

**International Conference on  
Korea and Vietnam in the  
Modern and Contemporary Ages**

**Venue  
Seoul National University Asia Center  
Seoul, South Korea**

**1-2 June 2018**

**Steering Committee**

Prof. SooJin Park (SNUAC)  
Prof. Nguyen Van Kim (VNU)  
Dr. Philippe Peycam (IIAS)  
Prof. Remco Breuker (LU)  
Prof. Myungkoo Kang (SNUAC)  
Prof. Suhong Chae (SNUAC)  
Prof. Valérie Gelézeau (EHESS)

**Sponsoring Institutions**

International Institute for Asian Studies  
Seoul National University Asia Center  
Seoul National University Research Team for Emerging Markets



# TABLE OF CONTENTS

Program .....	5
Abstracts .....	13
Keynote Address .....	13
<b>Session 1</b>	
Panel 1. Decolonization, Modernization, and the Cold War .....	14
Panel 2. Economic Development and Social Changes .....	15
Panel 3 (International) Marriage: Social and Economic Impact .....	17
<b>Session 2</b>	
Panel 4. Korea-Vietnam Relations up to 1970s and National Identity Politics in South Korea and Vietnam .....	18
Panel 5. Foreign Investment, Urban Transformation, Political Changes .....	20
Panel 6. Education in Vietnam and Korea .....	22
<b>Session 3</b>	
Panel 7. Comparisons in 19th and Early 20th Century's History of Mathematics: Cases about Korea, Vietnam, Japan, India and China .....	24
Panel 8. The Two Koreas and the Two Vietnams in the Cold War: A Comparative Analysis .....	26
Panel 9. Globalizing Higher Education and Student Mobility across Korea and Vietnam .....	28
<b>Session 4</b>	
Panel 10. Korea, Vietnam, US Policies .....	30
Panel 11. Literature and Film .....	32
<b>Session 5</b>	
Panel 12. War, Memory, and US Imperialism in Korea and Vietnam .....	33
Panel 13. Sacralizing the Nation: Korean and Vietnamese Religions in Dialogues .....	36
<b>Session 6</b>	
Panel 14. Close the Past, and Look towards the Future yet?: The Politics of Memory on the Korean Participation in the Vietnam War .....	39
Panel 15. New Connections and Renewed Perspectives: Korea-Vietnam Cultural Exchanges in the 21st Century .....	41



# PROGRAM

## International Conference on Korea and Vietnam in the Modern and Contemporary Ages

Seoul, South Korea  
1-2 June 2018

*Conference Venue:*

Seoul National University Asia Center (SNUAC), (BLDG 101), Gwanak-ro 1, Gwanak-gu, Seoul

### Friday 1 June

**Seoul National University Asia Center (SNUAC) Youngone Hall 2F (BLDG 101)**

8:45 – 9:15      Registration and Coffee

9:15 – 9:45      *Opening Speech*  
Prof. SooJin Park, Seoul National University Asia Center

*Welcome Speeches*

Dr. Philippe Peycam, International Institute for Asian Studies

Prof. Nguyen Van Kim, VNU-University of Social Sciences and Humanities

Assoc. Prof. Benjamin Joinau, Hongik University/École des Hautes Études en Sciences  
Sociales

Prof. Remco Breuker, Leiden University

9:45 – 10:45      Keynote Address by Secretary General Lee Hyuk, ASEAN-Korea Centre  
*Vietnam's Place in ASEAN and Korea Relations*

10:45 – 10:50      Group Photo

10:50 – 11:15      Coffee Break

11:15 – 12:45 **Session 1**

<b>Panel 1</b> <b>Decolonization, Modernization, and the Cold War</b>  <b>Room 230</b>	<b>Panel 2</b> <b>Economic Development and Social Changes</b>  <b>Room 303</b>	<b>Panel 3</b> <b>(International) Marriage: Social and Economic Impact</b>  <b>Room 406</b>
<b>Chair: Philippe Peycam, International Institute for Asian Studies</b>	<b>Chair: Suhong Chae, Seoul National University</b>	<b>Chair: Benjamin Joinau, Hongik University/École des Hautes Études en Sciences Sociales</b>
<p>Le Hieu, Hue University, Vietnam <i>Processes of Decolonization in Vietnam and Korea: An Approach from Politics and History</i></p>	<p>Jitendra Uttam, Jawaharlal Nehru University, India <i>Intra-Asian Catch-up Development: Vietnam's Experiment with the Korean Model of Development</i></p>	<p>Bui Thi My Hang, Seoul National University, South Korea <i>Vietnam–Korea International Marriages and Impacts on Local Society</i></p>
<p>Nam Phan, UC Berkeley, United States <i>Comparative Constitutionalism History between Korea and Vietnam</i></p>	<p>Hy Luong, University of Toronto, Canada <i>Rural Vietnam: Social Capital and Local Economic Trajectories</i></p> <p>Mikyung Yun, The Catholic University of Korea, South Korea <i>Supporting Women Entrepreneurs in Southern Vietnam through Microcredit</i></p>	<p>Hyunok Lee, Yonsei Univeristy, South Korea <i>Allochronic Encounter? Two Tales of Economic Development and Marriage</i></p>

12:45 – 13:45 Lunch

13:45 – 15:15 **Session 2**

<p><b>Panel 4</b>  <b>Korea-Vietnam Relations up to 1970s and National Identity Politics in South Korea and Vietnam</b></p> <p><b>Room 230</b></p>	<p><b>Panel 5</b>  <b>Foreign Investment, Urban Transformation, Political Changes</b></p> <p><b>Room 303</b></p>	<p><b>Panel 6</b>  <b>Education in Vietnam and Korea</b></p> <p><b>Room 406</b></p>
<p><b>Chair: Pham Van Thuy, VNU-University of Social Sciences and Humanities, Vietnam</b></p>	<p><b>Chair: Benjamin Joinau, Hongik University/École des Hautes Études en Sciences Sociales, South Korea</b></p>	<p><b>Chair: Nguyen Van Kim, VNU-University of Social Sciences and Humanities, Vietnam</b></p>
<p>John P. DiMoia, Seoul National University, South Korea  <i>“Security Roads” and Transport Infrastructure: Southeast Asia (Thailand, South Vietnam) and South Korea’s Formative Construction Industry, 1954-1973</i></p>	<p>Dinh Quoc Phuong, Swinburne University of Technology, Australia          Hyung Min Kim, University of Melbourne, Australia  <i>Korean Communities in Hanoi, Vietnam</i></p>	<p>Pham Thi Thanh Huyen, Hanoi University of Education, Vietnam          Vy Nghiem Dinh, Expert Adviser to the Vietnamese Government, Vietnam  <i>General Education in Vietnam and South Korea: Current Approach and Experience</i></p>
<p>Mien Thanh Thao Do, Ewha Womans University, South Korea  <i>North Korea-North Vietnam Relations in the 1970s and North Korean Reactions to the 1975 Reunification of Vietnam</i></p>	<p>Klaas Kresse, Ewha Womans University, South Korea  <i>Converging East Asian Cultures and the Export of Urban Development Tools: The Application of the South Korean Apartment Danji in Vietnam</i></p>	<p>Hoang Thi Hong Nga, University of Social Sciences and Humanities, Vietnam National University, Hanoi, Vietnam  <i>Higher Education in Vietnam and South Korea: A Comparative Approach</i></p>
<p>Ilmin Nah, Kookmin University, South Korea  <i>Representing the One: National Museums and Identity Politics in South Korea and Vietnam</i></p>	<p>Yong Kyun Kim, Ewha Womans University, South Korea  <i>Foreign Direct Investment and Local Governance in Vietnam and South Korea</i></p>	<p>Ha T. Ngo, The University of New South Wales, Australia  <i>Development of Private Higher Education in Vietnam and Korea: Insights from Neo-Institutional Theory</i></p>

15:15 – 15:45 Coffee Break – 3<sup>rd</sup> floor

<p><b>Panel 7</b>  <b>Comparisons in 19th and Early 20th Century's History of Mathematics: Cases about Korea, Vietnam, Japan, India and China</b></p> <p><b>Room 230</b></p>	<p><b>Panel 8</b>  <b>The Two Koreas and the Two Vietnams in the Cold War: A Comparative Analysis</b></p> <p><b>Room 303</b></p>	<p><b>Panel 9</b>  <b>Globalizing Higher Education and Student Mobility across Korea and Vietnam</b></p> <p><b>Room 406</b></p>
<p><b>Convenor and Chair: Charlotte Pollet, National Chiao-Tung University, Taiwan</b></p>	<p><b>Convenor: Balazs Szalontai, Korea University, South Korea</b></p> <p><b>Chair: Kyoungyoun Min, Korea University, South Korea</b></p> <p><b>Discussant: Donggil Kim, Peking University, China</b></p>	<p><b>Convenor and Chair: Stephanie Kim, Georgetown University, United States</b></p>
<p>Alexei Volkov, National Tsing-Hua University, Taiwan  <i>Transmission of Mathematical Knowledge: The Case of Pre-modern Vietnamese Mathematics</i></p>	<p>Balazs Szalontai, Korea University, South Korea  <i>Successes and Failures of Guerrilla Movements and Counter-Insurgency Policies in South Korea and South Vietnam</i></p>	<p>Dongbin Kim, Michigan State University, United States  Christina Yao, University of Nebraska, Lincoln, United States  Sehee Kim, Michigan State University, United States  <i>Mobility Patterns of Korean and Vietnamese Students in the United States</i></p>
<p>Jia-Ming Ying, National Taipei University of Education, Taiwan  <i>A Comparison between the Mathematical Cultures of Korea and Japan in the Long Nineteenth Century</i></p>	<p>Pierre Asselin, San Diego State University, United States  <i>The North Korean and North Vietnamese Reunification Struggles in Historical Perspective</i></p>	<p>Stephanie Kim, Georgetown University, United States  <i>University Marketing Materials in Korea and Vietnam and the Whiteness of Globality in International Education across Asia</i></p>
<p>Charlotte Pollet, National Chiao-Tung University, Taiwan  <i>Comparison of histories, history of comparison: Cases from India and China</i></p>	<p>Qui Ha Hoang Nguyen, University of Southern California, United States  <i>The Image of the Mother in North Vietnamese and North Korean Cinema</i></p>	

