ACKNOWLEDGMENTS

This book is the result of over ten years of research, supported by many people and institutions. The Center for Religion and Civic Culture of the University of Southern California (USC) provided the first research funding in 2003, drawing on a grant from Pew Charitable Trusts, which allowed me to visit Vietnam in 2004. I began archival research as a Research Scholar at the Getty Research Institute in Los Angeles. I studied Vietnamese at the University of California-Los Angeles and participated in several conferences sponsored by the Center for Southeast Asian Studies there. I produced and wrote the ethnographic documentary The Left Eye of God: Caodaism Travels from Vietnam to California (2008, distributed by Documentary Educational Resources, www .der.org), funded by a grant from the California Council for the Humanities, directed and edited by my sister Susan Hoskins. From 2008-2010, the National Science Foundation funded research in both Vietnam and California as Grant No. 0752511, "Ethnic Resilience and Indigenous Religion: A Transnational Perspective on Vietnamese Immigrant Congregations in California." From 2011–2014, the Henry R. Luce Foundation funded additional research and program development in a grant, received with Viet Thanh Nguyen, titled "Transpacific Connections, Translocal Imaginations," under the auspices of our jointly founded Center for Transpacific Studies at USC. Additional research travel to Vietnam in 2013 was funded by USC's Center for International Studies.

I am grateful to several institutions that provided me with the opportunity to write up this research in a congenial and stimulating environment with colleagues in regional studies. I spent six months as a Visiting Researcher in Residence at the Kyoto University Center for Southeast Asian Studies, 2011–2012, and another six months at the Asia Research Institute (ARI) of the National University of Singapore in 2012–2013. A Lee Kong Chian International Fellowship supported me at Stanford's Shorenstein Institute for Asia Pacific

Research for three months in 2013. I am especially grateful to Yoko Hayami and Hiro Shimizu in Kyoto, to Prasenjit Duara and Michael Feener at ARI, and to Don Emmerson at Stanford. Participants in three different conferences helped me to rethink some of the key concepts of transpacific connection, syncretism, and diaspora: the 2010 conference at USC on "Transpacific Studies"; the April 2013 meeting of the Society for the Anthropology of Religion on "Religious Syncretisms and Synergies" in Pasadena, California; and the January 2013 workshop at the Asia Research Institute, Singapore, on "Invisible Connections between Asia and the West: Syncretism and Esotericism."

More informally, I have been sustained by the friendship and intellectual companionship of Walter Berry, Soo Young Chin, Ken Dean, Gelya Frank, Macarena Gomez-Barris, Catherine Hermann, Laurel Kendall, Dorinne Kondo, Nancy Lutkehaus, Cheryl Mattingly, Randi Mavestrand, Viet Thanh Nguyen, Oona Paredes, Joel Robbins, Judy Robinson, Jeff Samuels, Connie Stewart, and Mayfair Yang.

Students who have traveled with me to Vietnam to assist this research include Judy Cao, Việt Lê, and Thiên-Hương Ninh (who made an invaluable contribution over two years of fieldwork in both California and Vietnam). Both Việt Lê and Thiên-Hương Ninh have finished their dissertations and are now my colleagues as researchers on transnational Vietnamese culture and religion. Colleagues who studied related topics and have contributed to this research from a distance include Sergei Blagov, Louis-Jacques Dorais, Jérémy Jammes, Philip Taylor, and Jayne Werner. Lương Văn Hy served as my "elder brother" in Vietnamese studies, providing valuable advice at many different stages, and Huỳnh Ngọc Thư has been both my student and my colleague, and is now heading the Anthropology Department at Vietnam National University in Hồ Chí Minh City. I am grateful to Julius Bautista, Karen Fjelstad, Nguyễn Thị Hiền, Huệ-Tâm Hồ Tài, Paul Harrison, Susan Hoskins, and Peter Zinoman for comments on works in progress. Each of the living individuals profiled in this book—Bùi Văn Khâm, Bùi Đắc Hùm, Trần Quang Cảnh, Đỗ Vạn Lý, and Lâm Lý Hùng—has read drafts of the chapters concerning their lives and offered comments and corrections, as have Ngọc Quốc Minh, Nguyên Việt Cường, and Đặng Thị Hồng Vân. Within the Caodai community, I am also grateful to David Tùng Chế, Kim Phương Đặng, Đồng Tân, Đinh Thị Thanh Tùng, and Đinh Thị Thanh Mai, Lê Anh Dũng, Huệ Ý, and Nguyễn Văn Trạch.