

HO CHI MINH NATIONAL ACADEMY OF POLICTICS

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**THE TRANSFORMATION OF THE E-DE PEOPLE'S
WORLDVIEW IN DAK LAK PROVINCE TODAY**

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INTRODUCTION

1. The Necessity of the Research Topic

Worldview is the system of human perceptions and ideas regarding the meaning and purpose of life, reflecting the conditions of existence, the level of consciousness, and the cultural foundations of each community at a given historical stage. From the perspective of historical materialism, worldview is not a static entity but constantly evolves and transforms in accordance with changes in social existence. When modes of production, social relations, and living conditions change, the system of beliefs, values, and ways people orient their lives inevitably undergo adjustments. Therefore, studying worldview must always be placed within the dialectical relationship between material and spiritual life, between tradition and modernity, and between the universal and the particular characteristics of each community.

Dak Lak—central to the Central Highlands and home to the largest population of the Ede people—is a distinctive cultural space, both regional and unique in identity. The characteristics of Ede culture are closely associated with the matrilineal system, epics, gongs, and customary laws—elements that have shaped the traditional worldview of the community. Under traditional social conditions, the Ede worldview was nurtured by swidden (slash-and-burn) agriculture, village-based communal structures, and close attachment to nature. It emphasized communal solidarity, respect for nature, belief in the supernatural, and the sacredness of kinship and lineage. These factors formed a solid spiritual foundation, ensuring the stability and cohesion of the Ede community across generations.

However, since the period of renovation, especially in the context of globalization, urbanization, and the rapid development of the market economy, the worldview of the Ede people has been undergoing profound changes. The shift from traditional swidden spaces to a market-oriented economy has strongly impacted village structures, family relations, and communal values. On the one hand, this process brings many opportunities: improved living standards, expanded knowledge, awakened aspirations, a spirit of learning, and increased individual consciousness and social responsibility. On the other hand, it also poses significant challenges: widening wealth gaps, shrinking traditional living spaces, intensifying value conflicts, and a portion of the youth pursuing a materialistic lifestyle detached from customary laws and festivals, leading to the risk of cultural erosion. This transformation is dialectical in nature, where positive and negative aspects coexist, consistent with Marxist-Leninist philosophy, which asserts that social consciousness both depends on social existence and possesses relative independence, capable of influencing reality in return.

It is precisely this interplay between opportunities and challenges that underscores the necessity of the topic. Researching the transformation of the Ede worldview in Dak Lak not only helps identify the dynamics of values in a specific ethnic minority community but also contributes to affirming the law of social consciousness development under new historical and social conditions. Theoretically, it provides further evidence for the dialectical development of worldview; practically, it offers scientific arguments to promote positive factors, address negative manifestations, and move toward sustainable development while preserving cultural identity. Moreover, this research holds broad social significance: enhancing understanding, respect, and cohesion among different ethnic groups within Vietnam's diverse cultural space. For these reasons, the doctoral candidate has chosen the topic "The Transformation of the Ede Worldview in Dak Lak Province Today" for their Ph.D. dissertation in Philosophy.

2. Research Objectives and Tasks

2.1. Research Objectives

Based on an analysis of theoretical issues and the current transformation of the Ede worldview in Dak Lak Province within today's socio-economic context, this dissertation proposes a number of guiding perspectives and solutions to promote positive values and mitigate negative changes in the Ede worldview. The study aims to contribute to the preservation of cultural identity and sustainable development of the Ede community in particular and Dak Lak Province in general.

2.2. Research Tasks

To achieve the above objectives, the dissertation undertakes the following tasks:

- Review previous research related to the topic, highlighting the main findings and contributions of earlier scholars, and identify areas that this dissertation continues to explore.
- Clarify theoretical issues regarding the transformation of the Ede worldview in Dak Lak today.
- Analyze and evaluate the current situation, identify causes, and outline issues arising from the transformation of the Ede worldview in the province.
- Propose fundamental perspectives and solutions to enhance positive changes and limit negative changes in the Ede worldview in Dak Lak.

3. Research Object and Scope

3.1. Research Object

The dissertation focuses on the transformation of the Ede worldview in Dak Lak Province.

3.2. Research Scope

- Temporal scope: The study examines changes in the Ede worldview from 1986 to the present.
- Spatial scope: The research is concentrated in Dak Lak Province, the primary and most populous area of the Ede in Vietnam, accounting for over 90% of the total Ede population nationwide. The study includes surveys in representative areas reflecting the transformation of the worldview, including urban areas such as Buon Ma Thuot City—characterized by rapid urbanization and strong cultural interaction—and traditional rural villages in Cu M'gar, Krong Nang, Krong Búk, Buon Đon, and M'Drak districts, where many original cultural values are preserved. The selection of these locations ensures a comprehensive representation of the transformation of the Ede worldview across diverse socio-economic conditions, from traditional to modern.
- Content scope: The dissertation focuses specifically on three aspects of the contemporary Ede worldview in Dak Lak:
 1. Perceptions of life;
 2. Respect and gratitude;
 3. Aspirations and desires for a prosperous and happy life.
- Approach: The study examines the research object not only from the cultural and social characteristics of a specific ethnic minority but also in relation to broader processes of social, cultural, and cognitive transformation in the context of modernization, globalization, and international integration. The worldview is approached as a historical socio-ideological phenomenon linked to living conditions, cognitive levels, cultural environment, and the dynamics of Ede social structures.
- Surveyed population: The primary focus is on Ede individuals aged 18 to over 70, who are capable of receiving, reacting to, and adapting to social changes while maintaining certain ties to traditional culture. Individuals over 70, though rich in life experience and preserving many traditional cultural

elements, are surveyed primarily to understand the continuity of the worldview and are not the central study group. Individuals under 18, still forming their worldview and strongly influenced by modern education, media, and the internet, are also referenced to clarify trends in the worldview of the younger Ede generation.

4. Theoretical Basis and Research Methods

4.1. Theoretical Basis

The dissertation is grounded in the theoretical framework of Marxism-Leninism, Ho Chi Minh's thought, and the guidelines and policies of the Communist Party; it also draws on state policies and laws regarding culture, lifestyle, human beings, society, and the relationship between social existence and social consciousness. In addition, the study inherits and develops theoretical perspectives from both domestic and international scholars on related topics.

4.2. Research Methods

- Methodological approach: The dissertation is based on the methodological principles of dialectical materialism and historical materialism to analyze the transformation of worldview.

- Specific research methods:

- + Textual analysis, synthesis, and evaluation: This method is used to collect, systematize, and assess relevant materials, including Party documents, state policies and laws, reports from local authorities and functional agencies. It helps analyze and generalize changes in the Ede worldview and identify factors influencing its transformation in Dak Lak today.

- + Ethnographic fieldwork and sociological survey methods: These complementary methods are employed to study, verify, and compare research results through practical surveys, including participant observation, direct observation, and sociological questionnaires.

- Participant and direct observation: This aims to conduct on-site research among Ede communities in densely populated areas such as certain wards and communes of Buon Ma Thuot City, and villages in Cu M'gar, Krong Nang, Krong Búk, Buon Đon, and M'Drak districts. Through these observations, the researcher collects information on the Ede people's perceptions regarding life, respect and gratitude, and aspirations for a prosperous and happy life.

- Sociological survey: This is conducted through pre-prepared questionnaires. Survey samples are selected randomly and distributed evenly across the chosen localities. Most questions are designed in multiple-choice format for ease of response. Data analysis and processing are conducted using Excel to support the research process.

These two methods are primarily used in Chapters III and IV of the dissertation.

Other methods: The dissertation also applies additional methods, such as the method of unifying historical and logical analysis, and qualitative methods combined with quantitative data analysis, to enhance the accuracy and reliability of collected information and improve the overall effectiveness of the research.

