

COMMUNITY SOLIDARITY IN THE LIFE PERSPECTIVE THROUGH MARRIAGE OF EDE PEOPLE IN BUON MA THUOT CITY, DAK LAK PROVINCE, VIETNAM

SOLIDARIEDADE COMUNITÁRIA NA PERSPECTIVA DE VIDA ATRAVÉS DO CASAMENTO DE PESSOAS EDE NA CIDADE DE BUON MA THUOT, PROVÍNCIA DE DAK LAK, VIETNÃ

NGUYEN DINH HUAN

Faculty of Political Theory, Tay Nguyen University, Dak Lak Province, Vietnam
ndhuan@ttn.edu.vn

PHAM THI TAM

Faculty of Political Theory, Tay Nguyen University, Dak Lak Province, Vietnam
[:pttam@ttn.edu.vn](mailto:pttam@ttn.edu.vn)

Abstract: The Ede people are one of the ancient ethnic groups in the Central Highlands of Vietnam. The unique culture of this community is reflected in various architectural works, festivals, worship ceremonies, customs, and traditions. This article analyzes community solidarity from the life perspective through marriage, a distinctive feature still prevalent in the cultural life of the Ede people in present-day Buon Ma Thuot, Dak Lak province, Vietnam. Therefore, the present research investigates community solidarity in the life perspective through marriage of ede people in buon ma thuot city, dak lak province, Vietnam.

Keywords: Ede people. Community solidarity. Life perspective through marriage.

Resumo: O povo Ede é um dos antigos grupos étnicos das Terras Altas Centrais do Vietnã. A cultura única desta comunidade reflete-se em várias obras arquitetônicas, festivais, cerimônias de culto, costumes e tradições. Este artigo analisa a solidariedade comunitária a partir da perspectiva de vida através do casamento, uma característica distintiva ainda predominante na vida cultural do povo Ede na atual Buon Ma Thuot, província de Dak Lak, Vietnã. Portanto, a presente pesquisa investiga a solidariedade comunitária na perspectiva de vida

através do casamento de pessoas ede na cidade de buon ma thuot, província de dak lak, Vietnã.

Palavras-chave: Povo Ede. Solidariedade comunitária. Perspectiva de vida através do casamento.



1. Introduction

The Ede people are one of the five ethnic minorities under the maternal system (Ede, Gia Rai, Chu Ru, Raglai, and Chăm) belonging to the Mon-Khmer language group in Vietnam. Among the Central Highlands ethnic groups, the Ede people, second only to the Gia Rai, have the second-largest population. This ethnic community, predominantly residing in Dak Lak province, possesses a unique, representative, and diverse traditional culture. Due to their large population and high level of socio-economic development in the Central Highlands, coupled with historical and cultural factors, the Ede people have played a crucial role in the economic, social development, national security, and political stability of the Central Highlands region.

The traditional culture of the Ede people, including customs and marriage ceremonies, represents values that have been formed over centuries, reflecting the distinctive characteristics of this ethnic group. Therefore, researching the cultural values of the Ede people in general, and specifically in the field of marriage, within the context of implementing Marriage and Family Law, family planning population policies, and policies for building new cultural lives in the present Ede community, is both necessary and meaningful from both a scientific and practical perspective.

Studying the cultural life of the Ede people in Buon Ma Thuot city, in particular, understanding aspects of life perspectives through marriage, aims to explore and leverage positive values. This will ensure that the life philosophies embedded in the Ede culture truly become a strong foundation and driving force for the economic and social development of the city, in line with the goal of "Building an advanced Central Highlands culture, rich in ethnic identity, unity in diversity, respecting cultural differences among ethnic groups... Prioritizing the protection and promotion of cultural heritage values, traditional values, and the cultural identity of ethnic minorities", and "Preserving and promoting cultural values, beliefs, religions, beautiful traditions, historical and cultural landmarks of the Central Highlands ethnic groups; maintaining and building public spaces in markets and villages for community cultural activities associated with communal houses, longhouses, and festivals such as the Gong Festival...; focusing on preserving exemplary cultural heritage characteristic of the region and cultural heritage shared by ethnic minorities" (Central Executive Committee, 2022, p.9). This provides a basis for appropriately directing activities in the cultural life of the Ede people, proposing effective solutions to enhance the beautiful values,

and gradually eliminating negative changes in the life perspectives of the present-day Ede people in their cultural lives.

