

**HO CHI MINH NATIONAL ACADEMY OF POLITICS**

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

**SUMMARY OF DOCTORAL DISSERTATION**

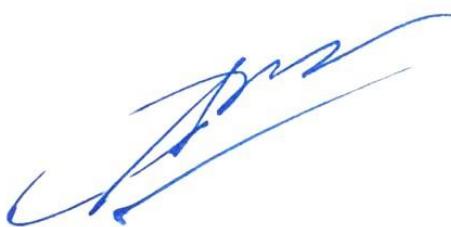
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## INTRODUCTION

### 1. Urgency of the research topic

Worldview is a system of human beliefs about the meaning and purpose of life, reflecting social conditions, consciousness, and cultural foundations. From a historical materialist perspective, it is dynamic, evolving with changes in production, social relations, and living conditions, while mediating the dialectical relationship between material and spiritual life, tradition and modernity, and universal and local characteristics.

Dak Lak, home to the largest E-de population in Tay Nguyen, is a distinctive cultural space shaped by a matrilineal system, epics, gongs, and customary laws. Traditionally, the E-de worldview, rooted in swidden agriculture, village communities, and close ties to nature, emphasized communal solidarity, respect for nature, belief in the supernatural, and the sacredness of kinship, providing cohesion and stability across generations.

Since the renovation period, globalization, urbanization, and market economy development have transformed the Ede worldview. These changes offer opportunities - higher living standards, knowledge expansion, awakened aspirations, and enhanced social consciousness - but also challenges, including value conflicts, erosion of communal norms, and materialistic tendencies among youth. This dialectical process reflects marxist-leninist thought, where social consciousness both depends on and influences social existence.

Studying the transformation of the E-de worldview clarifies value dynamics in a minority community, demonstrates the development of

social consciousness under new historical conditions, and informs strategies to promote positive changes, mitigate negative trends, and support sustainable development while preserving cultural identity. The research also fosters understanding and cohesion within Vietnam's diverse ethnic landscape, forming the basis for the dissertation "The Transformation of the E-de Worldview in Dak Lak Province Today."

## **2. Research aims and tasks**

### ***2.1. Research aims***

Drawing on theoretical analysis and the ongoing transformation of the E-de worldview in Dak Lak within the current socio-economic context, this dissertation proposes guiding perspectives and solutions to promote positive values and curb negative changes, contributing to cultural preservation and sustainable development of both the Ede community and Dak Lak Province.

### ***2.2. Research tasks***

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

- Review and synthesize existing research on the worldview and its transformation among the E-de people, highlighting key findings, methodological approaches, and gaps for further investigation.
- Clarify the theoretical foundations of the E-de worldview and its transformation in Dak Lak Province through the dialectical framework of marxist-leninist philosophy.
- Analyze and evaluate the current transformation of the E-de worldview in Dak Lak, identifying principal causes and associated theoretical and practical challenges.

- Propose guiding perspectives and feasible solutions to foster positive transformations and mitigate negative changes in the E-de worldview.

### **3. Research object and scope**

#### ***3.1. Research object***

The subject of this dissertation is the transformation of the worldview of the E-de people in Dak Lak province in the context of contemporary renovation and international integration.

#### ***3.2. Research scope***

- Temporal scope: The research focuses on the period from 1986 to the present, reflecting the transformation of the worldview of the E-de people in connection with socio-economic changes following the renovation reforms.

- Spatial scope: The study was conducted in Dak Lak Province, home to over 90% of Vietnam's E-de population, with surveys in both urbanized areas (Buon Ma Thuot City) and traditional villages (Cu M'gar, Krong Nang, Krong Buk, Buon Don, M'Drak). This selection captures the transformation of the E-de worldview across diverse socio-economic contexts, from traditional to modern settings.

- Content scope: The dissertation focuses specifically on the contemporary transformation of the E-de worldview in Dak Lak, examined through three key dimensions: 1) Conceptualizations of life; 2) Notions of appreciation and gratitude; and 3) Aspirations for a prosperous and happy life.

- Approach: The study examines the E-de worldview both within the socio-cultural context of this ethnic minority and in relation to broader societal and cognitive changes under modernization,

globalization, and international integration. The worldview is treated as a historically significant socio-ideological phenomenon, closely tied to living conditions, cultural environment, and the dynamics of E-de social structures.

