BEHAVIORAL CULTURE CHANGE TO ENVIRONMENT NATURE OF ETHNIC MINORITIES IN CENTRAL HIGHLANDS, VIETNAM UNDER THE IMPACT OF THE MARKET ECONOMY

Le Thi Hong Hanh
Faculty of Political Theory, Tay Nguyen University, 567 Le Duan Street, Buon Ma Thuot City, Dak Lak Province, Viet Nam

ABSTRACT

The article mainly refers to the human-nature behavioral culture in the traditional culture of the ethnic minorities in the Central Highlands in terms of understanding as human respect for nature, conserving and rationally exploiting natural resources. From there, the analysis indicates these value changes under the impact of the market economy. It can be seen that this is a current issue not only for the ethnic minorities in the Central Highlands in particular but also the problem of Vietnam and humanity in general before the dangers, alarming consequences but humans have caused the natural environment.

Keywords: Behavioral culture, central Highlands, natural environment, market economy, Vietnam

INTRODUCTION

In the 1844 Economic - Philosophical Manuscript, Karl Marx affirmed that the natural world is the inorganic human body, "man lives by the natural world", the human physical and spiritual life is associated with nature. In the Dialectic of nature, Friedrich Engels has pointed out the difference between animals and humans in the same relationship of adaptation and change to the natural environment since then Friedrich Engels has warned us about the consequences that will happen if humans exploit too much. natural gender level: “Those events remind us every minute that we completely do not dominate the natural world, like an aggressor dominating another people, like someone living outside of the world, but on the contrary, ourselves, with both our flesh and blood and our mind, belong to the natural world, we are within the natural world” (Karl & Friedrich, 1994: 655). The Party's perspective on sustainable development is based on the perception and application of the harmonious relationship between nature, society and people, ensuring a balance between economic development and environmental protection. However, in the development process, the resolution of the behavioral relationship with the natural environment in our country is still limited and leaves many consequences. Conditions such as depletion of natural resources and pollution of living environment have become hot issues. The control, prevention, and limitation of the pollution rise, the remediation of environmental incidents; sustainable use of natural resources; protecting the biodiversity of ecosystem has been and is more pressing than ever.

The Central Highlands is a special territory of Vietnam, a long-standing area of a community of many ethnic groups, located in the center of Indochina peninsula. From a cultural perspective, the Central Highlands is known as a cultural region with a long history of development, containing many cultural values and traditional cultural heritages of many ethnic groups. The Central Highlands cultural region includes 5 provinces, from the North to the South are the provinces: Kon Tum, Gia Lai, Dak Lak, Dak Nong and Lam Dong. The Central Highlands currently has 47 ethnic minorities residing, accounting for more than 37.7% of the total population of the region as of April 1, 2019. The old and present Central Highlands is the meeting place of many streams of people, the place of cultural exchange of many ethnic groups, so ethnic groups in the Central Highlands and culture of the Central Highlands are colorful carpet. When talking about the traditional culture of the Central Highlands, people immediately think of the cultural characteristics of ethnic minorities such as: Bana, Gia Rai, Ede, M'nong, Co Ho, Ma - indigenous ethnic groups have lived for decades in this sunny and windy highland land, which contains many traditional cultural values, customs, customs, festivals. Among these
cultural values, it is impossible not to mention the culture of dealing with the natural environment of the ethnic minorities in the Central Highlands.

It also has a diverse and rich natural environment compared to other regions of the country, and is one of the richest forest resource areas in Vietnam. Due to the limited level of awareness, although from ancient times, the ethnic minorities in the Central Highlands, although there are no arguments about environmental ethics, but stems from the need of survival, they generally always live harmoniously with the natural environment. The natural environment serves the essential needs of ethnic minorities, and they respect nature, exploit appropriately, preserve with the nation's own ideology, do not fully exploit for their immediate needs without taking into account the latter consequences. However, in recent years, the ethnic minorities' response to the natural environment has made a huge change in the market economy, from a relationship of harmonious behavior changed to the relationship of exploiting and utilizing nature thoroughly to serve the socio-economic development. Therefore, in this article, the author focuses on researching on cultural changes in response to the natural environment of ethnic minorities in the Central Highlands under the impact of the market economy so that there are appropriate orientation in the cultural development of ethnic minorities in the Central Highlands.