## Saturday 2 June

10:30 – 12:00 **Session 4**

<p><b>Panel 10</b> Korea, Vietnam, US Policies</p> <p><b>Room 303</b></p> <p><b>Chair: Nguyen Van Kim, VNU-University of Social Sciences and Humanities, Vietnam</b></p>	<p><b>Panel 11</b> Literature and Film</p> <p><b>Room 406</b></p> <p><b>Chair: Ji Eun Lee, Seoul National University, South Korea</b></p>
<p>Luong Thi Hong Institute of History, Vietnam Academy of Social Sciences, Vietnam <i>Korean and Vietnam War: A Comparative Approach to Cold War in Asia</i></p>	<p>Nguyen Thi Nam Hoang, University of Social Sciences and Humanities, Vietnam National University, Hanoi, Vietnam <i>Love and Family in the Short Fictions of Le Minh Khue and Park Wan-Suh: A Comparative Study</i></p>
<p>Vĩnh Trần Thái, National University of Singapore, Singapore <i>Atoms for What? Cold War Atoms for Peace and the quest for nation building in South Vietnam for a comparative with South Korea</i></p>	<p>Hoang Cam Giang, University of Social Sciences and Humanities, Vietnam National University, Hanoi, Vietnam <i>Korean and Vietnamese Art Films from the Perspective of Ecofeminism: The Cases of Poetry by Lee Chang-dong and Flapping the Middle of Nowhere by Nguyen Hoang Diep</i></p>
<p>Pham Thi Hong Ha, Vietnam Academy of Social Sciences, Vietnam <i>The Impact of US Economic Aid on the Economies of Asian Allies in the 1960s and 1970s: The Case of Republic of Vietnam and Republic of South Korea</i></p>	

12:00 – 13:00 Lunch

13:00 – 14:45 **Session 5**

<p><b>Panel 12</b>  <b>War, Memory, and US Imperialism in Korea and Vietnam</b></p> <p><b>Room 303</b></p>	<p><b>Panel 13</b>  <b>Sacralizing the Nation: Korean and Vietnamese Religions in Dialogues</b></p> <p><b>Room 406</b></p>
<p><b>Convenor: Eryn Lê Espiritu, UC Berkeley, United States</b></p> <p><b>Chair: Tony Tran, Boston College, United States</b></p>	<p><b>Convenor and Chair:</b>  <b>Thien-Huong Ninh, Cosumnes River College, United States</b></p>
<p>Quinn Lester, Johns Hopkins University, United States  <i>Juche and the Ghetto: The Black Panther Party Goes to North Korea</i></p>	<p>Jason Greenberger, Daejin University, South Korea          Gyungwon Lee, Daejin University, South Korea  <i>Of God and Neighbors: Foreign Powers as Depicted in Caodaism's "Three Saints" and Daesoon Jinrihoe's "Five Immortals Playing Baduk"</i></p>
<p>Eryn Lê Espiritu, UC Berkeley, United States  <i>Revisiting the Southern Question: South Korea, South Vietnam, and the American South</i></p>	<p>Jeehey Kim, Yonsei University, South Korea  <i>Commemorating the Dead through Photography</i></p>
<p>Terry K. Park, University of Maryland, College Park, United States  <i>'Go Ahead, Get Off My Lawn': The Korean War, The Gift of Freedom, and Guarding the Home/front in Clint Eastwood's "Gran Torino"</i></p>	<p>Thien-Huong Ninh, Cosumnes River College, United States  <i>Ghosts of a Nation: Our Lady of Lavang and Vietnamese Catholic Refugees in the Diaspora</i></p>
<p>Kristen Sun, UC Berkeley, United States  <i>From Violence to Violence with Freedom: South Korean Cinematic Ghosts of the Vietnam War</i></p>	<p>Don Baker, University of British Columbia, Canada  <i>Martyrs in the Construction of Korean Catholic History</i></p>
	<p>David W. Kim, Australian National University, Australia  <i>A Satirical Legend or Transnational History: The Vietnamese Royal Narrative in Thirteenth Century Koryŏ</i></p>

14:45-15:15 Coffee Break – 3<sup>rd</sup> floor

15:15 – 16:45 **Session 6**

<p><b>Panel 14</b>  <b>Close the Past, and Look towards the Future yet?:  The Politics of Memory on the Korean  Participation in the Vietnam War</b></p> <p><b>Room 303</b></p>	<p><b>Panel 15</b>  <b>New Connections and Renewed Perspectives:  Korea-Vietnam Cultural Exchanges in the 21st  Century</b></p> <p><b>Room 406</b></p>
<p><b>Convenor and Chair: Juhyung Shim, Sogang  University, South Korea</b></p>	<p><b>Convenor: Sook Choi, Hankuk University of Foreign  Studies, South Korea</b></p> <p><b>Chair: Doobo Shim, Sungshin University, South  Korea</b></p> <p><b>Discussant: Younghan Cho, Hankuk University of  Foreign Studies, South Korea</b></p>
<p>Han Woo Lee, Sogang University, South Korea  <i>The Vietnam War in Korean Veterans' Mind:  Looking through Their Memoirs</i></p>	<p>Sang Keon Yoo, Sangmyung University, South Korea  Choonghoon Lim, Seoul National University, South  Korea  Jisuk Chang, Seoul National University, South Korea  <i>Two Perspectives: "Glocal" Football Hero in Korea  and Vietnam</i></p>
<p>Nguyen Thi Thanh Huyen, University of Social  Sciences and Humanities, Vietnam National  University, Hanoi, Vietnam  <i>Forgive but Never Forget: How Vietnamese  Newspapers Featured Massacres by American and  South Korean Soldiers after 5 Decades?</i></p>	<p>Sook Choi, Hankuk University of Foreign Studies,  South Korea  Nguyen Thanh Nhan, Esquire VN magazine/  www.thesaigon8.com, Vietnam  <i>The Comparison and New Connection of Comics  Culture between Korea and Vietnam in  Contemporary Age</i></p>
<p>Juhyung Shim, Sogang University, South Korea  <i>"Searching for a Last Lullaby for Peace": Korean Civil  Society's Efforts on Untangling the Contested  Memories of the Vietnam War</i></p>	<p>Su-jin Lee, Hankuk University of Foreign Studies,  South Korea  <i>Re-consideration of Public Diplomacy between  South Korea and Vietnam: Focusing on the  Programs of Korean Cultural Center in Vietnam</i></p>

16:45 – 17:15 Closing



# ABSTRACTS

## KEYNOTE ADDRESS

**Secretary General Lee Hyuk**  
**ASEAN-Korea Centre**

### *Vietnam's Place in ASEAN and Korea Relations*

Over the past 50 years, ASEAN made remarkable achievements for peace and prosperity of the region by promoting regional harmony under the motto of unity in diversity. Since the beginning of dialogue partnership in 1989, ASEAN and Korea have become indispensable partners. ASEAN is now Korea's second largest trading partner and third largest investment destination. Over 7 million people travel between ASEAN and Korea each year, and there are around 300,000 Koreans in ASEAN, and over 500,000 ASEAN citizens are living in Korea. As the importance of the ASEAN-Korea relations increases, the Korean government announced to launch the New Southern Policy which will significantly elevate ASEAN's place in Korea's foreign affairs agenda.

The first encounter between Korea and Vietnam in the contemporary age was rather unfortunate as the two countries were on the opposite sides of the Cold War rivalry. However, since the normalization of relations in 1992, the Korea-Vietnam relations has developed dramatically over the past 25 years. Despite the unfortunate historical difficulties, Korea and Vietnam shares historical and cultural similarities such as geopolitical challenges, Confucianist background and hard-working mindset which brought the two people closer. It is also worth noting Vietnam's distinctive attitude to put the past behind and move forward. Such pragmatic and forward-looking mindset is a key to the development of our bilateral relations.

Today, Vietnam is Korea's fourth largest trading country and Korea is Vietnam's largest foreign investor and second largest trading partner. There are around 3 million people travelling between Korea and Vietnam, and our people-to-people exchange continues to grow. Given this special partnership, Vietnam has become the core partner for the New Southern Policy, and the Korea-Vietnam relations could be a testbed for Korea's bilateral relations with other ASEAN member states. Success in further developing Korea-Vietnam relations could suggest ways to deepen the bilateral relations with each ASEAN member state and ASEAN-Korea relations as a whole, which will contribute towards greater peace and prosperity of the region.

# SESSION 1

## DECOLONIZATION, MODERNIZATION, AND THE COLD WAR

**Le Hieu**

**Hue University, Vietnam**

### *Processes of Decolonization in Vietnam and Korea: An Approach from Politics and History*

After the Second World War, both Vietnam and Korea underwent a vigorous process of decolonization. Whilst both countries share a past of Japanese occupation and subsequent liberation by the Allied forces, they decolonized at a different pace and under different conditions. Both divided into two separate states, mostly due to the political and military intervention of great powers, the two countries and peoples experienced various approaches to the issue of decolonization. They were driven by several major internal and external factors, including the post-war global order, competing political systems vying for state power, and ideological conflict. I would like to put forward the hypothesis that despite differences accounted for by regional and domestic situation, these two countries are similar in terms of causes and factors relevant to decolonization, and that the two countries essentially followed the same model. Recognizing that much has been written on the subject of decolonization in Vietnam and Korea; however, a comparative study on this matter is absent, the aim of this paper is thus to provide an in-depth understanding about the decolonization in both countries during the Cold War by analyzing and comparing its causes, influencing factors and manifestations from the perspective of politics and history.

**Nam Phan**

**UC Berkeley School of Law, United States**

### *Comparative Constitutionalism History between Korea and Vietnam*

This research paper compares the development of Korean and Vietnamese modern legal systems, with Constitutionalism as its focus.

This paper tracks the different revisions of Korean and Vietnamese Constitutions through comparative historical and political lenses. The Vietnamese 1946 Constitution and Korean 1948 Constitution shared many post-colonial democratic ideals. Yet when Vietnam was plunged into the Ten-Thousand Day War, its Constitution immediately consolidated the power in the hand of the Communist Party. This was also similar in the case of Korea, as the authoritarian government focused on economic development, various revisions of the Korean Constitution granted the President supreme power while limiting democratic freedom. However, the successful Korean democratic movement in the 1980s marked a significant turning point in Korean Constitutionalism, when the Constitutional Court was established, and Korea as a country adopted a true democratic political system. In the same period of time, post-war Vietnam also followed the footsteps of China to revise a more liberal Constitution that could accommodate its economic development needs.

In summary, I believe, with many similarities in culture and legal history, Korean Constitutionalism can be a model for Vietnam to follow, should Vietnam in the future wants to become a democratic country.

**Jitendra Uttam**  
**Jawaharlal Nehru University, India**

*Intra-Asian Catch-up Development: Vietnam's Experiment with the Korean Model of Development*

This paper aims to analyze the dynamics of intra-Asian catch-up development, particularly Vietnam's attempt to emulate Korean model of development (KMD). In recent times, moving beyond the traditional catch-up with West, countries of underdeveloped part of Asia have shown keen interest in learning from developed Asia. Japan did become the model to be emulated under the famed 'flying gees pattern'. However, Japan's 'lost decade' post-bubble burst, led KMD to score high as nation's quick rebound post-1997 financial crisis.

Following a pragmatic review to its historical disjunctions, Vietnam has carefully decided to almost close the door to history and look towards the future without any prejudice. Being part of tributary states to China and sharing of common cultural Confucian ethos provide a framework of bilateral cooperation. Therefore, politically as well as socially, Vietnam is ready to learn from the various aspects of KMD.

