

## SUMMARY

**Nguyen Duy Quy.** *Using Vietnam's Ethnology to further contribute to the development of the Ethnology Science and serve national realities.* This is the Opening speech at the workshop "Improving the quality of research and teaching of Ethnology/ Socio-Anthropology in the context of national industrialization and modernization".

**Khong Dien.** *Vietnam's Ethnology in the trend of integration and development.* This is a guideline report presented at the workshop "Improving the quality of research and teaching of Ethnology/ Socio-Anthropology in the context of national industrialization and modernization". The report summarizes the issues raised at the previous three discussions: 1) *Combining research and teaching of ethnology;* 2) *Revising the content of Ethnology training;* and 3) *Developing information, archive and library.* Based on the results of the above-mentioned three discussions, this national workshop will focus discussions on these key issues: the need to make ethnology an independent science in the context of national development and integration; whether the name of the science should be changed or not; and formulating a project proposal on capacity building for research, training and information-archive-library work of the ethnological branch to ask for funding.

**Mac Duong.** *Ethnological research approaches on poverty alleviation during the process of urbanization.* The paper reflects the outcomes of the inter-disciplinary research of the social science conducted by a group of researchers from the Institute of Social Sciences in Ho Chi Minh City. This study contributes to theoretical awareness for the National Programme on poverty reduction in urban areas. The author points to definitions and content of concepts such as poverty alleviation, urbanization, household, community and migration which will provide a tool to raise awareness for policy makers and planners when settling related issues.

**Dao Huy Khue, Hoang Nam Thai.** *Situation of HIV/AIDS in some mountainous and border provinces.* Since the first HIV case discovered in Vietnam in 1990, HIV cases have been found in all 61 provinces and cities throughout the country and the number of HIV positive people in 2000 was 32,351...4,726 of them had developed into full-blown AIDS and 2,520 had died. In the mountainous and border provinces of Vietnam, the rate of HIV and AIDS patients vary depending on the geographical, socio-economic conditions of each province. In provinces where there are international border gates which are easily accessible, such as Lang Son, Quang Ninh, Lao Cai, Yen Bai and An Giang, the number of HIV/AIDS infected people is larger than other provinces. To drive away this epidemic of the era, it is necessary to socialize HIV/AIDS prevention activities, promote IEC, better manage the population and households along the border lines, increase the fight against drug trafficking, stockpiling and use; and mobilize men to be in the HIV/AIDS prevention van.

**Vi Van An.** *Contributing to the study of Black Thai and White Thai in western Nghe An province.* Black Thai and White Thai are self-named by the two groups of Thai in Vietnam; however, until recently, there have been different explanations as to the origin and nature of their names. Different to the Thai in Tay Bac (the Northwest), there are different self-names of the Thai in Nghe An which are often related to their residential areas, their surrounding environment and scenery, their agricultural farming modes or their old residential place names. According to the author, although there are different self-names, there are only two main groups – the *Tay Do* (comprising small groups such as Tay Muong, Tay Xieng and Hang Tong) and *Tay Nhai* (comprising Tay Thanh, Man Thanh, Tay Muoi, Tay Dao and Tay Khang). In fact, the Tay Do group in Nghe An is the Black Thai while the Tay Nhai group is the White Thai.

**Mai Thanh Son.** *Housing of the Black Ha Nhi in Bat Xat district, Lao Cai province (Technical structure and spacing).* The black Ha Nhi (or Ha Nhi Na Gia) in Bat Xat district, Lao Cai province concentrate in two communes of Y Ty and Nam Pung. They live in earthen-wall houses. Each house has four roofs, two main compartments, two lean-tos and a door. The open door is the second one from the left. The lay-out of the house is in a rectangle shape and the house is built with two floors, the ground floor and the first floor, which have the same space. The first floor is often used to house production tools, household objects and food, and the ground floor is the living area of the family. To date, some households have improved their houses, but in general, the traditional housing architecture is still preserved.

**Ha Van Linh.** *Traditional festivals of the Muong in Tat Thang commune, Thanh Son district, Phu Tho province.* Prior to 1945, Tat Thang belonged to Muong Chieng which was the residential area of the Muong. To date, the Muong here still account for 70 percent of the local population. In a year, besides the traditional Lunar New Year Festival, the Muong in Tat Thang commune organize many festivities such as the Ground-breaking Ceremony, the Forest Gate Opening Festival, the Thuong Nguyen (fifteen of the first lunar month) Festival, the 3<sup>rd</sup> of third Lunar Month Festival, the Farming Festival, the New Rice Festival and the Closing Forest Gate Festival, etc. The festivals show that the Muong in Tat Thang commune have the long-standing cultural tradition. Their festivals are mostly related to production, particularly farming with ceremonies of playing for bumper harvests; however, some of the festivals have been influenced by the Viet (majority) culture.

**Pham Van Loi.** *House frame structure of the Trieng group in Kon Tum province.* This paper studies cultural characteristics of houses of the Trieng group (of the Gie-Trieng ethnic minority group) in Kon Tum province, primarily the structure of the house frame. Like some ethnic groups in the Truong Son- Tay Nguyen region, the pillar frame of the house of the Trieng is mainly connected vertically. The floor structure of the house comprises four layers, different to that of the Ede (five layers) and the Sedang (six layers). The roof of the house of

the Trieng is made ofalang grass (thatch) or bamboo and its traditional walls are mainly made of bamboo wattles.

**Phan Huu Dat.** *On Ethnological Research and Teaching in Vietnam.* Vietnam's ethnology began during the 1960s, much later than in other countries. The most outstanding points of ethnological development in Vietnam in recent past are: its active contribution to the Vietnamese revolution; the research of the characteristics of ethnic groups; and the development of a list of ethnic groups and the publication of many books, newspapers and printing materials. To date, we have a system of research, services and training institutions, an association of ethnologists, bachelor, M.A and doctorate degree training programs. However, Vietnam's ethnology still shows room for improvement: the combination between research and training is limited; published works tend to be narrative rather than critical analysis; new research approaches have not yet been accessed; the level of knowledge of foreign languages of staff and researchers is low, etc. To develop this science into the future, Vietnam's ethnological school should be developed and should address these areas which are lacking.

**Geoffrey Benjamin.** *The Cultural Logic of Singapore's Multiracialism.* The paper is included in the book: *Singapore – Society in Transition*, Edited by Riaz Hassan. Kuala Lumpur – Oxford University Press, London, New York, Melbourne, 1976 and translated by Dang Minh Ngoc and edited by Nguyen Van Thang. Singapore has been known to many people as a State of different ethnic groups living together in harmony. The success is attributed to the Government's efforts to support the values based on "Multiracial Ideology" which ensures the equal status of the cultures and national identities of different ethnic groups that form the population of a multiracial society. In Singapore, this ideology has provided a strong strength against racial discrimination. However, the author expresses doubt about whether such harmony can be maintained in the future when most of the school age children in Singapore are receiving an education in which English is a medium.

**Dong Van Dinh.** *Funerals of the Balamon Cham in Ninh Thuan province in the current context of rural development.* Through funerals of the Balamon Cham in Ninh Thuan province, many different traditional cultural identities, the organizational structure and social relationship of the Cham have been noted. However, there remain constraints in funeral ceremonies of the Balamon Cham in the context of current rural development. The social stratification in a funeral ceremony is significant: the funeral ceremony for the religious dignitaries and the rich are far different from that of the poor. Spending on the funeral ceremony is high (about VND 10 million or US\$ 700 per a funeral). As a native of the Cham ethnic group, the author proposes recommendations to improve funeral ceremonies to be more hygienic and economical.