LITERATURE SURVEY

When it comes to behavioral culture, most people mainly talk about human behavioral culture with social community, including behavioral culture in family, behavioral culture outside society, behavioral culture in business, behavioral culture in communication. There are quite a few scientific works discussing the culture of dealing with the environment, namely the human behavioral culture with the natural environment. Regarding the cultural changes in response to the natural environment of ethnic minorities in the Central Highlands under the impact of the market economy, the following typical works can be mentioned:

In America, the Essay The Land Ethic, Aldo leopold laid out the basic ideas, laying the foundation for the formation of a new science of man's attitude towards nature or in other words, environmental ethics. He asserted "An action is only considered right if it is to preserve the integrity, stability and beauty of the biological community; otherwise it is a mistake" (Aldo, 1949: 224-225). Next up, the book Silent Spring by Rachel Carson. Spring was quiet, before being published in 1962, was serialized in The New Yorker. The book was born with a strong influence in American society, as a wake-up call to people about environmental issues. Not long after that, Rachel Carson appeared before the Senate to testify on this matter. She not only emphasized the need for changes in policy, but also pointed out the harmful effects of pesticides on the environment. Rachel Carson has asserted that the content she gives in the book is not intended to eliminate all toxic biocides, but only to rectify the widespread, unreasonable use of the US government.

Ernest Partridge has published the book Environment Ethics and Public Policy, which mainly presents issues of environmental ethics, philosophy of environmental ethics, why it is necessary to have ethics. Environmental ethics in 1989 and "The animal rights / Environmental ethics debate The Environment perspective" 1992. Two Hargrove books are reminders that remind people about their relationship with the environment.

On this topic, the author Tran Ngoc Them has considered culture originating from the physical conditions specified and the Vietnamese cultural positioning. The author has given the definition of culture: "is an organic system of material and spiritual values created by people and accumulated through the process of practical activities, in human interaction with lips. natural and social schools ”(Tran, 1999: 10). Thus, through practical human activities, through which the spirit is a cognitive culture and a culture that organizes material life, forms behavior and exchanges with the natural environment. and society. Since then, researcher Tran Ngoc Them has dedicated two chapters in the book's content to present culture of dealing with the natural environment and culture of dealing with the social environment. According to researcher Tran Ngoc Them, corresponding to each type of environment, there are ways to behave in accordance with their
impact, which can be taking advantage of the environment (positive impacts) and responding to the environment (impact negative action).

The author Tran Le has mentioned the concept and nature of the problem of ecological - humanistic environment, the philosophical - social basis of the relationship between human, society and nature, the impact of children. people enter the natural environment, traditionally in harmony with the nature of the Vietnamese people. From that, we can see that the cultural ecology of humanity is also a characteristic of the culture of dealing with the natural environment of people. (Tran, 2001). Nguyen Viet Chuc has analyzed and presented modern theoretical system associated with the specific natural environment of Hanoi from traditional to modern.

Henry Maitre with work *The Montagnards* translated by Luu Dinh Tuan and Nguyen Ngoc (2008), Knowledge Publishing House, Hanoi. The work has a capacity of 340 pages including 141 photos, 43 pictures ... depicting the materialistic and spiritual cultural life of the Central Highlands ethnic groups living near Truong Son by Henri Maitre, head of Bu Méra station close and rewrite. The book was first printed in 1912 in France and nearly 100 years after its birth has been translated into Vietnamese, but according to writer Nguyen Ngoc: This is the first book to be researched completely about Truong Son - Central Highlands.

Next, relating to this issue, it can mention the author Anne De Hauteclouque Howe (2004), *The Ede: A matriarchal society*, Ethnic culture Publishing House. This is a basic and unique research on the Ede matriarchal regime. And to Jacques Dournes (2006), *Forest, woman, madness*, Writers Association Publishing House. These works are a valuable resource for traditional Ede social studies.

The work *Regional culture and cultural zoning in Vietnam* (1996) edited by Ngo Duc Thinh, Tre Publishing House, Ho Chi Minh, in this study the authors have outlined the plan of cultural zoning into 7 large regions and 26 sub-regions, including the Truong Son cultural region - the Central Highlands. The basic cultural characteristics of the Truong Son - the Central Highlands region are clearly mentioned through the shifting production method, the social behavior principle. The authors also mentioned the current state of Central Highlands folk culture under the impact of objective factors, from which it is necessary to have appropriate conservation and promotion orientations.