Theoretically, following Gerschenkronian idea, Vietnam is trying tilt balance in favour of 'accumulation of advantages of backwardness' against the 'accumulation of disadvantages of backwardness'. Empirically, Korea-Vietnam 'tight embrace' in economic, political and strategic fields confirm that Vietnam has finally ready to learn from the KMD.

On the policy level, in order to create 'prerequisites of development', Vietnam requires to institute policies such as strategic industrial policy, education to all, level-playing field to local as well as foreign entrepreneurs, establishment of national innovation system, and picking only winners etc., that Korea was able to implement.

**Hy Luong**  
**University of Toronto, Canada**

*Rural Vietnam: Social Capital and Local Economic Trajectories*

This paper examines the contemporary transformation of rural Vietnam in relation to market economy dynamics and regionally varying configurations of social capital. It is based on the author's longitudinal and panel study of seven Vietnamese lowlands communities (two in the north, two in the mid-central coast, and three in the southern Mekong Delta) over a decade in the twenty-first century. Living standards in the rural Vietnamese lowlands have increased significantly thanks mainly to migration, industrial production dispersal to smaller provinces, and the higher wages in rural communities that have resulted from reduced labour supply.

However, per capita income has generally increased faster in communities in the northern delta and the central coast than in those of the Mekong Delta. This paper suggests that the differences in social capital configuration between the northern Red River Delta and the central coast on the one hand, and in the southern Mekong Delta on the other, have contributed to the faster per capita income growth in the former. These findings are also briefly discussed in the larger context of the interplay of social capital and economy in East and Southeast Asia.

**Mikyung Yun**  
**The Catholic University of Korea, South Korea**

*Supporting Women Entrepreneurs in Southern Vietnam through Microcredit: Impact on Empowerment and Welfare*

Since its beginnings, microfinance has focused on women. It is argued that increasing women's control over economic resources not only enhances her own position within the household (women empowerment), but also has a greater impact on family welfare than if the control is given to men, as women tend to use the resources for children and for the common good of the family. Providing women access to credit, therefore, would strengthen women's bargaining position within the household and the welfare of the household as a whole. Indeed many empirical studies have shown that microfinance has positive effect on women and their families as predicted. However, there are other studies which show that there may be negative effects as well, such as increased working hours for women (and sometimes for the female child), increased domestic violence or marital conflict, increased inequalities among women, and intensified patriarchal domination through control by loan officers. The effect of microfinance on women empowerment would therefore seem varied, and may be conditioned by many institutional or other external factors.

This paper studies the effect of an NGO microcredit program on women entrepreneurs in Vietnam. The empirical work is based on information from a series of household surveys undertaken during 2015-2017 in Southern Vietnam.

**Bui Thi My Hang**  
Seoul National University, South Korea

*Vietnam–Korea International Marriages and Impacts on Local Society*

International marriage between Vietnam and Korea has received increasing attention in recent years, both from theoretical, perspective and practical researches because of a concern with urgent policy issues arising from the emerging trends. The paper will first summarize the current situation and the factors affecting to the Vietnam – Korea marriages, then focus on discussing the economic – social impacts of the marriages to locality. The research study was conducted in January 2016 with in-depth interviews with families whose daughters have got married to Korean men, also local people, commune leaders and the Vietnamese brides in Korea. The survey site is Dai Hop commune, Kien Thuy district, Hai Phong city, where is known as the most representative example for the wave of the international marriage in the North of Vietnam.

International marriages have both positive and negative impacts. In Dai Hop’s case, thanks to remittance sending back from Korea, many families in the commune have improved their lives. For example, spacious and beautiful houses appeared and make the locality be called “Western streets”, or “Overseas villages”; they have also made some contribution for local community. However, international marriages also impact on human resources and neighbor relationships such as changing of conception in the values of boys and girls, impacts on domestic market, etc.

From analyzing the international marriages and its impacts on the locality, we can evaluate the role of the multicultural families in building the relationship between Vietnam and Korea in the Modern and Contemporary Ages, also propose recommendations to improve its efficiency in the relationship between two countries in the future.

**Hyunok Lee**  
Yonsei University, South Korea

*Allochronic Encounter? Two Tales of Economic Development and Marriage*

This explores how individual narratives of work and marriage intersect with the political economic and demographic changes in Korea and Vietnam, by interweaving individual narratives and the analysis of structural conditions. It will focus on men’s narratives in relation to industrialization and recent economic restructuring. I pay attention to two groups of men: peasants and workers. The chapters address the following questions: 1) how rural changes under the economic development that began in the 1960s led to the rural crisis in the late 1980s, when rural bachelors’ marriage became a national concern; and 2) what happened to low-wage male workers who actively participated in the labor market during the 1980s after the economic restructuring during the 1990s. The second section will focus on Vietnamese women’s narratives: specifically, how they decided to marry a foreigner despite actively participating in the labor market, hence benefiting from Vietnam’s rapid economic development as factory workers during the 1990s and 2000s. By juxtaposing two narratives about the experience of economic development in Korea and Vietnam, this section reveals almost identical discourses on national economic development in both countries in terms of both personal biography and public discourse and how the global political economic contexts of each national development were different.

## SESSION 2

### KOREA-VIETNAM RELATIONS UP TO 1970s AND NATIONAL IDENTITY POLITICS IN SOUTH KOREA AND VIETNAM

**John P. DiMoia**

**Seoul National University, South Korea**

*“Security Roads” and Transport Infrastructure: Southeast Asia (Thailand, South Vietnam) and South Korea’s Formative Construction Industry, 1954-1973*

If the Korean-Vietnamese dynamic holds a lengthy history, particularly for a shared heritage within the Sino-centric world, there has been much less attention paid to their Cold War relationship, especially in terms of common interests in transport infrastructure. This paper considers South Korea’s relationship to Southeast Asia through the pair of Thailand and South Vietnam, looking at the “new” connections made in the aftermath of the Korean War through common interests in building. With diplomatic ties restored first with South Vietnam (1956), and then Thailand (1958), the ROK began to make inquiries while pursuing infrastructure projects, often connecting through the same contractors who had assisted with post-Korean War recovery.

The Thais underwent a nation-building campaign for much of the 1950s-1960s via a series of new highways (MDU from the late 1950s, ARD from 1964), and while the first Korean project would not begin until December 1965, Hyundai was discussed as a possible candidate for construction in the Thai northeast earlier in the decade. For Vietnam, similarly, Korean construction would become famous in the second half of the 1960s, but the first civic action projects date to early 1965. If the literature has described these project largely in financial terms, this paper examines them as a form of “technical aid,” thereby creating a reciprocal relationship which aimed to develop a common economic community, and also one which recognized shared defense concerns.

**Mien Thanh Thao Do**

**Ewha Womans University, South Korea**

*North Korea-North Vietnam Relations in the 1970s and North Korean Reactions to the 1975 Reunification of Vietnam*

Following the end of World War II, both Vietnam and the Korean peninsula were divided. Since the 1950s, South Korea (the Republic of Korea) and South Vietnam (the Republic of Vietnam), North Korea (the Democratic People’s Republic of Korea) and North Vietnam (the Democratic Republic of Vietnam) started to establish official diplomatic relations. The Park Chung-Hee government from 1964 sent South Korean combat troops to Vietnam War battle fields and North Korea from this moment also started its assistance for Vietnam officially.

Whereas South Korea-South Vietnam relations centered around military aspect, North Korea-North Vietnam relations started to deepen since the 1950s on almost all fields of diplomatic, cultural and economic ties. The “honey moon” in North Korea-North Vietnam relations even expanded to the 1960s. North Korea was willing to provide unconditional aid for North Vietnam and the Vietnam War even casted some influences on North Korean policies towards South Korea. As comrades within the Communist bloc, North Vietnam-North Korea relations seemed to be considered as tight and smooth. Therefore, the developments of the war in Vietnam in the early 1970s together with the 1975 reunification of Vietnam were thought to be a great support for the unification policy of North Korea. Nevertheless, the meaning of the reunification of Vietnam did not stop here.

This study utilizes primary sources to analyze North Korea-North Vietnam relations in the early 1970s and the reactions of North Korean government to the reunification of Vietnam. They include North Korea’s periodicals, Kim Il-Sung and Kim Jong-Il full collections, North Korean Year book, Vietnamese government’s official documents and Woodrow Wilson Center’s recently published documents. The author points out that the argument made by existed studies which claims the

unification method of North Vietnam encouraged North Korea to not give up its unification-by-force plan should be reevaluated. The North Korean government, as a Jekyll and Hyde, in fact reacted to the event of a unified Vietnam in a two-faced manner. On the one hand it showed ignorance with North Vietnam, on the other hand it took advantage of the victory of North Vietnam to consolidate its power.

**Ilmin Nah**

**Kookmin University, South Korea**

*Representing the One: National Museums and Identity Politics in South Korea and Vietnam*

In postcolonial Korea and Vietnam, the common experiences of colonialism, cold war, North-South conflicts have both harnessed with different burdens over how to represent the history and identity of the nation in museum spaces. Within the communist revolutionary agenda, much of the Vietnamese museums were constructed around folk narratives of a multi-ethnic independent nation; the unity of its diverse people and culture was depicted as positive value of the socialiste nation. Conversely, with the ideal of constructing a modern democratic nation-state for Korean people, South Korean museums underpinned the national imageries about the ethnic homogeneity. By promoting the idea of a common bloodline and shared ancestors and heritage, ethnical nationalism and anti-communism has been important organizing principles of national museums. However, in the current globalization context, such comparison dissolves into connection for both countries, because national museums are becoming significantly contested sites, prompted to rethink their assumptions. Multiculturalism has become an important issue in South Korean society, especially with the increasing number of labor migration from Southeast Asia. In Vietnam, despite the official discourses on the cultural diversity of the nation, the living conditions of ethnic minorities has been irrevocably deteriorated as a result of state development policy. By looking at some examples of the history and narrative of national museums in South Korea and Vietnam, such as National museum of Korea (Seoul) and National museum of Vietnamese History (Hanoi), the presentation considers on how museums in both countries have been embedded in different form of postcolonial struggles to find national identity and unity.

**Dinh Quoc Phuong**  
Swinburne University of Technology, Australia

**Hyung Min Kim**  
University of Melbourne, Australia

*Korean Communities in Hanoi, Vietnam*

This paper looks at Korea-Vietnam connections through an investigation into flows of Korean outward Foreign Direct Investment (FDI) in Vietnamese cities. With corporate investment by Korean firms, Korean communities have emerged in major Vietnamese cities adding to the fast transformation of their built environments. Since Doi Moi or economic reform in the late 1980s Korean FDI in Vietnam has been rapidly increased. The relocation and expansion of Korean business operations have led to the influx of expatriates and financial investment that subsequently create new spatiality in the host cities. In addition to economic growth driven by FDI, the establishment of Korean communities and associated facilities and services are spatial evidences representing their influences on Vietnamese built environments.