2. Research Methods

The study's approach is based on the worldview and methodology of Marxist philosophy and uses specific research methods such as analysis and synthesis, logic and history, induction and interpretation, and abstraction. Visualization, generalization, comparison, comparison, and literary research methods. and presentation.

3. Results And Discussion

3.1. Overview of the Ede People in Buon Ma Thuot, Dak Lak Province

The Ede people rank tenth in Vietnam's 54 ethnic groups and second in the Central Highlands, following the Jrai ethnic group. While they are known by various names, the term "Ede" is officially used in state documents, research works, and public information. The Ede people have a longstanding presence in the Dak Lak Highlands, belonging to the Mon-Khmer language group. They predominantly reside in Dak Lak province, with some also living in neighboring regions such as Gia Lai, Kon Tum, Phu Yen, and Khanh Hoa. According to the 2019 socio-economic survey of 53 ethnic minorities by the Committee for Ethnic Affairs and the General Statistics Office, the Ede population in Vietnam is 331,194 people (Committee for Ethnic Minorities Affairs and General Statistics Office, 2019, p.53), residing in 59 out of 63 provinces and cities. Dak Lak province alone has 298,534 Ede people, constituting 17.2% of the provincial population and 90.1% of the total Ede population in Vietnam. The Ede people in Dak Lak are primarily concentrated in the northern or northeastern regions, including Buon Ma Thuot city, Buon Ho town, and the districts of Krong Pak, Krong Bok, M'Drak, Ea Sup, Ea H'leo, Ea Kar, and Cu M'gar.

The Ede people, while unified in ethnic consciousness and language, exhibit some cultural and linguistic differences based on their settlement areas. They are divided into several local groups such as Kpă, Atham, Mdthur, Ktul, and Bih. In terms of social aspects, their agrarian lifestyle maintains communal social relationships, and their societal model, specifically in the Central Highlands and among the Ede people, is the village. As an indigenous ethnic group primarily engaged in slash-and-burn agriculture, the Ede people are closely connected to the forest, relying on it for their livelihoods. Land is a fundamental

concept for the Ede people, symbolizing the origin of wealth, the foundation of religious life, and their philosophical beliefs. The boundaries between villages are often determined by natural features like streams, rivers, tree roots, and rocks. Community members are consistently reminded of these boundaries, fostering a collective awareness to protect the community's land.

The primary cultivation method of the Ede people is shifting cultivation on cleared forest land, formed through forest burning. This method is prevalent among various ethnic groups in the Central Highlands. Alongside their agricultural practices, they conscientiously preserve and promote the unique cultural values of their ethnic heritage. This article primarily explores community solidarity from the life perspective through marriage among the Ede people in the Buon Ma Thuot area. The term "Buon Ma Thuot" refers to a "Buon" (a hamlet or village) of the Ede Kpã people. In the late 19th century, this region had only one hamlet with around 50 longhouses located along the Ea Tam stream, with each longhouse housing 30 to 40 people. By the early 20th century, Buon Ma Thuot transformed into a hub, incorporating dozens of other hamlets. Despite its expansion, Buon Ma Thuot remained a significant hub, serving as the center for the surrounding region, governed by Ama Thuot, a prominent figure with influence and authority. The name "Buon Ma Thuot" originates from this context, meaning "Village of Ama Y Thuot," referring to the village of Ama Y Thuot (in Ede, Ama signifies father, and Y Thuot is the name of the son, Thuot - Buon Ma Thuot is a shortened version: the village of Ama Y Thuot).