The work of *Ede customary law: customary law* edited by Ngo Duc Thinh (1996), National political Publishing House, Hanoi has gathered the conventions and customary laws, including 236 articles, divided into 11 chapters, stipulating articles on marriage relations (48 articles), parent-child relationship (6 articles), violations of community interests (26 articles), and referring to the rules of conduct with the natural environment such as forests, water resources, land, organisms have a power of deterrence and education for each Ede ethnic group in daily life and work.

And a lot of articles, magazines, proceedings of scientific seminars related to this issue such as: *Traditional Crafts of the Central Highlands ethnic group* by Linh Nga Niê Kdam (2010); Nguyen Tu Chi, *Contribution to research on national culture and culture*, Journal of literature and arts, No. 4/2003; Tuyet Nhung Buon Krong (2013), *Recognizing preservation of traditional cultural heritages in the Central Highlands*...

Thus, in general, the above works have exploited the socio-cultural characteristics with prominent traditional cultures of ethnic groups in the Central Highlands. However, the above studies are mainly generalized or only mentioned in a single field, there are works still heavy on describing cultural phenomena without going into specific in cultural behavior with the natural environment of the ethnic minorities in the Central Highlands under the impact of the market economy.

**METHODS**

The author uses the method of collecting information; logical, historical method; evaluation method is mainly. Information collection method is an important method to help the author collect information purposefully, avoid spreading and general. The logical and historical method helps the author to understand how the research problems have been solved and
developed. The evaluation method helps the author to have an objective and honest view of the researched problems and the problems that are open.

RESEARCH RESULTS & DISCUSSIONS

1. The culture of dealing with the natural environment in the traditional culture of the ethnic minorities in the Central Highlands

Cultural values of response to the natural environment can be understood as human adaptation, harmony and respect for nature and rational conservation and exploitation of natural resources. This is an outstanding value of the Vietnamese people in general and the ethnic minorities in the Central Highlands in particular. With the characteristics of upland agriculture and wet rice fields occupying the leading position in the life of ethnic minorities in the Central Highlands, the treatment of the natural environment is considered a big problem for the traditional society of ethnic minorities in the Central Highlands. This is reflected in the behavior of ethnic minorities in the Central Highlands to forests, land, and water sources.

In the relationship between ethnic minorities and the forest, the forest is the physical feeding of the ethnic minorities in the Central Highlands, and the forest is also an important basis for their spiritual life. For ethnic minorities in the Central Highlands, the forest is an entity like a human entity, even in the words of writer Nguyen Ngoc, the forest is also part of the "original" of the Western peoples. Original. It is understandable that the ethnic minorities in the Central Highlands appreciate the forest because it provides food and clothing products for them. Honey, shiitakes, rattan buds, bamboo shoots, especially plants and fruits, are a plentiful source of food, providing humans, livestock and birds in their living space. The bark of some forest trees is used as a cover to cover the trunk, used as a material for dyeing, weaving loinclothes, skirts, coats, blankets and other clothing. The forest provides wood for building pillars, thatched grass, cork, bamboo, canopy, the forest also provides sap for people to make candles to light in daily activities. Tools for life such as nongs, niages, baskets are all taken from the forest. Indoor items such as beds, chairs for playing gongs, flute flutes, tomb statues to embody the soul, show artistic talent, buffalo pillars bearing spiritual aspirations are taken from forests.

Cultivated land was cut from the forest. Besides exploited forests, each village of ethnic minorities in the Central Highlands has a forbidden forest, called "God of Forest". No one is allowed to exploit forest and native products here. If someone, even accidentally chopping rattan, cutting bamboo shoots, taking honey... in the forbidden forest, unfortunately in the village someone is sick, dead, epidemic, drought, crop failure, then this person will be punished heavily. The Ede customary law stated in the regulations on community violations in Article 80: “The tree is sprouting, but they cut off the tops, the giant trees are sprouting, but they cut off the branches. If people catch them and bring them to the rich chief, their feet will have to be tied up immediately, their hands must be shackled immediately. The whole forest was burnt dry, the whole giant forest was burned to the ground; rabbit cave, mink cave were all burnt to the ground. Therefore, there is a serious matter to judge them” (Ngo, Chu, Nguyen, 2012: 278-279).