- Target population: The research primarily surveyed E-de individuals aged 18 to over 70, who can perceive, respond to, and adapt to social changes while retaining links to traditional culture. Those over 70, though rich in life experience and cultural knowledge, were included supplementarily to trace worldview continuity. Individuals under 18, still forming their worldview and strongly influenced by modern education, media, and the internet, were referenced to illustrate emerging trends among younger generations.

## **4. Theoretical foundation and research methodology**

### ***4.1. Theoretical foundation***

The dissertation is grounded in marxism-leninism, Ho Chi Minh's thought, and the Party's policies, as well as state laws on culture, lifestyle, and social development, emphasizing the link between social existence and consciousness. It also builds on and develops theoretical perspectives from domestic and international scholarship.

### ***4.2. Research methodology***

- + Methodological Basis: The dissertation is grounded in the dialectical materialist and historical materialist approaches to analyze the transformation of the Ede worldview.

- + Research Methods: The study employs the following specific methods:

- Documentary Analysis and Synthesis: This method collects, systematizes, and evaluates Party documents, state policies, local reports, and relevant data to analyze changes in the Ede worldview and identify key influencing factors in Dak Lak province.

- Ethnographic Fieldwork and Sociological Survey: These complementary methods enabled investigation, verification, and comparison of findings through field observations and surveys. Participant and direct observation was conducted in key Ede areas, including urban wards of Buon Ma Thuot and traditional villages in Cu M'gar, Krong Nang, Krong Buk, Buon Don, and M'Drak, gathering qualitative data on perceptions of life, values of gratitude and respect, and aspirations for a prosperous life. Sociological surveys involved 400 Ede respondents aged 18 and above, selected via stratified random sampling to ensure representation across gender, age, education, occupation, and residence. The survey, mostly multiple-choice, was processed in Excel and covered six localities reflecting diverse urbanization and integration contexts. Semi-structured questionnaires focused on perceptions of life, respect and gratitude, and aspirations for a prosperous and happy life, providing the empirical basis for analyzing current trends in the Ede worldview. Additional methods included historical-logical and qualitative-quantitative analyses to enhance validity, reliability, and rigor.

## **5. Scientific significance**

Based on the established objectives and tasks, the dissertation makes the following original contributions:

Theoretical Contribution: The study affirms the dialectical relationship between social existence and social consciousness in the transformation of the Ede worldview in Dak Lak. Survey and empirical research demonstrate that changes in economic and social conditions-i.e., social existence - have led to profound shifts in the community's values, beliefs, and life orientations-i.e., social consciousness. This provides concrete empirical evidence supporting the foundational principle of historical materialism regarding the determining role of social existence in shaping social consciousness, while also clarifying the relative autonomy and reciprocal influence of social consciousness in the contemporary context.

Empirical and Data Contribution: The dissertation enriches the empirical literature on the philosophy of worldview in the Marxist-Leninist tradition, providing specific evidence on the Ede worldview. This contributes to the systematization and expansion of research on the transformation of the worldviews of Vietnam's ethnic minorities within the broader processes of development and integration.

## **6. New contributions of the dissertation**

### **6.1. Theoretical Significance**

The dissertation supplements and develops the theoretical framework on worldview in marxist-leninist philosophy, while concretizing its content through the case of the E-de people in Dak Lak. By combining theoretical analysis with empirical investigation, the study provides additional scientific evidence and new data, contributing to a clearer understanding of the transformation of the E-de worldview in the contemporary context.

## 6.2. Practical Significance

The dissertation offers scientific arguments to support the formulation of ethnic, cultural, and social policies at the local level, while proposing feasible solutions to enhance positive aspects and mitigate negative impacts in the transformation of the E-de worldview, thereby contributing to the development of cultural life, social well-being, and sustainable community development.

The research results can serve as a reference for teaching and research in related social sciences and humanities fields, particularly in philosophy, cultural studies, and ethnic policy.

## 7. Structure of the dissertation

Apart from the Introduction, Conclusion, References, and Appendices, the dissertation is structured into four chapters, comprising twelve sections.