Buon Ma Thuot city is considered a miniature Vietnam, with 40 ethnic groups coexisting, representing 54 ethnic groups nationwide, totaling nearly 400,000 people. Among them, ethnic minorities account for 16.36% of the total population, predominantly the Ede people, with 39,850 individuals. Within the ethnic minority group, the Ede people constitute the largest population in Buon Ma Thuot, followed by the Tay, Thai, Hoa, and Gia Rai ethnic groups.

3.2. Beliefs About Marriage Among the Ede People in Buon Ma Thuot

Marriage is a pivotal and highly significant ceremony in the human life cycle, an indispensable custom in the social life of any ethnic group. It is considered a social institution, and like other social institutions, marriage has changed throughout history. The various forms of marriage not only reflect general laws of social development and the characteristics of the cultural identity of ethnic groups but are also influenced directly by economic and

social conditions through historical periods. Marriage serves as a factor in forming families, reinforcing and enhancing community strength, as well as contributing to productive labor for survival and development.

According to the beliefs of the Ede people, marriage plays a crucial role in human life, reflecting the moral values of the ethnic group and concurrently serving as both a right and duty concerning lineage and family. Marriage marks personal growth and establishes an individual's position within the family and community. When boys and girls reach maturity, it is expected for them to marry; otherwise, society may view them as abnormal, and subject to ridicule. Marriage brings about a transformative milestone for individuals, and most young couples have clear beliefs about the significance of marriage in their lives.

According to the Ede people, getting married is aimed at the purpose of having children to maintain the lineage, strengthen family and lineage ties, share life experiences, contribute additional labor to the family, and build the economy. The organization of engagement and wedding ceremonies serves not only to formalize the relationship between the couple but also as an occasion for relatives, both near and far, to gather, witness, congratulate the newlyweds, acknowledge the young couple, and share the joy with the host family.

The Ede people believe that a successful marriage must have the approval of both families, lineages, and community recognition and blessings. In many cases, marriages are arranged within the family and lineage to protect property from external loss.

3.3. Some Forms of Marriage Among the Ede People

Marrying Outside the Lineage

The Ede people, like other ethnic groups belonging to the Austroasiatic language family currently living in the Truong Son - Central Highlands region, have a firmly established system of monogamous marriage based on the principle of exogamy, known as "djuê." According to Ede beliefs, "Djuê" refers to the lineage, indicating all individuals sharing the same surname. It refers to members of a society based on kinship through maternal blood relations, even if separated by many generations, who are not allowed to marry each other. The strict nature of this marriage system prohibits not only marriages between members born from the same maternal lineage (djuê ana) but also between those sharing the same surname, even if they are not blood relatives (Ha, 2015, p.89). This principle is also fundamental in the marriage system of the Cham people in the Central region. Violating this

principle is considered incest (called "agam" in the Ede language), and marrying against this principle is deemed a transgression against the "backbone of ancestors," resulting in not being reunited with their ancestors after death.