This research looks at Korean firms and Korean communities in Hanoi, the capital of Vietnam, as a case study. It examines how and to what degree have Korean FDI, Korean businesses and Korean people have contributed to urban transformation, particularly urban characters in Vietnam? How have local businesses, service providers, employees and residents adapted in response to the urban changes? What urban functions have been formed in and around Korean communities in Vietnam in an attempt to accommodate the new population?

The paper presents initial finding from fieldwork in Hanoi in 2016/17. This involves analysis of data collected from government agencies and businesses in both Korea and Vietnam; field observations and semi-structured interviews with managers and employees in Korean businesses in Hanoi. Reference will be made to similar experiences of Korean communities in Chinese cities, such as Suzhou so that a more insightful discussion will be made via a comparison. This research will provide new insights on business linkages between the two countries and broaden understanding of their involvement in urban growth.

**Klaas Kresse**  
Ewha Womans University, South Korea

*Converging East Asian Cultures and the Export of Urban Development Tools: The Application of the South Korean Apartment Danji in Vietnam*

Akamatsu (1896-1974) developed the theory of the flying geese pattern in order to describe the roles of leading, rising, and following economies on their path of industrialization and their ambitions in increasing development and welfare. His theory has been used for describing East Asian developmental states and their economies as an evolution of developmental stages. In this theory economic exchange creates reciprocal influences in the way labor, goods and expertise are exchanged. This process inevitably leads to the im- and export of foreign culture (Akamatsu 1962). The roots of foreign culture, as Korhonen puts it, are then dug deep into the country through work. Therefore the imported culture becomes an assimilated part of national self-understanding and reflects in the international image porteyed by the following country (Korhonen 1994). The reason for this is that the method of production in the importing country inherently demands a similar social structure or life styles, as in the exporting country, which leads to cultural assimilation. However, indigenous culture is, as Akamatsu states, not completely superseded but combined with the imported ones. Therefore, leading and following economies do not converge towards sameness, but rather converge into a group of related economies.

In the case of the export of urban development tools cultural exchange becomes especially visible. This research examines the process of cultural convergence, laid out in the Akamatsu's flying geese pattern in the case of South Korean (after this referred to as Korea) exports of high-rise apartment complexes (danji's) to Vietnam. Apartment housing has become the dominating type of dwelling in Korea, which is embedded into a framework of land policies, financing structures and user preferences that create a certain type of apartment culture. The two questions that drive this research are first, how faithfully the exported Korean apartment housing has been applied in Vietnam, and, in how far the Vietnamese application of Korean apartment culture assimilates indigenous and Korean characteristics after importing this urbanization tool. The author expects, that answering these questions will help to explain the entangled economic and cultural relations between the two countries through the lens of urban development tools.

**Yong Kyun Kim**  
**Ewha Womans University, South Korea**

*Foreign Direct Investment and Local Governance in Vietnam and South Korea*

Since the late 1980s, Vietnam and South Korea have undergone significant transformations in their political economic system albeit under very different regime types. Of particular importance are the economic integration and political decentralization that both countries have pursued. They both have adopted an export-oriented strategy with inflows of foreign direct investment (FDI) actively sought after to varying degrees. They both have experienced at least de facto decentralization, devolving substantial policymaking powers to subnational governments. This paper examines interactive effects of the two processes from a comparative perspective. More specifically, the paper investigates the effects of FDI on the quality of governance at the local level, comparing the case of Vietnam with South Korea's. Our working hypothesis is that while initially FDI seeking and decentralization efforts generate a virtuous cycle, where an increase in foreign investment and a local governance improvement reinforce each other, once the region becomes an FDI magnet, further increases in FDI worsen the quality of local governance. From here, we will compare a one-party regime, Vietnam, and a multi-party democratic regime, South Korea, with an eye to developing a more nuanced theory regarding how seeking and receiving inflows of FDI affect the power relations between a central authority and local power holders differently in different regime types.

**Pham Thi Thanh Huyen**  
**Hanoi University of Education, Vietnam**

**Vy Nghiem Dinh, Expert adviser to the Vietnamese government, Vietnam**

*General Education in Vietnam and South Korea: Current Approach and Experience*

South Korea and Vietnam have a long history of traditional state relations. Nowadays, the close and similarities of Asian culture, the co-operate development become the driving force for the two countries have a stronger relationship in the future.

Korea has a highly developed education, which is one of the main causes of the "Han River Mystery", making the whole world admire. South Korea has long held the position of an important role in education as a means of improving people and motivating the development of the country. South Korea is still undergoing educational reform with the main objective of building an open education that provides opportunities for people to learn lifelong so that they can have capacity to meet the demands of the informative and global society.

Vietnam is also a country which influenced by Confucian ideas like Korea. The general education system of Vietnam also has many similarities with the general education system of Korea. At present, the 4.0 revolution poses many challenges, requiring the education of Vietnam to be strongly reformed to catch up with the regional and world trends. In the context of that renewal, Vietnamese education authorities can learn from the reform experiences of countries which has advanced education and cultural similarities with Vietnam, especially Korea. In the article below, we would like to discuss some of the issues of approach when comparing general education between Vietnam and Korea and experience applying to Vietnam in the era of science and technology development now.

**Hoang Thi Hong Nga**  
**University of Social Sciences and Humanities, Vietnam National University, Vietnam**

*Higher Education in Vietnam and South Korea - A Comparative Approach*

Higher education plays an important role and has a great contribution to the development of every country, including South Korea and Vietnam. In South Korea, higher education has attained significant achievements. Although over 80 per cent of Korean universities are private, many of them have a very good quality and develop rapidly, even in the top 200, 300 and 500 of the world (QS university ranking in 2013). A number of famous Korean universities are Seoul National University, KAIST, Korea University, Yonsei University, Sungkyunkwan University ... The higher education system has contributed to supplying high quality human resources for the development of knowledge economy in this country. In the course of its development, however, South Korea's higher education also encountered many problems, particularly the dramatical increase in the number of universities over the last decades due to the state's encouraging policy. This has brought about a significant increase in the nation's enrollment rate and university graduation rate. The government of South Korea has implemented various measures to control these issues.

Education and training have also received great attention by the state of Vietnam, which considers them as "the leading national policy of government, the cause of the state and the people". The number of institutions, classes and sizes of students has increased remarkably. At the moment, the country has 376 colleges and universities employing 61,150 teachers of whom 6,217 are doctors and 2,286 professors. The number of students are 1.7 million. The system of higher education institutions has been established over the whole country (62/63 provinces and cities have universities or colleges). The state's investment in higher education has increased rapidly, the financial mechanism for higher education has begun to be renewed. The resources of the society for higher education investment have also increased rapidly. There are 81 non-public universities and

colleges, accounting for 21.5% of schools. Higher education plays an important role in providing high quality human resources for Vietnam. Like South Korea, however, Vietnam's higher education is also facing enormous challenges, such as the massive development of the number of universities, the poor quality of training and research in many universities. This is the reason why Vietnam needs to carry out a fundamental and comprehensive reform in higher education.

The purpose of this paper is to analyze and compare higher education in South Korea and Vietnam. The comparison is based on a number of criteria, including university system, number of students, education programs, quality of training, scientific research, and university administration. The author seeks to clarify some achievements, limits and draw some experience of higher education in both countries. Experience obtained from higher education in South Korea might provide some useful information for the current reform of higher education in Vietnam.

**Ha T. Ngo**

**The University of New South Wales, Australia**

*Development of Private Higher Education in Vietnam and Korea: Insights from Neo-Institutional Theory*

This paper aims to investigate the most relevant factors that impact the development of private higher education in Vietnam and Korea. To do so, it utilises an approach based on Neo-Institutional Theory to help advance explanations of the dynamic interactions between factors that support and/or constrain the development of the private sector. The conceptual framework developed from this theory provides a powerful lens to generate insightful findings which emphasize the significance of factors, namely institutional logics, institutional isomorphisms, governance structure and institutional actors. This paper will potentially provide a richer, more nuanced explanations of the factors that impact the development of private higher education in Vietnam and Korea. In addition, by emphasizing the empirical value of Neo-Institutional Theory, this research will contribute to the methodological development of the comparative education field. Collectively, the knowledge generated by this study will provide a better understandings of the private higher education sector in both countries.

## SESSION 3

### COMPARISONS IN 19TH AND EARLY 20TH CENTURY'S HISTORY OF MATHEMATICS: CASES ABOUT KOREA, VIETNAM, JAPAN, INDIA AND CHINA

*Convenor & Chair*

**Charlotte Pollet**

**National Chiao-Tung University, Taiwan**

Modern works on history of sciences often introduce sciences in general, and mathematics in particular, as if they were products of only the Western civilization, and still considers Chinese mathematical texts as lists of receipts for practical uses. Histories present two monolithic blocks representing two styles of reasoning conventionally identified as “Western” and “non-Western” which never evolved through time. And when it comes to other Far Eastern mathematical texts, comparison is made through assimilation to Chinese texts .

The comparison of differences encourages consideration of cultural aspects involved in mathematical activity. Meanwhile, it also encourages questioning the conceptual definitions of “culture” and “tradition” when one faces mathematics written in different languages or contexts. These concepts are often still applied like labels enclosing the whole of China, Korea or Vietnam, as if there were only one culture in these areas and one continuous tradition to the present, while all are subsumed in the same category of “traditional” opposed to “modern”. Mathematical knowledge is reduced to particularism (ex. “Chinese traditional mathematics”, “Korean mathematics”). Knowledge is culturalized and cut into separated disciplines. Only inventor to inventor transmission is imagined where books are the only vector of transmission. The consequence is that history of science contributed to shaping collectives that perceive themselves as communities .

The aim of this panel is to challenge the view of mathematics represented as a collection of uniform fields identified according to “cultures”. Several examples will illustrate the mosaic of mathematical practices and show how comparisons were constructed in 19th and 20th century history of sciences . The panel will question of transmission of mathematical knowledge from one socio-cultural context to another.

**Alexei Volkov**

**National Tsing-Hua University, Taiwan**

*Transmission of Mathematical Knowledge: The Case of Pre-modern Vietnamese Mathematics*

The paper is devoted to the problem of transmission of mathematical knowledge from one socio-cultural context to another. The specific case chosen for the discussion, namely, the transmission of traditional Chinese mathematics to Vietnam, may be instrumental for description of other cases of transmission, in particular, the case of transmission of Chinese mathematical expertise to Korea. In the first part of my paper I will briefly introduce the extant Vietnamese mathematical treatises compiled in the 18<sup>th</sup> – early 20<sup>th</sup> centuries and discuss their contents and possible connection with Chinese mathematical treatises published prior to the 18<sup>th</sup> century. It will be shown that the transmission and adaptation of mathematical texts was a rather complex process that involved an elaborate adaptation of the language and of the very contents of mathematical problems to the local context. In the second part of my paper I will focus upon circumstances in which these mathematical texts were compiled and used. In particular, I will demonstrate that the creation and transmission of these texts can be understood properly only if one takes into consideration the socio-cultural context in which they circulated, namely, the state mathematics instruction and mathematical examinations practiced in Vietnam for a rather long period of time and abolished only in the early 20<sup>th</sup> century. I will provide an example of series of mathematical problems that contained elements arguably used

by the instructors to teach some particular mathematical concepts. I will conclude my paper with general remarks concerning the transmission of mathematical knowledge.

