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The Worldview in the Polytheism of the Ede in Dak Lak Province, Vietnam

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Abstract

Belief is a part of social consciousness, reflecting social existence and subject to the regulation of social existence. Its nature is people's belief in the existence and help of some supernatural entities through the ritual system. Studying the spiritual life in general and polytheistic beliefs in particular of the Ede, we can draw profound philosophical conceptions of the world, reflecting their own thoughts and views on the

issues of the world.

Although these philosophies have not reached the philosophical level, especially in the period when awareness and science have not yet developed along with extremely difficult and harsh living conditions in the Central Highlands areas, they are really worth being thought about and studied deeply.

Keywords: The worldview, polytheism, the Ede, Dak Lak province, Vietnam

Introduction

Any nationalities in the world, in the process of their existence and development, have a very natural requirement to explain the origin of the world and to explain natural and social phenomena around their lives depending on the level of awareness and level of socio-economic development of their nation.

With the concept of "animism", the Ede in Dak Lak province believe that supernatural forces exist everywhere and strongly influence all human activities. Just like humans, the spirit world, demon also have full physiological and normal needs. Polytheism has become an organic part closely associated with the community activities of the people here. "The concept of "Everything has souls" is the basis of all forms of belief of ethnic minorities, making them always live in a state of separation between the existential and metaphysical worlds. All human activities can be influenced by that metaphysical concept" (Anne & Howe, 2004, p.23).

Nowadays, the socialist-oriented market economy in our country along with the process of globalization and deep international integration have brought about outstanding results in the socio-economic development of the country. Besides, it is luck under the influence of economic laws, the gap between rich and poor, and from the belief in the power of metaphysical concepts that are social, psychological and awareness that lead to an increase in religious activities, which is, on the one hand, has contributed to preserving and promoting the good values of traditional culture. However, on the other hand, it has also caused negative impacts such as stimulating superstition, affecting the development of production and healthy social relations, hindering the cause of building an advanced culture imbued with national identity led by the Communist Party of Vietnam. These problems have deep roots in the conceptions of the essence, the universe and human life. Research on the spiritual life in general and polytheistic beliefs in particular of the Ede in Dak Lak province, especially understand aspects of the worldview, in order to exploit philosophical values.

Research Method

Method and Data

The analysis process was carried out by using historical information and with historical and dialectical materialism methods. Besides, the article uses a combination of research methods, such as historical and logical methods, comparison and comparison, analysis and synthesis, inductive and interpretation, statistical methods from the sources. references to serve in research and presentation.

Results and Discussion

1. The polytheism of the Ede in Dak Lak province

Historical and cultural premise for the formation of polytheistic beliefs of the Ede

The Ede ethnic group ranks 10th in population among 54 ethnic groups in Vietnam and ranks 2nd in the Central Highlands after the Jrai. The Ede people have many different names, but the name Ede is officially used in State documents, research works and mass media. The Ede are the indigenous peoples of the Dak Lak plateau, the Ede belong to the Malayan - Austronesian language family, live mainly in Dak Lak, and the rest live mainly in neighboring areas such as Gia Lai, Kon Tum, Phu Yen, Khanh Hoa... According to the 2009 population and housing census, the Ede people in Vietnam have a population of 41,194 people, residing in 59/63 provinces and cities. In which, Dak Lak province has 38,534 people, accounting for 17.2% of the province's population and 90.1% of the total number of Ede people in Vietnam.

The Ede are a unified community in terms of national consciousness and language, but according to the area of residence, they still have some differences in language and culture, divided into many different local groups such as the Kpã group, Atham, Mdtur, Ktul, Bih.

Until now, the origin of the Ede as well as the ethnic minorities in the Central Highlands has been little researched, but in general the origin of the Ede are not separate from the origin of the ethnic minorities in the Central Highlands.

