



EUROPEAN UNION
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ĐẢNG CỘNG SẢN VIỆT NAM QUANG VINH MUÔN NĂM !



speakers:

Keith Weller Taylor
Olga Dror
Jade Thau
Catherine Churchman
Claudine Ang
Pascal Bourdeaux
Hoàng Văn Chung
Trần Thị Phương Anh
Kevin Pham
Le Hong Hiep
Viktoriia Musiichuk
Wynn Gadkar-Wilcox
Yen Vu
Filip Kraus

hybrid workshop on **Vietnamese Literature, Politics and Propaganda**

If we look at Vietnamese modernizing and revolutionary discourses, we see ideological disputes that have been, and still are, waged in editorials, newspaper articles, short stories, and novels. Also, bibliographies, official historical documents, and political pamphlets are used to create new political and ethical visions. Many of us analyze these materials to see how political thought has changed over time, how political idols were modeled, or how public opinion and the willingness to sacrifice one's life for a revolution, for freedom, or for social justice has been shaped. But it seems that many of us focus on narrowly defined areas of research and fields of study that deserve to be put together.

Thus, to promote the research of participants, we are organizing this workshop to help us not only to better understand the nature, sources, patterns, and consequences of political propaganda in Vietnamese literature, but also improve the theoretical and methodological frameworks of our work.

Wed & Thu **15th – 16th June 2022**

Department of Asian Studies
Faculty of Art
Palacky University Olomouc
tř. Svobody 686/26, Olomouc
Room n. 2.44 (Korea corner)

& ONLINE VIA ZOOM:
<https://cesnet.zoom.us/j/99782763744>



Palacký University
Olomouc



PROGRAMME

15th June (Wednesday)

09:00–09:30 REGISTRATION

09:30–09:45 **Welcome speech and opening remarks** <https://cesnet.zoom.us/j/99782763744>

09:45–11:15 **The First panel** <https://cesnet.zoom.us/j/99782763744>

Prof. Keith Weller Taylor: *Love, War and Prison – the poetry of Trần Dạ Từ (b. 1940)*

Prof. Olga Dror: *Representation of Ho Chi Minh's Love Life in His Role As an Icon*

11:15–11:30 Coffee break

11:30–12:15 **The Second Panel** <https://cesnet.zoom.us/j/99782763744>

Jade Thau, Ph.D. Candidate: *Social construction and political culture of a group of propagandist artists*

12:15–13:00 Lunch Break

13:00–15:15 **The Third Panel** <https://cesnet.zoom.us/j/99782763744>

Catherine Churchman, Ph.D.: *Innovation and Familiarity – Towards a History of Viet Views of Their Tai Neighbours*

Claudine Ang, Associate Professor: *The Vernacular Spreads a Rumor: A Study of the Nom poems of Ha Tien*

Pascal Bourdeaux, Associate Professor: *Production and diffusion of Hòa Hảo Buddhist writings in the context of war (1940-1954)*

15:15–16:00 Coffee break

16:00–17 :00 Discussion

16th June (Thursday)

- 09:30–11:00** **The First panel** <https://cesnet.zoom.us/j/99782763744>
- Hoàng Văn Chung, PhD and Trần Thị Phương Anh, MA:** *Remaking life: Christian Approach to Drug Addiction in contemporary Vietnam*
- Kevin Pham, Ph.D.:** *Anticolonial Jubilation and Postcolonial Disenchantment: Vietnamese Political Thought and the Nhan Van Giai Pham Movement*
- 11:00–11:15** **Coffee break**
- 11:15–12:45** **The Second Panel** <https://cesnet.zoom.us/j/99782763744>
- Le Hong Hiep, Ph.D.:** *Reviewing the Role of Ideology in Vietnam's Contemporary Foreign Policy*
- Viktoriia Musiichuk, Associate Professor:** *The concept of democracy in the official discourse of Vietnam*
- 12:45–13:30** **Lunch Break**
- 13:30–15:45** **The Third Panel** <https://cesnet.zoom.us/j/99782763744>
- Prof. Wynn Gadkar-Wilcox:** *Thích Nhất Hạnh's Critiques of Enlightenment Rationality and Academic Buddhism*
- Yen Vu, Ph.D.:** *Unmaking state heroes in Doi Moi literature*
- Filip Kraus, Ph.D.:** *Metamorphoses of Vietnamese Revolutionary Novel: Transformations of Morals, Perversions and Sexuality in Vietnamese Revolutionary Discourse*
- 15:45–16:00** **Coffee break**
- 16:00–17:00** **Discussion**