5. New Contributions of the Dissertation

Based on the research objectives and tasks, the dissertation makes the following scientific contributions:

- It is the first comprehensive, systematic, and in-depth study of the transformation of the Ede worldview in Dak Lak Province today, addressing both theoretical and practical aspects.

- It contributes additional materials to the theoretical framework of worldview in general and specifically to the worldview of the Ede people.

6. Theoretical and Practical Significance of the Dissertation

- Theoretical significance: The dissertation enriches theoretical discussions on worldview in general and on the Ede worldview in Dak Lak Province in particular. It provides new materials that help clarify the current transformation of the Ede worldview in the province.

- Practical significance: The dissertation provides scientific evidence for policymakers and management agencies to develop policies and propose appropriate solutions to promote positive changes and mitigate negative transformations in the Ede worldview. This aims to foster cultural and spiritual life and support sustainable development of the Ede community in Dak Lak. Additionally, the dissertation can serve as a reference for research and teaching in related academic fields.

7. Structure of the Dissertation

Besides the introduction, conclusion, references, and appendices, the dissertation consists of 4 chapters and 13 sections.

Chapter 1

OVERVIEW OF RESEARCH RELATED TO THE DISSERTATION TOPIC

1.1. Research Works Related to the Issue of Worldview and Its Transformation

The dissertation reviews both domestic and international research works related to the theory of worldview and its transformation. These works include monographs, reference books, doctoral dissertations, and scientific articles relevant to the dissertation topic, which provide significant scientific contributions.

1.2. Research Works Related to the E-de People

The dissertation reviews research works, both domestic and international, related to the Ede people, including scientific projects, monographs, reference books, doctoral dissertations, and scientific articles. These works provide a valuable ethnographic and theoretical foundation, guiding the identification of various aspects of the Ede worldview in the contemporary context.

1.3. Research Works Related to the Worldview and Its Transformation Among the Ede

During the research process, the dissertation surveys scientific works on the Ede, focusing on anthropology, sociology, cultural studies, and philosophy. These works, presented as research projects, monographs, doctoral dissertations, and scientific articles, offer high theoretical and practical value, helping clarify the characteristics of the Ede worldview and the factors influencing its transformation today.

1.4. Research Works Related to Perspectives and Solutions to Promote Positive Changes and Limit Negative Transformations in the Ede Worldview in Dak Lak Province Today

The dissertation reviews domestic research works on perspectives and solutions to promote positive changes and limit negative transformations in the Ede worldview in Dak Lak, including scientific projects, monographs, doctoral dissertations, and scientific articles. By proposing ways to preserve traditional cultural values, these works contribute significantly to shaping the mindset on protecting the foundational values of traditional worldviews among indigenous communities in the Central Highlands in general, and the Ede in Dak Lak in particular, both theoretically and practically.

1.5. Value of the Reviewed Research Works and Issues Requiring Further Investigation

1.5.1. Overview of the Value of Reviewed Works

The review of domestic and international works on worldview and its transformation, especially among the Ede in Dak Lak, provides essential reference points for guiding the theoretical foundation and methodological approach of Chapter 1 of the dissertation.

First, works related to general theoretical issues of worldview and those specifically on the Ede worldview have addressed the following:

1. Some works provide a theoretical basis for defining the concept of worldview, its roles, and functions in life.
2. Research on worldview through proverbs, folk songs, fairy tales, festivals, and customary laws of the Vietnamese and ethnic minorities shows that traditional folk worldview is a specific cognitive system closely linked to the living environment, occupation, social organization, and spiritual life. This highlights the need to approach worldview not as an abstract theory but as a meaningful structure manifested in daily cultural practices—a method particularly suitable for studying ethnic minority communities like the Ede.
3. Ethnographic and anthropological field studies by scholars such as Henri Maitre, Jacques Dournes, Anne de Hautecloque-Howe, Do Hong Ky, and Truong Bi provide rich data on life-cycle rituals, divine systems, beliefs about the soul, community, and ancestors. This allows the dissertation to identify the basic elements of the Ede worldview.

Second, research on the transformation of the Ede worldview primarily approaches their religious life, traditional rituals, and beliefs from anthropological, cultural, and religious perspectives. Although these studies do not explicitly use the term “worldview,” they reflect core aspects of how the Ede perceive humans and life, which constitute the pillars of their worldview. Specifically:

1. These works clarify the traditional structure of the Ede worldview as an interconnected system linking the living, ancestors, and divine beings, as well as the individual, community, and cosmos.
2. They provide data to identify manifestations of the worldview transformation in contemporary life. The fading of traditional festivals, shrinking sacred spaces, and simplification or replacement of life-cycle rituals indicate changes in how the Ede perceive life, death, origins, the future, and their position in the community.
3. Works on perspectives and solutions for preserving traditional cultural values highlight ways to promote positive changes and limit negative ones. They approach the issue from cultural, sociological, anthropological, and religious angles, addressing traditional cultural preservation and the impacts of industrialization, modernization, urbanization, and cultural exchanges. However, most works stop at identifying phenomena and proposing solutions for specific cases, without providing a comprehensive, systematic framework for promoting positive factors and limiting negative expressions in the Ede worldview. Furthermore, criteria for evaluating positive versus deviant aspects and methodological guidance for shaping worldview transformation are often lacking.

From this, the dissertation identifies the need to selectively inherit previous contributions while applying the dialectical materialism and historical materialism of Marxism-Leninism to establish evaluation criteria and value orientation. This theoretical foundation guides the proposal of feasible perspectives and solutions to preserve and promote the humanistic depth of the Ede worldview in harmony with both tradition and modernity, as elaborated in Chapter 4.

1.5.2. Issues to Be Further Studied

While reviewed works provide practical theoretical and empirical references, gaps remain due to differing disciplinary approaches and research objectives. The dissertation addresses the following:

1. Clarifying theoretical issues regarding the Ede worldview and its transformation in Dak Lak, including the concept of worldview, its transformation under the influences of industrialization, urbanization, and cultural exchanges. This transformation manifests in positive and negative dimensions across: perceptions of life (meaning and purpose), aspirations for a prosperous and happy life, and notions of respect and gratitude (to ancestors, parents, and divine beings). Factors influencing these transformations are also analyzed.
2. Conducting in-depth surveys and analyses of the current transformation of the Ede worldview along two dimensions: positive (adoption of new values, enhanced personal awareness, expanded social interaction) and negative (breakdown of traditional values, materialistic lifestyle, decline of community cohesion), across the three aspects: life perceptions, aspirations, and respect/gratitude. Based on these, the dissertation forecasts future trends and identifies key issues arising from current transformations.
3. Drawing on theoretical and empirical studies, as well as Marxist-Leninist theory, Ho Chi Minh's thought, and Party and State policies on culture and human development, the dissertation proposes a system of perspectives and solutions. These aim to promote positive changes and limit negative ones in the Ede worldview, ensuring objectivity, comprehensiveness, historical specificity, and harmony between tradition and modernity. The solutions are aligned with humanistic and progressive values, sustainable community development, cultural preservation, and socialist-oriented perspectives suitable for Vietnam's contemporary cultural and human values.