Ethnic minorities in the Central Highlands are born from forests, live in forests and are surrounded by timber trees and forest land when they die. In the tomb area, wooden statues of people simulating the lines of forest animals are also carved from precious woods taken from the forest. The spiritual life of ethnic minorities is largely grounded and closely related to the forest. Expressed in the prayers, God of the Forest, God of Mountains, God of River, God of Waterfall. The spirit manifests itself in the minds of ethnic minorities like a whisper of forests, rivers and streams. All the entities of the world that are humans, animals, trees and gods are closely related and humans cannot break this connection if they want to live in harmony with everything. When the Ede, M'Nong, Jrai... cut down the tree, they had to apologize and accompany the tree god prayer ritual. The above ties are considered as a strong rope. Whoever breaks this harmonious relationship life is at stake.

Fishing and hunting for birds and flowers provide the ethnic minorities in the Central Highlands with a rich source of food. In the hunting season - rainy season, meat of wild animals
is abundant, hunters bring them to dry as food for the year. However, while hunting wild animals, ethnic minorities in the Central Highlands also have very strict regulations. Animals are not hunted during pregnancy at all. According to them, this will not upset the gods and it is also the best way for animals in the forest to flourish. The behavior of ethnic minorities in the Central Highlands to each type of animal is different. If animals do not damage crops, do not harm humans, and people do not intentionally harm their races. As for the animals that destroy the fields, threatening people's lives, when hunting them, the people are only aimed at reducing their numbers, not killing them. During their time in the forest, those exploiting the natural resources were not allowed to speak profanity, throwing earth and rocks into the water. Whoever throws earth and rocks into the water and contaminates the water source is a god who will not bless them. "Those who without cause bring poison and pour poison into the waterfall, mix poison into the spring water, river water, put poison everywhere around the village, attempting to destroy the village must bring to trial ..." (Ngo, Chu, Nguyen, 2012: 365).

The handling of upland fields and crops of ethnic minorities in the Central Highlands is also very attentive and careful. The traditional agriculture of ethnic minorities in the Central Highlands is a primitive method of rice cultivation on the forest land, which is called "Dao Canh culture": clearing the forest with a knife and then lighting the fire (burning into coal. as fertilizer) to get farmland. When burning up the field, they often notify each other to avoid the fire spreading to other houses. Ethnic minorities in the Central Highlands use shifting cultivation and retirement, each year they only cultivate one rice crop on a paddy field. Fading, low productivity, people have to fallow to cultivate elsewhere. This is the time for the cultivated land to "rest", not to cultivate, in order for the land to restore its color and vegetation on it. That is dealing with the soil environment, obeying the laws of nature, not fully exploiting the natural environment. For plants, the ethnic minorities respect their crops very much. For example, when the Ede people begin to harvest their crops, they do not use sickles to harvest, but plucking with their hands, they cherish each seed, and put it in the basket and bring it home. They fear that if they use the sickle to cut, the pain of the rice will offend the God of Rice Field. The Ede people also celebrate new rice ceremonies (Huă mdi mrau) to send to their ancestors the flavor of the first-season rice seeds, thanking nature for giving them sweet rice seeds and wishing for a rich fertility.

The value of adaptation and harmony with the natural environment of the ethnic minorities in the Central Highlands is also reflected in the ethnic minority's behavior towards water sources. In each village of ethnic minorities in the Central Highlands, there is a water station (pinêa). The wharf for the ethnic minorities has a role as the village head well of the Kinh people. This is the place that provides water for the daily life of the villagers. Each water station has a water god to look after and govern. Therefore, it is forbidden to contaminate the water source, for fear of divine punishment. Every year, on the occasion of the new year, the ceremony is also conducted. Before the water wharf worshipping ceremony, villagers all go to the watershed forest to clean, repair water pipes, bathing and washing facilities to thank the God of Water for giving enough water to use in daily life and cultivation and hope the water god will grant fresh water throughout the year. This is a common ceremony of the village, chaired by the owner of the wharf (Po Pin ea) and has been maintained for all generations of ethnic minorities in the Central Highlands.

