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AN OVERVIEW OF THE ETHNIC MINORITY LANGUAGES IN DAK LAK PROVINCE VIET NAM

Nguyen Minh Hoat¹

¹Nguyen Tat Thanh University. Ho Chi Minh City, Vietnam

nmhoat@ntt.edu.vn

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ABSTRACT:

The article uses the means of recording, shooting, survey samples, interviews; calendar and contemporary materials; the methods of surveying, investigating, compare, contrast, describing, analyzing, synthesizing and statistic. The research results have clarified the picture of languages of ethnic minorities in Dak Lak province, Vietnam through the following aspects: Introduction of the situation of population distribution of ethnic minorities in Dak Lak province; Analyzing and explaining the linguistic characteristics of ethnic minorities in the area with the following contents: origin relations, language types, writing, social linguistics. The research results have been applied to the reality of language education and used in ethnic minority areas in Vietnam in general and in Dak Lak in particular; contributing to showing the equality of languages and cultures among ethnic groups, thereby unifying the will and action, consolidating the power of great unity, developing the economy and maintaining national security and security in the area and Central Highlands region.

INTRODUCTION

Dak Lak province is located in the center of the Central Highlands region, the headwaters of the Serepok river system and part of the Ba river. The average height is 400 - 800 meters above sea level, the natural area is 13.125 km², the North borders Gia Lai province, the South borders Lam Dong and Dak Nong, the East borders Phu Yen and Khanh Hoa, the West borders Cambodia with the 193 km long border. The province has 47 ethnic groups and 22 foreigners living together, with a population of 1.733.624 people. In which, Kinh people is 1.161.532 people (67%), the remaining ethnic minorities are 572.092 people (33%). [19].

Culturally, before the 20s of the twentieth century, the ethnic groups here were organized into villages (or bon), which are matriarchal families. The families in the village have a close relationship with each other on the kinship, making the

trade community relationship to be maintained quite sustainably. All community activities are maintained by customary laws of each ethnic group (customary law). Dak Lak has a diverse cultural identity, long-standing oral schools, such as Dam San and Xinh Nha, lasting thousands of sentences in the language of the Ede and Mnong people... Unique musical instruments, such as: The herds of Rock, Trung and K'lông pút... This land, considered as one of the “cradles” to nurture “Cultural Space of Gongs in the Central Highlands”, is recognized by UNESCO as oral masterpieces and human intangible. The festivals are also rich and diverse with bold Central Highlands identity, such as: Rice celebration, Grave-leaving ceremony, Buffalo-throwing festival, Water-wharf-worshipping ceremony, Elephant racing festival, Gong festival and Coffee festival... are held every year.

According to a report of the Department of Education and Training of Dak Lak province, as of January 30/2015, Dak Lak province has 987 schools including: Kindergarten: 235; Primary school: 422; Secondary school (Secondary school): 232; High school (high school): 54. In the language teaching program, in addition to teaching Vietnamese, there is also a program to teach the mother tongue (mainly Ede language) for elementary schools with 90% ethnic students or more and ethnic boarding secondary schools. The native language teaching program has contributed to preserving and promoting the ethnic minority languages in the area, helping students use their own language in communication and expression of thinking. [15].

In terms of language, Dak Lak is an area with many ethnic communities. This is also a place of many languages of different linguistics families. In addition to the indigenous peoples who have resided here for a long time, such as Ede, Mnong, Gia Rai... there are also Kinh and many ethnic minorities in the Northern Uplands and other areas of the country residing, such as: Nung, Tay, Mong, Tai, Muong, Dao... With these characteristics of ethnicity, culture and language, Dak Lak is like a miniature Vietnam, a picture of diverse languages - cultural - ethnic.

Therefore, the issue of education and language use among ethnic minorities in Vietnam in general and in Dak Lak in particular has always been considered an urgent issue before the requirement to show equality among ethnic groups, unifying the will, consolidating the power of great unity, economic development, maintaining the national security and defense in the area and Central Highlands region.

CONTENT

Population distribution of ethnic minorities in Dak Lak province

In the province of Dak Lak, the Central Highlands has experienced thousands of years of community co-existence. “The community of people in the Central Highlands area of many ethnic groups was formed quite early. Archeological results in the Central Highlands in recent times have discovered traces of people in the mountains of this highland plateau dating back several tens of thousands of years ago.” (...) “In the opinion of some researchers, the ancestors of the

resident groups (ie, the current ethnic minorities) in the Central Highlands are mostly from the natural plains, due to various reasons, mainly from fleeing conflicts. These groups (in different geographical areas, in each historical time ...) ran up to the rugged highland and stayed in this new land. The long process of settlements, (which can take generations) between the old and the new immigrant groups, has given rise to different ethnic groups”[9, p.87-88].

