high determination of the community.

Hoa people congregate in the courtyard on the ancestor's death anniversary and introduce the young generation to their relatives and their role in the lineages. Thereby, their relationship is more tightened. It also arouses love, ancestor veneration, responsibility. The organisation of kinship groups is very systematic. The onus distribution is very transparent. By virtue of the Association, the solidarity of the Hoa people is more and more vigorous and organic. In the past, only Hoa men were espoused different ethnic groups, but now there are more and more Hoa women are in wedlock with Vietnamese men. The extramarital affairs are accustomed to Hoa people groups in Ho Chi Minh City. It also stimulates Hoa- Viet acculturation in history.

3.3. Vocational and protégé groups

Because Hoa people have benefits in business, they quickly make a connection in their community to run business. Under the influence of compatriot and kinship groups, Hoa people's businesses were established to boost their economy in Ho Chi Minh City. Until now, Hoa people remain their business culture. Although most Hoa people run their business following the household method, they also assist other businesses in acting effectively. As a result, more and more vocational groups were formed to preserve the valuable profession of the Hoa people in Ho Chi Minh City.

The Industry and Trade Association of District 5 and District 6 has been established by the Association of Industry and Trade of Ho Chi Minh City (later changed to Ho Chi Minh City Association of Industry and Trade) since the 1990s. This is a mass organisation including vocational groups such as industrial organisations, handicraft and commercial enterprises. Hence, it can mobilise private enterprises to manufacture industrial and handicraft goods. As a result, it contributed to the promotion of local economy, effective policies-implementing, incredibly dedicated to the overall economic growth of the district:

- District 5 Industry and Trade Association was born in 1994 with 117 members, including the primary industries such as plastic - rubber, food, mechanical power, crafts, crockery, garment for export, and medicine.

- District 6 Industry and Trade Association up to 2005 had 151 members with the rubber industry, trade services, cultural products, cosmetics, and food processing.

Protégé groups activities have appeared in their society in Ho Chi Minh City for a long time. They are teams, groups, and clubs operating in sports, cultures - arts, health. Nowadays, sponsorship is still maintained and developed on a large-scale range. Hoa people also established numerous wealthy philanthropists for charitable activities. Organisations such as The Sponsoring Committee of the Cantonese Theater Troupe, the Teochew Choir Sponsor Committee (belonging to the Thong Nhat Quang Trieu Theater Company), the Sponsoring Board of Music and Dance Clubs, the Association of Cultural Sponsorships, are not limited to the number of members. Sponsorship is usually done in two primary forms: periodical sponsorship (month, year) with a certain amount and sponsorship for each program of activities as proposed by the Executive Board of the Association.

Because of pressing traditional cultural preservation, mother-tongue teaching is encouraged and incentive in the community. As for Hoa ethnic groups, the mandarin script plays a vital role in conveying culture and preserving national identity. Ho Chi Minh City Organization Sponsoring Association for Chinese Literature was established in 1989 by virtue of the decision of the People's Committee of Ho Chi Minh City.

