

SUMMARY

Vuong Xuan Tinh. *Food security of the R'mam.* Food security is a global hot issue, particularly heating among the ethnic minorities. Food security is closely linked to many factors, particularly the ownership of land and natural resources, population growth, market and food services, State subsidies, social relations, culture and food policies of each nation. The paper discusses the state of food security of the R'mam. This is one of the ethnic minority groups very small in number: only 77 households with 337 persons. This group concentrates in one village named Le in Mo Ray commune, Sa Thay district, Kon Tum Central Highlands province. The income of the R'mam people comes from agricultural cultivation, hunting, gathering, State subsidies and borrows. Agricultural farming is less developed, therefore food security is unsustainable for them. This is an issue that needs to be addressed by the local people and authorities in the immediate future.

Tran Huu Son. *The Shaman of the Hmong in Lao Cai province.* According to the Hmong, the shaman is able to enter the other world to fight ghosts and evil spirits and bring back the wandering soul to the sick to recover his illness. The shaman is able to do so thanks to the support of the zombie and the spirits. To maintain such a force, the shaman has to set up an altar, worshipping objects and have other objects for his practise. The shaman of each local group of the Hmong has his own ways in establishing the altar and his worshipping objects. The objects used by the shaman are mainly those to ask for yin and yang (communication tools with ghosts), face covering cloth and some musical instruments. The task of the shaman is to look for and fight evil spirits to bring back the soul to the sick to cure his illness. This way of treatment of illness is still rather popular among the Hmong in Lao Cai province.

Bui Minh Dao. *Studies on traditional economy in the Central Highlands through stages and issues raised.* Studies on the traditional economy in the Central Highlands can be divided into two stages: Prior to 1985 and from 1985 up to now. In the period before 1985, researchers only focused on production economy, particularly farming while paying little attention to natural economy. Research projects in that period were mainly basic research using the approach of traditional ethnological methods. From 1985 up to now, research projects have combined basic research and application. Besides the traditional ethnological methods, other methods such as sociological survey using questionnaire and PRA have also been applied. Studies on the economy in the Central Highlands in the next decades should better combine these two research trends.

Nguyen Xuan Hong. *Experiences in social administration of the K'tu. Ta oi and Bru-Van Kieu (in Hong Ha commune, A Luoi district, Thua Thien- Hue province).* Social administration has long been undertaken in Vietnam's national historical development. Today, in the cause of building new rural areas in the ethnic minority and mountainous areas, the Communist Party and State of Vietnam have paid great attention to social administration. In Hong Ha commune, A Luoi district, Thua Thien Hue central province where the K'tu, and Ta Oi (of the Pako and Pahy ethnic groups) and the Bru-Van Kieu inhabited, there remain two forms of social administration: Traditional (operating with customary laws) and State

(operating with laws). Along side with strengthening the role of the State organizational system, local authorities have flexibly applied traditional factors in their social administration, particularly the role of the village elderly and the customary laws.

Nguyen Truong Giang. *Changes in water use customs of the Ede (through fieldwork in Ea Hdinh commune, Cu Mgar district, Dak Lak province).* Through a research site – Ea Hdinh commune (Cu Mgar district, Dak Lak province), the author points to changes in the customs of water use of the Ede in the area. In their traditional society and by 1990s, the Ede ethnic minority people in Ea Hdinh commune were used to shifting cultivation and some wet rice farming. Natural water sources have played an important role in their lives, including in agricultural cultivation and for domestic use. Each village has its own water source station and it is a cultural site of the villagers. The owner of the water station (called Khoa Pin Ea in the local language) of each village is very prestigious among the villagers in terms of not only religious belief but also in community administration. Since 1990s, due to the development of coffee plantation, each household has drilled its own water bore to water the coffee crop. For this reason, the water sources have become scarce and many cultural activities related to water use have been neglected although the local people's lives have been improved. This is a warning for economic development to be in line with environmental protection and social and cultural development.