To avoid violating the exogamous lineage principle, families with children of marriageable age are meticulously instructed about their lineage and the prospective partner. When finding a spouse, the young man and woman must seek the opinion of the oldest woman in the family or the maternal uncle to know whether they are allowed to marry each other. In the matrilineal society of the Ede people, marriages only occur between individuals from different lineages. The exogamous lineage principle not only prohibits marriage between individuals of the same bloodline or the same maternal lineage but also establishes alliances between families (gãp djuê) and lineages (djuê ana). In the past, the exchange of marriages between the Niê and Mlô lineages was common. Ede customary law states: "Horses go, buffaloes stay; people from this side marry those from the other side. The other side usually marries people from this side. They often marry each other and support each other from ancient times. In the east, there is a pot handle; in the west, there is a knife sheath. Mlô must support Niê, and Niê must support Mlô. Both lineages marry each other to avoid conflicts" (Thinh, 2000, p.94). Through our research, we found that the exogamous lineage principle among the Ede people is quite similar to that of the Co-ho, Raglai, Cham, and Churu people. Nowadays, with the development of the socio-economic situation, Ede lineages have become increasingly diverse and complex. The structure of lineages and lineage systems among the Ede has become more flexible, and the exogamous lineage principle is no longer strictly adhered to as before. Simultaneously, the emergence of mixed groups (such as marriages between the Mlô and Niê lineages) creates hybrid groups or intermediary groups (Hmok, Buôn Krông, Enuôl, etc.), and marriages between these groups are becoming more common [4, p.100]. Currently, individuals from the same lineage, but separated by five generations, are allowed to marry. Additionally, in some villages, the Ede people permit marriages between individuals with the same surname but without blood relations. The Ede people believe that exchanging marriages between families and lineages aims to establish alliances and strengthen the power and status of families and lineages.

Endogamy within the Ede People

Endogamy within the community is a prevalent principle of marriage among various ethnic groups. It involves choosing a spouse from within the same ethnic group, a practice

explicitly defined by customs or traditions. In the past, due to the closed nature of their residential areas, economic conditions, and cultural practices, the Ede people had limited interactions with other ethnic groups. Even when living nearby, they showed little interest in interethnic marriages. Today, the majority of Ede youths still prefer the form of endogamy known as intra-ethnic marriage.

This preference can be attributed to their belief that only intra-ethnic marriages allow members to truly understand each other due to shared cultural backgrounds. They believe that marrying outside their ethnic group could lead to complex issues arising from differences in beliefs, customs, and rituals related to engagement gifts and wedding ceremonies. Ede young men and women nowadays still lean towards marrying within their ethnic community rather than seeking spouses from other ethnic groups. Many explain this preference by noting that marrying within the local community makes it easier to express emotions since they share a common language and cultural characteristics related to dress and customs.

Moreover, living in the same village allows young men and women to recognize and understand each other's family backgrounds, personalities, and health conditions before getting to know each other personally. This, in turn, contributes to creating a strong bond between the two families and lineages after marriage.

Cross-Cousin Marriage among the Ede People

While the Ede people strictly adhere to the principle of avoiding marriage within the same lineage, they allow individuals with a "cross-cousin" relationship to marry. Cross-cousin marriage, a prevalent and favored form of marriage among Malayo-Polynesian ethnic groups in the Truong Son - Tay Nguyen region, involves the union of the children of siblings from different lineages. In this form of marriage, the children of sisters can marry the children of brothers, as they belong to different lineages. Meanwhile, the children of sisters cannot marry each other because they belong to the same lineage.

Cross-cousin marriages establish unique relationships between the parents of the bride and groom, as well as between the in-laws. It intertwines marital ties and familial connections, creating relationships between the father or mother-in-law and the son or daughter-in-law. Simultaneously, it fosters familiar connections between uncles, aunts, and nieces/nephews (i.e., the siblings of the father) and the son/daughter-in-law. This form of marriage was highly favored among older generations in the community.

Moreover, cross-cousin marriages were prioritized and encouraged to preserve and protect family and lineage property. These marriages were often arranged by the parents to strengthen the bonds within the family and safeguard the family's assets from being divided among outsiders. Additionally, it served to minimize the financial expenses associated with marriage.

Intercultural Marriages among the Ede People

Over the course of prolonged cohabitation with various ethnic groups and strengthened economic and cultural exchanges in the current era, intercultural marriages have become more prevalent among the Ede people. The strict adherence to the principle of endogamous tribal marriages has diminished compared to the past. Today, tribal affiliation is no longer a significant barrier for couples considering marriage. Ede youths are now more concerned with the ethical qualities and economic capabilities of their potential spouses rather than their tribal backgrounds.