Indigenous ethnic groups in the Central Highlands include three distinct groups: the ethnic groups of the Bana - Xo Dang group (also known as the Northern Bana group), distributed in the north of the Central Highlands in Gia Lai and Kon province. Tum, near the Kotu - Bru group, uses Mon - Khmer language, mainly distributed in the South Truong Son mountains (Bru, Ko Tu, Ta Oi); the Mnong - Ma group (commonly known as Ba Na includes: Mo Nong, Stieng, Ma, Choro) residing in the South Central Highlands of Lam Dong province and surrounding areas; the Austronesian ethnic group (Jrai, Ede) is interspersed between the groups, Bana - Xo Dang in the North and Mnong - Ma in the South, residing mainly in the Central Highlands of Dak Lak and Dak Nong provinces in the south Gia Lai. The indigenous peoples mentioned above have lived for a long time in the Central Highlands. Archaeological sites "with new discoveries have revealed new information about this area that our perception needs to be adjusted. The discovery of the archaeological site of Lung Leng shows that people living here from the Late Paleolithic period are equivalent to the Son Vi culture in the North. People have lived and settled in Lung Lang until the Metal Age, which is equivalent to the Dong Son culture in the North and the Sa Huynh culture in the Central Coast" (Ky, 2007, p. 15).

People at that time knew the bronze casting technique and knew how to make tools. Thus, the prehistoric Lung Leng people made progress not inferior to other cultures of the same time. Since then, it has also been questioned why in the history of the Central Highlands, once reached a high level of development, but then it was degraded and backward as it is today. Regarding the historical origin of ethnic groups in the Central Highlands, based on the map of ethnic distribution, archaeological documents, linguistics, ethnography... Scholars have come up with a hypothesis. That theory is: The Central Highlands was originally the residence of the Mon-Khmer people, an ethnic group that existed in Indochina since

prehistoric times. Later, ethnic groups belonging to the Malayo-polinesian group (Ede, Jrai..) from the southern islands migrated to the Central Highlands. During this migration, they first landed in the South Central Coast, a part of which received Indian culture and formed the Cham Kingdom. The rest, under the pressure of the Cham empire, they tried to spill over to the Western Highlands, the Jrai people went to An Khe Pass (present-day pass 19) and Ba La, Ca Lui and then Cheo Leo, Ajunpa (current 25th road) occupied Gia Lai plateau, the Ede followed Phuong Hoang road (current 26 road) occupied Dak Lak plateau" (Khoa & Tú, 2014, p. 70]. Regardless of the hypothesis, it can be affirmed that the ethnic groups in the Mon - Khmer, Malay - Austronesian mixed block in the Central Highlands are the owners of the cultures in the Central Highlands.

From about before and after AD, when the major ethnic groups in Southeast Asia entered the period of contact with major cultures such as India and China to this day, the ethnic groups in the Central Highlands still maintain quite fully their own traditional culture, a culture that is more or less original. Although not directly influenced by the two civilizations of India and China, from the end of the first millennium to the the seventeenth and eighteenth centuries, the Central Highlands was located in the disputed area and was influenced by the Champa and Champa region Cambodian dynasties. The influence of Champa on the Central Highlands is still evident with the Cham Pa people setting foot in the Central Highlands and building burial tombs and indigo towers scattered here.

From the seventeenth and eighteenth centuries up to now, the ethnic groups in the Central Highlands have become an integral part of the block of Vietnamese ethnic communities. A major characteristic defining the cultural nuances of the Central Highlands ethnic group in general and the Ede ethnic group in particular is the shifting cultivation lifestyle - the dominant lifestyle that covers the whole and manifests itself in many aspects. The swidden lifestyle makes people attached to the forest and mountain environment, which is the survival environment of each person, each village and governs the material life as well as the spiritual world of people. The swidden lifestyle is an unstable, temporary, nomadic lifestyle. The concept of "homeland" is not the same as that of other ethnic groups who live sedentary. It can be said that the whole material life as well as spiritual life of the ethnic groups in the Central Highlands is associated with mountains and forests and shifting cultivation. From beliefs, customs, rituals, and emotional life of people attached to the mountains and forests, people can say their culture is "forest culture".

In terms of society: the shifting cultivation lifestyle maintains community social relations, the social model of the Ede people in particular and the Central Highlands in general is a trading village. Each hamlet or village consists of many large families residing in several roofs, even the whole village resides in one roof of the extended family; Matrilineal families are typical families of ethnic groups in the Central Highlands. The social structure follows the model of villages and hamlets, in which community relations are a prominent feature. The relationship between the village and the village community shows four linkages, that is, the link on the basis of residence, the second is the community owns land and benefits from natural resources (public benefits); three is a community of spiritual life (community) and four is a community of culture (community). In such a social environment exist the equal and democratic relations of the

primitive society, which has not yet been divided into classes and has established a human exploitation regime.

