

Anam, Việt Kiều: Transforming into Thai of Vietnamese in Siam



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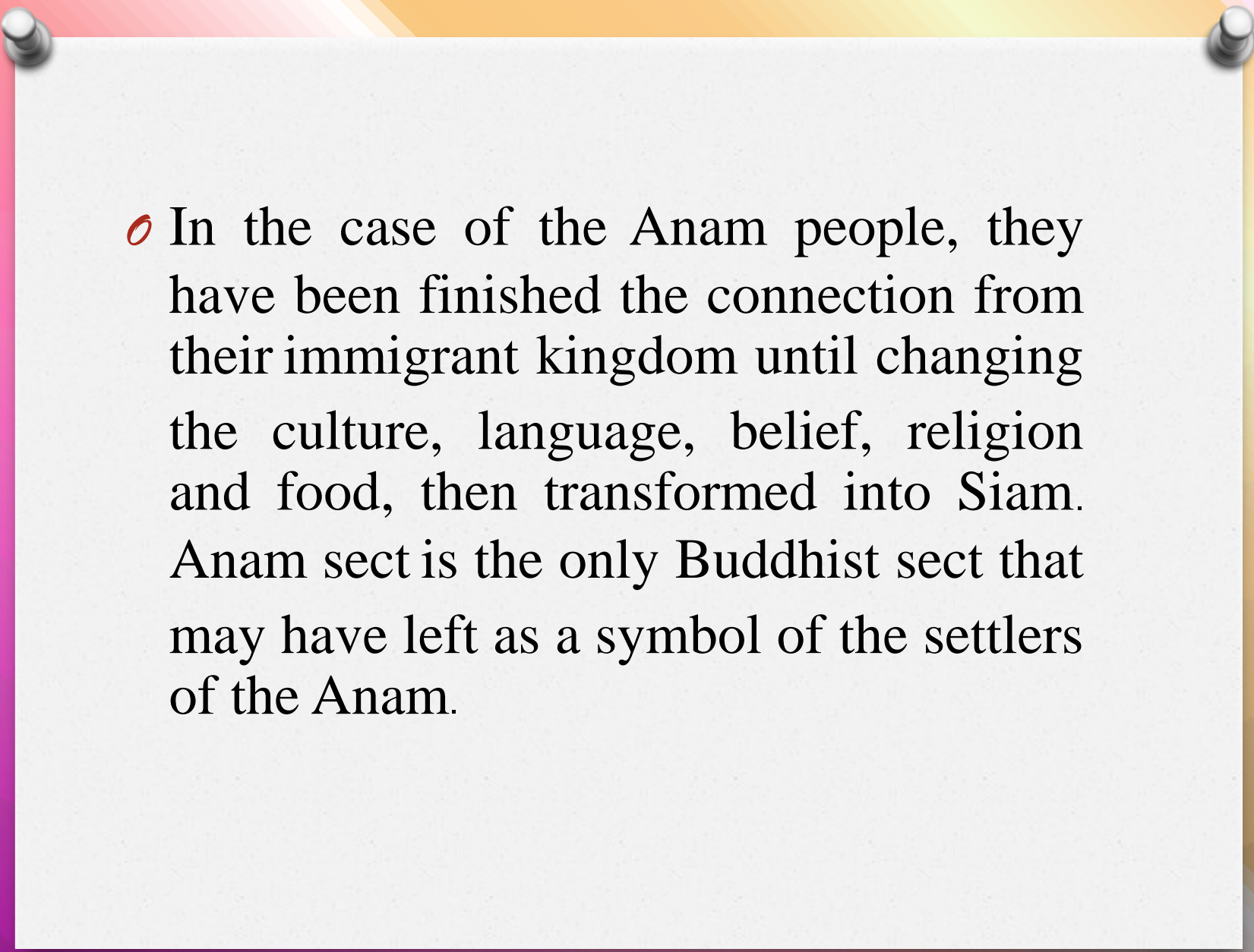
Anam Nikayaram Temple in Thailand





Introduction

- o The migration of Vietnamese groups who have migrated to settle in Siam since the past which consisted of Anam and Viet Kieu.
- o These groups have changed and adapted under the new situation and areas. Anam group has moved from the centered Hue in 1773 – 1819 whereas Viet Kieu group was known as the overseas Vietnamese.



o In the case of the Anam people, they have been finished the connection from their immigrant kingdom until changing the culture, language, belief, religion and food, then transformed into Siam. Anam sect is the only Buddhist sect that may have left as a symbol of the settlers of the Anam.

- o The evidence indicated that monks from Anam sect who are now in Siam have turned to be like many Thai monks such as do not have dinner during night time, use only the yellow cloth, do not wear shoes and socks like monks from Chinese and Anam sects.

- o For other observational practices and ceremonies, they still probably follow the Mahayana Buddhist style.
- o Monks from Anam sect have had the opportunity to perform a royal ceremony since the reign of King Chulalongkorn.

- o Anam and Viet Kieu are always hanging amulets, and speaking Thai clearly, paying respect and sticking the image of His Majesty the King and Her Majesty the Queen in their houses.
- o This transformation has occurred under the absorbing condition of becoming Thai under the "Thai" policy of the Siamese government.