SPEAKERS

Prof. Keith Weller Taylor

is an professor of Sino-Vietnamese Studies in the Department of Asian Studies at Cornell University, studies Vietnamese history, literature, and religion. His publications include *A History of the Vietnamese* (Cambridge University Press, 2013) and articles about the earliest usage of demotic prosodic modes and about texts describing the arrival of Buddhism. E-mail: kwt3@cornell.edu

Prof. Olga Dror

was educated in the Soviet Union, Israel, and the United States. Olga is currently an professor of history at Texas A&M University. She has authored, translated, and co-edited five books and numerous articles. The focus of her research ranges from Vietnamese and Chinese theistic religions and European missionaries in Asia in early modern times to the study of the civilian experience during the Tet Offensive in Hue, to North and South Vietnamese youth during the Second Indochina War to political religions. Her most recent monograph *Making Two Vietnams: War and Youth Identities, 1965-1975* was published in 2018 by Cambridge University Press. Among her awards are fellowships at the Institute des études avancées in Nantes and Collège de Lyon in France, at the Center of Southeast Asian Studies in Kyoto, Japan, of the National Endowment for Humanities Fellowship, of Henry Luce National Humanities Center Fellowship in the USA, and a Dan David International Fellowship in Israel. E-mail: olgadror@tamu.edu

Prof. Keith Weller Taylor

Love, War and Prison - the poetry of Trần Dạ Từ (b. 1940)

The poetry of Trần Dạ Từ reflects the experiences of a Vietnamese during the 1950s-1980s: youthful awakening, wartime struggle, and twelve years of imprisonment. The poet's meditation upon his life and the time in which he lived reveals a humanist perspective on the violence and suffering of a country ravaged by the propaganda campaigns and strategic calculations of competing states. The poet's view of 20th-century ideological assertions displays a subtle, aesthetic, yet stubborn commitment to the real-life drama of family, friendship, and creativity.

This presentation aims to address the exuberant claims of nationalism and ideology with the oeuvre of a poet whose critique of power arises from direct experience rather than theory.

Key Words: Trần Dạ Từ, Modern Vietnamese Poetry, Revolution, War, Love, Prison

Prof. Olga Dror

Representations of Ho Chi Minh's Love Life In His Role As an Icon

"And occasionally, perhaps, I can dream about all those girls outside ... and Mae West [a Hollywood sex symbol]," says Ho Chi Minh in a play written by Peter Wesley-Smith, an Australian law professor in Hong Kong. This is not how we usually see the founder and first president of the Democratic Republic of Vietnam. Ho Chi Minh's image as the Uncle of the entire nation, to a significant extent, depends upon portraying him as a bachelor who abandoned personal life to dedicate himself to his country and to his national family. In fact, he was married more than once and had numerous liaisons. Setting aside the truth of Ho Chi Minh's sexual exploits, I will focus on representations of Ho Chi Minh's love life in literary productions of Vietnam, China, Russia, Hong Kong, France, and Algeria. These works range from asserting Uncle Ho's celibacy to describing him as borderline promiscuous, and they demonstrate how the authors used Ho Chi Minh to promote the agendas they favored for their own countries or themselves.

Key Words: Ho Chi Minh, sexuality, representations, political religion, agendas

15th June THE SECOND PANEL

Jade Thau

Social construction and political culture of a group of propagandist artists

The Second World War was a period of troubles that facilitated the formation of nationalist organizations and the gathering of revolutionary individuals. As early as February 1943, the resolution to create cultural associations uniting cultural actors and intellectuals was adopted by the Central Committee. From then on, the structures governing artistic creation were gradually established. Thus, from the day after the August Revolution, the artists of the “Cultural Association for National Salvation” (*Hội Văn hoá cứu quốc*), such as Trần Văn Cẩn, Nguyễn Đỗ Cung, Phan Kế An, Mai Văn Hiến or Phạm Văn Đông, are engaged in painting posters and putting them up around Hoàn Kiếm Lake or in front of Hanoi’s Grand Opera House.

