

# Essay on examining the countryside in vietnam's modern past

[Countries](#), [Vietnam](#)



**ASSIGN  
BUSTER**

## **Introduction**

Vietnam has the richest and evocative history in the world. The Vietnamese people lived in the Red River Delta. The largest percent of the population in the Vietnam is a mixture of non-Chinese Mongolian and Austro-Indonesian. Other racial intermixture possibly came about via intermarriages between the Vietnamese and a Tai tribe (Marr 89). For centuries Vietnam was struggling with the Chams, Khmers and the Chinese before the West become interested during the American war. A Vietnamese social change is as refined as that of China where it receives its power because it was directly ruled by the Chinese empire. Vietnam is in the middle of a revolution where capitalism is flooding into a nominally communist society, and villagers are flocking to booming cities and young culture. Based on the events in the early 20th century, the paper will explain how the countryside has figured into Vietnam's tumultuous this period history.

## **1890-1930**

The French characterize the early 20th century and the overwhelming period of colonialism from which affected Vietnam significantly. When this event came marching to their doors, all were forced to take stands. French patrols started to enter the very bamboo hedges around the villages and to disrupt their existence completely (Cargill 27). The French authorities started to carry out public works like building of the Saigon-Hanoi railway and they taxed the peasants greatly in order to fund these projects, which distressed the rural economy (Raffles 35). Colonialism was believed to be a feasible to the society, so operations become extremely expensive for the low wages

people under French. Similarly, French colonial treated the Vietnamese workers very poorly. Almost 12000 workers who were employed in the Michelin plantation died from malnutrition and diseases (Duara 785).

The French decrees allowed direct land ownership by their citizens as well as by Vietnamese under the French protectorate system (week 65). This was carried out according to the regulations set up by the French governor-general of Indochina. Having received these imperial decrees, the French issued the two decrees in 1896 and 1899 that readjusted the free land concessions to the further benefit of her citizens (Maclean 286). As a result these policies, by 1930 the field of land concessions received by the French was in the large figures. These policies were entirely intended to exploit traditional Vietnamese court law in depriving the peasants of their rights of land ownership. Similarly, they were supposed to apply French laws to assert the rights of ownership of the colonists to the same lands (Marr 76).

However, complicated legislation does not really bring the reader close to the human realities and social tensions of colonial landholding manipulations

## **1930-1960**

Viewing events in 1940-44, older Vietnamese intellectuals inevitably made a comparison with Indochina's fate in the World War 1. Thus, Vietnam decided to make a deal with two great masters. This deal made French feel less secure more inclined to suppress opposition. The defeat of France and Japan's forcible into Indochina, the colonial authorities had implemented a number of policies to neutralize any threat from the indigenous population ("Indochina"). However, this deal with Japan and France affected the

Vietnamese who were living in the nearby countryside. Although both French and Japanese authorities were aware of the social issues, no decision was made to reduce taxes that were imposed on rice (Finlayson 43). Landowners tried to evade quotas by signing the property over to their children, but the government saw via this strategy by ordering functionaries to collect rice according to old records (Murray 67).

The Diem was a significant figure in the history of the Indochina wars during 1945-54, which became the American war. The war started in Vietnam as a revolt against Diem's South Vietnamese regime (Nguyễn, 59). However, there is no consensus about why and how he came to play such a significant role. In Diem's tenure in power, many people in Vietnam and the other part of the world described him as an American puppet that had been installed and encouraged by Washington to serve US Motives in the cold war. The research indicates his notorious unwillingness to follow the American advice and the fact that his alliance with the US did not succeed. Thus, many scholars have come to refuse the fact idea that Diem was merely a figure of US foreign policy and have demonstrated him as a product of premodern such as Catholics or Confucianism.

He appears to be a sage-like national hero who was let down by fickle friends (Vũ L67). In other words, he is described as an inflexible autocrat who was doomed by his adherence to obsolete ideas about rulership (Miller 433).

Therefore, Diem actively pursued power in these periods, and attained it mainly because of his own efforts and those of his Vietnamese friends.

Meanwhile, he and his brother Ngo Dinh were outlining the distinctive vision of modernization, which informed South Vietnam's post 1954 nation-building

strategies. Whether Diem was alleged to have been merely executed American policies or manifesting social traits, the result is the same, in each case, Diem ability to control his own thoughts and deeds is reputed (SarDesai 45). Thus, Diem spent a lot of time playing an active and significant role in engineering his own rise to power.

The democratic republic of Vietnam carried out a significant land reform campaign between 1953 and 1956 (Moise 70). The reform was meant to remove landlordism and put the land in the management of peasant smallholders, which paved the way for a further transition to cooperative farming. The land reform was quite successful, but it proved to be a struggle not only for economic, but also for political influence in the countryside. The land reform campaign ended in 1956, but the Lao Dong party discovered it had been committing dangerous errors (Phan 87). Nationally, the land reforms occurred in waves, in each of which a number of villages underwent land reforms differently. The law governing land reforms become more moderate from one wave to the next, but their actual implementation became more radical ("Hearts and Minds"). These land reforms have helped the Vietnam to move quite rapidly toward collective agriculture in the countryside.