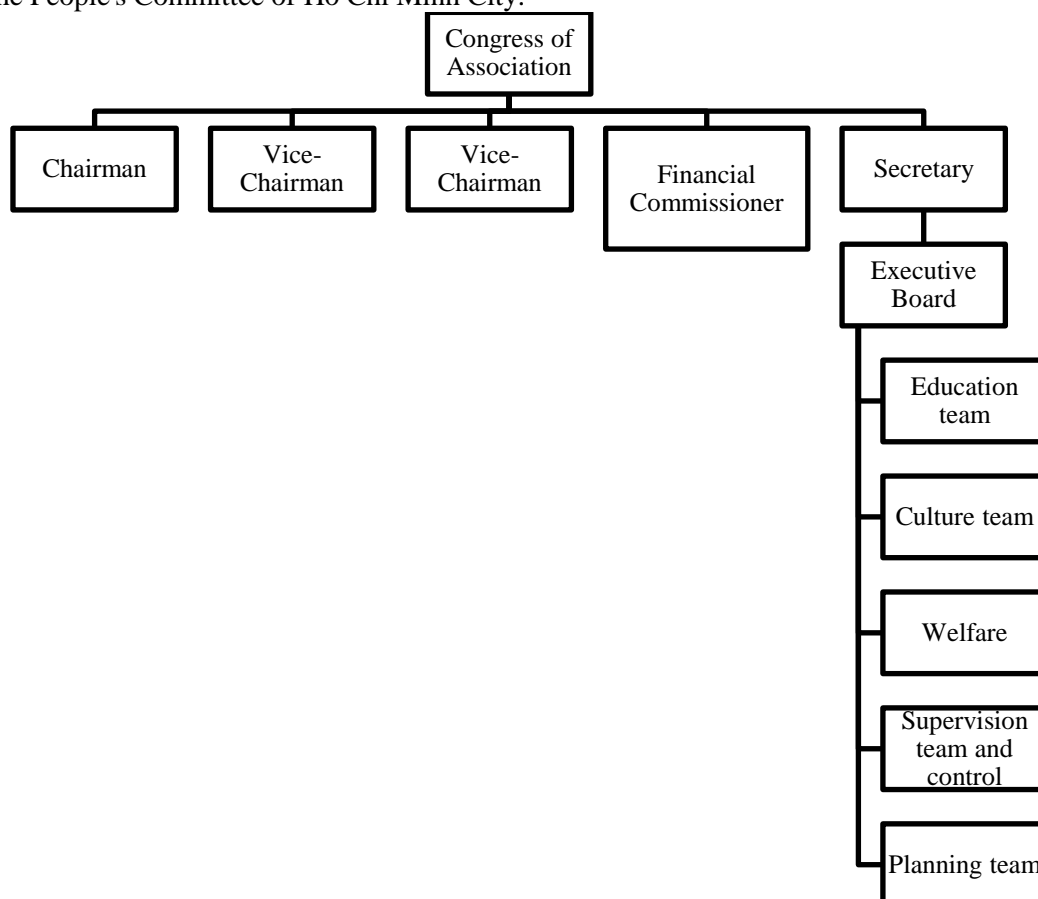


Figure 3. Social institution of Protege groups of Hoa people in Ho Chi Minh City

According to Figure 3, the highest office is the Congress of Association. It consists of 65 to 70 elected people to Congress. Specifically, the structure of the Association includes 01 Chairman in general, 02 Vice-Chairmen and Standing Members (flexible number, usually from 5-6 Standing members), 01 Secretary-General, 01 Financial Commissioner. This board established the Standing Committee. The elected remainders in the Executive Board of the Association take up their liability in the specialised divisions, called the Education and Culture team, the Planning team, the Communication team, the Supervisory and Control team, and the Welfare team. The term of The Executive Committee last approximately three years. There is also an Advisory Board. For example, the City's Hoa ethnic Society of Sponsorship has a Language Teaching and Learning Advisory Board.

For that purpose, the Association aids to Chinese language learning. They can also provide allowance to other social groups. Thanks to their prestige, they call for contributors in the community, incredibly successful business people, philanthropists domestically or internationally. The objective of education should aim to young Hoa generation. This organisation should encourage them to participate in learning Chinese.

Regarding this issue, Ho Chi Minh City Party Committee commented: "Content of activities is very various included in charitable programs and assistance in doing business, livelihood, cultural activities, folk belief festivals to promote humanitarian and charitable activities, campaigns for groups of privation, people's diplomacy to be against superstition" [18]. In addition, the Association also regularly participates in charitable programs such as natural disasters, poverty reduction, building a traditional house, charitable house, impoverished patient supports launched by local authorities.

3.4. Discussion

Nowadays, the social institutions of the Hoa people in Ho Chi Minh City are well-preserved. It is expected to improve and consolidate in the future. As a result, some solutions are supposed to enhance the social institutions of Hoa ethnic people.

First of all, Hoa ethnic needs to protect and reorganise their society to reach stability in the future. Moreover, it is advisable that they annually hold local groups and meetings and celebrate cultural activities and harmonise Hoa ethnic groups in their society. For example, protégé groups should hold charitable activities to support the impoverished in the city. More and more social activities in Hoa society should be bolstered through impoverish-easing programs, supportive projects, the annual election to stabilise and reinforce the strength of the Hoa ethnic society. The authority should effectively issue actual directives and efficiently apply them in tackling ethnic issues in the city. These policies will spur and boost the intercultural activities and cultural exchange among various ethnic minorities in Ho Chi Minh. Consequently, Hoa ethnic will have an opportunity of conserving and enhancing their ethnic identity as well as reinforcing their solidarity in the new modern life. Furthermore, fund-raising is necessary to donate their social organisations to take place more and more cultural occasions in the city.

Besides, Hoa ethnic minority should be fully cognizant of their self-enhancing ability in business. They should hold short-term courses in business and dialect-teaching classes, such as Cantonese, Hakka, traditional Chinese language, which is very prevalent in Hoa ethnic society. According to the statistics, only 31.4% Hoa people use their mother tongue fluently [1, p. 19]. It posed a threat to be danger of vernacular. This policy is an optimal way to defend and inherit traditional customs of the Hoa ethnic to the young generation. As for Ho Chi Minh City's Party and local authority, they must issue favourable policies to ensure the quality of human resources and meet the demand of industrialisation and modernisation in the city. In the young generation, many adults and teenagers cannot speak their mother tongue. This poses a threat to the cultural heritage of their culture and custom. As a result, Ho Chi Minh City Education and Training should incorporate Hoa ethnic Department and Chinese language centres to concentrate on

teaching Mandarin scripts for Hoa young people to improve their Chinese proficiency. Furthermore, the authority should open vocational courses for Hoa ethnic people to keep their traditional jobs.