Based on archival documents (Service historique de la Défense in Vincennes and National Archives Centre No. 3 in Hanoi), interviews with propaganda painters and publications by the Vietnam Fine Arts Association, this presentation aims, firstly, to outline the establishment of structures governing artistic creation since 1943. Secondly, an analysis comparing the iconography, styles, and slogans of a sample of posters taken from my thesis corpus with the literature produced between 1945 and 1986, will aim to show how these structures allowed for the same political culture to be circulated.

Key Words: propaganda poster, art history, Vietnam history, politics, communism

SPEAKER

Jade Thau

is a Ph.D. Candidate at the Ecole du Louvre in Arts and Archaeology of India and Southeast Asia, and of the National Institute of Oriental Languages and Civilizations in Vietnamese Studies, Aix-Marseille University – IrAsia (France). In 2018, she began a PhD thesis at Aix-Marseille University under the supervision of Philippe Le Failler and Nora Taylor. Her research focuses on the evolution of production methods and the place of the propaganda poster in North Vietnamese society from 1945 to 1986. As a recipient of a European Erasmus + grant (2019), an EFEO, Flora Blanchon and Gis Asia (2020-2021) scholarships, she had the opportunity to collect her data in Vietnam for almost a year and a half. Today, a Vietnamica - IrAsia scholarship allows her to focus on writing her thesis. E-mail: jadethau29@gmail.com

SPEAKERS

Catherine Churchman, Ph.D.

is a Lecturer in the Asian Studies Programme in the School of Languages and Cultures. She studied Chinese and Dutch Studies as an undergraduate in New Zealand and Taiwan before receiving her doctorate in Asian History from the Australian National University in 2012. Catherine's research interests include the history of the Lingnan region of southern China and Mainland Southeast Asia in the first millennium CE, Chinese contact creole languages of Southeast Asia (in particular Malaysian Hokkien), premodern Vietnamese history, Sino-Vietnamese literature, and the role of the Republic of China (Taiwan) in the Korean War. E-mail: catherine.churchman@vuw.ac.nz

Claudine Ang

is an Associate Professor of Humanities (History) at Yale-NUS College. She is the author of *Poetic Transformations: Eighteenth-Century Cultural Projects on the Mekong Plains* (Cambridge, MA: Harvard University Asia Center, 2019). Currently, she is working on another book, *On Listening and Dissonance*, in which she seeks to understand how kings listen to their subjects, how the vernacular spins tales about the classical, how the living communicate with the dead, and how dreamers eavesdrop on themselves in their slumber. E-mail: claudine.ang@yale-nus.edu.sg

Catherine Churchman, Ph.D.

Innovation and Familiarity – Towards a History of Viet Views of Their Tai Neighbours

This paper discusses the literary conventions used by writers of Sino-Vietnamese texts in their naming and descriptions of Tai speaking peoples in upland Vietnam, concentrating mainly on the Tai inhabiting the mountainous regions in the provinces of Nghệ An and Thanh Hóa and further west into the area that is now Laos. In their descriptions of peoples they perceived as foreign, writers in countries that had adopted the Chinese literary tradition and wrote in literary Sinitic were often heavily influenced by the conventions transmitted in Literary Sinitic texts from the Zhou period and later descriptions found in the Chinese standard histories. Vietnamese writers were no exception, and appear to have derived many of their naming conventions, origin stories and descriptions of customs of the Tai from information carried in early Chinese works. However, I argue here that a distinct Sino-Vietnamese literary tradition of describing and naming the Tai developed over the centuries in Đại Việt and Đại Nam, and that this distinct tradition was typified by three main characteristics: Vietnamese retention of ethnonyms that had gone out of fashion in China, ancestral connections made between the Tai and peoples mentioned in ancient texts that differed from Chinese understandings, and a close familiarity with Tai cultures, languages and social structures due to their geographical proximity to the Vietnamese and close involvement with the Vietnamese polity.