As a result, the scope of marital partners for Ede youths has expanded beyond the confines of their tribal communities. Intercultural marriages are on the rise, and the community is increasingly accepting and supportive of this trend. While intercultural marriages are permitted, individuals from different ethnic groups marrying Ede individuals must adhere to the customs and traditions of the Ede people. This includes the daughter moving to the husband's house after marriage, and the traditional marriage procedures being conducted by Ede customs.

When a non-Ede man marries an Ede woman, he must gradually adapt to the activities and customs of the wife's family when residing with them. He is not allowed to raise children according to the customs and traditions of his ethnic group. In the case of an Ede man marrying a woman from a different ethnic group, he must reside with the wife's family, and the children born must follow the mother's lineage.

In recent times, after a period of Vietnamese people settling here, the Ede people have gained a better understanding of their culture and roots. Therefore, marrying a Vietnamese person (or someone from a different ethnic group) is no longer prohibited. In cases where intercultural marriages occur, the children are often given names according to Vietnamese conventions, although they are considered part of the Ede community. This intercultural exchange has, to some extent, broken the matrilineal relationship on the mother's side, replacing it with a dual lineage system similar to the Vietnamese, though children bear both

parents' surnames. In other words, alongside the prevailing matrilineal influence, a new phenomenon, known as a dual lineage system, has emerged in Ede society in recent decades.

Lineage Marriage (Cuê nuê) among the Ede People

Within the traditions of the Ede people, the practices of sister-in-law marriage (sôrôrát) and brother-in-law marriage (Levirat) are relatively common, taking the form of lineage marriage known as "Cuê nuê." This tradition is a vestige of the ancient practice of group marriage and has its roots in primitive times. The essence of this form of marriage dictates that when a husband passes away, the deceased husband's brothers must marry the widowed wife, and vice versa. By traditional customs, the practice of lineage marriage is rigorously upheld. The existence of Cuê nuê serves as evidence for the belief in marital exchanges between families and lineages to establish alliances and strengthen the power of the family and lineage. The form of Cuê nuê, where a younger generation inherits marital responsibilities, was prevalent in the 1970s and 1980s but has become nearly obsolete in contemporary times. In the past, it was common for a nephew to inherit the responsibilities if an uncle passed away or for a niece to inherit if an aunt passed away. However, nowadays, such practices are rare. In certain exceptional cases, if a wife passes away, the husband may be considered to continue living with the wife's family and caring for the children. Typically, when a wife dies, even if the husband is still young and there is no replacement, the husband is expected to return to his lineage for continued life (Anne de Hautecloque-Howe, 2004, p.132). In today's Ede community, this form of marriage exists primarily among the elderly population.

Interfaith Marriages among Different Religious Believers

Due to the influence of religions from outside the Ede community, new beliefs have been introduced, bringing about changes in comparison to traditional perspectives. Naturally, the impact of each religion on the Ede people's belief systems and traditional customs varies based on the beliefs, faith, and distinctive practices of each religion. Interfaith marriages are now relatively common within the community. These marriages are not governed by Ede customs but are instead regulated by the doctrines of the respective religions. According to these principles, individuals within the Ede community who adhere to a specific religion are expected to marry someone from the same religious faith. If there is a desire to marry someone from a different faith, the individual from a different faith is usually required to

convert. However, it is important to note that adherence to this principle is not always absolute.