**Jia-Ming Ying**  
**National Taipei University of Education, Taiwan**

*A Comparison between the Mathematical Cultures of Korea and Japan in the Long Nineteenth Century*

Mathematical cultures in Korea and Japan were initially influenced by their counter parts from Chinese empires of different periods, and systems of mathematics education modelled from China existed in these two countries since at least the 8th century. However, Mathematics in Korea and Japan developed into unique cultures of their own in roughly the same time, from the early 17th century to the late 19th century, and to certain extent they were still practised in the 20th century. Although they began with similar Chinese origins and developed in the same time period, historians have found very different characteristics. One of the major differences is that Korean mathematics (tongsan 동산 東算) was strictly an “official scholarship”, the purpose for which is either governance or Confucian philosophy, while Japanese mathematics (wasan わさん 和算) was studied by both the samurai and commoners. The reasons for these differences were likely to be their respective writing systems and economy. The studies of traditional mathematics in these two countries are revived by citizens of modern Japan and Republic of Korea in the 21st century, but similar characteristics can be observed again. Korean mathematics is studied and popularised mainly by scholars, while Japanese mathematics is being practised by people from many walks of life.

**Charlotte Pollet**  
**National Chiao-Tung University, Hsinchu, Taiwan**

*Comparison of Histories, History of Comparison: Cases from India and China*

There is a long history of comparison in history of sciences. However, despite this history, to compare Chinese and Indian mathematical texts still remains a less known enterprise. Similarities between Chinese and Indian algebraic results and procedures, numeration systems or astronomy have long been noticed. Many comparisons faced problems of neutrality in reducing the concept of culture to nation or civilization. As mathematical texts are written in classical Chinese and Sanskrit, corpuses became representative of so-called ‘Chinese mathematics’ or ‘Indian mathematics’. It is an interesting question for historiography.

Since the publication of the first study done by Wylie, which was based on an article written in 1817, many scholars focused on the resemblance between Chinese and Indian indeterminate equations. The study of India’s contribution to the solution of indeterminate equations (kuṭṭaka) and the dayan (大衍) method of Qin Jiushao (秦九韶) represent an important part of the historiography of the comparative study of mathematics in India and China. This presentation will investigate the construction of this history and show how the conception of transmission is depending on prejudice regarding algorithms. In addition, there will be a trial to reinvestigate the topic from the point of view of culture of computation and Buddhist astronomy.

## THE TWO KOREAS AND THE TWO VIETNAMS IN THE COLD WAR: A COMPARATIVE ANALYSIS

*Convenor*

**Balazs Szalontai**

**Korea University, Sejong Campus, South Korea**

*Chair*

**Kyounghyoun Min**

**Korea University, South Korea**

*Discussant*

**Donggil Kim**

**Peking University, China**

The panel compares the internal, external, and cultural policies of North Korea with North Vietnam and that of South Korea with South Vietnam, placing these events into the broader context of the Cold War. It seeks to examine why the history of the two divided countries, which showed considerable initial similarities, led to highly divergent outcomes. By the mid-1970s, South Korea had undergone a successful economic modernization process, whereas South Vietnam disappeared as an independent state. Two decades later, the Communist leadership of unified Vietnam managed to launch a successful economic reform process and to normalize its relations with its former enemy, the United States, while the North Korean leaders, reluctant as they were to implement radical domestic reforms, opted for developing nuclear weapons even if this perpetuated their conflict with America.

**Balazs Szalontai**

**Korea University, South Korea**

*Successes and Failures of Guerrilla Movements and Counter-Insurgency Policies in South Korea and South Vietnam*

This paper compares the social, political, and military conditions in South Korea and South Vietnam in the 1950s and 1960s, when both countries were governed by U.S.-supported authoritarian regimes and both faced a rival Communist regime that was determined to achieve national unification by forceful means. It examines why the South Korean regimes headed by Syngman Rhee (1948-1960) and Park Chung Hee (1961-1979) were more able to resist the security challenges posed by local Communist guerrilla operations and/or northern infiltration than Ngo Dinh Diem's regime (1955-1963) was in South Vietnam. The comparative analysis is focused on such factors as the structure and growth performance of the economy; the extent and manifestations of rural and urban socio-political discontent; the efficiency of civilian administrative control over rural and urban society; the structure of the security apparatus; the composition and capabilities of the military forces; the army's counterinsurgency tactics; the political and religious composition of the civilian elites; the influence and political disposition of the middle classes; the existence or absence of non-violent political opposition; the social basis and tactics of Communist guerrillas and commandos; the strategies and tactics pursued by the northern Communist regimes; the nature of the terrain where the guerrilla conflict took place; the logistical aspects of local Communist guerrilla activities and North Korean/North Vietnamese infiltration; and the regimes' own attempts to stimulate anti-Communist resistance in the North. Finally, the paper raises the question how these domestic conditions influenced the outbreak and outcome of such events as the Korean War (1950-1953), the Second Korean Conflict (1966-1970), and the Vietnam War (1964-1975), and how they increased or reduced the likelihood of direct military intervention by foreign powers (North Korea, North Vietnam, and the United States).

**Pierre Asselin**  
**San Diego State University, United States**

*The North Korean and North Vietnamese Reunification Struggles in Historical Perspective*

This paper will address the similarities and differences in the national liberation strategies of North Korea and North Vietnam during their respective wars against southern “reactionaries” and their American allies.

**Qui Ha Hoang Nguyen**  
**University of Southern California, United States**

*The Image of the Mother in North Vietnamese and North Korean Cinema*

Vietnamese and North Korean discourses have highlighted the idealized image of the mother whose personal transformation is embedded in the cause of national struggles. This paper examines the construction of motherhood in the socialist cinema of Vietnam and North Korea during postcolonial state formation. Rejecting the cultural essentialism that frames research on gender in Vietnam and North Korea with the common Confucianism trope, I wish to explore the idea of mothers portrayed in the two nations’ socialist cinemas as modern political subjects. Drawing on Suzy Kim’s notion of socialist motherhood as an alternative gendered identity which is a combination of femininity and masculinity, this paper offers a comparative approach to the gendered dimension of the socialist practices that call for personal sacrifice for the sake of the collective. Particularly, the article examines classics of revolutionary works: Mrs. Tu Hau (Chị Tư Hậu, 1963) and Sea of Blood (P’ibada, 1969). While these works conform to the narrative trajectory of socialist realism that embodies the nation’s transformation, they provide interesting cases to look at the idea of modern motherhood that possesses both empowerment and traditional sacrifice, subverting the hegemonic feminist views about women’s radical subjectivity and stereotypical gender roles. By comparing the mothers in Vietnamese and North Korean films and locating the construction of motherhood in the larger trend of socialist works, this article explores the significance of the reconfiguration of gender within a complex framework of Confucian and socialist ideologies. In this regard, the comparison of socialist representations of the mother enables us to look at the linkages of ideologies and aesthetics outside the confines of national cinema and East Asian studies.

## GLOBALIZING HIGHER EDUCATION AND STUDENT MOBILITY ACROSS KOREA AND VIETNAM

*Convenor & Chair*

**Stephanie Kim**

**Georgetown University, United States**

Comparative studies between Korea and Vietnam have brought to the fore contemporary social issues in Asia that set out to explicate parallels between the two countries. Meanwhile, recent scholarship on higher education highlights the changing landscape of government policies, institutional reforms, and mobility flows that affect universities in the context of globalization. Combining our regional specializations in Korea and/or Vietnam with our disciplinary background in Education, our panel is interested in comparing Korea and Vietnam within the framework of globalizing higher education, an approach that has received much too little attention. We are particularly interested in exploring dynamics of knowledge mobility by focusing on the networks and pathways of students who migrate to, from, and between Korea and Vietnam. Each paper focuses on a different aspect of student mobility (or immobility)—Korean and Vietnamese students in the United States; Korean and Vietnamese students pursuing “international education at home”; and Vietnamese students in Korea—to generate a comparative understanding of how universities in each country pursue internationalization strategies amidst increased student mobility across Asia. This panel will add a valuable dimension to comparative work on migration issues of Korea and Vietnam that typically focus on labor and marriage, as well as bring broader engagement from Education scholars often underrepresented in scholarly work on inter-Asian connections.

**Dongbin Kim**

**Michigan State University, United States**

**Christina Yao**

**University of Nebraska, Lincoln, United States**

**Sehee Kim**

**Michigan State University, United States**

### *Mobility Patterns of Korean and Vietnamese Students in the United States*

By analyzing data from the Survey of Earned Doctorates collected by the National Science Foundation (NSF) in the United States, this study will explore if patterns of doctoral graduates among Vietnamese and Korean international students in the United States have changed over time and whether these changes reflect the development of higher education sectors in Vietnam and South Korea. With the descriptive analysis, this study will expand our understanding of the historical trends of transnational mobility, which might vary by students’ demographic characteristics (e.g., gender, age, or parental education), academic backgrounds (e.g., undergraduate majors, undergraduate institutions, the year the students received their B.A. and Ph.D., Ph.D. majors, or the financial support patterns while in Ph.D. programs), and the country/period contexts (e.g., Vietnamese versus Korean contexts, political or sociocultural contexts of the country during various time periods in the 1970s, 1980s, 1990s, and 2000s). With this comparative approach, this study will discuss why/how there are differences in patterns of doctorate attainment among Vietnamese and South Korean doctoral graduates and will generate policy and theoretical implications for global mobility in general, and for Vietnamese and South Korean higher education sectors in specific.

**Stephanie Kim**  
**Georgetown University, United States**

*University Marketing Materials in Korea and Vietnam and the Whiteness of Globality in International Education across Asia*

University marketing materials often boast of their global positioning as a way to attract students, and indeed, scholars have shown how global referencing becomes essential to competing internationally with other universities (Marginson, 2006) in a pursuit for greater student markets domestically and overseas (Stromquist, 2007). But across Asian universities, the global positioning that marketing materials boast of also accompany an aesthetic and imagery wherein globality is often racialized by promoting visual tropes of whiteness. Furthermore, because most countries in Asia send more international students than they receive, especially in Korea and Vietnam where large numbers of students go abroad to the United States and elsewhere in the West, universities in these countries respond to the specific challenges that their higher education sector faces, oftentimes by focusing student recruitment efforts on domestic students who might otherwise study abroad or choose not to study abroad. Focusing on two institutions well known for their “global” reputation in South Korea and Vietnam, this paper provides a visual discourse analysis of the institutions’ marketing materials to ask: How do Korean and Vietnamese universities market themselves as “global” through their visual tropes? For whom are these images intended in the context of student mobility flows from these two countries? And how does whiteness intersect with the pursuit of international education in Asia?