Due to the shifting cultivation economy and corresponding social development conditions, the cultures of the ethnic groups here have not yet surpassed the level of "non-written" and "non-state" culture. It is still folklore, the product of the entire community, there are no people who have appropriated national cultural values for their individuals, classes and classes. Therefore, the Ede ethnic culture in particular and the culture of the ethnic groups in the Central Highlands in general is "a model of a level of cultural development of ethnic groups and cultures in the pre-state and pre-class stage..." (Ky, 2007, p.21).

With such a level of socio-economic development, the level of thinking along with the spiritual world here also has its own nuances. Nguyen Tan Duc, in his research on the Central Highlands, said that the thinking of the ethnic groups in the Central Highlands is mystical. However, it must be added that the people of the Central Highlands with the long process of adapting and struggling for survival to natural circumstances have accumulated a lot of valuable experience, experience in environmental protection, and in preventing soil erosion, the experience of intercropping, intercropping, rotation... These experiences are often mystified and clothed with the sacred mantle. In the situation of helplessness before nature, society should expect good and bad things, rely on omens and predict dreams, making the phenomenon of omens become common and penetrate into economic, social and human culture. This place also reigns quite boldly primitive way of thinking. Surrounding the real world is a magical world, where gods, demons and spirits reside. Belief in animism has a great influence on the spiritual and spiritual life of the Ede people in the Central Highlands in general and in Dak Lak in particular.

2. The nature of polytheistic beliefs of the Ede in Dak Lak province

Among the forms of belief, polytheism is the most common in the world and is handed down from generation to generation. For ethnic minorities, it is their production practices and thinking characteristics that have shaped the concept of everything having a soul, starting from the natural world around them, from natural phenomena such as Heaven, earth, forests, mountains, rivers, streams to houses, trees... all have "souls" that depending on the language of each ethnic group to call them different names such as the way people call God "Phi" by the people. Thai ethnic group; Ede and Jrai people call it "yang"... It is the concept of animism that is the basis of all forms of belief of ethnic minorities in general and of the Ede people in particular. Therefore, they always live in a state of no separation between the visible world and the metaphysical world and all their actions can be influenced by that metaphysical concept.

Living in the highland environment, shifting economic activities subject to the objective impacts of geographical conditions and historical circumstances, Ede society evolved quite slowly and still preserved many remnants of pre-class societies, including polytheism. Living on the forest, the Ede work in the fields, but do not focus too much on improving production tools, but still use quite a lot of rudimentary tools such as axes, scrubbers, poke sticks, etc. Thinking more or less mystical, the Ede think that the harvest or failure in farming still depends on the gods. Therefore, along with the production process, they also conduct complex rituals,

seeking regular help from invisible beings.

According to Ede folk beliefs, the world is divided into three layers: heaven, earth, and lower; in those three floors there are pairs of gods reigning: heaven has Mtao Kola and Hobia; On the ground there are Mtao Tolua and Aeghan, and below are Bangbeda and Bangbedung.

Accordingly, the Ede people believe that everything has vitality and has "yang" - the soul. *Yang* is not a god who is far away from human life, but everything has yang such as gongs, jars, kpan - seats to knock gongs, plants, animals, rivers, streams, fields, hills... There is bad *yang*. And having good yang helps or harms people, animals with yang should be happy or sad, content or angry. Among the yangs of animals, there are strong yang and weak yang, they can create harmony or conflict, thereby determining the birth or death of all things. People can recognize yang through dreams, dream alarms, when used, must be gentle and comforting to make yang satisfied.

The concept that all things have yang creates spiritual connections between people and things, personifies everything, creates emotions, and fanciful fantasies in artistic creations. On the other hand, it also encircles people in a flood of astral spirits, demons, and superstition.

3. The nature of polytheistic beliefs of the Ede in Dak Lak province

The Ede follow the theory of animism, believe that in the diverse natural world, there is an infinitely powerful supernatural force that affects all aspects of their life, that is, the divine system. which the Ede people collectively call the Yangs (gods). Gods are present in all 3 levels of the world, in almost everything that surrounds the human world with countless gods, big and small, with different levels of power. We can learn about the divine system according to the sequence of the three levels and the different functions of the gods.