Key Words: Tai People, ancestral connections, Sino-Vietnamese literary tradition, Tai customs, cultural affinity

Claudine Ang

The Vernacular Spreads a Rumor: A Study of the Nôm poems of Hà Tiên

Ten Songs of Hà Tiên is a compilation of landscape poetry, dating to the mid-eighteenth century, that celebrates ten scenic sites in Hà Tiên. Composed in heptasyllabic regulated verse in the Chinese script, the poems are evidence of Ming loyalist attempts to shape the landscape of the Mekong delta. In the early twentieth century, poems following the same titles, but which were composed in the Vietnamese Nôm script, surfaced without attribution to an author. In my study of the poems, I examine the relationship between those composed in the Nôm and the Chinese scripts as a form of rumormongering; rather than think about the Nôm poems as translations of the Chinese, I understand

the process of vernacularization as one in which the Nôm poems spread their own variants—hubristic and even excessive creations in their own right. Responding to the call of this workshop to better understand the workings of political thought and propaganda in literature, my study investigates the idea of authority in the Nôm poems. It seeks to understand the vernacular poems' adaptation of classical rules of prosody and composition; and it identifies the ways in which politicized notions from the original poems worked their way, in modified form, into the vernacular ones.

Key Words: Ha Tien, landscape, poetry, vernacular, Nôm

Pascal Bourdeaux

Production and diffusion of Hòa Hảo Buddhist writings in the context of war (1940-1954)

The history of Hòa Hảo Buddhism starts in a way with the publication of prophetic texts (*sấm giảng*) on October 1939 and, more significantly, with the discovery of the first booklets written by Huỳnh Phú Sổ by the local police few month later (march 1940). According to colonial authorities, neither strange rituals, nor possession cults or massive pilgrimages provoked their suspicion towards this young holy man but the risk to find hidden political messages inserted in these popular morality books. Under the Japanese occupation of Vietnam, the French continued to scrutinize the spread of hermetic poems signed by a man that the peasantry considered as a living Buddha. Then, the August Revolution opened a new era where political discourses propagated more than anytime to exhort the people to fight against colonialism and strengthen the national unity. Even after the disappearance of the charismatic leader (April 1947), both inspired or apocryphal messages continued to spread in his name. It is not before the end of the 1940's, then during the 1960's that the whole of religious texts has been finally authenticated, compiled and republished. This communication will try to define a typology of Hòa Hảo writings, publications and newspapers in order to analyse their nature and their spread in the context of war.

Key Words: Hòa Hảo Buddhism, Huỳnh Phú Sổ, Poetry, Prophecy, Resistance

Pascal Bourdeaux

is an Associate Professor at the École Pratique des Hautes Études where he teaches Southeast Asian religions and is a statutory member of the research laboratory Groupe Sociétés, Religions, Laïcités (UMR 8582 EPHE-CNRS). His field of study is contemporary religiosities in Vietnam (Hoa Hao Buddhism and emerging religions, modes of institutionalisation, religious regulation). As the representative of the École française d'Extrême-Orient in Ho Chi Minh City (2012-2015), he initiated a research programme focusing on the historical, cultural and environmental specificities of southern Vietnam (river civilisation and its contemporary challenges, popular cultures and religions of the Mekong Delta in the 19th and 20th centuries). E-mail: Pascal.Bourdeaux@ephe.psl.eu

SPEAKERS

Hoàng Văn Chung, PhD.

is a researcher in Sociology, currently working at the Institute for Religious Studies under Vietnam Academy of Social Sciences (Hanoi, Vietnam). Chung has focused his investigation on religious diversity, folk religion's sacred spaces, and state-religion relationship in Vietnam. His major publications include *New Religions and State's Response to Religious Diversification in Contemporary Vietnam* (Springer 2017), a book chapter entitled "The double-layered religious diversification in post-Renovation Vietnam" in *Religious Diversity in Asia* (Brill 2019), and a number of articles and edited books in Vietnamese. E-mail: vanchung.hoang@gmail.com

Kevin Pham, Ph.D.

is an assistant Professor of political science at Gettysburg College. He is a political theorist whose research explores theories of colonialism, otherness/identity, freedom, and democracy through cross-cultural analysis that challenges and enhances the way we understand the canon of political theory. His articles have been published or are forthcoming in the *European Journal of Political Theory*, *Review of Politics*, *Polity*, *New Political Science*, *The European Legacy*, and *Montaigne Studies*. Four of these articles are the first to introduce Vietnamese political thought to the academic field of political theory. He received a B.A. in political science from UC Irvine, a master's degree in Conflict Resolution from the University of Amsterdam, and a Ph.D. in political science from UC Riverside. E-mail: kpham@gettysburg.edu

Hoàng Văn Chung, PhD.