3.4. Strengthening Community Cohesion and Unique Human Values through Ede Marriages in Buon Ma Thuot

Marriages Enhancing Community, Lineage, and Family Bonds

Marriage is not merely an event for two families or lineages; it is a celebration for the entire community. It serves as a space to foster emotional connections between individuals, strengthening tight-knit community relationships through enveloping love. It provides an opportunity for those within the lineage and community to share and support each other both materially and spiritually. The participation of various components, including matchmakers, the families and relatives of the bride and groom, village elders, individuals from the same village, friends of the parents, and the bride and groom, adds richness to the marriage rituals. Therefore, the execution of marriage customs and ceremonies, especially in engagement and wedding ceremonies, is not just a social gathering. It is an occasion to showcase the sentiments of the community, lineage, and both families involved, reflecting the cultural beauty of solidarity, mutual assistance, and support. The wholehearted, responsible, and joyful participation of community members in marriage-related activities highlights the cultural essence of unity, mutual support, and camaraderie. Through the practice of marriage customs and rituals, a comprehensive picture of each family's life unfolds. It reveals the living conditions of the entire community, where everyone bears the responsibility of supporting and assisting one another. Ede customs vividly illustrate the ancient Ede belief about marriage: it is a union between two lineages to procreate and maintain the lineage. Therefore, the exchange of marriages between families and lineages aims to establish alliances and strengthen the power of the family and lineage. Marriage is a binding force not only between the man and woman but also between their respective lineages. Once a marriage is formed, the bound thread cannot be easily severed: "The ancient custom is that families nurture each other, marrying interchangeably" (Thin, 2000, p.117).

Marriages Strengthening Ethnic Solidarity

As cultural exchanges continue to expand, gradually altering old perceptions, the increasing trend of interethnic marriages is painting a more vibrant picture of the economic and social relationships within each Ede family and community. This trend contributes to enriching the cultural identity of the Ede people, as well as other ethnic groups cohabiting in

Buon Ma Thuot. It fosters harmony and closer social ties between the Ede people and other ethnic communities in the region. Through interethnic marriages, there is a growing formation and reinforcement of familial and kinship relationships between different ethnic groups. This, in turn, establishes sustainable social connections not only within the same community but also among different communities across the city and in other localities. Marrying individuals from different ethnicities is a characteristic feature of the evolving cultural exchange process. As the Ede people increasingly engage in cultural interactions with other ethnic groups, interethnic marriages become an inevitable consequence and are becoming more prevalent. This form of marriage promotes positive relationships between ethnic groups, as mixed-ethnic families contribute to the diversity of the family landscape in the Ede region. Couples from different ethnic backgrounds share and transmit their respective cultures to each other, enriching the broader community. Choices such as the language of communication, the identification of the ethnic background of children, and the blending of cultural lifestyle standards among family members contribute to the creation of commonalities in the cultural nuances of various ethnic groups. In the researched area, the number of mixed-ethnic marriages between the Ede people and neighboring ethnic groups is steadily increasing. These interethnic marriages serve as evidence of the closer ties between different ethnic groups in the current process of ethnic harmony. This phenomenon contributes to the strength of interethnic solidarity at both the local and regional levels.

Marriage within the traditional culture of the Ede people is a complex process with numerous intricate rituals, each carrying profound humanistic and philosophical meanings and serving as highly educational elements. While cultures are continually evolving, not all cultural shifts follow the same trend. Cultural transformations are diverse, multidimensional, and multileveled, contingent upon the human, natural, and societal factors within each culture. Cultural transformation is a natural law of the human evolutionary process, and the changes in Ede marriage are no exception. Contemporary changes in marital values are adapting to the constant evolution of life, influenced by both objective and subjective factors. Subjective causes of change in Ede marriage primarily revolve around the shifting perceptions of the younger Ede generation. This shift is evident in their beliefs, principles, marriage forms, and rituals. Unlike the past adherence to endogamy within the same ethnic group and exogamy between different lineages, it is now commonplace for Ede individuals to marry outside their ethnic group due to changes in consciousness.