### Chapter 1 OVERVIEW OF RESEARCH RELATED TO THE DISSERTATION TOPIC

#### 1.1. Studies on Worldview and the Transformation of Worldview

Research on worldview (nhân sinh quan) has primarily approached the subject from a philosophical perspective, regarding it as a system of beliefs and values that guide behavior, reflecting the relationship between humans and nature, society, and the self within specific historical and social contexts. However, most existing studies remain at a theoretical level and have not conducted in-depth analyses within particular cultural and social settings.

### **1.1.1. Research on the Concept, Structure, and Content of Worldview**

Studies indicate that modernization and globalization exert a profound impact on worldviews, shifting value systems and lifestyles from traditional communal patterns toward individualistic orientations. This process simultaneously fosters a sense of agency and adaptability while posing risks of increased pragmatism and erosion of ethical values, reflecting the dual and inevitable nature of social consciousness transformation in a new historical context.

### **1.2. Research on the E-de People and Their Traditional Socio-Cultural Life**

#### **1.2.1. Studies on Natural Conditions, Socio-Economic Context, and Community Organization of the E-de**

Existing studies have clarified the natural environment, socio-economic conditions, and community organization of the E-de, which serve as the foundation for their traditional modes of subsistence and social structure. These include forest-linked villages, basalt soil cultivation, agricultural economy, and a matrilineal system. In the context of modernization, research also highlights changes in economic activities and social relations, which profoundly affect the E-de's value system and spiritual life.

#### **1.2.2. Studies on Culture, Beliefs, Customs, and Traditional Value Systems of the E-de**

Research has elucidated the culture, belief systems, and traditional values of the E-de, forming the basis of their community worldview and life philosophy. Polytheistic beliefs, customs, and customary laws play a normative role in guiding ethical standards and maintaining village order.

At the same time, these values are undergoing transformation under the influences of modernization and cultural interaction.

### **1.3. Research Related to the Worldview and Its Transformation among the E-de**

Research on the E-de worldview has clarified their traditional values and life philosophy, while also highlighting changes under the influence of the market economy and cultural interaction. However, overall, there remains a lack of a unified philosophical framework to analyze the dynamics of the worldview as a form of social consciousness.

#### **1.3.1. Studies from Philosophical, Sociological, and Cultural-Anthropological Perspectives**

Studies from philosophy, sociology, and cultural anthropology have examined the E-de worldview as a form of social consciousness closely linked to specific existential conditions. Nonetheless, these studies still lack a comprehensive philosophical generalization regarding the laws governing the transformation of their worldview.

#### **1.3.2. Studies on the Impact of Modernization, Urbanization, and Cultural Exchange on E-de Values**

Research has shown the profound impact of modernization, urbanization, and cultural exchange on the E-de value system, reflected in the shift from a community-oriented lifestyle toward individualization. This process both expands awareness and development opportunities while eroding certain traditional values, yet there remains insufficient analysis of the mechanisms and laws of this transformation from a philosophical perspective.

### **1.4. Research on Approaches and Solutions to Promote Positive Changes and Limit Negative Changes in the E-de Worldview in Dak Lak**

Studies in this area primarily propose solutions linked to cultural preservation, socio-economic development, and the role of education and ethnic policies, emphasizing a balance between tradition and modernity. However, these solutions tend to focus on practical applications and lack a systematically developed theoretical framework grounded in philosophical methodology.

## **1.5. Value of Existing Studies and Issues Requiring Further Research**

### **1.5.1. Value of Existing Studies**

Existing studies provide important scientific evidence and reference materials for understanding the E-de worldview, clarifying the structure of their value system, ethical norms, and trends of transformation under modernization, while also suggesting practical directions for cultural preservation and community development.

### **1.5.2. Issues Requiring Further Research**

From the research overview, there is a need to approach the transformation of the E-de worldview systematically from a philosophical perspective, clarifying the mechanisms and laws governing the interaction between tradition and modernity. It is also necessary to analyze both positive and negative aspects in the context of Dak Lak, thereby proposing theoretically grounded and feasible perspectives and solutions.

