

Factors bring about changes to family rituals of the Ede in Buon Ma Thuot

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Abstract: Until now, the traditional culture of the Ede people in Buon Ma Thuot has undergone certain changes, the family ritual of this ethnic group is a typical example. It is a unique culture of the Ede people, but nowadays, family rituals are facing the increasingly changing situation over time. Besides the change with positive factors, there is always a change with negative factors. So what factors have changed the Ede family ritual in Buon Ma Thuot today?

This article researches to find the answer to the above question in order to contribute a small effort to finding effective solutions in the problem of preserving and promoting values in people's cultural identity. Ede in Buon Ma Thuot today.

Keywords: Ede in Buon Ma Thuot, cultural identity, present Buon Ma Thuot, Ede people, rituals, family rituals.

1. INTRODUCTION

With the concept of all living beings, in the Ede cultural life, there is a unique ritual system, the family ritual of this ethnic group is a typical example. In the current integration era, through the process of cultural contact and exchange, the traditional culture of the Ede people in Buon Ma Thuot in general and the ritual system of this ethnic group, in particular, is also increasingly changed. strong, family ritual is no exception. Preservation of the traditional cultural values of the Ede people in the Central Highlands in general and the Ede people in Buon Ma Thuot, in particular, is a very necessary issue in the strategy of preserving and promoting traditional cultural values in Vietnam. in the current period. So what factors caused the change of the Ede traditional culture in Buon Ma Thuot, namely their family rites? Research to find an answer to this question is the purpose of this study.

2. METHODOLOGY

This research paper applies case-by-case research methods as follows:

Observe-Attendance: This is the method that we use mainly in our research. I directly attended most of the Ee family rituals in the study area to record, record, and record the sequence of the ritual practice steps. Thereby, I have systemized the order of rituals, offerings, rituals, the arrangement of the

offerings, the attitude and behavior of the recipient and the attendees, the arrangement of the space for ritual practice ... The data gathered from the observation-attendance process helped me clarify the information gained from in-depth interviews.

In-depth interview: In this research project, I conducted in-depth interviews with ritual practitioners who are knowledgeable about customs and practices, especially knowledgeable about Ede rituals. This activity helped me gain a more comprehensive identity of family ritual. The information gathered from in-depth interviews will help me get the necessary data to bring the best possible effect to the observation - attendance process. For each specific family ceremony, I make plans to interview different ritual experts to find the most common denominator, the most accurate to bring the highest efficiency to the research. save me. Specifically, I conducted in-depth interviews with the priests, family heads, village elders, elders, ... who are Ede people on family rituals to collect the necessary information to serve the research. save me. Besides, I also conducted in-depth interviews with people working in the local ethnic cultural management in Buon Ma Thuot and especially experts on Ede culture, thereby helping me compare, evaluate, analyze the information that I have gathered from the observation - attendance and in-depth interviews to ensure the accuracy of the information collected.

Group discussion: This is an important method to help me identify the current face of family ritual in the Ede matriarchal family in Buon Ma Thuot compared to the family ritual appearance of the Ede matriarchal family in Buon Ma Traditional Thuot. In addition, this method also helps me to gather a lot of practical information about the factors affecting the changing family rituals of the Ede people in Buon Ma Thuot today. The target groups for this method must satisfy the diverse criteria of age, occupation, and gender set forth by me. Through group discussion, it helps me to have a multi-dimensional, even mixed view from the information exchange activities of each individual in the group to find the common denominator on a specific problem that I set out to discuss.

3. RESULT

3.1. Some related concepts

3.1.1. Ceremony concept

According to Anthropological Dictionary: "Rituals are ritual acts that take place in the context of religious worship" [9/ 23-24]. The anthropologist EB Tylor in his work of Primitive Culture stated: "Ritual is a means of communication with spiritual entities" [3/946] and "it is best to put faith in spiritual entities as a minimum definition of religion "[3/947]. As for A.A Radugin in his work on the Encyclopedia of Culture and Culture, he said: "Rituals appear in mythology to show the effective relationship between everyday life and the supernatural. Rituals are passed down not only in religion but also into life [1/326].

Ritual is an important part of identity to understand the culture of an ethnic group, a people. Ritual is an overall picture of behavior, psychological identity, and ethical norms of an ethnic group, a people. So I think: "Ritual is a ritual recognized by all in the community, it is repeated many times in everyday life, becoming a bold habit in the mind. of each individual in the community".