Remaking life: Christian Approach to Drug Addiction in contemporary Vietnam

Narcotic drug addiction is one of the social problems faced by the Vietnamese since Renovation (Đổi mới). Drug addiction is reported to be associated with crimes such as family and community violence, robbery, murder, social disorder, and human trafficking. Many drug addicts died at their young ages because of abuse of narcotic substances. Despite the state authorities' intensifying legal actions, anti-narcotic social campaigns and NGOs' initiatives, the number of narcotic addicts increases annually. Compulsory medical treatments applied at state-funded rehabilitation centers only achieve limited outcomes with the percentage of patients' relapse is always high. Meanwhile, in recent two decades, alternative methods to treat narcotic addiction have been provided by Christian-based communities. Prominently, Protestant churches through Restoration ministry have actively helped people to recover from addiction without using medicines. Although being under controversial debates, their method has yielded undeniable results. This article examines how and in what way narcotic addicts have been enabled to rehabilitate, recover their health and remake their life at a community-based, voluntary rehabilitation center known as the Vietnam Full Gospel Church's Aquila Rescue Center. Based on analysis of gathered data, the authors illustrate that treatment on drug addiction based on religious faith can provide long-lasting effects on the narcotic addicts. Further, as engaging such difficult mission as drug rehabilitation, Protestant churches have found a way to expand its community of followers and obtain social attention.

Key Words: Christian Protestantism, Post-Renovation Vietnam, drug addiction, rehabilitation

Kevin Pham, Ph.D.

Anticolonial Jubilation and Postcolonial Disenchantment: Vietnamese Political Thought and the Nhan Van Giai Pham Movement

"The great victory of the Vietnamese people at Dien Bien Phu," Frantz Fanon said in his 1961 book *Les Damnés de la Terre*, "is no longer, strictly speaking, a Vietnamese victory."

Like Fanon, many anticolonialists around the world expressed jubilation at the astonishing Vietnamese military victory over France at the battle of Dien Bien Phu in 1954, ending nearly a century of French colonialism in Vietnam (1858-1954). Yet, outside of recent scholarship on Vietnamese history, particularly among political theorists in the West, few know that Vietnamese revolutionaries were in those years also struggling against an internal opponent – Vietnamese landlords – during the “land reform campaign” (1952-1955) and that this struggle did not produce clear victory but “mistakes,” “excesses,” and wrongful persecutions that leaders of the campaign later publicly admitted to. During the fallout of the land reform, shortly after victory at Dien Bien Phu, anticolonial thinkers published essays in two journals – *Nhan Van* (Masterpieces) and *Giai Pham* (Humanities) – that criticized their leaders for a lack of democracy, freedom of speech, and human rights, and called for liberal reforms. This period of public criticism is known as the *Nhan Van Giai Pham* movement (NVGP) (1955-1960). Drawing on these writings, this essay offers lessons for contemporary debates in political theory by showing how Vietnamese anticolonial thinkers articulated internal political challenges facing them and their comrades in the new post-colonial communist state in northern Vietnam. It explores how they sought to answer a question that persists for anticolonialists around the globe: how to create lasting freedom after expelling the colonizers? While it is easy to admire how the Vietnamese forged unified resistance and a sense of collective duty that paved the way to Dien Bien Phu, it is less obvious how to interpret the fraying of unity, demand for individual rights, and disenchantment expressed in the NVGP for the aim of decolonization, not only in 1950s Vietnam but also globally and in the long term. Fanon asked, “What must be done to bring about another Dien Bien Phu?” This essay focuses on another, equally important, question – “What must be done to avoid the need for a *Nhan Van Giai Pham*?” – and shows how Vietnamese anticolonial revolutionaries have answered it.

Key Words: Vietnam, *Nhan Van Giai Pham*, land reform, disenchantment, revolution, liberalism, communism, postcolonialism

SPEAKERS

Le Hong Hiep, Ph.D.

is Senior Fellow and Coordinator of the Vietnam Studies Programme at the ISEAS-Yusof Ishak Institute, Singapore. He is also an editor of the Institute's flagship journal *Contemporary Southeast Asia*. Hiep holds a BA from the Diplomatic Academy of Vietnam, an MA in International Relations and a Master of Diplomacy from the Australian National University. In 2015, Hiep earned his PhD in Political and International Studies from the University of New South Wales, funded by the Prime Minister's Australia Asia Award. Before joining ISEAS, Hiep worked for the Ministry of Foreign Affairs of Vietnam and taught at the Faculty of International Relations, Vietnam National University-HCMC. Hiep's scholarly works include two books: *Living next to the Giant: The Political Economy of Vietnam's Relations with China under Doi Moi* (2016) and *Vietnam's Foreign Policy under Doi Moi* (2018, co-edited with Anton Tsvetov). Email: le_hong_hiep@iseas.edu.sg