Chapter 2

THE TRANSFORMATION OF THE WORLDVIEW OF THE EDE PEOPLE IN DAK LAK PROVINCE TODAY – SOME THEORETICAL ISSUES

2.1. WORLDVIEW AND THE WORLDVIEW OF THE EDE PEOPLE IN DAK LAK PROVINCE

2.1.1. Worldview

Historically, both Eastern and Western philosophies have paid considerable attention to the issue of human life. During the research process, the researcher found that the concept of worldview, as mentioned by Hoang Van Tham in his doctoral thesis *“The Transformation of the Worldview of Vietnamese People Today Through Traditional Festivals”*, is suitable for the objectives and approach of this dissertation. This concept is understood as *“a system of beliefs about life; about respect and gratitude; about aspirations and hopes for a prosperous and happy life, reflecting living conditions and daily life, at various levels, to guide human behavior in different areas of social life.”*

2.1.2. The worldview of the Ede people in Dak Lak province

2.1.2.1. Overview of Dak Lak province and the Ede people

Dak Lak is a mountainous province located in the central Tay Nguyen region, covering an area of 13,062 km². It borders Gia Lai to the north, Đak Nong and Lam Dong to the south, Khanh Hoa – Phu Yen to the east, and Mondulkiri province (Cambodia) to the west. Its geographical position, with major transport routes such as National Highways 14, 26, 27, the Ho Chi Minh trail, and Buon Ma Thuot Airport, makes Dak Lak a key hub connecting major socio-economic centers across the country.

The province's terrain is complex, mainly located on the western side of the Truong Son Mountains, including mountains, plateaus, semi-plateaus, and lowlands. The climate is tropical monsoon highland, moderate, with heavy rainfall in summer and an average humidity of about 81%.

Dak Lak has abundant and diverse natural resources, providing significant advantages for socio-economic development. The province has over 1.3 million hectares of land, mainly fertile basalt red soil, suitable for long-term industrial crops such as coffee, pepper, rubber, and durian. Water resources are plentiful, with 833 streams over 10 km in length, many reservoirs, and abundant groundwater, meeting production and domestic needs. Forests cover over 608,000 ha, with a canopy density of 46.62%, concentrating valuable timber species and rare animals in major conservation areas such as Yok Don, Chu Yang Sin, and Nam Ka, offering both economic and ecological value. Mineral resources are also diverse, including kaolin, clay, gold, lead, phosphorus, peat, and gemstones, distributed across multiple districts, serving as important potential for sustainable development.

The province has a population of approximately 1.87 million people, the largest in Tay Nguyen, including more than 70% Kinh and nearly 30% ethnic minorities, of which the Ede account for 17.2% of the population, making them the second-largest indigenous ethnic group in Tay Nguyen after the Jrai.

The Ede people belong to the Austronesian-Malay language family, residing mainly in Buon Ma Thuot, Buon Ho, Krong Pak, Cu M'gar, Ea Kar, and so on. They are divided into local groups such as Kpă, Atham, Mdthur, Ktul, and Bih. Their social life is organized around villages, closely tied to forests and land (lăn), considered both material and spiritual sources for the community.

Traditionally, they practiced rotational slash-and-burn farming, sustainable forest exploitation, and preserved sacred forests. In addition to swidden rice, they cultivated wet rice, corn, cassava, sweet potatoes, engaged in livestock raising, handicrafts, weaving, and hunting-gathering. Today, the Ede have shifted to cultivating industrial crops (coffee, pepper, durian, rubber), creating stable incomes, contributing to poverty reduction, and integrating into the market economy.

In summary, Dak Lak is the economic and cultural center of Tay Nguyen with rich natural conditions, substantial land-forest-mineral potential, and a long-standing, concentrated residence of the Ede people – a community with a distinctive cultural identity, closely attached to the land and forests of Tay Nguyen.

2.1.2.2. Concept and content of the Ede worldview in Dak Lak province

Within the research scope of this dissertation, we define the worldview of the Ede in Dak Lak as a system of beliefs about life; about respect and gratitude; and about dreams and aspirations for a prosperous, happy life, expressed through traditional Ede culture, playing a role in guiding and regulating their behavior in daily life.

As an indigenous ethnic minority in Tay Nguyen, the Ede worldview bears strong marks of mythical, symbolic thinking and communal experience, expressed in three basic contents:

1. Beliefs about life (meaning and purpose of life);
2. Beliefs about respect and gratitude (gratitude to deities, ancestors);
3. Dreams and aspirations for a prosperous and happy life.

2.2. THE TRANSFORMATION OF THE WORLDVIEW OF THE EDE IN DAK LAK TODAY – CONCEPTS AND CONTENT

2.2.1. Concept of the transformation of the Ede worldview in Dak Lak today

Transformation exists in all fields, from nature and society to human thought. We define transformation as a process or state of change, transition, or development from an initial state to a new state.

The transformation of worldview is an inevitable phenomenon in historical and social processes, reflecting the continuous movement and development of human consciousness in response to changes in objective reality. Therefore, studying the transformation of worldview not only helps us understand the development of social consciousness but also contributes to guiding values for a meaningful life in the future.

We argue that the transformation of the Ede worldview in Dak Lak today manifests in changes in beliefs about life, respect and gratitude, and dreams and aspirations for a prosperous and happy life, following two trends: positive transformation and negative transformation.

2.2.2. Content of the transformation of the Ede worldview in Dak Lak today

Over the past decades, the worldview of the Ede in Dak Lak has changed along positive and negative trends, manifested in the following main aspects:

2.2.2.1. Positive transformation in the worldview of the Ede in Dak Lak today

Positive transformation in beliefs about life (meaning, purpose, and the human condition).

In the context of integration and modernization, the Ede's worldview has undergone a notable positive transformation—from a passive reliance on nature and resignation to destiny toward a proactive attitude emphasizing labor, creativity, and knowledge as the means to improve life. The Ede people increasingly view life as a process of self-realization and contribution to both family and society. Community values, once confined to the boundaries of the village, have evolved into a broader sense of social responsibility, civic participation, and environmental stewardship. Their affection for the village (buôn) has expanded into patriotism, a sense of national identity, and an awareness of shared destiny within the larger Vietnamese community. This transformation reflects a higher level of consciousness in the modern Ede worldview—one that harmonizes traditional moral foundations with contemporary values of progress, autonomy, and sustainable development.

Positive transformation in beliefs about respect and gratitude (gratitude to deities, ancestors, and contributors to the community).

In today's modern and interconnected society, the Ede continue to uphold traditional forms of reverence toward deities and ancestors while extending their expressions of gratitude to encompass those who contribute to the welfare of the village, community, and nation. Acts of respect and remembrance now manifest not only through rituals and ceremonies but also through social and humanitarian activities—such as charitable initiatives, community volunteering, honoring national heroes and martyrs, and supporting education or public welfare. This broadened expression of gratitude embodies a deep moral consciousness that transcends spiritual boundaries, aligning closely with humanitarian ideals, civic virtue, and progressive ethical values. It demonstrates how traditional Ede ethics of thankfulness and reciprocity have been adapted to the moral framework of a modern, civilized society.

Positive transformation in dreams and aspirations for a prosperous, happy life.

In contemporary life, the Ede increasingly express their aspirations to achieve prosperity, happiness, and meaningful existence through the integration of personal advancement and collective well-being. The dream of a “good life” is no longer limited to material sufficiency but includes intellectual enrichment,

emotional fulfillment, and social harmony. Many Ede people actively engage in acquiring knowledge, developing professional skills, and participating in socio-economic and cultural development programs. At the same time, they maintain a strong commitment to preserving cultural identity, promoting gender equality, and protecting the natural environment. Their evolving worldview embraces harmony between human beings and nature, between tradition and modernization, and between the individual and the community. Altogether, this represents not only the pursuit of material prosperity but also the Ede's aspiration for a sustainable, dignified, and spiritually meaningful life within the broader process of national renewal and global integration.

2.2.2.2. Negative transformation in the worldview of the Ede in Dak Lak today

Negative transformation in beliefs about life (meaning, purpose, and human condition). Alongside positive changes, negative trends have emerged: materialism, pragmatism, weakened community relationships, increasing social evils, and internal conflicts. These erode traditional values, threatening the moral foundation and stability of village communities.