- o They have also been promoted as a hierarchical position same as Thai Sangha. Overseas Vietnamese who came to Siam during the post-World War II period in 1945, have received physical changes such as Thai dress code, Thai food, Thai dance, and playing long drums in a meeting among Viet Kieu people.

The Arrival of Anam in Siam

Anam was called from Siam for the people who came from the middle of Vietnam as the evidence in 1773. There was a rebellion in the city of Hue that was a state in the territory of Vietnam. The Vietnamese dynasty escaped the rebels and came down to Saigon city including King Kong Chun, the 4th son of the Hue ruler fleeing to live in Ha Thien, in the province of Bantaimas in Cambodia. When the rebels were following him, the Haitian governor emigrated the family of Ong Chiang Chun came to Thonburi in 1776.

The Entry of Viet Kieu in Thailand

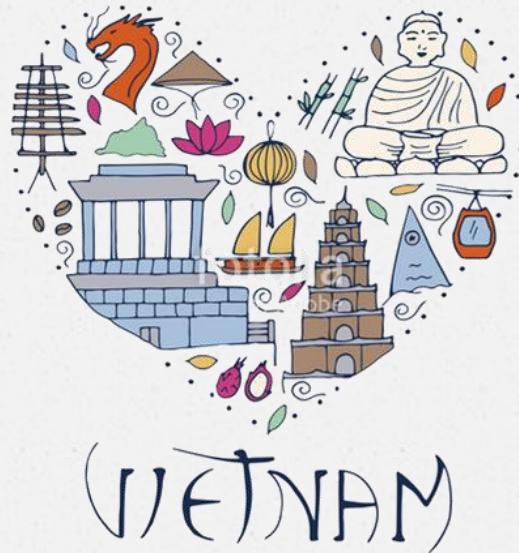
"...The Vietnamese nationalist movement is increasingly heading to Udon Thani. For the national movement, it is divided into 3 phases: 1) the movement of Kern Vuang (Phong trào Cần Vương) during the 1880s to the 1890s: the fires of the Vietnamese recovery in the northeast, 2) the movement of Phan Boe Chau and Dung Tuk Hue from 1900 to the 1920s: the beginning of the revolutionary ideology in Siam and Isan, and 3) the movement with revolutionary power in the northeast of the late 1920s to the 1930s: Ho Chi Minh, which found that they used Udon Thani as a hub for the movement in the Northeast and the Mekong countries ..."

Adaptation under the New Situation in Siam

- o Anam and Adaptation under new Circumstances in Siam**
- o Viet Kieu Regarding the Adjustment under new Circumstances in the Thai State**

"...A family inherited from a large family from Vietnam will have the process of casting members strictly in 3 steps: 1) training steps to understand caused and effected, 2) the process of cultivating the ideals, and 3) the process of discipline and the conditions within the family, and the group are family values that creating social groups and relationships of social group. For external conditions, namely the policy of political freedom and bureaucratic expansion, these processes and conditions have led to the political role of Thai Vietnamese people today ... "

Factors towards Process of Adaptation within the New Context



Transition of time Reflecting the Different Moments Anam and Viet Kieu

"... Thais of Vietnamese descent in Surat Thani migrated to the Khun Thale Self-Help Settlement in 1951 and spread to 7 districts: Tha Chana, Kanchanadit, Tha Chang, Chai Na, Ban Na Doem and Ban Na San until linking cities and rural areas with economics, music, sports and disease treatment of Vietnamese doctors in 1962. Vietnamese people gathered and built the archway and concrete road offering Dharma Bucha Temple because it is a funeral venue, a merit ceremony, a meeting, a national day event and Ho Chi Minh's birthday which was a symbol of return to the country in the 1980s-1990s. Vietnamese people emigrated back to Surat Thani with the expansion of utilities obtaining nationality of children, the growing economy from the policy of transforming the battlefield into a trading field ... "

State Policy under the Coming of Anam and Viet Kieu

"...Thai being occurred at the same time as "Siam" under the centralization of power into Bangkok during the reign of King Rama 5-6. "Thai being" has been changed in various periods through the fact that various political groups take turns to wrest and share state power and state mechanisms at all times because of the shifting of these powers does not mean only the power of government, but also means the power of the state. In defining nationality as "Thai", making Thai become a dynamic and having a "multi-faceted" style at all times in history. At present, the definition of "Thai being" has three major things, including 1) Thai being as Thai culture and Buddhist culture, 2) Thai being as Pluralism, and 3) Thai being as Thai king-style, get together under "Exceptional state", in which some conflicts some are consistent together that causing a conflict of self-confusion in defining what is "Being Thai" exactly ... "

Conclusion

- o Process of change through a certain period of the Anam people which is centered at Hue in 1773-1819, and Viet Kieu have migrated to settle in Siam since the past by immigrant groups have changed and adapted under the new situation and area as in the case of the Anam people being transformed by cutting back the immigrant kingdom until changing the culture, language, belief, religion and food until mixed and transformed into Siam.

Conclusion

- o This transformation has occurred under the absorbing condition of becoming Thai under the "Thai" policy of the Siamese government during that time.
- o Anam and Viet Kieu are still living in Thailand and have adjusted their daily practice to be like Thai people, but they are still at the same time preserving some aspects of Vietnamese traditions integrated to Thai tradition.

Thank you