## **Chapter 2**

### **THE TRANSFORMATION OF THE E-DE WORLDVIEW IN DAK LAK PROVINCE TODAY – SOME THEORETICAL ISSUES**

#### **2.1. Worldview and the E-de Worldview in Dak Lak Province**

##### **2.1.1. Worldview**

Historically, both Eastern and Western philosophies have paid considerable attention to the question of human existence. In the course of

this study, the researcher found that the concept of “worldview” as discussed by Phan Van Tham in his doctoral thesis *“The Transformation of the Vietnamese Worldview Today through Traditional Festivals”* aligns well with 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 individuals’ living conditions and circumstances, with varying levels of understanding, which guide and regulate human behavior across different aspects of social life.”

### **2.1.2. The E-de Worldview in Dak Lak Province**

#### **2.1.2.1. Overview of Dak Lak Province and the E-de Community**

Dak Lak is a central province of the Central Highlands, characterized by diverse natural conditions, advantageous transportation links, and abundant land, forest, and resource potential, providing a strong foundation for socio-economic development. It is also a long-established settlement area of the E-de, an indigenous ethnic community organized around cohesive village units, deeply connected to the land and forest. Their traditional production methods and cultural life are distinctive, yet currently undergoing significant changes in the process of market integration and socio-economic transformation.

#### **2.1.2.2. Concept and Content of the E-de Worldview in Dak Lak Province**

Within the scope of this study, the worldview of the E-de in Dak Lak is understood as a system of beliefs about life; about respect and gratitude; and about aspirations and hopes for a prosperous and happy life, as expressed through the traditional culture of the E-de. This worldview functions to guide and regulate behaviors in everyday life.

As a long-settled ethnic minority in Tay Nguyen, the E-de worldview bears strong traces of mythical thinking, symbolic representation, and communal experience, which are reflected in three core aspects: (1) Beliefs about life – including its meaning and purpose; (2) Beliefs about respect and gratitude – such as gratitude toward deities and ancestors; (3) Aspirations and hopes – for a prosperous and happy life.

## **2.2. Changes in the E-de Worldview in Dak Lak Province – Concepts and Content**

Change is a phenomenon that exists in all domains, from nature and society to human thought. In this study, change is understood as a process or state of alteration, transformation, or development from an initial condition to a new one.

The transformation of the E-de worldview in Dak Lak is manifested in changes in beliefs about life; respect and gratitude; and aspirations and hopes for a prosperous and happy life. These changes occur along two main trends: positive transformations and negative transformations.

In terms of content, the changes in the E-de worldview are primarily reflected in three aspects: (1) Changes in beliefs about life – including the meaning, purpose of life, and human destiny; (2) Changes in beliefs about respect and gratitude – toward deities, ancestors, and the community; (3) Changes in aspirations and hopes – for a prosperous and happy life.

## **2.3. Factors Influencing the Transformation of the E-de Worldview in Dak Lak Province**

### **2.3.1. International Integration and Cultural Exchange**

Globalization and international integration have profoundly influenced the E-de worldview, offering opportunities to access modern values while simultaneously posing risks of cultural erosion and weakening community

cohesion. This process requires a balanced approach between development and cultural preservation to form a progressive yet sustainable worldview.

### **2.3.2. Socio-Economic Conditions**

The market economy and modernization have reshaped the E-de worldview, promoting tendencies toward individualism and utilitarianism, while diminishing traditional ethical, religious, and communal values. This situation calls for a harmonious combination of preserving traditional humanistic values with socio-economic development and integration, aiming to cultivate a worldview that retains cultural identity while adapting to modern society.

### **2.3.3. Party Guidelines, State Policies and Laws, and Local Regulations**

During the renovation process, the guidelines, policies, and laws of the Party and the State have played a crucial role in shaping a positive worldview among the E-de, through socio-economic development, cultural preservation, and the cultivation of human values. The establishment of a rule-of-law State and the implementation of ethnic minority policies have provided conditions for the E-de to both preserve their traditional values and adapt to modernization, thereby contributing to sustainable development in Dak Lak and the broader Tay Nguyen region.

### **2.3.4. E-de Cultural Traditions, Beliefs, and Customs**

The worldview of the E-de is currently evolving under the tension between tradition and modernity. Cultural values, religious beliefs, and traditional customs continue to serve as foundational elements in spiritual life and community relations, yet they face the risk of erosion due to multiple influencing factors. Environmental changes, the diminishing guiding and regulatory role of village elders, and strong influences from modern society - including technology, contemporary education, the

market economy, and foreign cultural elements - have altered perceptions of life, ethics, and communal responsibilities.