3.1.2. Family ritual concept

E.W. Burgess and HJLocke in the work Family have defined: "A family is a group of people united by relationships of marriage, bloodline and adoption forming a simple household, interacting with each other. in their respective roles as husband and wife, mother and father, brothers and sisters, create a common culture [4/27]. John. J. Macionis defined: "The family is a social group with two or more people on the basis of blood, marriage or nurturing living together. Family life is cooperative, family is usually primary collectives in which members have the same economic resources and daily responsibilities "[5/453].

And I noticed that: "Family rites are rituals held within a family for an individual or a group of people. The purpose of the ritual is for people to pray, to send their wishes, thoughts and aspirations to their ancestors, ancestors, sages who have made merit to the country ... And super forces. of course, the ones that people are always afraid of and respectful ".

3.2. An overview of Buon Ma Thuot and the Ede people in Buon Ma Thuot

3.2.1. An overview of Buon Ma Thuot

Buon Ma Thuot is the name of a "Buon" of the Ede people, at the end of the nineteenth century there was only one village with about 50 long houses controlled by the chief of Ama Thuot. On November 22, 1904, at the request of the Supreme Council of Indochina, the Governor-General of Indochina issued a Decree on the establishment of the administrative agent of Buon Ma Thuot, under the supervision and administration of Ambassador Trung Ky and Buon. Ma Thuot was selected as the administrative body of Dak Lak province [8]. In the early years of the twentieth century, Buon Ma Thuot was no longer a single village but gathered dozens of other villages to develop. However, Buon Ma Thuot is still a large village of the whole region and is also governed by Chief Ama Thuot¹. Currently, Buon Ma Thuot is a city in Dak Lak province of Vietnam, with about 40 ethnic groups living, among the indigenous ethnic groups here, the Ede has the top number of people [8].

3.2.2. An overview of the Ede people in Buon Ma Thuot

The Ede is an ethnic group originating from a Malay-speaking ethnic group in the Pacific islands. Currently, the Ede people still have a matriarchy. The Ede people include the main groups such as: Dak Lak, residing mainly in Buon Ma Thuot and scattered in districts Krong Ana, Krong Pac, Cu mgar, ... Dak Lak province. Ede Adham resides mainly in districts Krong Buk, Cu Mgar, Krong Nang,... of Dak Lak province. Ede Mdhur, resides mainly in Mdr Lak district in the east of Dak Lak province. Ede Bih, residing mainly in Krong Ana and Krong Kno districts of Dak Nong province. Ede Krung, residing mainly in Ea Hleo and Krong Buk districts of Dak Lak province. There are also other small Ede groups such as Blô, Hwing ...

¹ Ede language, Ama mean father, Y Thuot means only a son named Thuot - Buon Ma Thuot is an abbreviation: the village of Y Thuot's father.

3.2.3. An overview of the Ede family ritual in Buon Ma Thuot

For the Ede, family ritual plays an important role in their lives. The Ede people believed in the sacredness of the gods that the rituals were the bridge for people to access to the gods. Family rituals include the following basic rituals: Pray for the health of the mother and fetus, worship the gods to protect the fetus, worship the gods for the mother after giving birth, donate health to the midwife, donate the mother's health, blow ears, name child, growing up for children, wearing rings, flossing, soliciting, marrying, seeing off the soul of the dead, giving the dead, burying the dead, leaving the graves, worshipping the wind god, raising grass, trowing rice, offering rice seeds, pray for rain, worship the first rain of the season, water rice and eat new rice.

3.3. Factors that transform traditional family rituals

The contact, exchange between cultures entails more or less changes in the traditional culture, which can be said to be the rule in each culture of the ethnic groups, the change in agricultural rituals too. . In this article, to identify the factors that change the agricultural rituals of the Ede people in Buon Ma Thuot today, I apply the PEST² model as follows:

3.3.1. Political Factors

Since 1975, with the attention of the entire political system from the central to local levels, our Party and State have implemented many priority policies in many aspects for ethnic groups in Buon Ma Thuot in general and people. Ede in Buon Ma Thuot in particular. The most prominent is the policy of encouraging the improvement of the people's intellectual level, implementing many solutions to develop the contingent of cadres working in the political system in Buon Ma Thuot who are the local ethnic groups, including Ede therefore over the years has achieved very encouraging results in both quantity and quality. The contingent of cadres in the local political system, Ede, has gradually met the increasing requirements of key political tasks in the period of accelerating national industrialization and modernization. Therefore, the educational level and political bravery of the Ede people in Buon Ma Thuot have improved significantly. Raising people's intellectual and political bravery has contributed to changing the perception of the Ede people in Buon Ma Thuot in the current period, a period when hostile forces use many sophisticated tricks. to distort cultural and political issues in order to cause a division of great national unity among ethnic groups in the Central Highlands in general and the Ede people in Buon Ma Thuot in particular. The team of cultural managers who are Ede people are becoming more and more aware of actively updating the party's policies on preserving and promoting traditional cultural values in the life of the new era. Therefore, the Ede people have been more proactive in selectively receiving new cultural elements from different cultures during their cultural contact and exchange process.