## SESSION 4

### KOREA, VIETNAM, US POLICIES

**Luong Thi Hong**

**Institute of History, Vietnam Academy of Social Sciences, Vietnam**

*Korean and Vietnam War: A Comparative Approach to Cold War in Asia*

After World War II, the world formed into two different systems: capitalism and socialism, leading to a new form of war – "Cold War." Although being called "Cold War," it was manifested by "Hot Wars," such as in Indochina and the Korean peninsula. Korean War (1950-1953) and Vietnam War (1954-1975) were convergence points of confrontation between the two systems. While both of the wars were partly an East-West conflict, they were also a "North-South" conflict. This paper does not have the ambition to compare Korean War and Vietnam War about all areas, but only test reference from a perspective of the Cold War system. Due to developing differently in the international, regional, and national contexts, the Korean and Vietnam War differed from various dimensions. The paper proposes the similarities and dissimilarities between Korean and Vietnam War still influence present historical issues.

**Vĩnh Trần Thái**

**National University of Singapore, Singapore**

*Atoms for What? Cold War Atoms for Peace and the quest for nation building in South Vietnam for a comparative with South Korea*

Using the lens of history of science and technology through Atoms for Peace program, a US initiative, this paper contributes to the understanding of nation building and modernization in the processes of decolonization in South Korea and South Vietnam during the Cold War, the period when parts of Korea and Vietnam shared the same US influential sphere. As a Cold War strategic calculation of the US, president Eisenhower proposed "Atoms for Peace" speech in 1953 to announce that the US would share its atomic expertise to serve peaceful pursuits with partner nations. As US allies in the Cold War, nuclear program through Atoms for Peace arrived in South Korea and South Vietnam in the same context with the same pathway. South Korea and South Vietnam were the first third world states which constructed a TRIGA Mark II reactor as a part of Atoms for Peace program. In the late 1970s, South Korea had its first commercial nuclear plant while the story related to the Atoms for Peace program in South Vietnam has fallen into oblivion along with the end of the Vietnam War. Studies on modernization and nation building in postcolonial states in general, and Atoms for Peace program in particular, remain focus on the role of the US. Focusing on Asian local factors, by placing South Korea and South Vietnam in a framework of Atoms for Peace program, this paper attempts to examine and compare how Koreans and Vietnamese interpreted, responded and adapted to US assistance in the quest of nation building and modernization after the collapse of colonialism. This paper argues that US modernization ideas and policies were contested and rebuilt by these local factors. Through Atoms for Peace program, both states shared their own same visions: took advantage of the US's support to build the foundation of nascent nation's science and technology.

**Pham Thi Hong Ha**

**Institute of History, Vietnam Academy of Social Sciences, Vietnam**

*The Impact of US Economic Aid on the Economies of Asian Allies in the 1960s and 1970s: The Case of Republic of Vietnam and Republic of South Korea*

This paper examines the impact of American economic aids on the economies of their Asian allies in the 1960s and 1970s, focusing on the impact of the aids on the import and export structure of two countries, the Republic of Vietnam (RVN) and South Korea. The main question that I aim to address is why the economic aid for the RVN was used largely for the import of consumer items, while that for South Korea was mainly invested in manufacturing sectors that, in a very short period of time, have turned South Korea into a major exporter of high-value industrial products. I argue that the difference arises not only from the different terms and conditions of aids that the US applied to the RVN and South Korea, or the difference in the specific contexts of each country in this particular period. Drawing on primary materials from the Vietnam National Archives II, a valuable source to which Western scholars still have significantly restricted access to date, together with documents released by the USAIDS and publicly available, digitalised primary sources, the paper argues that the difference also originates from the dissimilarities in the ways the governments in the two countries thought of and handled the aids for the purpose of economic development.

**Nguyen Thi Nam Hoang**  
**Vietnam National University, Ha Noi, Vietnam**

*Love and Family in the Short Fictions of Le Minh Khue and Park Wan-Suh: A Comparative Study*

This essay considers the importance of looking at writing about love and family in short stories of contemporary Vietnamese and Korean female writers. Through plots, situations, characters, writers express their concern for the thoughts and desires of people in love, in marriage; the transformation of the family; the breakdown of some traditional values in the contemporary times. Writing about the same topic from a female perspective, each writer has her own style and ideology. And the (Vietnamese and Korean) national identity are also prominent in the works. Thereby, we can see the similarities and identities of not only writers but also of social conditions, cultural life and views on love, marriage and family expressed in literature of two peoples. This article gives special consideration to two short story collections: *Pale Blue* by Le Minh Khue and *For Nostalgia* by Park Wan-suh to show the similarities and differences in the performance of that topic between two typical writers. On this basis, the paper identifies the issues raised by the literature of the two countries in reflecting on the cultural, social and spiritual movements of contemporary time.

**Hoang Cam Giang**  
**University of Social Sciences and Humanities, Vietnam National University, Vietnam**

*Korean and Vietnamese Art Films from the Perspective of Ecofeminism: The Cases of Poetry by Lee Chang-dong and Flapping the Middle of Nowhere by Nguyen Hoang Diep*

Recently, in Asian cinema and East Asian cinema in particular, concerns about the ecological environment, about nature and the non-human world are increasingly manifest, almost in parallel with the rapid progress of urbanization and globalization. Lee Chang-dong (Korea) and Nguyen Hoang Diep (Vietnam) are two directors of the “new wave generation” in Korea and Vietnam and have frequently expressed these concerns in their films, with a strong emphasis on the complex relations between women-nature-body-survival and men-city-will-death. Exploring the similarities and differences in their interpretations of the city and the woman from an ecological perspective, based on traditional and established Confucian ethics with strong historical impact on these two countries – especially as seen through such celebrated movies as *Poetry* and *Flapping in the Middle of Nowhere* – can provide us with a clear and coherent picture of the figurations of issues concerning ecofeminism in Vietnamese and Korean art cinema. In addition, this research aims to reveal the socio-psychological aspects of contemporary Koreans and Vietnamese in the age of globalization.

## SESSION 5

### WAR, MEMORY, AND U.S. IMPERIALISM IN KOREA AND VIETNAM

*Convenor*

**Evyn Lê Espiritu**

**University of California, Berkeley, United States**

*Chair*

**Tony Tran**

**Boston College, United States**

Rather than treat the Korean War and the Vietnam War as separate historical events, this panel illuminates political, social, and cultural connections between Korea and Vietnam via shared histories of national liberation, Cold War intervention, and U.S. imperialism. Tracing how the afterlives of war continue to resonate in the present, we also investigate contemporary representations of these two entangled wars and their political implications. Our work spans history, literature, and visual culture, triangulating Korea, Vietnam, and the United States.

During the Vietnam War, the Black Panther Party led the anti-war movement in critiquing the American state as a fascist and imperialist state. Quinn Lester excavates the less well-known precursor to this cross-racial, transnational politics: the history of the Black Panther Party's connections to North Korea. Evyn Lê Espiritu critically juxtaposes two Asian American novels, Susan Choi's "The Foreign Student" and Monique Truong's "Bitter in the Mouth," in order to trace connections between South Korea, South Vietnam, and the American South: three spaces marked by civil war, U.S. militarism, and what Gramsci referred to as a "southern politics." Terry Park draws attention to the under-theorized legacies of the Korean War in *Gran Torino*, which most explicitly addresses the afterlives of the Vietnam War via Walt Kowalksi's relationship to his Hmong American neighbors. He reads Walt as a de/militarizing "border guard" whose actions are rooted/routed in the Cold War containment doctrine. Lastly, Kristen Sun analyzes three South Korean films that depict the Vietnam War, arguing that the Vietnam War is portrayed as an example of how South Korea repaid its own debts incurred during the Korean War – by allying with the U.S. on the side of "freedom," South Korea asserted itself a modern, democratic nation.

**Quinn Lester**

**Johns Hopkins University, United States**

*Juche and the Ghetto: The Black Panther Party Goes to North Korea*

At their height, the anti-Vietnam War and Black Power movements articulated a critique of American imperialism abroad and racism at home. The Black Panther Party, for a few years regarded as the vanguard of the revolution in America, argued that behind its claims to democratic legitimacy and promoting freedom the American state was a fascist one, a colonial power in the inner-city ghetto and an imperialist in Vietnam. Under the framework of "Politics as War by Other Means"--itself significantly influenced by Huey Newton's reading of Mao Zedong--the Party redrew the lines of political contestation, internationalizing the Civil Rights Movement by viewing the Panther policing the police and the Vietcong as both on the same side of a People's War against American fascism. Yet less well known was the Party's interest in North Korea. From 1969-70 Eldridge Cleaver, head of the Party's international wing, led two Panther delegations to North Korea. The Party was particularly interested in Kim Il-Sung's concept of *juche* as a principle of self-determination that could also apply to the Black urban communities the Party was organizing. The Panthers' encounter with North Korea has been buried by history, but this paper retells the story of this Afro-Asian act of solidarity and shows how the Panther's critique of American fascism was not limited to the Vietnam War but

encompassed solidarities with revolutionary regimes in North Korea and China. As the Trump presidency has signalled both renewed attacks on Black and Brown peoples in America and warmongering in Asia (in both the Korean Peninsula and the South China Sea) I return to the Black Panther Party's ties with North Korea to show the history and continued relevance of anti-racist and anti-imperialist international solidarities, and to force us to rethink the links between the domestic and international in American politics.

**Evyn Lê Espiritu**

**University of California, Berkeley, United States**

*Revisiting the Southern Question: South Korea, South Vietnam, and the American South*

During the Cold War era of decolonization, both Korea and Vietnam underwent brutal civil wars exasperated by global geopolitical tensions, as first Korean and then Vietnamese nationalists fought over whether to define national liberation in terms of Communism--following the Soviet Union and China--or democracy--following the United States. In both Korea and Vietnam, the Southern faction aligned with the American world order, though the results differ: Korea remains divided, while Vietnam was reunified under Communism in 1975. Over a century earlier, the United States had suffered its own civil war, with the South fighting for the right to preserve its economic liberty. This paper draws on Antonio Gramsci's reflections on the "Southern question" in order to trace theoretical, political, material, and affective connections between South Korea, South Vietnam, and the American South. That is, how does the term "South" signify in these three spaces marked by civil war, U.S. militarism, and what Gramsci referred to as a "southern politics"? In order to answer this question, this paper critically juxtaposes two Asian American novels: Susan Choi's "The Foreign Student" (1998), about a young Korean man haunted by the war who attends school in Tennessee in the 1950s, and Monique Truong's "Bitter in the Mouth" (2011), about an unmarked Vietnamese adoptee growing up in North Carolina during the 1970-80s. Read together, these three spaces—South Korea, South Vietnam, and the American South—demand alternative geopolitical imaginaries, disrupting both the East-West binary and the presumed leftist political homogeneity of the "Global South." Revolution in these spaces, after all, was organized around "right-of-center" politics of racialized democracy, propertied capitalism, and individual liberalism. But binaries are always unstable. As Gramsci insists, solidarity between Northern "proletariats" and "the South" is possible, if one can imagine new political formations.