Heaven is the abode of good gods, whose supreme god is Ae Die - the god of heaven. From the beginning of the world, Ae Die created a human entity, teaching people how to grow crops, hunt, and build houses to live in. He is the god who creates all things and gives life to people, he is also the god who decides life and death and punishes people. Ae Die was conceived as a very handsome man who had lived on earth, had a wife and had a son. When the child died, he left his earthly residence. Under the god Ae Diê is AeDu - a "wise" god who is the helper of Ae Die According to the concept of the Ede, Ae Die and Aedu are the highest gods in their divine system. Therefore, when praying to the Ede people often have the phrase "Ae Dieu Ae Du, give a son, create a daughter, give a plant seed". Legend and legend of the Ede say that, every day, Ae Die and Ae Du open the window on the side of the sunrise and the sunset to look down at the ground to see the life of people who are hungry, healthy, sick weak, dead, happy... how. When the world is peaceful, the gods of heaven eat well and sleep peacefully. When the world's life is at a standstill, the gods of heaven will remind the assistant gods to make the rain favorable, the human life full, happy, and all species to multiply and flourish. God Ae Die, Ae Du always conquers evil, always brings luck and happiness to everyone.

In the epic Dam San, it is written: Ae Die, Ae Du influenced through the dreams of H'Nhi and H'Bhi to help them have people to look after the fields, to weed, to scream, to chase birds, to clear the forest for farming, ie find a husband for 2

people. After that, the god came and told Dam San ipn a dream that if he married H'Nhi and H'Bhi, his descendants would become rich, buy elephants, exchange hands for gongs, and would be the richest people in the country. At the end of the epic, Dam Hunt died because he didn't listen to the god who wanted to take the sun god to be his wife. From the spiritual perspective of the Ede, Dam Hunt has gone beyond the limit allowed by the gods and his tragic death shows his submission to nature.

Although for the Ede, the position of Aê Diê and Aê Du is higher than that of the Yangs, but not because of that, the vowing of Aê Diê and Aê Du is more than that of other Yangs. Praying does not depend on the position but on the function of the gods.

Under Ae Die is a series of couples of gods who have equal power and help him manage specific areas of the world: H Bia Dung Dai is Ae Die's sister tasked with protecting rice and helping job for her husband is Aê Du. Mtao Kla is a bald-headed god who specializes in farming, shifting cultivation and keeping seed. His wife, H Bia Klu, manages rice and other food crops. Husband and wife Sri Mluk Kan - H Bia Bao specializes in promoting the germination of rice seeds, taking care of flowering and fruiting, and the wife taking care of the millet. In addition, there is a husband and wife of gods Yang Ami Ba and Yang Ama Ba, although they live in the heavens, but often live at the base of a banyan tree, they are responsible for protecting the rice soul, leading the rice soul on the way from the fields to the barn. Banyan trees have become a sign for the spirit of rice to follow and go home whenever there is a procession for the spirit of rice to return to the village. The deity Yang Bung Sok functions as a midwife and god of fate. And the good god Yang Mnut Tha is the god of the banyan tree, the fig tree has the task of looking after the water, taking care of the villagers and coming to congratulate the newborn on good things. In the sky, there are many other gods such as the sun goddess H Cung, the male god of the moon Y Du, the stars, the god of lightning, the god of rain,...

On the ground level of the cosmic structure there is a system of gods including good gods and evil gods. Nature and the environment are the domain of countless Yangs. The most important and most widely recognized Yangs are the God of Water, Yang Ea and the God of Rice, Yang Mdê, the object of many rituals at the time of cultivation. If every tree is recognized as the abode of a Yang to which one must make sacrifices if they wish to cut it down, then some special trees are the abode of a personalized God, usually after a dream, has the ability to interfere in human destiny and sometimes bless the person whom the god patronizes rich. Besides, Gods of bees, Gods of termites are considered evil Gods.

The only gods who are purely evil are Y Brinh, considered to be associated with all accidents and "bad" deaths (mean bad deaths), and Ae Mdao is responsible for epidemics. They are the object of sacrifices of a special nature: for Y Brinh, people make kih sacrifices with the sacrifice of dogs or goats and make offerings at the end of the village to prevent trespassing. For Ae Mdao, people only offer white cattle, and if the offering is to the whole village, it is held outside the village. Like many other agricultural residents in the Central Highlands, the Ede are completely self-sufficient. The influence of the gods is very profound, the people do not dare to use sickle to harvest rice, only threshing by hand. They were afraid that if they cut the rice with a sickle, it would hurt, offend the god of rice, the god would punish it, and the next

year the crop would fail. In the ceremony of worshipping the rice god (NgaYang Mdie), residents mixed alcohol with the blood of the sacrificial animal to water the base of the rice plant. They do this with admiration, that the god of rice will be happy and give them a bountiful harvest, using the words dua:

"Oh god of rice
The day of sowing begging for rain
May the whole month be sunny
Please don't let animals eat
Offering for good rice"
("Ồ ông thần lúa
Ngày gieo xin cho mưa
Tháng tuốt xin cho nắng
Xin đừng để thú ăn
Cúng cho lúa tốt lành")

The agricultural song of the Ede are full of divine colors. In swidden production, they believe that when the crops are bountiful, there is the blessing of supernatural beings, especially the God of the Forest, God of Rice, God of Thunder... they believe that when they pray they will be helped by God, and negligent acts against God's will will be punished by God.