Negative transformation in beliefs about respect and gratitude (gratitude to deities, ancestors). Currently, the sense of gratitude among the Ede shows signs of decline: ancestor veneration rituals are fading, communal gratitude is not widely spread, and pragmatic lifestyles erode traditional ethics. These phenomena indicate cracks in community values that require timely recognition and preservation.

Negative transformation in dreams and aspirations for a prosperous, happy life. Industrialization and the market economy have led some Ede to pursue short-term material gains, degrading the environment, eroding communal ethics, and distorting perceptions of happiness. Pragmatism, land disputes, and dependency mentality have increased, posing risks of a humanitarian crisis if not properly guided.

2.3. FACTORS AFFECTING THE TRANSFORMATION OF THE WORLDVIEW OF THE EDE IN DAK LAK TODAY

2.3.1. International integration and cultural exchange

Globalization and international integration have profoundly reshaped the worldview of the Ede people. Through exposure to new cultural spaces, education systems, and media networks, they have gradually absorbed progressive global values such as democracy, human rights, creativity, self-advancement, and openness to diversity. These values have encouraged a more active engagement in social life, the pursuit of personal development, and the aspiration to participate equally in national and global progress. However, this process also brings considerable challenges. The influx of external cultural influences—along with the rapid expansion of digital technology, social media, and transnational religions—has introduced risks of cultural erosion, weakening of traditional community cohesion, and the commodification of cultural symbols and rituals. The once collective worldview centered on the buôn (village) and communal life is being replaced, in part, by a more individualized, pragmatic, and competitive mindset, shaped by market mechanisms and global consumer culture. Consequently, a new form of worldview is emerging among the Ede—modern and dynamic, yet increasingly confronted with the danger of detachment from ancestral traditions and spiritual foundations. This tension reflects the dialectical nature of transformation: integration opens pathways to progress while simultaneously posing questions about identity preservation, cultural continuity, and sustainable development in a rapidly globalizing world.

2.3.2. Socio-economic conditions

The market economy and modernization have profoundly transformed the Ede worldview, generating both opportunities for advancement and serious cultural challenges. From a lifestyle traditionally rooted in communal solidarity and a harmonious relationship with nature, many Ede individuals have gradually shifted toward pragmatic and utilitarian thinking, emphasizing personal achievement, material gain, and social mobility. While this change reflects an inevitable adaptation to modern economic dynamics, it also brings significant disruptions to the moral and spiritual foundations of Ede society. The weakening of customary norms, the declining influence of religious and ancestral rituals, and the fading of intergenerational respect all signal an erosion of traditional cultural and ethical values. Manifestations such as deforestation, overexploitation of natural resources, the commercialization of cultural festivals, and widening social inequality illustrate the depth of these transformations. These developments not only threaten the integrity of Ede cultural identity but also pose long-term risks to the sustainability of their community and environment. Therefore, it becomes increasingly urgent to revitalize traditional humanistic values, reinforce community-based education, and harmonize economic modernization with the preservation of spiritual, moral, and ecological balance — ensuring that development remains both culturally grounded and ethically sustainable.

2.3.3. Party policies, state laws, and local regulations

During the renewal process, the policies and legal frameworks of the Communist Party of Vietnam and the State have played a decisive role in shaping a positive and progressive worldview among the Ede people. Through comprehensive socio-economic development programs, cultural preservation projects, and initiatives aimed at building human values, these policies have not only improved material living standards but also guided the transformation of moral and cultural consciousness. Key Party resolutions

and state laws—particularly the 2016 Law on Belief and Religion and strategic decisions such as Decision No. 1719/QĐ-TTg (2021) approving the National Target Program for Socio-Economic Development in Ethnic Minority and Mountainous Areas, and Decision No. 1230/QĐ-TTg (2021) on preserving and promoting traditional cultural values—have encouraged the Ede to cultivate a proactive, responsible, and community-oriented way of life. These frameworks have simultaneously safeguarded their distinctive cultural identity amid increasing integration and modernization. Moreover, the ongoing construction of a socialist rule-of-law state, aligned with the orientation toward developing advanced Vietnamese culture imbued with national identity, has provided favorable institutional and ideological conditions for forming a healthy, harmonious worldview. This worldview balances tradition and modernity, promotes equality and participation, and supports the overarching goal of sustainable development in the Central Highlands and Dak Lak province.

2.3.4. Cultural traditions, beliefs, and customs of the Ede

The transformation of the Ede worldview unfolds within the enduring tension between tradition and modernity, where inherited values are continuously reinterpreted in response to contemporary challenges. Traditional cultural and religious beliefs remain the moral and spiritual foundation of their communal life, shaping social behavior, intergenerational relations, and collective identity. However, these values are increasingly confronted by environmental degradation, rapid urbanization, the declining authority of village elders, and the pervasive influence of modern lifestyles and mass media. Such forces often lead to the weakening of customary institutions and shifts in ethical orientation. Nevertheless, if the Ede continue to uphold their spirit of humanism, community solidarity, and cultural tolerance—qualities deeply rooted in their matrilineal heritage—they can sustain their distinctive identity while engaging creatively and confidently with the processes of integration, development, and social transformation.

Chapter 3

THE TRANSFORMATION OF THE EDE WORLDVIEW IN DAK LAK PROVINCE

TODAY – CURRENT SITUATION AND ISSUES RAISED

3.1. OVERVIEW OF THE FIELD SURVEY PLAN AND SURVEY LOCATIONS

To analyze the transformation of the Ede worldview, the researcher surveyed 400 Ede individuals from six representative localities in Dak Lak. The sample was selected through stratified random sampling to reflect diversity in residential areas, age, occupation, and education level. The survey focused on perceptions of life, gratitude, and aspirations for happiness. The collected data served as the foundation for analyzing the current situation in the following sections.

3.2. CURRENT SITUATION OF THE TRANSFORMATION OF THE EDE WORLDVIEW IN DAK LAK PROVINCE

3.2.1. Positive Transformation in the Ede Worldview in Dak Lak Province Today

3.2.1.1. Positive Transformation in Life Perceptions

In the context of sustainable development and international integration, the worldview of the Ede is undergoing a positive and dynamic transformation, inheriting the enduring essence of traditional values while flexibly adapting to the demands of modern society. Community cohesion – expressed through collective lifestyles, festivals, rituals, and customary laws – though declining in external forms, remains deeply preserved in its core essence as the moral backbone of social relations. The Ede increasingly combine customary norms with modern legal frameworks to regulate behavior, resolve conflicts, and

promote social harmony, demonstrating an evolving consciousness that values both tradition and the rule of law.

Compassion and tolerance, long regarded as core moral values, continue to be nurtured and expanded through charitable activities, blood donation campaigns, mutual assistance, and community-based volunteer programs. Surveys indicate that nearly 60% of the Ede prioritize love, solidarity, and community spirit as guiding principles in life. These humanitarian values not only help shape a new worldview that balances individual and collective interests but also strengthen the moral foundations for sustainable development and social cohesion.

Respect for nature - an integral part of Ede cosmology - has also been maintained and increasingly reinforced. The Ede apply sustainable farming models, establish community-based environmental protection conventions, and adapt traditional festivals and rituals to align with contemporary ecological awareness and conservation trends. Consequently, the emerging worldview of the Ede is becoming more modern, humane, and sustainable, reflecting a harmonious synthesis between traditional wisdom and the innovative spirit of modern life.