Viktoriiia Musiichuk, Ph.D.

is a Ph.D. and Associate Professor, or Senior Researcher of Asia-Pacific Region Department of A. Krymskyi Institute of Oriental Studies, National Academy of Sciences of Ukraine. Viktoria also works as an associate professor at the Department of Languages and Literatures of the Far East and Southeast Asia, Educational and Scientific Institute of Philology of Taras Shevchenko National University of Kyiv. The main scholar interests of her are the Vietnamese language, Ukrainian-Vietnamese relations, and multidisciplinary studies on Vietnam. E-mail: victoria.viet@gmail.com

Le Hong Hiep, Ph.D.

Reviewing the Role of Ideology in Vietnam's Contemporary Foreign Policy

Since its adoption of market-based economic reforms in the late 1980s and the collapse of the socialist bloc in the early 1990s, Vietnam has gradually abandoned its Cold War ideology-based foreign policy. Hanoi now considers national interest as the most important driver of its foreign policy of diversification and multilateralization. This pragmatism, however, has been questioned since Russia started its invasion of Ukraine in February 2022. Notably, Hanoi abstained from a vote on a resolution of the United Nations (UN) General Assembly to condemn Russia's invasion and rejected another vote on the suspension of Russia from the UN Human Rights Council, actions that threaten to constrain Vietnam's ties with the United States and its allies. Against this backdrop, this paper re-evaluates the role of ideology in Vietnam's contemporary foreign policy. The paper argues that while ideology has become a less important driver of Vietnam's foreign policy, it remains a relevant consideration in Hanoi's ties with "traditional partners" with which it shares authoritarian traits. However, Vietnam's robust economic relations with the West and its need for security partnerships to counter China's maritime expansionism in the South China Sea mean that Hanoi is also constrained in its ties with these "traditional partners". Ideological considerations therefore constitute a subordinate driver in Vietnam's foreign policy and Hanoi will unlikely allow ideological considerations harm its relationship with important Western partners.

Key Words: Vietnam, foreign policy, Doi Moi, ideology, Russia-Ukraine war

Viktoriiia Musiichuk

The concept of democracy in the official discourse of Vietnam

In Western countries with a long tradition of democracy, the concept of democracy is interpreted in its liberal form. In this sense, the state system of Vietnam with a one-party system, restrictions on freedom of speech, a weak system of NGO, and low activity of citizens in the political and social life of the country does not quite correspond to the classical idea

of democracy. At the same time, the official political course of the SRV prescribes the democratic direction of the development of society and the country. The word "democracy" is constantly repeated in the main motto of the congresses of the Communist Party of Vietnam. The motto of the policy of Doi moi also has democracy: "Rich people, strong state, just, democratic, civilized society." Besides, Vietnamese official doctrine insists on building socialism with national specifics. An analysis of official documents and speeches by Vietnamese politicians leads to a special understanding and interpretation of the concept of democracy. It is worth noting that Vietnam's official discourse shows a clear concept of democratic principles that fit into Vietnamese realities, as well as the concepts of market economy and the rule of law.

Key Words: democracy, official discourse, Vietnam, political course, socialism

SPEAKERS

Wynn Gadkar-Wilcox

is Co-Chair and Professor of History at Western Connecticut State University. He specializes in the intellectual history, literary history, and historiography of Vietnam from the eighteenth to the twentieth centuries. He has secondary interests in cross-cultural relations, world history, religion, and philosophy. He is the author of *Allegories of the Vietnamese Past: Unification and the Production of a Modern Historical Identity* (Yale Southeast Asia Studies, 2011), and *East Asia and the West* (with Xiaobing Li and Yi Sun) (Cognella, 2019), and the editor of *Vietnam and the West: New Approaches* (Cornell SEAP, 2010). E-mail: WilcoxW@wcsu.edu

Yen Vu, Ph.D.