**Terry K. Park**

**University of Maryland, College Park, United States**

*'Go Ahead, Get Off My Lawn': The Korean War, The Gift of Freedom, and Guarding the Home/Front in Clint Eastwood's "Gran Torino"*

The main character in Clint Eastwood's 2009 film "Gran Torino," Walt Kowalksi (played by Eastwood), is a recently-widowed former Ford auto worker living alone with his dog Daisy in a working-class suburb of deindustrialized Detroit. The film's narrative focuses on his relationship with his Hmong American neighbors, whom he initially despises as "swamp rat" foreign invaders. In particular, the film focuses on his relationship with Thao, a Hmong American teen harassed by Hmong gangbangers and mentored into proper American manhood by the gruff, tool-wielding, rifle-slinging Kowalksi. While most analyses of the film have centered either on Walt's character as a sacrificial "Christ-like" figure or the reductive Vietnam War-influenced representation of Hmong men as "perpetual warriors," none of these analyses fully attend to how Walt, and the spatial politics of the film, are profoundly shaped by the Korean War.

This paper addresses this occlusion by reading Walt as a de/militarizing "border guard." That is, I argue that Walt's vigilant defense of the borders of his white picket fenced-home, reluctant expansion to include the besieged home of Thao's family within his borders, and cultivation of an

autonomous, possessive masculinity in Thao through fixing other dilapidated homes within the neighborhood, is rooted/routed in the containment doctrine justified as what Jodi Kim calls the “gift of freedom”—the promise, initially bestowed by the U.S upon the figure of the Vietnamese refugee, of modern liberal personhood to those deemed in need of receiving its transformative force, and in the process, keeping them perpetually indebted to the terms set by its guarantors. However, “Gran Torino,” and more specifically, Walt’s transformation from a solitary, anti-Asian racist into a tolerant guardian whose home becomes a refuge, makes it clear that the “gift of freedom” passed through the hands of both the Korean and Vietnam Wars.

**Kristen Sun**  
**University of California, Berkeley, United States**

*From Violence to Violence with Freedom: South Korean Cinematic Ghosts of the Vietnam War*

The Vietnam War may be South Korea’s “Forgotten War,” yet the war is often understood within the narrative context of South Korean developmentalism as what partly paved the way for the “Miracle on the Han River.” For example, the Vietnam War is how South Korea repaid its own debts incurred during the Korean War – by allying with the U.S. on the side of “freedom,” South Korea can now proudly stand as a democratic nation.

Films, however, problematize these uplift narratives – until recently. This paper analyzes *Ode to My Father* (Yoon Je-kyoon, 2014), a film that recounts a wide sweep of Korean history through a Forrest Gump-like everyman character. In this film, the Vietnam War scenes mirror the Korean War scenes, in which South Koreans replace U.S. saviors and Vietnamese refugees replace Korean refugees, thus drawing a parallel between the two wars and the circular temporality of the “gift of freedom” in the Cold War period. This paper argues that *Ode to My Father* is part of a larger “conservative turn” in South Korean cinema since the 2010s by comparing it to two earlier films, which focus on Vietnam War combat and veterans – the New Wave film *White Badge* (Chung Ji-young, 1992) and hybrid blockbuster film *R-Point* (Kong Suchang, 2004). *White Badge*, with iconic actor Ahn Sung-ki, and *R-Point*’s focus on South Korean soldiers inflicting violence on one another, a popular trope used in Korean Wars, also represent the Vietnam War through the mediating gaze of other Cold War conflicts, especially the Korean War.

These three films’ representation of the Vietnam War in the “post-Cold War” period mark the ambivalence of South Korea’s own unresolved civil war and the inability to separate these two conflicts, marking an uncanny collapsing of temporality and space.

## SACRALIZING THE NATION: KOREAN AND VIETNAMESE RELIGIONS IN DIALOGUES

*Convenor & Chair*

**Thien-Huong Ninh**

**Cosumnes River College, United States**

Our panels examine the intersectionality of Korean and Vietnamese religions in their inscription, articulation, and production of the “nation.” Our common point of departure is the recognition of Asian religions’ multiplicities, from their magical, spontaneous, spiritual expressions to their more formal, ritualized, hierarchical dimensions. We situate Korean and Vietnamese religions in comparative and transnational perspectives, analyzing their roots of formations and tracing their trajectories of expansion and globalization. We inquire how Korean and Vietnamese religions produce common and divergent imaginations of the nation as a religious and political community, one that is culturally defined but globally manifested.

**Jason Greenberger**

**Daejin University, South Korea**

**Gyungwon Lee**

**Daejin University, South Korea**

*Of God and Neighbors: Foreign Powers as Depicted in Caodaism’s “Three Saints” and Daesoon Jinrihoe’s “Five Immortals Playing Baduk”*

Historically speaking, Korea and Vietnam have both been in the unenviable position of being surrounded by large, powerful neighbors who at times even descended upon them as colonizers or occupying military forces. New religions such as Caodaism and Daesoon Jinrihoe offer unique insights into their respective country’s national sentiments in light of such historicities. In particular, the painting in Caodaism titled, “Three Saints (三聖 Tam Thánh)” and the painting in Daesoon Jinrihoe titled, “Five Immortals Playing Baduk (五仙圍碁 Oseon Wigi)” are strikingly similar in the manner in which both countries depict their own national representatives alongside foreign representatives. Generally speaking, “Three Saints” can be said to have integral, reconciliatory, and diplomatic overtones, whereas “Five Immortals Playing Baduk” provides a subtle and provocative critique of foreign interference. There are intriguing similarities and differences to be drawn from a comparison between these two paintings. In addition to the paintings themselves, supporting scriptural references to the paintings’ subject matter will also be analyzed, juxtaposed, and contrasted.

**Jeehey Kim**

**Yonsei University, South Korea**

*Commemorating the dead through photography*

This paper explores commemorative use of photography in Korea and Vietnam where portrait photography is incorporated into funerals and annual ancestor worship rituals, differentiating portrait photography of the deceased from that of the living. Called yeongjeong (影幀; 영정) in Korea, and di tuợng (遺像) or di ảnh (遺影) in Vietnam, funerary portrait photography has played a crucial role in mourning the dead in private homes as well as in national memorials and shrines for historical victims. This paper compares Korean and Vietnamese practices of vernacular photography intertwined with Buddhist and Confucian epistemology of life and death. Funerary portrait photography has been used in structuring national identity through establishing collective memory and sustaining cult of personality in divided Korea and Vietnam during the period of political and ideological turmoil. This paper aims to explore the ways in which photography has been used in

structuring patriarchal order of nation-states in Korea and Vietnam, shedding light on their shared historical experiences, including the Vietnam war.

**Thien-Huong Ninh**  
**Cosumnes River College, United States**

*Ghosts of a Nation: Our Lady of Lavang and Vietnamese Catholic Refugees in the Diaspora*

Since her first apparition in 1789, Our Lady of Lavang has been associated with miracles within the contexts of martyrdom and other life-threatening experiences, from curing illnesses to protection from war. In 1901, after more one hundred since her first apparition, a French Bishop used a French model of Our Lady of Victories to (incongruously) represent the Virgin Mary with her Vietnamese name -- Our Lady of Lavang. It was not until 1998, upon the 200th commemoration of her first apparition, that this statue was replaced. This time, the Virgin Mary was represented as a Vietnamese woman, an image created by a Vietnamese American Catholic sculptor and funded by the Vietnamese American Catholic community. Although this Vietnamese image is a recent creation and the Vatican has not confirmed the historical accuracy of Our Lady of Lavang's apparition, the Vietnamized form of the Virgin Mary has become popular throughout the world. It is the only "Asian" form of the Virgin Mary that has become global. Throughout Asia, within the walls of parishes and confines of loose parish networks, there are local forms of the Virgin Mary but none has catapulted to the global scale as Our Lady of Lavang.

This paper argues that Vietnamese American Catholics refugees utilize the U.S.-made Vietnamese representation of Our Lady of Lavang to the traverses the experiences of national-boundary separation and community disintegration. Our Lady of Lavang represents a transnational project in which Vietnamese Catholics throughout the world collectively strategize to create an alternative sacred space of refuge to contest, negotiate, and divert the conditions of racialization, gender inequality, and class marginalization. Furthermore, instead of diluting boundaries across cultural differences, the research shows that "religious pluralism" within the "multicultural" context of the Catholic Church has paradoxically valorized Vietnamese ethnic particularity and elevated it to a global level of religious sanctity.

**Don Baker**  
**University of British Columbia, Canada**

*Martyrs in the Construction of Korean Catholic History*

Korea Catholics are very proud of their many martyr ancestors. Korean Catholics have built a narrative of the history of their community around the stories of the martyrs. There are historical sites throughout the southern half of the peninsula honoring those who died for their Catholic faith. There are also two religious orders, one for priests and one for nuns, dedicated to ensuring that the dedication those martyrs showed to their faith lives on.

There are now 103 canonized saints from the Korean Church and 124 who have been beatified. Koreans want to not only see the beatified 124 be declared saints but also have at least another 200 or so eventually be canonized as well. Every diocese in South Korea has a committee dedicated to promoting the eventual canonization of more Koreans. I will examine the list of those being recommended for future beatification and point out how they differ from those already beatified or canonized, including identifying some candidates who may prove controversial because government accounts of their actions under persecution suggest they do not meet the criteria for martyrdom, fidelity unto death. I will also discuss Hwang Sayŏng, who is seen by most non-Catholic Koreans as a traitor because he sought European military intervention in Korea to stop the anti-Catholic persecution.

Why are Korean Catholics so determined to add more names to what is already one of the longest national list of saints in the world? Korean Catholics are influenced by their Confucian

heritage that tells them that history legitimizes. They believe confirmation by the Vatican that hundreds of Koreans from the past are saints will further enhance the reputation of the Korean Catholic community both within and beyond the Korean peninsula.

**David W. Kim**  
**Australian National University, Australia**

*A Satirical Legend or Transnational History: The Vietnamese Royal Narrative in Thirteenth Century Koryŏ*

Contemporary Korea has been a multi-cultural society from the 1990s. The official figure indicates that there are a large number of Southeast Asians as well as East Asians (Chinese and Japanese) living in Korea. Among them the number of Vietnamese-Korean couples is one of the highest on record. The relationship of Korea with the mainland southeast country was launched through the Vietnam War in the initial Cold War era of the 1950-70s. Has there been any more interplay between the two countries? If, how do they relate to each other? Was the relationship positively interactive, as in these days, or was it complicated? This paper explores the transnational narrative of the Vietnamese royal family (the Lý dynasty: 1009-1225) commonly shared among contemporary Vietnamese and Korean people. The medieval oral tradition that Vietnamese ('Đại Việt') political refugees exiled to Koryŏ (918-1392) will be measured on a historical aspect by the social ideas of Buddhism, Chinese language, Confucian culture, and international relations.

