

The References of Vietnamese States and the Mechanisms of World Formation¹

The article provides a method of exploring ideational polities, which proceeds through highlighting the networks of discursive reference, which are made to argue for the nature or existence or right to existence of a given polity. This method enables a comparative study of the state. As case studies, four paramount conceptions of Vietnamese states in the 11th, 15th, and 20th centuries are explored and compared. They show how similarly and differently geopolitical identity was defined by Vietnamese-speaking state-makers at four crucial junctures in Vietnam's history. They indicate that the state is cofigured but nonidentical with the world. The generation and construction of the world imagined in human mind involves the mechanism of coreference. Coreference is a two-level process complex by which a world is united via semiotic universalization at the level of the codes but remains (or becomes) heterogeneous via semantic reorientation at the level of the contents.

1 The Image of Political Order

Author's Note

reference

articulated

total issue, 'truisms'
emergent 'matter of course', piv-
issue complex.

```

graph LR
    A["problem situation  
orientation"] --- B["resolution ori-  
entation"]
    A --- C["discursive reference of states"]
    B --- C
  
```

the ideational polity

2 "In the Southern Country's Mountains and Streams the Southern Emperor Resides"

quoc

nam de

nam quoc son ha

son

ha

de

nam

quoc

son ha

de

nam

nam

bac

cu

de

son ha

son ha

de

son ha

quoc

quoc.

<i>cu</i>	<i>tiet</i>	<i>tiet</i>
<i>quoc</i>	<i>tiet nhien</i>	<i>tiet nhien</i>
<i>quoc</i>	<i>nam quoc</i>	<i>i</i>
<i>quoc</i>	<i>nam quoc</i>	<i>ii</i>
<i>nam quoc</i>	<i>son ha</i>	

i

thien ha

tianxia

ii

son ha

de nam

iii nghich

quoc

3 "Great Proclamation upon Laying Low the Ngo"

phu

*nhan
dan*

nghia

an

quoc

*quoc
bang*

phong vuc

phong tuc

quoc

de

quoc

O Ma

kiet hao

hien van hien

than dan nhan

thien dia

nghia
thien

dan

van hien nhan nghia

van hien nhan nghia

quoc

quoc van hien chi bang

son xuyen chi phong vuc
nam bac chi phong tuc

quoc

quoc

quoc

nghia

yi

nhan

quoc *bang*

ren

quoc

quoc

quoc

4 "Declaration of Independence"

"

,

dan toc

dan toc

dan toc
dan toc

Proposition 1

Proposition 2:

Proposition 3:

Proposition 4:

Proposition 5:

individuals'

nations'

dan

nuoc

"dan"

dan

Nhan Dan

dan

dan toc

Dan toc

nuoc dan toc

dan toc

nuoc

nuoc dan toc

toan

dan Viet Nam

dan toc

dan

dan

nuoc

dan

toc

dan

nuoc

dan toc

chinh phu

dan
dan toc

nuoc

nuoc

dan
toan dan

toan the dan toc

5 "Let the Entire People Unite to Build the Socialist Vietnamese Fatherland"

to quoc

To quoc

dan

toc

to

quoc'

dan toc *to quoct* *nhan dan* *nuoc*

nuoc

to quoc

lam chu tap the xa hoi chu nghia *che do*

Dang *Nha nuoc*
nhan dan

*Dang lanh dao, nhan dan lam chu, Nha nuoc
quan ly*

to quoc should be

(xay dung To quoc

the

"

6 The Frame and the Contours of the Pictures

```

graph TD
    content[content] --> meaning[meaning]
    formWithout[form without medium] --> meaning
    formWithin[form within medium] --> code[code]
    code --> medium[medium]
  
```

1.

2.

quoc

Bang

quoc

quoc

dan toc

3.

quoc

de

(phong vuc)

cu

son ha

kiet

dan toc

(phong tuc)

nuoc
chinh phu

(de),

hao

dan

Dang

nha nuoc

nhan dan

4.

dan

5.

7 The Code, the Content, and the Co-reference

1.

thien ha *tianxia*

codes *contents*

the

2.

nhan *nghia* *van hien*

quoc *bang*

3.

the gioi

dan toc

dan toc

4.

khoa hoc *cach mang*

to quoc

8 Mechanisms of World Formation

emboîtement

is
dzöma
model itself is not encompassing

myan
mandala

using the same symbolic spatial set as used in the lowlands

semiotic universalization

semantic reorientation

mandala *ii* *i*

ideational

socioeconomic

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Nhan Dan

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