

SUMMARY

Nguyen Ngoc Thanh. *Conventions of the Hmong people. In every Hmong village, there existed conventions relating to many aspects of life.* Preserved orally without written form, they were accepted and observed by all. These conventions related to land use, water and forest protection, animal husbandry and harvest protection, punishment of adultery and divorce, burial of the deceased.

Ta Long. *Some features of resettlement campaign at Muong Phang commune, Dien Bien district, Lai Chau province.* After 30 years of the resettlement efforts, some results have been achieved : Some Khmu and Hmong have settled down, clearing bog, enlarging areas for water rice cultivation, increasing intensive crops. However, self-sufficing economic structure remains unchanged, population and labour force increase have led to environment deterioration. Land and forest allotment policy since 1993 have limited land clearance but deforestation still continues without sustainable development.

La Cong Y. *Traditional ceramics of the Thai people at Muong Chanh.* The Thai people at Muong Chanh commune, Mai Son district, Son La province have a long tradition of porcelain. Their products can be varied but mainly housewares made from local clay suitable to local people. However, due to market economy development and shortage of fuel materials, the tradition of porcelain of the Thai people is fading day by day.

Nguyen Thi Thanh Nga. *Traditional handicraft on weaving of the Muong people at Tan Lac district, Hoa Binh province.* where a lot of daily items have been produced in life and production reflecting ingenious techniques in manufacture and aesthetic perception of the ethnic minority. Typical items include “tro o” (used in wedding ceremony) and “mam he” (used in cult ritual). Nowadays, ingenious weaving products by the Muong people continue promoting its cultural value in tourist development in Hoa Binh.

Tran Van Binh. *Water use and management customs of the Gia rai people at Kep village.* Kep village belongs to Ya Mo Nong commune (Chu Pah, Gia lai) where Gia Rai people have resided for a long time. Their main living depends on hilly land cultivation, dry fields and home gardens with few wet fields, therefore they are well aware of water source management. Main water source includes rivers, streams and especially rain catchments and wells. To ensure that water source are not contaminated or depleted, many taboos are observed such as prohibition of cutting trees and watershed forest fire. Bathing and washing , cattle and poultry butchery must be done in right places and no burials are allowed at or near water source. Annually, one head of village has to organize a ceremony of offering to the Yang, the deity of water source. Nowadays, water use and management has still been maintained on the basis of long traditions.

Nguyen Ba Thuy. *Some changes in production of ethnic minorities immigrating to Dak Lak from Cao Bang, Lang Son provinces.* The Tay, Nung, Hmong, Dao people immigrating to Dak Lak from Cao Bang and Lang Son have adopted commodity production in planting, animal husbandry, handicraft, commercial trade etc.... Their land cultivation increased, planting structure changed in favour of industrial and fruit trees while reducing food plants. Their investment in production and

business has increased with more diversified production tools. Through these basic changes, ethnic groups in Cao Bang and Lang Son now settled in Dak Lak have quickly adapted their new lives in favour of commodity production and business.

Ha Van Linh. *Associations of the past and present of the Muong people at Van Mieu commune, Thanh son district, Phu tho province.* Diversified associations of the Muong people have changed nowadays. Formerly, many associations such as rice, house building, hunting associations existed. At present, new associations include those organized for mutual assistance for house building (bricks, cement and labour), mutual assistance for big events (money, rice, chicken etc...) the same class, army, veterans, peasants... These associations have been set up on the basis of members in the same hamlets including the people in the same lineage with the aim to help each others in special events and economic development.

Dang Nghiem Van. *Discussing ethnic classification.* The classification of Vietnamese ethnic minorities is very difficult and long term. Criteria for ethnic classification include languages, culture and self-consciousness of which the last is considered the most critical. This principle remains unchanged until now. Looking at the practice of ethnic classification and local groups as well as their names during 1960s and 1970s, we can say it was correct. The list of ethnic minorities and local groups is generally accepted. In my opinion, in this period, it is possible that surveys and discussions can be carried out to look at the truth if wrong we can correct it. But be careful with improper ideology, otherwise, a simple issue may lead to complex impacts on the policy of solidarity.

Tran Manh Cat. *Actual marital status in Japan after the war.* Japan is an advanced developed country with the world highest per capita income but before and after the second world war, most traditional marriages were carried out through match making and management. In marriage, bride and bridegrooms do not play important roles but depend on parents, relatives and match makers (Nakodo) who arranged for a couple and their parents to meet each other. Marriages in Japan have changed in globalization trends like in the western countries but with slow speed.

Anh Vu. *Some features on relationships between Thai food ways and environment.* The Thai people in Vietnam have traditional food ways, which are very diversified including behaviour, aesthetic attitudes, adapting and harmony of people with the surrounding environment. Economic activities of the Thai people include food and foodstuff supply mainly sticky rice and fish supplemented from depriving economy: hunting and gathering different things in different seasons. Spring: sang, khuc, buan vegetables. Summer: more forest vegetables and shoots. Autumn and winter: banana trunk and flowers, tihupung (various kinds of palms trees), tihuatao (kinds of coconut trees), tihuacachang (like tihupung but smaller), tihuakhuay, tihuavai (rattan). The most famous is grilled fish (papuh top), not only tasty but very attractive and pleasant to eyes and chamcheo. This is really a big step of the people in adapting and transforming natural environment.

Le Thanh. *The Chinese people in Vietnamese society (Under the French colonialism and Saigon regime).*