If the heavens are the residence of holy and pure gods who always bring the best to people, then on the ground floor there is an interspersed existence between evil and good gods. They have opposite effects on people's lives. The evil god includes: Yang Lie specializes in causing storms and storms, when given the opportunity to create countless insects, then let them burrow into the ground to destroy rice plants, causing the plants to wither, leading to crop failure, the god also promotes the rakes locusts (ktuop) proliferate to destroy crops, eat vegetable leaves for cooking soup, bamboo leaves, and cork leaves so that bamboo does not grow bamboo shoots: God creates diseases that cause pain and death. Therefore, the Ede carved a statue of Yang Lie with cuffs around his neck, shackled feet and a knife wound on his head. Under Yang Lie is the wind god Yang Brie, who specializes in causing disasters, often blesses bad things for babies, but the blessing according to the Ede's concept is irreversible. More dangerous is that the thunder god Yang Gam is often angry - the thunder god is often associated with the hammer, the lightning god - Yang Jam and Yang Mjo help. Next is the rain god Ae Yut, in addition to the gods Yang Mlan, god Yang Hreo... These gods are the personification of evil, the cause of all calamities and misfortunes that people have to endure such as: drought, flood, crop failure, death, disease. These gods are in the air wandering everywhere. In the opinion of the Ede, these gods often appear in the form of strange shapes such as a tiger's head with long fangs, but he is a human with the head of a horse, a unicorn, a snake, and a fierce face. Most of the evil gods came from ordinary people but died violently. They were feared by the villagers, carried out mourning, did not perform the ceremony to leave the grave, they were very hungry and angry, so they often captured people's souls, disturbed crops in order to be worshiped and enjoyed by people. According to the Ede, the majority of human diseases are caused by these gods. Therefore, when suffering from a serious illness, but still unable to heal in many ways, the Ede pray and sacrifice a very large animal to these gods with the meaning of a last effort. After the worshipping ceremony, if the patient still cannot

recover, it means that the gods will not forgive. People prepare mentally for the worst that is about to happen to their loved ones. The Ede were very scared when it came to these gods.

The ground floor is the village of the dead (the Yang Atao village) managed and looked after by the couple Bang Bo Dung and Bang Bo Dai. Bang Bo Dai is a goddess with a monstrous appearance. This is the world of the spirits of the dead. After the ceremony is completed, the soul returns to this world floor. They also get married, get married, and live and eat like they did when they were on earth. Therefore, the Ede have the custom of dividing property among the dead in order to help their loved ones have enough tools to start a new life on earth.

The spiritual system of the Ede are polytheistic, formed on the basis of the belief in animism. In addition to the great gods who hold important positions in the world, which are clearly conceived by the Ede, there are also small gods that we cannot enumerate. The world of gods is very vague, difficult to define clearly, that is what makes the Ede always fear, worship and worship the gods. The concept of gods of the Ede really has many unique points. In the system of gods, not all gods are worshiped directly by the Ede p. There are gods who are worshiped by everyone as a guardian god, there are gods that are worshiped by only a certain family, and there are gods from the whole village who contribute to worship as gods of the water port. The Ede often worship rice gods, water gods, mountain gods, ghosts,... This is also common among many indigenous peoples of the Central Highlands.

The spirit world is essentially a reflection of the human world in all its vibrancy. Powerless before the power and strength of nature, people worship and worship the gods, praying for the blessings and protection of the gods.

At present, the spiritual life of the Ede have undergone many changes, which is inevitable in the process of cultural exchange and acculturation. Polytheism no longer occupies the exclusive and absolute position as before. A large number of Ede people have abandoned traditional beliefs to come to new beliefs. If the traditional culture of the Ede are not studied to preserve and preserve the national identity, it will easily be dissolved into the culture of other religions and ethnic groups.