² PEST is an analysis of the influencing factors coming from outside an organization, a social community, in which "P" represents the political situation (Politics), "E" is the economy (Economic), "S" is for society (Social) and "T" is for technology (Technology). The creator of the PEST model is Francis J. Aguilar, professor of management at Harvard University. He developed this macro environmental analysis tool in 1967.

The policies of the Party and the State over the years, paying more and more attention to the subjects of ethnic minorities in the Central Highlands in general and the Ede people in Buon Ma Thuot in particular by the measures. Benefit regulation, education policies, tax policies, and even business and business policies all have certain priorities. Legal institutions of state agencies at all levels in Buon Ma Thuot always ensure the encouragement of economic-political development associated with the encouragement of ethnic groups in the Central Highlands in general and Ede people in Buon Ma. Thuot in particular has become more and more knowledgeable about Labor Law, Law on Cultural Heritage Protection, Land Law, Investment Law, Tax Law, and policies of the Party and the State of Vietnam, in order to create favorable conditions for them. Always aware that living and working must comply with the laws of the State of Vietnam.

3.3.2. Economic Factors

After the reunification of the country in 1975, Buon Ma Thuot with a large land area, but the population and labor are sparse, economic infrastructure and infrastructure almost nothing. The road traffic network mainly consists of two axes of National Highway 14 and Highway 26 that have deteriorated, seriously damaged due to the destruction of war, people's lives are very difficult, ethnic minorities here, including Ede people, often suffer from hunger, especially during the pre-harvest time³. But under the leadership of the Party and State, together with the care and assistance of the people of the whole country, the Party Committee, army, and ethnic minorities in Buon Ma Thuot promoted the spirit of victory on March 10, 1975⁴, has been united, industrious and creative has won many encouraging achievements in the fields of the economy - society - culture, creating a new force and force for Buon Ma Thuot on the way of development. . In particular, since the elimination of the bureaucratic and subsidized centralization mechanism to the application of the socialist-oriented market mechanism in economic management, there has been a significant change in the direction of positively promoting the economy. The economy in Buon Ma Thuot is steadily developing day by day, becoming stronger and stronger day by day. Thanks to the change of mechanism, there has been material support for the socio-cultural change in the community of ethnic groups living in Buon Ma Thuot, including the Ede community. From there, creating a strong impetus to promote economic development for the Ede community, so the Ede people's position and role is increasingly confirmed in contemporary society.

Since 1995, Buon Ma Thuot has been recognized by the Government as a second-class city in Dak Lak province, so economic development has taken place more rapidly than in previous historical periods. Since 1995 onwards, our Party and State have strengthened many programs on hunger eradication and poverty alleviation and boosted the development of infrastructure simultaneously in almost all ethnic minority villages in Buon Ma. Therefore, Thuot creates more favorable conditions for trade and cultural exchanges between Ede people in Buon Ma Thuot and ethnic groups in other areas. In most of the Ede villages in Buon Ma Thuot today, electricity has been illuminated, the main roads and internal roads have

³ The time for harvested food in the old crop has run out, but the new crop has not yet come; usually only during the time of famine due to the lack of season.

⁴ Liberation day of Buon Ma Thuot.

been paved or concreted. Currently, Buon Ma Thuot is considered the economic - cultural - political center of Dak Lak province in particular and the entire Central Highlands in general, so the appearance of Buon Ma Thuot changes rapidly in a positive direction. . These things have brought a change in the perception of Ede people living here, they have access to new ways of working, they can use more modern production tools, more suitable for practical needs. So the equipment for labor, production, and daily life of the Ede people in Buon Ma Thuot is now much more modern than before. These things have helped their economic life to be improved and developed significantly. The agricultural production sector in the Ede community is developing well, maintaining an important role in economic stability and life in the villages, contributing significantly to maintaining economic growth. by Buon Ma Thuot. With the impact of the market economy, the economic situation in the society, the more developed community, the issue of profit is always appreciated, so making money is increasingly attractive to the Ede people in Buon Ma. Currently, more and more Ede individuals have been affirmed in terms of economy and position in society, but since then, more or less selfish individualism has emerged in the Ede community. The increase in production and business development is accompanied by material growth for each family in the Ede community, accompanied by an increase in conflicting situations of some individuals in the community. , the number of Ede families in Buon Ma Thuot where conflicts of interest occurred, leading to more divorce and separation than in previous historical periods. These things more or less have a negative impact on the personality maturity, peace, and happiness of some individuals in the Ede community. The above things are the cause of the change in the sense of ritual culture in a part of Ede people, namely family rites.