However, if the E-de community actively fosters humanistic values, community cohesion, and tolerance in social interactions, they can not only maintain and preserve their cultural identity but also positively adapt to the integration process. Striking a balance between inheriting traditional values and embracing modern ones will enable the E-de community to develop a worldview that is both culturally sustainable and flexible in contemporary social and economic life.

## Chapter 3

### THE TRANSFORMATION OF THE WORLDVIEW OF THE E-DE IN DAK LAK PROVINCE TODAY – CURRENT SITUATION AND EMERGING ISSUES

#### 3.1. Current Situation of the Transformation of the E-de Worldview in Dak Lak Province

##### 3.1.1. Current Positive Transformations in the E-de Worldview in Dak Lak Province

###### 3.1.1.1. Positive Transformations in the Conception of Life

In the context of sustainable development and integration, the E-de worldview is undergoing positive transformations, combining traditional values with modern societal norms. The spirit of community is maintained through the integration of customary laws with formal legal frameworks, while compassion and tolerance are promoted through social activities, particularly highlighting the important role of the younger generation. Respect for nature is reinforced through sustainable cultivation practices and environmental protection. The emerging E-de worldview is

increasingly shaped in a modern, humanistic, and sustainable manner, harmonizing the relationship between individuals, the community, and the natural environment.

*3.1.1.2. Positive Transformations in the Conception of Respect and Gratitude*

Gratitude remains a core value in the E-de worldview, continuously maintained and adapted in the modern context. It is expressed through rituals, community relations, and behavioral norms. The integration of traditional practices with contemporary values contributes to strengthening community cohesion and shaping a sustainable worldview.

*3.1.1.3. Positive Transformations in Aspirations for a Prosperous and Happy Life*

The aspiration for a prosperous and happy life constitutes a central element of the E-de worldview. This aspiration has evolved from traditional forms to modern expressions, closely linked with stable income, education, community development, and cultural preservation. The concept of happiness now combines material and spiritual dimensions, emphasizing proactive thinking and the role of education, serving as a driving force for sustainable development in the context of integration.

**3.1.2. Current Situation of Negative Transformations in the E-de Worldview in Dak Lak Province**

**3.1.2.1. Negative Transformations in the Conception of Life**

The E-de worldview is negatively affected by urbanization, the market economy, and integration processes, leading to the erosion of traditional values, weakened community cohesion, and declining moral standards. This situation calls for the preservation of core cultural elements while promoting sustainable adaptation.

### **3.1.2.2. Negative Transformations in the Conception of Respect and Gratitude**

Gratitude, once a central value in the E-de worldview, is experiencing a significant decline due to modernization, individualization, and the weakening of traditional institutions. This trend increases the risk of eroding ethical values and community solidarity.

### **3.1.2.3. Negative Transformations in Aspirations for a Prosperous and Happy Life**

The aspiration for a prosperous and happy life among the E-de is undergoing negative changes under the influence of urbanization and the market economy, which diminishes community cohesion and traditional values. This situation necessitates the reconstruction of the value system through education, cultural initiatives, and development policies tailored to the community.

## **3.2. Emerging Issues Arising from the Current Transformations of the E-de Worldview in Dak Lak Province**

### **3.2.1. Tension between Ensuring Socio-Political Stability and Economic Development versus the Risk of Community Instability and Conflicts**

The transformation of the E-de worldview in Dak Lak, driven by modernization and integration, has heightened conflicts between traditional and modern values, weakened the regulatory role of social institutions, and introduced potential risks of instability. Consequently, reconstructing a harmonious value system that centers on humans - especially the younger generation - through coordinated policies, education, and cultural initiatives is essential to ensure sustainable development.

### **3.2.2. Tension between Awareness and Behavior of Stakeholders in Preserving and Promoting Positive Values of the E-de Worldview**

The preservation of positive values in the E-de worldview faces challenges due to a lack of consensus and discrepancies between awareness and behavior. Addressing this requires a comprehensive strategy that combines the active role of the community, traditional practices, and modern adaptations through intergenerational education and intersectoral coordination.