3.2.1.2. Positive Transformation in the Perception of Respect and Gratitude

Gratitude is a fundamental moral and spiritual value in the Ede worldview, deeply rooted in their cosmology and social relations. It is traditionally expressed through ancestor worship, offerings to deities, and various community-based activities that honor both human and supernatural benefactors. Despite profound social transformations, this value continues to be maintained and creatively adapted to contemporary life. Approximately 41% of the Ede still practice agricultural rituals that express gratitude to nature and the deities for good harvests, while nearly 38% regularly participate in life-cycle ceremonies such as weddings, funerals, and house blessings. Although ritual spaces have been reduced due to urbanization and changing lifestyles, ancestral altars remain present in a large number of modern Ede households, symbolizing the continuity of moral and spiritual lineage.

Gratitude today extends beyond the boundaries of the village to encompass broader social relations. It is reflected in acts of caring for the elderly, mutual assistance among families, participation in charitable and community movements, and respect for those who contribute to public welfare. Surveys show that nearly 60% of respondents consider the proverb “remembering the source of water” (*bi kdiǎn pǒi êa*) an essential life value. This saying encapsulates the ethical principle of acknowledging one’s roots, benefactors, and the interconnectedness of human life. Education in gratitude—both in families and schools—is increasingly regarded as a crucial moral foundation, ensuring that the younger generation inherits and renews this value in meaningful ways.

Many village regulations and community conventions have institutionalized gratitude as a behavioral norm consistent with national law and modern ethical standards. The longhouse, once the nucleus of family and community life, continues to serve as an important cultural space for teaching and practicing this moral principle through storytelling, communal decision-making, and ritual gatherings. In this way, gratitude functions not only as a personal virtue but also as a cohesive social force that binds individuals to their families, ancestors, and the broader community. Overall, the Ede’s perception of gratitude is evolving toward an integration of tradition and modernity—preserving its spiritual depth while aligning with contemporary values of humanitarianism, civic responsibility, and sustainable cultural development.

3.2.1.3. Positive Transformation in Aspirations for a Prosperous and Happy Life

Aspiration for a prosperous and happy life occupies a central position in the Ede worldview, serving as both a moral compass and a driving force for social transformation. In traditional thought, wishes for “favorable weather and prosperous villages” were expressed through rituals such as water-side ceremonies, new rice celebrations, and thanksgiving offerings to the deities of land and water. These symbolic acts embodied the Ede’s holistic vision of harmony among humans, nature, and the spiritual world. Today, while such rituals are less frequent, the underlying aspirations remain alive, being realized in more practical and modern forms of life expression.

The Ede increasingly articulate clear and concrete goals for well-being—stable income, education for their children, community development, and cultural preservation. Many families have attained economic stability and prosperity through diversified livelihoods, particularly in agriculture, handicrafts, and community-based tourism, as seen in the well-known Ako Dhong village. Innovative entrepreneurship, often intertwined with cultural identity - such as Ede-branded coffee, traditional rice wine, and bamboo crafts - has opened new avenues for sustainable income generation while simultaneously reinforcing ethnic pride and cultural continuity.

The transformation is also evident in the growing spirit of self-reliance and proactive thinking. Surveys show that the majority of the Ede believe individual effort and education are decisive factors for success. Schooling is widely viewed as the path to social mobility and the means to escape poverty. Family budgets are now strategically allocated toward tuition fees, agricultural investment, and improved housing conditions, reflecting a more future-oriented mindset. Happiness, in this context, is perceived as multidimensional - integrating material comfort with spiritual fulfillment - where health, harmonious community relations, and the pursuit of knowledge are all considered essential indicators of a good life.

Life satisfaction has visibly improved, signaling progress in awareness, living conditions, and social participation. Young Ede people are increasingly shaping new ideals centered on study, career advancement, and personal growth, while still maintaining respect for traditional moral norms. Religious and spiritual beliefs persist but coexist harmoniously with a rational, proactive worldview, suggesting a dynamic balance between faith and modern rationality.

This positive transformation results from a combination of improved living standards, supportive state policies, and the deepening process of socio-cultural integration. National rural development programs, educational reforms, entrepreneurship initiatives, and cultural revitalization projects have all provided the Ede with favorable conditions for comprehensive growth. Thus, aspirations for a prosperous and happy life are not merely economic objectives but a reflection of the evolving Ede worldview - one that harmonizes tradition and modernity, material well-being and moral integrity, individual advancement and collective sustainability.

3.2.2. Negative Transformation in the Ede Worldview in Dak Lak Province Today

3.2.2.1. Negative Transformation in Life Perceptions

Alongside positive changes, the Ede worldview exhibits negative trends due to urbanization, market economy, and cultural integration. Many traditional values are gradually eroding, weakening community cohesion, morality, and life orientation.

Community spaces such as longhouses, water-side locations, and sacred forests are disappearing, replaced by modern structures lacking cultural identity. Traditional self-governing institutions are fading,

giving way to modern administration and monotheistic religions like Catholicism and Protestantism, profoundly altering beliefs and lifestyles.

Land loss and disputes, coupled with declining awareness of forest and environmental protection, have increasingly broken the sacred relationship between the Ede and nature. The shift to commodity production and industrial crops increases income but brings pollution, economic dependence, and resource mismanagement.

Additionally, the infiltration of materialistic, individualistic, and competitive lifestyles has caused many young Ede to experience a value crisis. Wealth inequality also strains community relationships that historically emphasized equality and sharing.

These negative phenomena highlight the urgent need to preserve core values to maintain the Ede cultural identity amid current integration.

3.2.2.2. Negative Transformation in the Perception of Respect and Gratitude

Gratitude was once central to the Ede worldview, expressed through traditional rituals. However, modernization has weakened both belief and practice, especially among youth. Surveys indicate that many no longer participate in agricultural or life-cycle rituals or ancestor worship. This is largely due to the influence of new religions, materialistic lifestyles, individualized living spaces, and the decline of cultural institutions such as longhouses and elders.

Although behaviors expressing gratitude—such as helping others and caring for the elderly—still exist, they are increasingly fragmented and lack community depth. Many young people are indifferent to tradition, threatening the preservation of ancestral ethics, particularly in family and community relations.

The shift from collective rituals to individualized expressions (via social networks, charity, etc.) disrupts traditional cultural links. Without timely solutions through education, media, and cultural policy, the imbalance between tradition and modernity will worsen, severely affecting the Ede worldview and value system.

3.2.2.3. Negative Transformation in Aspirations for a Prosperous and Happy Life

Aspiration for a prosperous and happy life was once central to the Ede worldview, expressed through community rituals and harmony with nature. Urbanization, the market economy, and integration are now profoundly altering this perception in negative ways.

The Ede increasingly emphasize material wealth and weaken community ties. Young people lack clear ideals and are prone to short-term, materialistic lifestyles. Knowledge, skill, and economic barriers, along with an unsynchronized education system and policies, make realizing aspirations difficult. Traditional beliefs weaken, communal ethics erode, wealth gaps widen, and traditional family structures break down, leading to a polarized worldview.

The root causes include the rise of individualism, cultural discontinuity between generations, influence of new religions, and absence of traditional cultural spaces. In this context, reconstructing the value system through education, media, and targeted policy is essential to preserve and sustainably develop the Ede worldview.

3.3. ISSUES ARISING FROM THE TRANSFORMATION OF THE EDE WORLDVIEW IN DAK LAK PROVINCE TODAY

3.3.1. Contradiction Between Ensuring Political-Social Stability and Economic Development with the Risk of Community Fragmentation and Conflict Among the Ede

The transformation of the Ede worldview in Dak Lak results from modernization, urbanization, and integration, leading to conflicts between traditional and modern values. Many Ede, especially youth, are gradually moving away from old cultural institutions, while intermediary organizations such as families, villages, and schools fail to effectively regulate and educate value systems.