Thus, it can be seen that for the traditional ethnic minorities in the Central Highlands, there is no awareness and reasoning of environmental ethics. However, derived from the reality, from the survival needs of the pristine, majestic natural environment, backward production level, many phenomena occurring in nature, for indigenous people in the Central Highlands are Therefore, people are hesitant about everything they do, and probe. Their behavior with their surroundings is correct, humane, they are respectful and the consequences must be taken into account when acting. Humans live in a stable, balanced position with the environment in which they and everything else relate to each other on an equal basis. The natural environment serves the essential needs of ethnic minorities, and they respect nature, rationally exploit and preserve with
their own ideas, not fully exploit for their needs without taking into account the latter effect. This is the culture corresponding to the natural environment in the traditional culture of the ethnic minorities in the Central Highlands.

2. Cultural changes in response to the natural environment of ethnic minorities in the Central Highlands under the impact of a market economy

The outstanding feature of the economy in the Central Highlands is that besides commodity production and a fairly active market economy, in many remote areas, ethnic minority areas still live. In production, self-sufficiency in the form of shifting cultivation. In addition to the strong impact of the laws of the market economy, in many places where there has not been any adaptive change, the traditional industries of production are still vines clinging to old trees. In addition to the need to strongly apply science and technology to increase productivity and product value for manufacturing industries, a part of the economy is still completely dependent on natural conditions. In addition to an open, export-oriented economy, there are areas that still produce self-sufficiency, self-sufficiency, and no relationship with the outside, a part of the population still living shifting cultivation, nomadic and forest clearance shifting cultivation in the form of burning, poking and pruning. Aside from a large commodity agriculture, in which many products are subject to the strong impact of world market prices, there are still areas as natural as they are. The outstanding feature in the market economy in the Central Highlands is that in the ethnic minority areas, the problem of the development of the market economy is slow or in other words is still outdated due to the population. Ethnic minorities in the Central Highlands mainly rely on forests with backward farming methods, self-sufficient production, self-sufficiency, and slow development of commodity economy.

Since the renovation in 1986, with the Central Highlands' policies to bring ethnic minorities into agricultural and forestry farms, all of their land becomes "owned by the people". Living environment and economic activities are greatly affected. In the past, ethnic minorities in the Central Highlands did not consider land as their own property, and did not consciously use land to trade. In terms of religion, they consider land and forests to be governed by gods. So village land is managed by both theocracy in addition to the oligarchy. Close coordination between the theocracy and theocracy forms a solid foundation for community management of land and natural resources. However, land and other resources are currently owned by the State. New governance systems have been established to replace the old one, and the form of community ownership and customary land use is abolished. When ownership belongs to the State, people appear indifferent to the responsibility for forest management and protection. Even negative thoughts appear when the majority of ethnic minorities think about exploiting natural resources for their own benefit. As a result of the above work, a part of ethnic minorities in the Central Highlands participated in the invasion and depletion of forest resources. The change in the method of land ownership (from village community ownership to State management) in the last decades of the twentieth century has made the living space of ethnic minorities in the Central Highlands gradually narrow. For ethnic minorities in the Central Highlands, their lives associated with forests, relying on forests and living on forests are now separated from their familiar habitats - the natural fulcrum of cultural subjects has disappeared. That means that all the community's powers over land, forests and water resources are no longer valid, and traditional institutions related to the preservation and protection of land, forests and water sources are slowly being forgotten.

Methods of shifting cultivation of ethnic minorities in the Central Highlands follow a closed cycle: selecting land for cultivation - cutting trees - burning - clearing - planting - tending trees - harvesting crops. Each stage is associated with rituals, such as praying to the gods, especially Lua to pray for good weather and good crops - it is the foundation of cultural and religious activities of ethnic minorities in the Central Highlands. However, nowadays, many ethnic minority villages in the Central Highlands are no longer cultivating upland fields. Many households switch from growing rice to growing coffee, pepper, and cashew. Many villages work
as workers for rubber plantations. Along with that, the migration has brought hundreds of thousands of workers to the farms and tens of thousands of households to the Central Highlands to develop coffee gardens, making coffee the largest commodity production industry in the country. In particular, only in Dak Lak province if in 1985, the coffee growing area in Dak Lak was 54,000 hectares, by 1997 it was 135,000 hectares, accounting for 53.24% of the coffee growing area in the country (Nien Dak Lak Provincial Statistical Office, 1998). And according to statistics by the end of 2019, the coffee area in the Central Highlands still occupies a leading position in the crop structure of the region. It is the transformation of such a production method that has a direct impact on the traditional forms of cultural activities.