### **3.2.3. Tension between the Richness of Positive Values in the E-de Worldview and the Limited Scientific Research**

Although the E-de worldview embodies numerous positive values with deep humanistic and theoretical-practical significance, research remains limited, lacking systematic and philosophical depth. This gap between the potential of these values and scholarly understanding calls for more comprehensive studies to clarify their nature, mechanisms, and contemporary relevance.

### **3.2.4. Tension between Preserving and Promoting Positive Values and the Demands of Socio-Economic Development**

The process of preserving and promoting positive values in the E-de worldview faces a conflict with economic and social development. This situation requires a flexible approach that balances the conservation of traditional values with the demands of modernization.

### **3.2.5. Tension between the Need to Disseminate Positive Values and the Monotony of Current Educational and Communication Approaches**

The need to disseminate positive values of the E-de worldview is growing, yet current educational and communication approaches remain monotonous, uncreative, and poorly aligned with the community's cultural

and psychological characteristics, especially among youth. This mismatch limits the effectiveness of value transmission, highlighting the need for innovative, diverse, and engaging methods that strengthen the community's active role.

## **Chapter 4**

### **PERSPECTIVES AND SOLUTIONS FOR PROMOTING POSITIVE TRANSFORMATIONS AND LIMITING NEGATIVE CHANGES IN THE E-DE WORLDVIEW IN DAK LAK PROVINCE**

#### **4.1. Perspectives on Promoting Positive Changes and Limiting Negative Changes in the E-DE Worldview in Dak Lak**

##### **4.1.1. Promoting Positive Transformations and Limiting Negative Changes in the E-DE Worldview under a Socialist Orientation, in Harmony with Universal Human Values**

Promoting positive transformations in the E-de worldview should be aligned with a socialist orientation, integrating traditional values into education and development while simultaneously adopting progressive values for integration. This approach aims to foster sustainable development without diluting the community's cultural identity.

##### **4.1.2. Promoting Positive Transformations and Limiting Negative Changes in the E-de Worldview in Dak Lak in Accordance with Vietnamese Cultural and Human Values**

Promoting positive changes in the E-de worldview should be aligned with the cultural values and contemporary human development of Vietnam, integrating traditions into education, media, and policy. This approach both preserves cultural identity and prevents deviations from

social norms, contributing to the development of well-rounded individuals and sustainable growth.

#### **4.1.3. Ensuring the Promotion of Positive Transformations and Limitation of Negative Changes in the E-de Worldview According to the Principles of Objectivity, Comprehensiveness, Historical Specificity, and Development**

Efforts to promote positive changes and limit negative ones in the E-de worldview should be grounded in dialectical materialism, combining tradition with innovation. Core values should be integrated into education, cultural management, and sustainable development policies, providing a foundation for the community to adapt and integrate effectively.

#### **4.1.4. Harmonizing the Preservation, Promotion of Positive Changes, and Limitation of Negative Changes in the E-de Worldview with Local and National Modernization and Development Goals**

In the context of modernization and integration, balancing the preservation of traditional values with the promotion of positive transformations in the E-de worldview is essential. Embedding core values in education, cultural governance, and socio-economic development strengthens cultural identity while fostering the community's capacity to adapt and contribute to sustainable development in Dak Lak and Tay Nguyen.

#### **4.1.5. Linking the Promotion of Positive Transformations and Limitation of Negative Changes in the E-de Worldview to the Goal of Sustainable Development**

Sustainable development in Dak Lak requires the preservation and integration of positive values within the E-de worldview into education,

governance, and policy-making. This approach simultaneously maintains cultural identity, enhances living standards, protects the environment, fosters community consciousness, and promotes comprehensive sustainable development in Tay Nguyen

## **4.2. Some Solutions to Promote Positive Changes and Limit Negative Transformations in the E-de Worldview in Dak Lak Today**

### **4.2.1. Strengthening Research and Developing Programs to Preserve, Promote Positive Changes, and Limit Negative Transformations in the E-de Worldview in Dak Lak**

First, conduct in-depth, interdisciplinary research to objectively and comprehensively identify the current state of changes in the E-de worldview, considering the specific socio-cultural and economic context of Dak Lak.

Second, based on research findings, summarize and systematize the manifestations of positive transformations in the E-de worldview to develop effective promotion strategies. Positive transformations include the integration of new knowledge while preserving cultural identity, balancing individual and community interests, and respecting both statutory law and customary law.