4. Worldview in polytheistic beliefs of the Ede

The concept of the world

We know that the material and spiritual life of ethnic minorities is still in a rather primitive state. The economy is essentially an extractive economy. Item exchange activities do occur between neighboring communities, but only at a subsistence level. The process of making a living is greatly influenced by the environment and natural conditions. Perhaps this is one of the reasons for the concept of animism. Accordingly, supernatural forces exist everywhere and strongly influence all human activities. Just like humans, the spirit world, demons also have full physiological and normal needs. People who violate this world's own "territory" and do not meet certain demands of them are punished. In contrast, people who respect or obey their will are rewarded. Conceptually so symbolic and concrete, there is no place here for the concept of chance or chance to exist. An individual or a community experiencing disaster or danger is understood as being punished by the spirit world and the devil. Similarly, get something to eat, something to wear; achieve success, the result is thanks to some god reward. Every danger or a certain

advantage is visualized through the appearance of a ferocious monster or a patron god. Therefore, the rise or fall, the progress or loss, the existence or death of the community or the individual are all considered to be the intervention of the spirit world. As a result, people always doubt and fear in life. According to the Ede, a person's health or illness is dependent on the soul: when healthy, the body is healthy, when sick, the body is sick. The Ede also believe that everything around people such as mountains, rivers, trees, grass, gongs... has yang. Even dewdrops and pebbles have yang. Humans can hear the voices of things, especially sacred objects. The concept that all things have an astral soul mentioned above brought many consequences in the life of the Ede, creating a subtle sympathy between people and things, a love of people for all things, but on the other hand this also making people always surrounded in a world full of souls, living in constant fear. In order to protect and improve their lives, to get rid of sickness and diseases, to protect crops from rain, wind, drought, storm and flood... all have to resort to the yang of everything around them.

The supernatural world is next to people who live and work with them. The supernatural world is a reality that is in harmony with the reality of human society. Reality and fantasy are intertwined. The human world is expanded to enter an unreal but real life. This is the type of mythical worldview expressed through the polytheistic beliefs of the Ede.

It can be said that, from the very beginning, in order to survive and develop, the Ede had to face many forces both from nature and from society. The struggles for survival have raised many questions, problems, and contradictions that need to be understood and resolved. But the Ede at this time did not understand and could not fully and scientifically explain natural phenomena because at that time their thinking capacity was still limited, their feelings were still very naive, innocent and simple. According to them, the process of forming the universe is done by the gods, or in other words, created by a mysterious supernatural force.

It is the process of "using imagination" to explain the origin of the universe, the ancient Ede people created their own cosmology. They envisioned a universe consisting of many layers next to each other, many worlds in those layers that could be next to each other or intertwined. To them, all those worlds and floors were created and ruled by gods. With the concept that the world is divided into three layers and each floor has a dwelling god, it shows that in the thinking of the Ede at that time about God there was not yet a unified system like in Greek mythology or epics, but mainly polytheistic existence.

In short, the mysterious and puzzling natural phenomena in the eyes of the ancient Ede people were all performed by the gods. Thus, the worldview of the Ede in polytheistic beliefs as mentioned above is an objective idealistic worldview. Such thinking of the Ede is inevitable. Because, the historical conditions at that time - natural science had not yet developed, the thinking level was still low, so it could not allow people to properly explain the above problems.

Concept of position and role of people in the world

Not only trying to explain the process of forming the universe, trying to explain the causes of natural phenomena occurring around them, but also the ancient Ede began to realize and understand themselves.

The Ede do not ask themselves the question: what is the position and role of man in the world? Do humans have the