This process generates internal contradictions, erodes trust, fragments value systems, and poses risks to political-social stability. Some cases have escalated into oppositional behavior, reflecting a breakdown in community spirit and gaps in promoting a positive worldview.

Ensuring stability and sustainable development requires reconstructing a value system that harmonizes tradition and modernity, centering on people—especially the youth. This demands comprehensive coordination from government, civil society, education, culture, and research to develop a strategy that aligns with Ede identity.

3.3.2. Contradiction Between Awareness and Behavior of Stakeholders Regarding the Preservation and Promotion of Positive Ede Values

Preserving the positive Ede worldview faces challenges due to contradictions between awareness and behavior of stakeholders. Lack of consensus among authorities, communities, and generations regarding traditional cultural values results in festivals and rituals being performed superficially or commercialized, reducing their original significance.

Cultural institutions have not effectively adapted to the new context, and youth are gradually distancing themselves from tradition. Educational and media programs, although implemented, lack practical relevance and intrinsic motivation. Absence of a comprehensive strategy and clear worldview orientation leads to cultural misalignment and value fragmentation.

Thus, a systematic strategy is needed, promoting the role of the Ede community, combining tradition with modern adaptation, through intergenerational education, cultural media, and effective cross-sector coordination.

3.3.3. Research on Positive Values in the Ede Worldview in Dak Lak Has Not Reached Depth

Research on the Ede worldview is crucial for preserving cultural identity and sustainable local development. However, current studies focus on festivals and customs descriptively, lacking analysis of Ede life values from philosophical, sociological, and ethical perspectives. Many life philosophies, such as “living with, for, and alongside each other,” community consciousness, and ancestor veneration, remain underexplored.

Most studies are single-discipline and do not clarify the role of the Ede worldview in regulating behavior and shaping lifestyles within cultural policies. Lack of a research strategy, and insufficient connection with education and media, limits the effective dissemination of Ede life values, particularly among youth. Confusion between ritual forms and foundational philosophy, along with managerial indifference, further weakens this research area.

Therefore, interdisciplinary research should be promoted, developing a structured argument on the Ede worldview linked to education and media to nurture community cultural resilience during integration.

3.3.4. Contradiction Between Preserving Positive Ede Values and Demands for Innovation and Development

The Ede community in Dak Lak faces a contradiction between preserving traditional values and the pressures of modern development. Values such as community spirit, harmony with nature, and ancestor gratitude are challenged by urbanization, new economic structures, and foreign cultural influences.

Changes in living spaces—from longhouses to modern homes, from communal rituals to individual activities—have led to the erosion of many traditional values. Current preservation programs are superficial, serving tourism more than deep cultural conservation. Young Ede, especially after time away from villages, increasingly disconnect from cultural roots, risking identity breakdown.

Although some economic-cultural integration models are effective, they are limited and lack inter-sector strategy. Therefore, instead of choosing between preservation and development, a harmonious approach is needed: preservation must adapt to modernity, and development should remain rooted in traditional culture.

3.3.5. Education and Media to Disseminate Positive Ede Values Are Still Limited and Uninspiring

In Dak Lak, education and media regarding Ede life values lack creativity and closeness to community life, especially among youth. Educational activities are mostly theoretical, with little cultural experiential learning; media campaigns remain formal, not effectively using language, symbols, or modern communication tools.

The role of village elders and artisans in teaching life values is underutilized; content is not differentiated by target group. Lack of a coordinated strategy, suitable materials, and engaging media products reduces the effectiveness of disseminating Ede values.

To overcome this, experiential education should be enhanced from primary levels, community cultural activities organized, creative media technology applied, and traditional cultural actors leveraged as a core force.

Chapter 4

PERSPECTIVES AND SOLUTIONS TO PROMOTE POSITIVE TRANSFORMATIONS AND LIMIT NEGATIVE TRANSFORMATIONS IN THE EDE WORLDVIEW

IN DAK LAK PROVINCE TODAY

4.1. PERSPECTIVES ON PROMOTING POSITIVE TRANSFORMATIONS AND LIMITING NEGATIVE TRANSFORMATIONS IN THE EDE WORLDVIEW IN DAK LAK PROVINCE TODAY

4.1.1. Promoting Positive Transformations and Limiting Negative Transformations in the Ede Worldview in Dak Lak Province Today from a Socialist Orientation, Aligned with Universal Human Values

Promoting positive transformations in the Ede worldview should be guided by socialist humanist principles and aligned with universal values such as justice, equality, responsibility, and sustainable development. These orientations ensure that modernization enriches rather than erodes the Ede's moral and cultural foundations. The renewal of their worldview must be based on the dialectical unity between tradition and progress, where inherited cultural values are creatively adapted to contemporary realities.

Core traditional values - community solidarity, harmony with nature, respect for ancestors, and moral integrity - form the spiritual nucleus of the Ede worldview. These values should be integrated into education, public communication, and socio-economic programs. Schools and cultural institutions need to combine moral education with environmental awareness and civic ethics, cultivating a modern yet culturally rooted identity for the Ede.

Vigilance is necessary against negative influences such as materialism, moral decline, and cultural alienation. Therefore, comprehensive education—formal, family, and community-based - must be strengthened to build ethical awareness, critical thinking, and civic responsibility. These efforts help younger generations adapt to change without losing cultural and moral direction.

At the same time, selective adoption of progressive global values - democracy, gender equality, and environmental protection - can serve as catalysts for progress. The process should emphasize creative assimilation: absorbing humanistic values while resisting harmful cultural trends. This enables modernization while preserving cultural integrity.

Ultimately, promoting positive transformations in the Ede worldview is not merely a cultural or educational mission but part of Vietnam's broader goal of renewal and sustainable development. It reflects the dialectical balance between individuality and community, tradition and modernity. Through this process, the Ede can preserve their heritage while contributing to humane and sustainable national development, embodying socialist humanism rooted in tradition yet open to global progress.

4.1.2. Promoting Positive Transformations and Limiting Negative Transformations in the Ede Worldview in Dak Lak Province Today in Accordance with Vietnamese Cultural and Human Values

Promoting positive transformations in the Ede worldview should be closely aligned with the core orientations of modern Vietnamese cultural and human development values. This alignment ensures that the transformation process not only strengthens the moral and spiritual foundations of the Ede but also contributes to shaping the national character in the era of renewal and integration. Values such as community solidarity, harmonious coexistence with nature, respect and gratitude toward ancestors, and a

sense of responsibility toward society, if properly nurtured and leveraged, can help form a model of Vietnamese citizens who are both culturally grounded and globally adaptable.

To achieve this, these values should be systematically incorporated into education, cultural communication, and development policies at all levels. Schools, mass organizations, and the media need to play an active role in promoting moral education, cultural pride, and civic awareness, helping individuals internalize these values as part of their daily behavior and social participation. Simultaneously, the formulation and implementation of local development strategies in the central of Tay Nguyen should consider traditional Ede values as resources for sustainable cultural and human development.

At the same time, vigilance must be maintained against negative tendencies such as excessive materialism, the weakening of ethical standards, and the erosion of communal cohesion. Strengthening cultural education, ethical guidance, and community dialogue can prevent such risks while promoting moral resilience and cultural confidence among the Ede.

Through this comprehensive approach, the Ede identity can be preserved and revitalized within the broader Vietnamese cultural framework, contributing not only to the development of a strong and progressive national culture but also to the cultivation of well-rounded Vietnamese citizens - those who are rooted in national traditions yet capable of confidently engaging with the global community.