## SESSION 6

### CLOSE THE PAST, AND LOOK TOWARDS THE FUTURE YET?: THE POLITICS OF MEMORY ON THE KOREAN PARTICIPATION IN THE VIETNAM WAR

*Convenor & Chair*

**Juhyung Shim**

**Sogang University, South Korea**

The Vietnam War was a watershed moment in the Cold War history of Korea. At that time, South Korea, which was barely recovered from the aftermath of the Korean War, decided to dispatch more than 320,000 soldiers to the overseas battlefield. As the second largest participation in the Vietnam War, Korean people and society were enormously affected by the results of the war. The war itself left all peoples involved in it with deep scars on their lives and, even after four decades since the end of the war, many people are still struggling with the unsettled war memories. With the experience of such war, various literary and visual forms of memory-work have been produced as either personal or collective “sites of memory,” while the nation-state has exclusively governed the official memory of the war. Writers of the war memories have attempted to reveal various aspects of the war and to produce alternative narratives to/against the official historiographies, which now enlighten us to understand multi-dimensions and complexities of the war. In addition, under the new circumstance of the bilateral relationship between Korea and Vietnam, Korean civil society has also taken efforts to pacify the war memory while such effort has often been challenged by political opponents and the nation-state itself.

In this panel, taking different and interdisciplinary points of view on the contemporary memory-scape of the Vietnam War, panelists will contribute to deepen the understanding of the Vietnam War and its unsettled legacies in the contemporary Korea and Vietnam.

**Han Woo Lee**

**Sogang University, South Korea**

*The Vietnam War in Korean Veterans' Mind: Looking through Their Memoirs*

The paper traces the Korean Vietnam War veterans' perception on Vietnam and the Vietnam War through looking at their memoirs. As veterans' memoirs tell the matters of the war to readers vividly, it might be a meaningful work to analyze them to understand the war comprehensively.

**Nguyen Thi Thanh Huyen**

**University of Social Sciences and Humanities, Vietnam National University, Hanoi**

*Forgive but Never Forget: How Vietnamese Newspapers Featured Massacres by American and South Korean Soldiers after 5 Decades?*

The paper examines the comparative contents of online newspapers' reports about the civilian massacre by American and Korean soldiers during the Vietnam War, in order to find out the similarities and differences in descriptive manners about war crimes after nearly a half century since the end of the war. Recently, memorials of the war victims of massacres have more frequently established in Vietnam, as the public testimonies and the search efforts for the truth by the veterans and the foreigners from the war participant countries are growing. In particular, the massacres by American soldiers and Korean soldiers are specified on the Vietnamese online newspapers with similar motifs in both the content and form of information. Journalists featured the massacres by showing the documents of the alleged crimes of soldiers, specifying the sufferings of the ordinary

people, describing efforts for alleviating soldiers' remorse of sin, as well as showing the reaction of local people toward the issues. The paper will attempt to analyze the contemporary media-scape on the war and the civilian massacre in Vietnam.

**Juhyung Shim**  
**Sogang University, South Korea**

*"Searching for a Last Lullaby for Peace": Korean Civil Society's Efforts on Untangling the Contested Memories of the Vietnam War*

The paper examines how Korean civil society has dealt with politically entangled public memories about the Vietnam War. Since civil massacre cases by the Korean troops were reported to the public in the late 1990s, Korean civil society has actively sought to find a proper way to take responsibility for the atrocities. Recently, many people begin to organize cultural activities, such as a trip of peace to the battle-field and setting-up a statue of "Vietnam Pieta," to remember the past and heal the scars of the war. Through ethnographically tracing such cultural measures to settle the controversial war memory, the paper will unravel the contemporary public memory-scape of the Vietnam War in Korea and analyze the potentiality of cultural pacification for the war legacies.

**NEW CONNECTIONS AND RENEWED PERSPECTIVES:  
KOREA-VIETNAM CULTURAL EXCHANGES IN THE 21ST CENTURY**

*Convenor*

**Sook Choi**  
**HanKuk University of Foreign Studies, South Korea**

*Chair*

**Doobo Shim**  
**Sungshin University, South Korea**

*Discussant*

**Younghan Cho**  
**Hankuk University of Foreign Studies, South Korea**

Cultural exchanges between Vietnam and South Korea have been actively conducted for the past three decades. In particular, the Korean Wave, or the fad for Korean popular cultures in Vietnam, has been in full swing since the late 1990s. For example, the Korean TV drama watching has led the Vietnamese audiences to consume food, clothes shown in them and also triggered them to learn Korean and travel in Korea. Interestingly, the Korean Wave eventually sparked an interest in Vietnam within Korea as well. Recently, Vietnamese food has become one of the most popular restaurant choices among Koreans, and video images on travels in Vietnam are being broadcast in the Korean media almost every day. Many scholars have argued that these growing cultural exchanges between Vietnam and Korea are due to the high cultural proximity and common historical experiences between the two countries, including colonial experiences, Confucian customs, and rapid economic development. However, there are still conflicts in the life of the diasporas of both Vietnamese and Korean heritage, influencing the Korean and Vietnamese employees of the companies in both countries, and the family members of the Korean and Vietnamese marriages. After all, there still are more to be done in order to further the relationship between the two countries. In this panel, the following issues are to be explored. Dr. Yoo, Dr. Shim, and Dr. Kim focus on the newly developed sports culture in Vietnam, and the roles played by Korean coaches, celebrities and the media. Dr. Sook Choi and Nguyen Thanh Nhan will explore the similarities and differences of cartoon cultures in the two countries. Su-jin Lee's paper delves into the places where Vietnamese encounter Korean culture within Vietnam. She suggests that the current perspectives on the public diplomacy between Vietnam and Korea should be adjusted and renewed.

**Sang Keon Yoo**  
**Sang myung University, South Korea**

**Choonghoon Lim**  
**Seoul National University, South Korea**

**Jisuk Chang**  
**Seoul National University, South Korea**

*Two Perspectives: "Glocal" Football Hero in Korea and Vietnam*

Over the last decade, Korean culture such as K-Pop and K-Drama has rapidly caught on in popularity in Vietnam, through a Korean cultural spread phenomenon called the Korean Wave. Since then, this cultural exchange has expanded to other areas, including sports. There have been several notable events in the recent "sportscape" of Vietnam. Vietnam won two medals in shooting at the 2016 Summer Olympics in Rio de Janeiro - the most successful result in Vietnam's Olympic history. Hoàng

Xuân Vinh, who had a Korean coach, claimed the nation's first ever gold medal. Meanwhile, Korea's K-League (Korea's professional soccer league) games have been receiving a viewership rating three times higher than that of Britain's EPL or Germany's Bundesliga. This is a noteworthy phenomenon, as the two latter leagues are generally much more popular for international audiences than the K-League. A Korean cable television channel specialized in fishing called FTV has discussed a possible contract with Vietnam's Apro World Platform to airing its show in Vietnam, implying that Vietnam likely has an audience showing interest in it.

In 2017, Vietnam recruited Korean national Hang Seo Park to be the head coach of the Vietnam national football team and the Vietnam national under-23 football team. The Korean coach didn't take long to win over the hearts and minds of not just Vietnamese football fans, but the entire country with his performance. Soon after he became the coach of the U-23 team, it defeated the Thai U-23 team on their own soil, a feat that had not been accomplished for the past 10 years. During the 2018 AFC U-23 Championship, the Vietnamese were grouped with Korea, Australia, and Syria in the group stage. Although public opinion was that Vietnam would have little chance to advance, they managed to advance with a 1-1-1 record. In the knockout stage, they defeated Iraq and Qatar to advance, before finally being defeated by Uzbekistan in the final. The Vietnamese people were ecstatic to witness such an athletic achievement. This historic moment parallels South Korea's success at the 2002 World Cup when its national football team was coached by the Dutch coach Guss Hiddink. This study compares media portrayals and public perceptions of Hang Seo Park in Vietnam to Guss Hiddink in Korea.

**Sook Choi**  
**Hankuk University of Foreign Studies, South Korea**

**Nguyen Thanh Nhan, Former Editor in Chief Esquire VN magazine/ Editor [www.thesaigon8.com](http://www.thesaigon8.com), Vietnam**

*The Comparison and New Connection of Comics Culture between Korea and Vietnam in Contemporary Age*

This study focuses on the Vietnamese cartoon culture which led the public to conform and resist in colonial history and are undergoing a change in the recent digital environment. Especially, we are interested in the newly reorganized Vietnam cartoon culture with the awakening of a group of young artists. In particular, it was an important issue to recognize that the manga in both Korea and Vietnam had grown in popularity due to the influence of the Japanese manga, and how they have formed local specialties by digesting or excluding them. This study adopts anthropological methodology. The researchers visited Comicola, a community of representative Vietnamese cartoonists, interviewed the artists, visited local festivals, and interviewed Vietnamese readers. This study also presupposes a comparison of how Vietnamese and Korean cartoon culture share similar colonial experiences but how post-war political and economic conditions have changed under different conditions. After careful diplomatic relations between Korea and Vietnam, we paid attention to the changes in conditions affecting bilateral relations and the meaning of cultural exchanges between the two countries found in the changes in global media landscape.

**Su-jin Lee**  
**Hankuk University of Foreign Studies, South Korea**

*Re-consideration of Public Diplomacy between South Korea and Vietnam: Focusing on the Programs of Korean Cultural Center in Vietnam*

The purpose of this study is to review the cultural exchange and public diplomacy between South Korea and Vietnam through the programs of the Korea Cultural Center in Vietnam, reflecting the contents and objectives of the public diplomacy of the South Korean government. The international

communities have been concentrating on 'public diplomacy' as part of their diplomatic strategy by utilizing their soft power today. The South Korean government has reinforced and strengthened its 'cultural diplomacy,' implemented it in all regions and across countries around the world, based on the 'Korean Wave', building strategies for enhancing its national brand. In the diplomatic relations between countries, 'cultural exchange' has been increasingly emphasized to enhance national competitiveness through culture, and to improve the image of the country based on mutual understanding. In this regard, the researcher will examine the programs of the 'Korean Cultural Center' in Vietnam. The Ministry of Culture, Sports and Tourism has been promoting cultural exchange projects through affiliated institutions, such as the 'Korean Culture and Information Service'. The center plays a pivotal role in international cultural exchange and has established 'Korean Cultural Centers' in major countries around the world with the aim of practicing the ideology of public diplomacy. Vietnam, where the desire of consumption for Korean cultural products is increasing along with the Korean Wave, has also emerged as the primary object country of either cultural diplomacy or cultural exchanges today. In this context, the necessity of researching the Korean Cultural Center in Vietnam is suggested in order to examine the cultural exchanges between the two countries as a basis for public diplomacy.