Third, identify clearly the current negative trends in the E-de worldview to implement timely mitigation measures, such as creative communication strategies, grassroots training, empowering village elders, developing updated village regulations, and supporting educational models to preserve E-de humanistic values.

Fourth, transform research results into concrete programs, projects, and practical models linked to village life.

Fifth, ensure close coordination among different administrative levels, sectors, and the community to make these solutions feasible and sustainable.

Finally, establish a system to monitor, evaluate, and regularly update programs for the preservation and promotion of the E-de worldview.

#### **4.2.2. Promoting Awareness, Dissemination, and Education to Enhance the Understanding of the E-de Worldview**

First, strengthen dissemination and education to raise awareness among the E-de community in particular and the general population in Dak Lak about the positive transformations in the E-de worldview.

Second, guide and educate the community to identify and mitigate negative transformations in the E-de worldview effectively.

Third, enhance legal awareness for the E-de community and the general population to facilitate a better understanding of both positive and negative changes in the E-de worldview.

Fourth, promote education on a scientific and revolutionary worldview to foster the development of positive transformations in the E-de worldview.

Fifth, continue to strengthen education on tradition, pride, and self-respect, maximizing the effectiveness of positive changes in the E-de worldview.

Sixth, enhance the role of family, school, and society in transmitting the values of positive transformations to the younger generation.

#### **4.2.3. Creating a Favorable Environment for Promoting Positive Changes and Limiting Negative Transformations in the E-de Worldview**

It is necessary to develop favorable economic, cultural, and social conditions to promote positive changes and limit negative ones, thereby preserving cultural identity and harmonizing tradition with modernity. Specifically:

First, economic development and improving the material living standards of ethnic minorities, including the E-de, are fundamental factors that shape and direct changes in the worldview toward positive outcomes while limiting negative trends emerging from integration and modernization.

Second, foster a supportive cultural and social environment to encourage positive transformations in the E-de worldview.

#### **4.2.4. Further Improving Party and State Mechanisms and Policies on Ethnic Affairs**

Since the Đổi Mới reforms, policies regarding the E-de in Dak Lak should continue to improve legal frameworks, data infrastructure, and livelihood programs, while empowering village elders, artisans, and youth to guide the development of a positive and sustainable worldview in response to both positive and negative trends.

#### **4.2.5. Expanding and Strengthening Cooperation, Combining Tradition and Innovation, Local and Modern Approaches**

In the context of globalization, the E-de worldview should balance tradition with modernity, combining the preservation of core values with the adoption of progressive ones. This requires the active role of intellectuals, village elders, cultural institutions, and educational initiatives, making the worldview a source of internal strength for sustainable development.

#### **4.2.6. Promoting the Subjective Role of the E-de in Shaping Their Own Worldview**

For the E-de in Dak Lak, individuals not only respond to external reforms but actively shape their own worldview, fostering self-awareness, autonomy, and agency. This role should be promoted at three levels - individual, village, and society - through bilingual education, life skills training, strengthening elders' authority, equitable socio-economic participation, and integrating tradition with modernity, while highlighting exemplary role models. This strategic approach transforms the E-de worldview into an internal resource that drives sustainable development in Dak Lak and Tay Nguyen

## CONCLUSION

The dissertation examines the transformation of the E-de worldview amid renovation and integration, highlighting the relationships between individuals, community, culture, and social conditions from a philosophical perspective. Using a dialectical materialist approach, it identifies the laws governing these changes and their role in shaping the material and spiritual life of the E-de community.

It outlines the core content of the E-de worldview, focusing on conceptions of life, appreciation, gratitude, and aspirations for a prosperous communal life, reflecting harmony among humans, nature, the village, ancestors, and the sacred world.

Empirical surveys reveal two dimensions of change: positive, enhancing proactivity, adaptability, and aspirations; and negative, manifesting as utilitarianism, individualization, and erosion of traditional communal values.

Based on these findings, the study proposes perspectives and practical solutions to foster positive changes, limit negative ones, and link them to cultural preservation, sustainable development, and community agency. The results contribute to scholarship on worldviews in Vietnamese philosophy and provide practical guidance for policy, education, and the development of the contemporary E-de community.

## LIST OF RELATED PUBLICATIONS BY THE AUTHOR

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