is a scholar in French and Vietnamese Studies. She earned her PhD in 2019 from Cornell University, and specializes in Vietnamese francophone literature and intellectual history in 20th century Vietnam. Her present manuscript project focuses on how Vietnamese intellectuals have worked with and through language to establish their own ideas of freedom in colonial and postcolonial Vietnam and her scholarship has appeared in the *Journal of Southeast Asian Studies and Diaspora*. She is currently a postdoctoral research scholar at the Weatherhead East Asian Institute at Columbia University and will join the Faculty of Literature at Fulbright University this Fall 2022. E-mail: ynv2@cornell.edu

Wynn Gadkar-Wilcox

Thích Nhất Hạnh's Critiques of Enlightenment Rationality and Academic Buddhism

In 1961, shortly before his first trip to the United States made him a well-known figure internationally, Thích Nhất Hạnh penned a series of articles for the influential central Vietnamese journal *Liên Hoa Nguyệt San* (Lotus Monthly). These works outline Nhất Hạnh's views on engaged Buddhism. In them, he criticizes comparative religion, academic philosophical approaches, and Western influence on the analysis of Buddhism. This presentation will focus on two aspects of these articles: first, that Nhất Hạnh's rejection of a kind of Westernized rational and scientific thinking in these articles is only possible because he uses the very empirical approach that he rejects; and second, that his rejection of academic Buddhism puts Nhất Hạnh in dialogue with other midcentury Vietnamese thinkers and shows the critical influence of Vietnamese thought in his writings.

Key Words: Thích Nhất Hạnh, Engaged Buddhism, Westernization, Vietnamese Philosophy

Yen Vu, Ph.D.

Unmaking state heroes in Doi Moi literature

In the wake of economic renovation in Vietnam in 1986, writers enjoyed a brief period of intellectual freedom in which they took to task the moral deterioration of Vietnamese society and its leaders. This presentation particularly focuses on the way that state heroes are depicted in the work of Duong Thu Huong's *Paradise of the Blind* (1988) and Nguyen Huy Thiep's short story collection *The General Retires* (1992), in order to challenge social roles and historical narratives. Retired generals lose their authority, households are run by shrewd women and their strategies for survival, and cadres are desperate for food and recognition despite their ascetic exteriors. Both of these authors re-examine humanity in their fiction to fill in more complex details about life and its tragic circumstances. In unmaking the heroes or roles upon which national narratives of victory are built, I argue that these works do not blame or antagonize these individuals, but on the contrary unveil the complex and at times ugly aspects of humanity with which we are bound to live. This is why despite being subject to censorship and alienation, these writers continue to be important and read even today.

Key Words: Duong Thu Huong, Nguyen Huy Thiep, state narratives, state heroes, intellectual dissent

Filip Kraus

Metamorphoses of Vietnamese Revolutionary Novel

*Transformations of Morals, Perversions and Sexuality
in Vietnamese Revolutionary Discourse*

The paper is a genealogical analysis of Vietnamese revolutionary novel that applies Foucault's archeological methods to map discourses on sexuality, Vietnamese family and women's position in society at large.

Based on analysis of literature texts published in contemporary print the article describes how the morals, perversions and deployment of sexuality were used in Vietnamese revolutionary governmentality.

The paper argues that in revolutionary society, the literature and art were used to create new revolutionary culture and people. The women were considered equal to the men and new revolutionary individuals had been freed from the family bounds in order to let them participate in the revolution and to create a new nation.

Revolutionary society considered prostitution as bourgeois anachronism and abolished the colonial managing prostitution as a dispositive of power in its governmentality. Instead a Russian bio-political model with discursive usage of class determined perversions was used to maintain binary structure of Vietnamese society compromising various bio-races, classes and social groups, some of which were deemed for latter purification from Vietnamese social body during the Marxist-Leninists' prolonged August Revolution of 1945.

Key Words: Vietnam, Sexuality, Prostitution, Vietnamese Literature, Foucault, Agamben

Filip Kraus

obtained his Ph.D. from the Graduate Institute for Social Research and Cultural Studies, National Chiao Tung University, Taiwan. Recently, he is a senior researcher and an associated professor at the Department of Asian Studies, Faculty of Art, Olomouc. His research interest includes Vietnamese studies, postcolonial studies and Vietnamese literature or critical philosophy. E-mail: filip.kraus@upol.cz