## **1960-2000**

One of the most remarkable events in these periods was the conflict in Vietnam and the ability of the forces opposed to the Saigon government to fight to an apparent stand still a combined Vietnamese (Race 628). They managed to win without aircraft, weapons, modern communications, a

massive economic assistance program and a single grain of miracle rice. In the early 1965, the revolutionary movement was apparently within a few months, which would have swept into cities destroying the few surviving vestiges of the Saigon government (Duiker 75). This was achieved by labor largely of southern origin and help of massive foreign assistance to the Saigon government.

The collapse of the government presence in Long An was due the failure of the government leaders to understand the process that was taking place. Meanwhile, this was because of the weakly motivated and poorly assimilated nature of government. Their win resulted in the election of President Richard Nixon because he had promised to end the war. His strategy referred to as Vietnamisation, which intended to make the South Vietnamese fight the war without the Americans troops (Ninh L34).

In the late 1990, Vietnam was a country mired in economic crisis and unwilling to make the changes necessary to set free its innate dynamism (Hayton75). The country still faces challenges and it does so with a severely strained political system, but it is also in the middle of renovation (Dương L15). Vietnam has so far made significant strides delivering basic education, health care and a rising standard of living to all countryside. The contradictions inherent are simultaneously having communist control and eating capitalist cake, which has become a broken point near the end of each decade.

## Conclusion

Vietnam has come a long way in the past 30 years, but its social change has often been through a crisis. The crisis was far more complex than the simple issues of corruption, underdevelopment. These issues were a question of the form of social organization itself that the countryside maintained. Given all these social issues, it is ironic that Vietnam is frequently helping up as a shining example of economic liberalization. Its social change was marked by rising state involvement in the economy and politics liberalization. Vietnam's prospects are not as clear as they might appear to outsiders. There are risks of economic mismanagement because everything depends upon the communist party maintaining coherence and discipline in the period when challenges to social stability are growing. Thus, Vietnam efforts to have economic, politic and social liberalization in the countryside have figured into its tumultuous 20th century history.

## Works Cited

Cargill, Jade. *Voices of Vietnamese Boat People: Nineteen Narratives of Escape and Survival*, Jefferson, NC: McFarland and Co, 2000. Print.

Duara, Purret. " Bifurcating Linear History: Nation and Histories in India and China", *Positions: East Asia Cultures Critique*, vol. 1, no. 3 (1999): pp. 779-804.

Drummond, Thomas. *Consuming Urban Culture in Contemporary Vietnam*. London: Routledge Curzon, 2003. Print.

Duiker, William J.. *Sacred war: nationalism and revolution in a divided Vietnam*. New York: McGraw-Hill, 1995. Print.

- Dương, Thu Hương. Paradise of the blind. New York: Perennial, 2002. Print.
- Finlayson, George. Mission To Siam And Cochin China. Ithaca (N. Y.): Cornell University, 1988. Print.
- " HEARTS AND MINDS (1974) - YouTube." YouTube. N. p., n. d. Web. 1 Sept. 2013. .
- Hayton, Bill. Vietnam: rising dragon. New Haven, Conn.: Yale University Press, 2011. Print.
- " Indochine. 1992. BDRip. HQ-VIDEO. pi. part1. mp4 - YouTube." YouTube. N. p., n. d. Web. 1 Sept. 2013. .
- Maclean, Ken. " The Rehabilitation of an Uncomfortable Past: Everyday Life in Vietnam during the Subsidy Period (1975-1986)." History and Anthropology 19. 3 (2008): 281-303.
- Moise, Edwin. Land Reform and Land Reform Errors in North Vietnam. Pacific Affairs, University of British Columbia, 49. 1 (1976): 70-92.
- Marr, David. Vietnamese Anticolonialism, 1885-1925. Berkeley: University of California Press, 1981. Print.
- Miller, Edward. " Vision, Power and Agency: The Ascent of Ngô Đình Diêm, 1945-54." Journal of Southeast Asian Studies 35. 3 (2004): 433-458.
- Murray, Martin J.. The development of capitalism in colonial Indochina (1870-1940). Berkeley: University of California Press, 1980. Print.
- Nguyễn, Thị Định. No other road to take: memoir of Mrs. Nguyễn Thị Định. Ithaca, N. Y.: Southeast Asia Program, Dept. of Asian Studies, Cornell University, 1976. Print.
- Ninh, Bao. The sorrow of war. London: Vintage, 2005. Print.
- Phan, Bội Châu. Overturned chariot: the autobiography of Phan-Bội-Châu.



Honolulu, Ha.: University of Hawai'i Press, 1999. Print.

Race, Jeffrey. " How They Won." " Asian Survey, 10. 8 (1970): 628-650.

Raffles, Thomas. The Mission to Sian, and Hue: The capital of Cochin China in 1821-2. London: William clowes, 1978. Print.

SarDesai, D. R.. Vietnam, past and present. 4th ed. Boulder, Colo.: Westview Press, 2005. Print.

Vũ, Trọng Phụng, Nguyệt Cầm Nguyễn, and Peter Zinoman. Dumb luck: a novel. Ann Arbor: University of Michigan Press, 2002. Print.

Wook, Choi Byung. Southern Vietnam under the reign of Minh Mạng (1820-1841): central politics and local response. Ithaca (N. Y.): Cornell University, 2004. Print.