ability to perceive and change the world? However, when studying their religious life, we realize that the issue of human fate is always mentioned. Man, the fate of man mentioned in the epic is decided by the gods, by the heavens. The Ede have a legend called "Human of the humus" about the origin of humans. Accordingly, the supreme creator god Aê Diê used earth to mold human skin, then breathed the soul in the form of a heart to create life for humans, and he also created all things to serve human life. The legend of "Human of the humus" shows that in the Ede's concept, human is also made up of two factors, material and spiritual. The body is the earth, when a person dies, he returns to the earth; The spiritual element is the soul, bestowed by a supernatural force. The body is only the residence of the soul, without the soul, the other body is just a mass of inanimate matter. In other words, the Ede emphasize the role of the soul. The soul is not something born from the material elements of nature but has a supernatural origin. The soul determines the life of the body. In the matter of human origin, the Ede acknowledge the absolute creative power of Ae Die. Thus, the Ede's view of man is completely religious idealism. The Ede believe that a healthy or sick person depends on the soul. If the body is healthy or healthy, the body will be healthy, and if the body is sick, the body will be sick. The Mangat of the Ede are pictured as a beautiful golden spider. When people wake up, Mangat is in the human body, while when we sleep and dream, Mangat will pull the spider's web to travel everywhere. If the spider's rope is broken, the soul cannot return to the body, the person will die, and if the soul returns, the person will wake up. Man lives on earth because of the union of body and soul. In it, the soul is the god who creates, is immortal and determines the life and death of people. When the body is old and weak or the soul is captured by a stronger force, it separates the body, leading to the death of the body. When a person dies, the soul begins to carry out a cycle of its reincarnation and the body is made of dust and returns to dust.

According to the Ede's concept, human life is a closed cycle with a series of development stages. Born, incarnated, grown up, old and weak, dead, abandoned grave, atao, dead, dew drop. All these events take place sequentially. The end of this cycle is also the beginning of a new cycle that does the same thing. Each human life cycle consists of two lives: the life of the living person and the life of that person's soul after death. According to the Ede, humans are part of the world, but fundamentally depend on the gods. It is clear that gods take first place, followed by humans. Here, we encounter similarities in the thought of the great ancient Chinese philosopher Confucius. In the doctrine of "Heaven's Mandate", Confucius said that life and death are destined, rich in heaven, heaven "is a just judge who holds the balance and judges everything. Heaven determines the success or failure in activities as well as in human life..." and if it is said that Confucius had an objective idealistic worldview, it is also shown here.

Thus, according to the Ede, humans are part of the world, but fundamentally depend on the gods. However, the relationship between gods and humans does not happen one-way, in the direction that humans are always passive, but humans must study the properties and powers of evil spirits to prevent and be vigilant. Humans have always used forms of talismans or tricks against evil spirits. For example, the god Brian is a god who specializes in capturing souls and causing evil deaths.

The Ede believe that the god Brian is only afraid of peacocks, so they often tie the feathers of the peacock's tail to the necks of pregnant women to prevent the god Brian from approaching them. Peacock tail feathers are considered a talisman of humans. When working in the fields, they tie a feather to the torch, to prevent the god Brian from burning the fire and causing death. Or when the dead have finished wrapping up, the Ede people often put knives and machetes under the coffin to scare Ma Lai. With a sick person or a newborn baby, the Ede often apply a talisman to the bark and leaves of the forest tree. When using the above methods and still getting sick, the Ede use a higher form of magic than worshiping to sacrifice. Worshiping is not the generosity of people, offering offerings to the gods impartially. The essence of this act was a fair exchange with the gods. Sacrificing animals for good gods in exchange for gods to help people chase evil spirits, give people health.

In addition to promoting the role of gods in human life and destiny, the Ede's beliefs also show their desire to perceive and conquer nature. The ancient Ede people both yearned to discover, explain and conquer nature, and were afraid of it at the same time. It is that fear that is one of the causes that give rise to the divine, one of the idealistic thoughts - both with ancient primitive man as well as with modern man.

Conclusion

The Ede are an ethnic group belonging to the Austronesian Malay language family - Malayopônise, the main residence area in Dak Lak province. Although divided into many different dialect groups according to the place of residence, the Ede are a nation with the most systematic consciousness. During their history, the Ede have created a unique traditional culture imbued with community. The swidden farming life is close to nature, so the thinking of the Ede is quite liberal. Their belief is animism that surrounds human life. The material basis of that belief is the subsistence agricultural economy. The shifting cultivation method is very rudimentary and backward.

In the beliefs of the Ede, the concept of the world and people has very special features. Accordingly, the universe and humans were created from the hands of a supreme god, Ae Die. The rich imagination of the Ede created a system of gods with different powers that govern all aspects of human life. The spirit world is essentially a reflection of the human world in all its vibrancy.

The Ede believe that man is a part of the world, made up of two parts, body and soul. Human life is a cycle of reincarnation of the soul. Death is not the end, but a change in the living place of the soul. The Ede's conception of human life is idealistic and mystical. However, when promoting the role of the soul, the Ede express their dream of the eternal permanence of their ethnic community. In addition, they also expressed their desire to conquer the natural world, albeit under the guise of a mystical idealism.

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