3.3.3. Social Factors

Over the years, Vietnam has immersed in the trend of increasingly strong integration with the outside world. In addition to the outward-looking, outward-looking cultural exchanges brought about by globalization to the Ede people in the Central Highlands in general and the Ede people in Buon Ma Thuot in particular, the process of cultural interaction and exchange is internal. Direction is also an important factor contributing to the transformation of the Ede agricultural ritual today. The residence status of the ethnic groups living in Buon Ma Thuot is both intertwined and separated from each other, geographically, the positions of Ede villages are alternating, interwoven with the residence of the ethnic groups. others. Each Ede village is often separated from other ethnic groups in terms of geography, but the geographical boundaries and cultural boundaries often do not coincide, leading to exposure and exposure. cultures between ethnic groups are taking place more and more strongly. From two factors of extroversion and introversion in the process of contact, cultural exchanges contributed to the transformation of the Ede traditional culture in Buon Ma Thuot, leading to a change in their family rituals.

Language and writing are two of the most basic factors that make up the cultural identity of any ethnic group, the Ede people in Buon Ma Thuot are no exception. From after 1975 up to now, in daily life, Ede people have been in contact with the Kinh people more than other ethnic groups. Therefore, the trend of "economicization" is creeping into the spiritual and material cultural life of the Ede people increasingly strong. The culture of the Kinh people in Buon Ma Thuot has had a remarkable impact on the traditional culture of the Ede people here, ranging from costumes, cuisine, to language. There is even a part of young Ede people in Buon Ma Thuot who think that the cultural transformation of the Kinh is

modern. Most Ede people in Buon Ma Thuot can communicate in Vietnamese. In addition, the trained teachers of Ede traditional culture and language are still very lacking, there are few scientific research topics on Ede traditional culture, ... The above reasons have contributed to making the preservation of the Ede's traditional cultural identity more and more difficult, so the inevitable consequence is that the Ede traditional culture is increasingly changing, leading to the family rite. the family also increasingly changes in the current period.

Each culture itself is a form of social consciousness, of course, it is not out of the law that will change through the process of cultural exposure and exchange. The Ede people in Buon Ma Thuot are now more and more aware of the elimination or reduction of traditional family rituals and rituals that they themselves think are no longer appropriate in The present era. At the same time, they absorb cultural features from other cultures that they consider appropriate to the present era to enrich their ethnic identity.

3.3.4. Technological Factors

For many years, with the attention of the Party and State. Agencies and agencies at all levels in Buon Ma Thuot have actively implemented agricultural extension programs with technical assistance, seeds, ... bringing many new high-yield crops and rice varieties into cultivation along with the building and replicating many good production models with high economic efficiency, contributing to change the rural face, the face of Ede villages in Buon Ma Thuot. In addition, the local government has sent officials with high qualifications in the agricultural sector to do agricultural extension work to each locality to guide modern techniques and technologies to contribute to change. Outdated production practices are no longer consistent with objective reality. The development of production forces leading to the advancement of science and technology is one of the important factors contributing to the development of the agricultural sector in Buon Ma Thuot. The increasingly widespread application of science and technology in agricultural production has made Ede people in Buon Ma Thuot gradually change outdated farming practices and labor tools are no longer suitable. present conditions. The above factors have made the Ede people in Buon Ma Thuot less and less passive in front of nature, leading to a change in the concept of beliefs in general and family rituals in particular. It is important that the Ede themselves feel the importance of the application of science and technology in agricultural production, making their lives develop in a more positive direction from which they self-assess. which elements in the family ritual practice steps should or should not be omitted or reduced that they deem no longer relevant to the present age.

4. CONCLUSION

Through research and understanding of the factors that change the family ritual of the Ede people in Buon Ma Thuot today, we can see the impact of globalization in many aspects of the traditional culture of the people. Ede in Buon Ma Thuot. Through that, it is clear that the positive and negative effects of the change of farming family rituals can be oriented to preserve and promote the traditional cultural values of the Ede people in Buon Ma Thuot. now on.

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