Ethnic minorities in the Central Highlands have created knowledge chains to adapt and harmonize with nature. However, the natural and social conditions have changed, the implementation of a number of policies prohibiting the use of space and plants and animals has eliminated the possibility of local people benefiting from forest. Local knowledge related to traditional livelihoods is not enough to withstand the change of new living conditions/environment has been gradually faded away. When the forest is not owned by the community, the barriers of customary law are also removed, the experiences of both "eating the forest" and "raising the forest" are forgotten.

For thousands of generations, land and forests have been "assigned to the village by Yang", now the land is no longer owned by the village. The value of the sacred forest as before has now been underestimated, even many young ethnic minorities have helped loggers deforestation and illegal logging to make money. Hunting all kinds of wild animals is exhausted. The water source for living and cultivation of the people today is also gradually exhausted, drought due to the destruction of the immense forests in the past into the barren hills, the hydroelectric projects sprout More and more, the natural landscape as well as the forest, land and water resources environment have been seriously affected due to the great exploitation demand of people. Indigenous knowledge in agricultural cultivation has gradually been replaced by the application of new, high-yielding crop varieties, leading to a huge loss of genetic resources of indigenous cultivars and livestock. It also has degenerated the land after several years of cultivation due to the harmful effects of chemical fertilizers. If in the past, the relationship between humans and the natural environment was a harmonious behavioral relationship, now it is the relationship that governs and exploits without paying attention to the natural consequences that will be returned to humans. At present, forests and land in the Central Highlands have been heavily destroyed by humans, not according to the law of exploitation and protection, but heavily destructive, directly affecting the living environment. Only in the period of 2010 - 2018 (According to data from the statistical yearbook in 2019), the forest area in the Central Highlands has continuously decreased over the years due to indiscriminate exploitation and destruction by humans. The forest is lost, the soil fertility is reduced, the watershed water is depleted, the stream becomes cloudy in the rainy season. In the dry and hot season, it is sometimes difficult to find shade for shade. As writer Nguyen Ngoc used to worry that if the forest is lost, the culture of the Central Highlands will be destroyed and depleted, because in its nature, the culture of the Central Highlands is the culture of the forest.

Faced with such reality, we suddenly recall the words of the "forest" to the person who wanted to cut down the forest according to the epic Ede: You cut us down, what did you lower us for? We make the way cool, your children and grandchildren will be healthy. We believe this is the earliest human warning of deforestation. Here, the folk epic author has a "right vision", like Friedrich Engels praised the ancient Greeks' natural ability to perceive. Thereby, it can be seen that the culture of dealing with the natural environment in the traditional culture of ethnic minorities in the Central Highlands has made a huge change in the market economy, from harmonious relationship to the relation of exploiting and utilizing nature to thoroughly serve the socio-economic development of their people, what their grandparents and ancestors had left over
thousands of generations as water sources, watershed forests, land, they cherish each natural creation and preserve for the next generation, now these values have gradually disappeared.

CONCLUSION
The traditional cultural values of ethnic minorities in the Central Highlands are extremely rich and diverse. Through the process of existence and development, it has proven an indispensable role for the people. Ethnic minorities in the Central Highlands in particular and at the same time contribute to the richness and characteristics of Vietnamese culture, it is undeniable.

Since the renovation and implementation of the socialist-oriented market economy, the life of ethnic minorities in the Central Highlands has seen many prosperity, but under the impact of the market economy with both positive and negative aspects of a residential area characterized by an important geographical position of the country, the socio-economy are still at a low starting point when entering a market economy inevitably confused, wavering before the new cultural flows, making the culture of dealing with the natural environment of the ethnic minorities in the Central Highlands to change, fade in many different directions. Facing this changing situation, more than ever, the problem is that we need to study and identify the impacts of the market economy that have been affecting the socio-economic development in general, the cultural development of ethnic minorities in the Central Highlands in particular to have the most appropriate and effective directions and solutions to preserve and promote the culture of dealing with the natural environment of the ethnic minorities. The number of jobs in the Central Highlands in the current market economy is a job that has both theoretical and practical significance.

REFERENCES