Finally, Hoa ethnic should endeavour to organise and consolidate inside the community and avoid unexpected conflicts. They should harmonise various groups in their society and enhance the solidarity in neighbouring. Also, the authority should deliberately control many groups of Hoa ethnic by effective methods to spur Hoa ethnic people to contribute to socio-economical events of the city effectively. Hoa ethnic is sensitive to contradicting political awareness in a very close relationship with Chinese people in the Democratic Republic of China. Resultantly, their political consciousness is easily deviated by enemy forces and sabotages and distorting information of China. Socio-political organisations need to solve political and social problems arising in the community, ensuring stability in Hoa ethnic's psychology, harmonious settlement of conflicts in the Hoa ethnic community, and conflicts with other ethnic groups.

4. Conclusion

The social institutions of Hoa ethnic people in Ho Chi Minh City are very diverse. They facilitate expanding social relationships and enhance understanding among ethnic groups through everyday intercultural activities. Besides, the family lineages are profound spiritual factors. The Compatriot Association, which played an essential role in the social life of the Hoa people in the past, is still quite prevalent today, in the form of Assembly Hall and Mutual Association. Members often join many different associations, thus creating an extensive network of social relations. Despite the different historical periods, the social institution of the Hoa people has still maintained and altered to suit the practical situation. In the contemporary history of the city, the authority should pay attention to train Hoa people's human resources in socioeconomic development, raise political awareness and propose optimal solutions to promote the Hoa ethnic's economy. In addition, these policies also contribute to social security and preserve their traditional values. It directly contributes to the sustainable development of Ho Chi Minh City.

REFERENCES

- [1] General Statistics Office of Ethnic Committee, *Inspection and Information gathering's result about Socioeconomic situation of 53 ethnic minorities in 2019 in Vietnam*. Statistical Publishing House, Hanoi, 2019.
- [2] T. N. Dao, *Hakka force*. Nha Nam Publishing House, Ho Chi Minh City, 2017.
- [3] T. T. Vuong, *Chinese Merchants Who Are They?*. Tre Publishing House, Ho Chi Minh City, 2016.
- [4] D. Mac, "The society of the Chinese in Ho Chi Minh City after 1975 - potential for development," *Journal of Anthropology*, vol. 10, no. 82, pp. 3-12, 1994.
- [5] D. Nguyen, "Social organisation of Hoa ethnic people in southern Vietnam," Master Thesis, University of Social sciences and Humanities, Ho Chi Minh City, 2008.
- [6] A. Phan, *Hoa people in the southern Vietnam*. Social Sciences Publishing House, Ho Chi Minh City, 2005.
- [7] Q. K. Do, "Hoa people's communities in Southeast Asia," *The Journal of Open University*, vol. 1, pp. 60-62, 2005.
- [8] V. H. Duong, "Hoa ethnic groups in Gia Dinh during the 17th and 18th centuries," *The Journal of Historical Studies*, vol. 10, pp. 13-18, 2006.
- [9] Q. H. Tong and V. H. Duong, "Social institution of Hoa people in Hoian," *The Journal of Southeast Asia studies*, vol. 1, pp. 36-47, 2010.
- [10] Q. H. Tran, "Social structure of Ming Xiang people in Hoian," *The Journal of Southeast Asia Studies*, vol. 3, pp. 67-74, 2009.
- [11] Q. D. Le, *Miscellaneous Records of the Pacification of the Frontiers*. Danang Publishing House, Danang, 2018.
- [12] P. Levitt, "Immigration," in *Handbook of Religion and Social Institution*. Houston City, Springer, 2006, pp. 391-410.

-
- [13] Nhi Phu Temple, "Regulations of Nhi Phu temple and club-house," Committee for Ethnic Minority Affairs (CEMA), Ho Chi Minh city, 2004.
- [14] T. Li, *Dang Trong and Socio-economical history of Vietnam in the 17th and 19th century*. Tre Publishing House, Ho Chi Minh City, 1999.
- [15] A.Radcliffe-Brown, "The Study of Kinship systems," *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, vol. 71, no. 1/2, pp. 1-18, 1941.
- [16] P. A. Dykstra., "Kin relationships," in *Encyclopedia of human relationships*, H. T. Reis and S. Sprecher (Ed.s), Thousand Oaks, CA: Sage, 2009, pp. 951-954.
- [17] Tran Family, "A copy of Tran family's Conventions," Committee for Ethnic Minority Affairs (CEMA), Ho Chi Minh City, 2004.
- [18] Ho Chi Minh City Party Committee, "Report on 10-year implementation of Directive 62-CT/TW of the Party Central Committee's Secretariat "On strengthening the work of Chinese people in the new situation", " Ho Chi Minh City, 2006.