Ede marriages have gradually limited elements considered outdated, such as high dowries, elaborate ceremonies, extended durations, and costly expenses. People have become more aware of the adverse effects of consanguineous marriages on the health and development of future generations. Early marriages, impacting health and potentially missing out on opportunities, are also recognized. Present-day Ede people in Buon Ma Thuot acknowledge the significance of marriage registration for their families and descendants. This reflects a crucial shift in Ede's consciousness concerning societal development trends. The Ede people are realizing the importance of preserving traditional cultural values. New marriage rituals are modern yet aligned with current trends and cater to the needs of cultural exchanges among diverse ethnic groups in the region. Additionally, these changes bring economic benefits, ensuring that newlyweds have some capital after the wedding. Post-marriage, they tend to move out to establish and develop their economy, aligning with the prevalent shift from multigenerational families to nuclear families, leading to a decline in the traditional community bonding of Ede society.

External factors, such as political systems, socio-economic development, and cultural cross-pollination, facilitate cultural transformations in Ede marriages in Buon Ma Thuot. However, the subjective reasons, specifically the choices made by the Ede people, play a decisive role in the changes observed in their marriages. Addressing this, there is a need for awareness campaigns, education, and instilling pride in the cultural heritage of the Ede people, especially among the younger generation. Cultural values in family customs, lineage rituals, and community traditions should be established as criteria in the construction of cultural and social lifestyles in present-day villages. Cultural activities and community exchanges should aim to revive the intrinsic beauty of traditional Ede marriages.

4. **Conclusion**

In the spiritual life of the Ede people, marriage plays a crucial role. Ede marriages are imbued with the essence of the patriarchal system, evident in various aspects such as marriage characteristics, principles, and forms. Through the institution of marriage, many distinctive cultural traits of the ethnic group are preserved and emphasized. Marriage stands out as a social institution that distinctly reflects the cultural characteristics of the Ede people. It consistently adheres to the traditional beliefs, principles, and forms of the ethnic group and sometimes becomes a benchmark in societal relationships, where community cohesion becomes a significant feature. The values of human life, particularly the emphasis on

community cohesion in Ede marriages in Buon Ma Thuot, Dak Lak Province, as analyzed above, are increasingly aligning with modern cultural lifestyles. They reflect the process of harmony among different ethnic groups in terms of economics, society, and culture. Through prolonged interactions and exchanges in history, the Ede people in Buon Ma Thuot have gradually formed common cultural elements alongside their distinct cultural characteristics.

The Ede people possess a unique cultural identity, but due to various subjective and objective factors, some of these traditional values are facing erosion. Therefore, conducting in-depth research on the humanistic aspects of marriage to leverage the positive traditional values and eliminate outdated customs is essential. This involves developing and implementing appropriate policies to preserve and promote the cultural heritage of the Ede people for their development in the current context. Understanding the intricacies of Ede marriage, with its rich cultural significance, provides valuable insights for policymakers, researchers, and the community at large. The preservation of cultural identity while adapting to contemporary realities is a delicate balance that requires thoughtful consideration and strategic planning.

References

Anne de Hautecloque-Howe (2004), "The Ede People, a Model Society" (Translated by Nguyễn Ngọc), Ethnic Publishing House, Hanoi.

Central Executive Committee (2022), "Resolution No. 23-NQ/TW of October 6, 2022, of the Politburo on the Direction of Socio-Economic Development and Ensuring Defense and Security in the Central Highlands Region by 2030, with a Vision to 2045," Hanoi.

Committee for Ethnic Minorities Affairs and General Statistics Office (2019), "Results of the 2019 Survey on Socio-Economic Status of 53 Ethnic Minority Groups," Statistical Publishing House, Hanoi.

Ha, N.T.S (2015), "Marriage Transformations of the Ede People in Buon Ma Thuot City, Dak Lak Province," Scientific Report, Academy of Social Sciences, Hanoi.

Loi, V.D (1994), "Traditional Family and Marriage among Malayo-Polynesian Ethnic Groups in Truong Son - Central Highlands," Social Sciences Publishing House, Hanoi.

Thinh, N.D (2000), "Traditional Costumes of Vietnamese Ethnic Groups," Culture of Ethnicities Publishing House.