Dao Quang Vinh. *Customs of childbirth and child raising of the K'ho in Loc Nam commune, Bao Lam district, Lam Dong province.* The K'ho have the conception that human beings are born by Heaven (Yang), therefore childbirth and child bringing-up are natural. During pregnancy, women have to strictly follow the traditional taboo of the ethnic group. The village midwife is asked to deliver the child at home. According to the K'ho, pregnancy and childbirth completely depend on Yang, therefore, there were very few live births in the past. After childbirth, the K'ho women have to abstain from eating certain food and have to do house work immediately. K'ho children are named by the village midwife after being born. They do not hold ceremony to name the child like other ethnic groups. The name of the child should be similar to the rhyme of the names of the mother's family members and it should be recognized by Yang. When the child is ill, the shaman is requested to ask Yang to cure its illness. To overcome such ways of childbirth and child raising, economic, cultural and social development should be promoted in this ethnic group.

Doan Viet. *Katat ceremony and its role in the lives of young Bani Muslim Cham in Ninh Thuan province.* In traditional societies of the Bani Muslim Cham ethnic minority group, all men have to undergo the Katat ceremony (prepuce cut off). This ceremony is held for men at the age of 15, individually or collectively. Only after undergoing this ceremony can the men of this Cham ethnic group be entitled to get married, take part in community activities and become religious dignitaries. Until now, the Katat ritual has been respected in the community of the Bani Muslim Cham in south central province of Ninh Thuan. However, there are some changes in the implementation process.

Nguyen Thi Xuan. *Marriage of the Viet Catholics in Yen My village, Xuan Hoa district town, Me Linh district, Vinh Phuc province.* The Viet in Yen My village are All-Catholics.

The local people's marriage has its own characteristics that preserve traditional cultural identities of the Viet in the Northern Delta and at the same time bear the characteristics of the Christianity. It combines the principles and different steps in the marriage of the Viet such as match-making, house-visiting, engagement and asking for wedding party, wedding party and newly-weds' first visit to the bride's family (on the wedding day's morrow) etc. and the customs of the Catholics such as monogamy, life-long marriage, co-religion, wedding announcement and wedding party at the Church. These marriage customs have made family bound more tightly. However, the article points out that the principle of life-long marriage, meaning prohibiting divorce of the Catholics, is somehow different from the 2000 Law on Family and Marriage in Vietnam.

Dang Nghiem Van. *Some thinking on ethnological research and teaching.* The task of Ethnology is to study the cultural characteristics of ethnic groups. After 1954, Ethnology has had an opportunity to develop in Vietnam and certain achievements have been made in this field such as the establishment of some research and teaching institutions, specialized projects on ethnic groups and researches, and training of many ethnologists including post graduates. The quality of training has been improved in recent years and there has been a combination between research and teaching. However, ethnological research has focused more on description and less on assessment and summary. The teaching methods, particularly at the university level have not yet been comprehensively renewed. Students are still passive in learning. To further develop Vietnam's Ethnology, capacity should be built for researchers, particularly their foreign language skills and ethnic minority language skills; also programme and teaching and learning methods should be renewed.

Geoffrey Benjamin. *The Cultural Logic of Singapore's Multiracialism (the second part).* 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.

Pham Duc Dzuat. *A four hundred year old craft village.* Dong Xam village (formerly called Duong Tham) in Hong Thai commune, Kien Xuong district, Thai Binh province has been specializing in silver carving for some 400 years. The founder of the craft was Nguyen Kim Lau who was used to be a repairer of pots and pans. He learnt silver carving from the Chinese in Bao Lac, Cao Bang province and then handed it down to the villagers. Through historical ups and downs, silver carving still exists and develops in Dong Xam village. It has made a great contribution to producing royal carving products as well as traditional products. Today, silver carving has to make some changes to be adapted to the market economy.