4.1.3. Promoting Positive Transformations and Limiting Negative Transformations in the Ede Worldview in Dak Lak Province Today Based on the Principles of Objectivity, Comprehensiveness, Historical-Specific Context, and Development

Efforts to promote positive transformations and limit negative tendencies in the Ede worldview should be firmly grounded in the methodological principles of dialectical materialism. This requires recognizing that worldview transformation is an objective and dynamic process governed by the interaction between material conditions, social consciousness, and historical circumstances. Therefore, approaches must be objective, comprehensive, and historically specific - acknowledging both the persistence of traditional cultural values and the inevitability of social change. The process of inheritance and innovation must be harmoniously combined to ensure that continuity and transformation are dialectically united rather than opposed.

Subjective, one-sided, or mechanical approaches that impose change without understanding internal cultural dynamics should be avoided, as they can lead to cultural alienation or the distortion of authentic values. Instead, policies and programs should be built upon the real conditions of the Ede community, respecting their internal cultural logic and patterns of adaptation.

Traditional life values such as harmony with nature, communal solidarity, and moral responsibility should be closely linked with contemporary sustainable development goals. Integrating these values into socio-economic and environmental policies not only preserves the Ede's cultural identity but also enriches Vietnam's national development strategy with distinctive indigenous wisdom. In this way, the transformation of the Ede worldview can proceed in a balanced, scientific, and humanistic manner - reflecting both dialectical materialist methodology and the principles of sustainable, culturally rooted development in the era of global integration.

4.1.4. Harmonizing the Preservation and Promotion of Positive Transformations and Limitation of Negative Transformations in the Ede Worldview with Local and National Development Needs

In the modernization process, harmonizing the preservation and promotion of positive transformations in the Ede worldview with the goals of sustainable development represents a fundamental and strategic orientation. This process requires not only maintaining cultural continuity but also creatively adapting traditional wisdom to modern social conditions. Core values such as community spirit, harmony with nature, mutual assistance, and traditional morality should be systematically integrated into education, cultural management, and socio-economic development programs at both local and national levels.

Such integration helps ensure that modernization does not lead to cultural homogenization but rather promotes *unity in diversity*, where traditional identity becomes a source of creativity and resilience. The combination of cultural preservation and sustainable innovation forms an internal driving force that encourages the Ede to actively adapt to change, enhance social cohesion, and contribute meaningfully to the comprehensive and sustainable development of Đắk Lắk Province and the nation as a whole.

4.1.5. Linking the Promotion of Positive Transformations and Limitation of Negative Transformations in the Ede Worldview with the Goal of Sustainable Development

Sustainable development in Dak Lak must be closely and consistently linked to the promotion of positive and enduring values inherent in the Ede worldview. Qualities such as community spirit, harmony with nature, self-restraint, and social responsibility - if systematically preserved, nurtured, and effectively integrated into education, economic growth, cultural development, and environmental protection - can serve as significant internal resources for the province. These traditional moral foundations not only help maintain and strengthen the unique cultural identity of the Ede people but also provide essential ethical and social orientations for building a sustainable way of life. In doing so, they make practical and long-term contributions to the formulation and implementation of comprehensive sustainable development strategies for the Central Highlands region as a whole.

4.2. SOME SOLUTIONS TO PROMOTE POSITIVE TRANSFORMATIONS AND LIMIT NEGATIVE TRANSFORMATIONS IN THE EDE WORLDVIEW IN DAK LAK PROVINCE TODAY

4.2.1. Strengthening Research and Developing Programs to Preserve, Exploit, Promote Positive Transformations, and Limit Negative Transformations in the Ede Worldview

First, conduct in-depth, interdisciplinary studies to objectively and comprehensively identify the current transformation of the Ede worldview. Research should cover geographic regions, age groups, and gender, with a focus on youth. Results should inform policies, education, cultural preservation, and sustainable community development with active participation of the Ede people.

Second, from research results, systematize manifestations of positive transformations to formulate effective promotion strategies. Positive changes include embracing new knowledge while preserving identity, balancing individual and community interests, and respecting both customary laws and formal legislation. These values should be disseminated through education, media, festivals, and recognition of exemplary figures, supported by inter-sectoral coordination and policy mechanisms.

Third, identify negative trends in the Ede worldview to take timely corrective measures. Negative tendencies include individualistic lifestyles, commercialization of festivals, and declining belief in customary laws. Youth should be guided through culturally appropriate education and media. Surveys, causal analysis (globalization, social networks, urbanization), and solutions such as creative

communication, training local officials, empowering elders, developing new village regulations, and supporting educational models for preserving humanistic Ede values are necessary.

Fourth, translate research results into practical programs, projects, and models connected to village life. Examples include: “Village Development Based on Ede Cultural Values,” “Schools Preserving and Promoting Traditional Ede Worldview,” “Community Festivals Honoring Ede Life Values,” or youth clubs preserving cultural and spiritual heritage. Each model requires clear objectives, implementation methods, adequate resources, and monitoring mechanisms. Integrating cultural preservation with economic development, tourism, and sustainable livelihoods is an effective approach.

Fifth, ensure close coordination among governmental levels, sectors, and the community for feasibility and sustainability. Finally, establish a system for monitoring, evaluating, and regularly updating conservation and promotion programs.

4.2.2. Strengthening Awareness-Raising, Dissemination, and Education to Enhance Understanding and Promote Positive Transformations While Limiting Negative Ones

First, intensify education and awareness-raising about positive transformations in the Ede worldview, especially among youth. Focus on spreading a spirit of learning, aspiration, village cohesion, and harmonizing customary and formal laws. Highlight exemplary figures and use diverse media, bilingual broadcasting, and participation of elders, artisans, and teachers to inspire and build cultural resilience.

Second, guide the Ede and broader society to recognize and address negative transformations. Education should be systematic, continuous, culturally relevant, and context-appropriate. Measures include: developing culturally appropriate content, using suitable media, integrating Ede life values into formal education, encouraging community participation, and empowering elders and village leaders.

Third, strengthen legal awareness among the Ede and the wider community. Integrating modern law with customary law through culturally sensitive methods helps promote positive values, prevent deviant behaviors, and protect community identity.

Fourth, promote scientific and progressive worldview education to foster responsibility, self-reliance, and aspiration for development. Education should integrate tradition and modernity through elders, schools, bilingual media, and village development programs, translating progressive worldview into practical action and policy.

Fifth, continue educating on traditions, national pride, and self-esteem to effectively promote positive transformations. Collaboration among schools, elders, and socio-political organizations in accessible and engaging formats is key to sustaining and spreading positive values in the Ede community.

Sixth, enhance the role of family, schools, and society in educating youth on positive worldview values. Families inspire through daily life, schools systematize cultural values, and society provides culturally rich environments through community activities and digital media.

4.2.3. Creating a Favorable Environment to Promote Positive Transformations and Limit Negative Ones

Developing an economic, cultural, and social environment conducive to promoting positive transformations and limiting negative trends in the Êê worldview is a crucial, long-term orientation. This process requires the close coordination of multiple sectors - culture, education, economy, and communication - to ensure that changes in thought and behavior occur in a sustainable and humanistic direction. Key measures include improving the material living standards of the Êê people through

diversified livelihood models, supporting access to resources such as land, credit, and markets, and promoting household and community-based economic initiatives.

At the same time, efforts must focus on creating a supportive cultural and social environment where traditional values can coexist harmoniously with modern lifestyles. This involves preserving and revitalizing traditional festivals, building and maintaining cultural villages that reflect Êdê identity, and preventing the excessive commercialization or distortion of spiritual practices and belief systems. Furthermore, strengthening social welfare policies - especially in healthcare, education, and housing - will help stabilize the lives of ethnic minorities, thereby reducing social inequality and fostering community cohesion.

Equally important is the enhancement of education and communication, particularly among young generations, to cultivate pride in cultural heritage and awareness of sustainable development. Educational programs should integrate local cultural content and life values, while mass media and community networks should be mobilized to promote role models, good practices, and ethical lifestyles consistent with both Êdê traditions and modern social norms. Through these concerted efforts, a dynamic and balanced environment can be formed, enabling the Êdê people to preserve their cultural identity while actively adapting to the requirements of national integration and modernization.

4.2.4. Continuing to Improve Party and State Policies on Ethnic Affairs

Since the renewal process, ethnic policies directed toward the Ede people have placed increasing emphasis on economic, cultural, and educational support, gradually reshaping their worldview and patterns of social behavior. A series of national and provincial programs on socio-economic development in disadvantaged areas, the preservation and promotion of traditional culture, the teaching of the Ede language in schools, and the protection of the gong cultural space have helped foster community autonomy, strengthen collective responsibility, and nurture aspirations for development and integration. These efforts have contributed to enhancing both material and spiritual living standards while promoting cultural self-awareness among the Ede.

However, certain limitations remain evident. Land-use and compensation policies in some areas are still inadequate or inconsistent with traditional patterns of communal land ownership, leading to reduced trust and participation among local people. Vocational training programs have not yet been sufficiently tailored to the specific economic structure and cultural characteristics of the Ede community, thereby limiting their effectiveness in generating sustainable livelihoods.

To address these issues, it is essential to establish a comprehensive legal framework on ethnic affairs, develop national ethnographic and socio-cultural databases, and institutionalize mechanisms for community feedback and participation in policymaking. Culturally appropriate investment in livelihood models - such as eco-agriculture, community-based tourism, and traditional handicrafts—should be prioritized to ensure both economic efficiency and cultural continuity. At the local level, initiatives should include the creation of cultural preservation funds, systematic training of human resources in heritage management, and the integration of life-value education into schools, village activities, and community learning centers. Most importantly, the Ede people themselves - particularly elders, artisans, and young leaders - must be empowered as active subjects in the process of creating new cultural expressions grounded in their traditional worldview, thus ensuring continuity and innovation in the cultural development of the community.

4.2.5. Expanding and Strengthening Cooperation, Combining Inheritance and Innovation, Tradition and Modernity

In the context of globalization, the Ede face profound cultural-social changes. Shaping the worldview - a core element guiding behavior and thought is critical. Harmonizing traditional Ede values with modern values helps prevent cultural erosion while leveraging integration opportunities.

Participation of intellectuals, artisans, and elders is essential to link tradition with modernity. New worldview development should be based on Ede morality, self-reliance, integration, equality, and rule of law. Cultural institutions such as communal cultural houses, museums, and libraries should serve as intergenerational creative and cultural exchange centers. International collaboration should respect co-creation and cultural identity. Education plays a crucial role in embedding cultural-humanistic knowledge into schools and youth activities. Reform should be rooted in tradition, applied flexibly, turning the Ede worldview into an internal resource for sustainable development.

4.2.6. Promoting the Role of the Ede as Subjects in the Current Transformation of Their Worldview

According to Marxism-Leninism, humans are creators of history, shaped by circumstances but capable of transforming reality through consciousness and action. Ho Chi Minh affirmed that humans are both the driving force and goal of development; thus, promoting subjectivity is key to realizing potential.

For the Ede in Dak Lak, they are not only influenced by change but actively shape their own worldview. Promoting this role awakens self-awareness, decision-making capacity, and creativity aligned with sustainable development. The 13th Party Congress emphasizes humans as the central and most important resource for development.

Currently, the Ede worldview shows positive trends (learning awareness, environmental protection, increased role of women) and negative trends (materialism, individualism, decline in tradition). Their subjectivity should be fostered at three levels: (1) Individual—self-awareness of responsibility and personal values; (2) Community—central role in preserving, educating, and transmitting values; (3) Society—active and equal participation in socio-economic development.

Key solutions include: enhancing awareness and subjectivity through bilingual education, life skills, gender equality, environmental protection, and active community engagement; leveraging village and elder roles; providing equal socio-economic opportunities; encouraging political and social participation; harmonizing tradition and modernity; and recognizing exemplary models to spread positive values.

In conclusion, promoting the Ede as active subjects is a strategic solution to transform their worldview into an internal resource driving sustainable development in Dak Lak and the central Tay Nguyen.

CONCLUSION

The dissertation has conducted a comprehensive and systematic study of the transformations in the Ede worldview in the context of renovation, integration, and current development. From this analysis, it has derived fundamental principles regarding the relationship between individuals, the community, culture, and social conditions. The research not only focuses on describing phenomena but also generalizes the underlying laws governing the dynamics of the worldview through the lens of dialectical materialist thinking, thereby clarifying how the worldview reflects and regulates the material and spiritual life of the Ede community. Based on the analysis, the dissertation highlights the following points:

Firstly, the dissertation clarified the theoretical foundations of the worldview and the specific contents of the Ede worldview in Dak Lak province, which encompass their beliefs regarding the purpose and meaning of life. These beliefs reflect the living conditions and daily practices of each member as well as the community as a whole across different historical periods. The Ede worldview in Dak Lak includes perspectives on life; appreciation and gratitude; aspirations and dreams for a prosperous and happy life with a strong sense of community. These are expressed in the relationships between humans and nature, the village, ancestors, and spiritual entities, while simultaneously reflecting the desire for a harmonious and fulfilling life deeply rooted in the land and people.

Secondly, the dissertation surveyed and analyzed the current transformations of the Ede worldview in Dak Lak across several dimensions: (1) perceptions of life; (2) appreciation and gratitude; and (3) aspirations and dreams for a prosperous and happy life. The research indicates that the transformation process occurs in both positive and negative directions. Positive transformations contribute to heightened awareness, adaptive capacity, and aspirations for personal and communal advancement, while negative transformations reveal tendencies toward materialism, disruption of traditional values, individualization, and erosion of community norms.

Thirdly, based on these findings, the dissertation established five guiding perspectives to promote positive transformations and limit negative ones in the Ede worldview. These are: (1) promoting positive changes while limiting negative ones in alignment with Vietnamese cultural values; (2) promoting positive transformations while limiting negative ones in accordance with socialist orientation and universal human values; (3) harmonizing preservation and promotion of positive transformations and limitation of negative ones with local and national development requirements; (4) linking positive transformations and limitation of negative ones with sustainable development goals; and (5) ensuring objectivity, comprehensiveness, historical specificity, and developmental principles in implementing these transformations.

Fourthly, building on the above perspectives, the dissertation proposed a set of feasible and sustainable solutions, including: (1) strengthening research and developing programs to preserve, exploit, and promote positive transformations while limiting negative ones in the Ede worldview; (2) enhancing awareness-raising, dissemination, and education to encourage positive transformations and limit negative tendencies among the Ede and the broader community; (3) creating favorable environments to promote positive transformations and limit negative ones; (4) continuing to improve Party and State policies on ethnic affairs; and (5) expanding and strengthening cooperation that integrates inheritance with innovation, and tradition with modernity in promoting positive transformations while limiting negative ones in the Ede worldview.

The contributions of the dissertation enrich the knowledge of Vietnamese philosophy and anthropological conceptions of the human worldview, while offering profound practical value for policymaking, cultural education, and Ede community development. Implementing these solutions in a coordinated manner will enhance spiritual life, preserve cultural identity, and reinforce the endogenous strength of the Ede community, while vividly demonstrating the dialectical relationship between tradition and modernity, and between local and national interests, in the context of sustainable development and integration.

**LIST OF PUBLISHED RESEARCH WORKS BY THE AUTHOR RELATED TO THE
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