Due to many natural, social and historical factors, the population distribution in Dak Lak is uneven for ethnic minorities in the area. According to the document [19], the number of people using the language of the ethnic groups residing mainly in the localities in Dak Lak is listed in the following table:

Over 100.000 people, including: Kinh and Ede; From 10.000 to less than 100.000 people, including: *Nung, Tay, Mhong, Mong, Tai, Gia rai, Muong and Dao*; From 1.000 to less than 10.000 people, including: *Xo Dang, San Chay, Sino, Bru Van Kieu*; Under 1.000 people (not shown in Table 2.1), including ethnic groups: *Khmer, Tho, Chut, Hre, Ba na, Lao, Cham, San Diu, Co ho, Ra glai, Gie trieng, Ngai, Ma, Cho ro, La Chi, Co, Co tu, Xtieng, Mang, Co Lao, Lo Lo, Chu ru, Giay, Ta oi, Pa Then, Ha Nhi, Kho-mu, Khang, La Hu, La Ha, Cong, Si La, Xinh-mun*.

Ethnic groups with a population of less than 1.000 live in Dak Lak, mainly in the Northern Uplands and the surrounding areas, due to their livelihood or marriage or another reason they are present in Dak Lak, living scattered in districts, cities, towns intertwined with other ethnic groups in the area.

According to document [1, p. 98], Kinh people were present in Dak Lak from the sixteenth century, when the Lê Dynasty appointed Bui Ta Han to govern the southern town (the western region from Quang Nam to Binh Thuan). Under the Nguyen dynasty, some officials were sent to patrol some ethnic groups in the Central Highlands. At the same time, Kinh traders went up and down the ethnic groups here to trade, buy forest products, native products and flavorings. However, it was not until the first decade of the 20 th century that a significant number of Kinh people sought residence and lived in this land. They often concentrated in administrative centers, near roads, with a significant increase in the number of residents, especially from 1945 and 1954. After 1975 and during the renovation period, agro-forestry farms and enterprises recruiting mostly Kinh workers from the Central provinces to the Central Highlands to grow coffee and rubber. They brought with them production experience, techniques of rice cultivation, fruit tree planting, and industrial crops, as well as importing and trading activities. Kinh people also bring their language and culture to contribute positively to the development in the Central Highlands. According to statistics [19], Kinh people in the Central Highlands are 2.309.834 people, accounting for 46,1% of the population in the area; Ethnic minorities are 2.705.301 people, accounting for 53,9% of the region's population.

Table 2.1. The population of ethnic groups resides mainly in the provinces of Dak Lak.

Residence Peoples	Buon Ma Thuot	Krong Pak	Ea Kar	Cu Mgar	Ea H'Leo	Lak	Krong Bong	Buon Don	M' Drak	Ea Sup	Krong Nang	Krong Buk	TX Buon Ho
Kinh 1161532	272788	133276	100713	86584	72735	21836	54077	32023	35828	34141	81262	38429	68380
Ede 298534	36845	35353	15465	60333	14727	3629	14312	10185	14635	131	14289	17960	17750
Nung 71461	2029	11067	9678	2970	11356	627	245	7501	2768	6996	5889	146	8243
Tay 51285	2687	4773	6563	2539	6863	2000	231	4443	1572	3752	11365	196	1492
Mnong 40344	305	51	8	36	14	30224	5496	3101	4	29	13	7	8
Hmong 22760	33	187	271	554	15	274	10986	14	7692	2091	639	1	1
Tai 17135	2536	756	2051	843	554	786	323	388	506	5298	2769	104	106
Gia rai 16.129	443	97	30	270	11332	21	10	176	4	3186	63	225	86
Muong 15510	4700	241	2467	449	1437	465	1025	901	358	765	1428	189	85
Dao 15303	201	558	1942	6762	1574	17	153	710	1587	1529	81	10	163
Xo Dang 8041	149	5500	406	1753	3	3	4	1		1		23	195
San Chay 5220	81	2567	1361	5	49	11	7	150	4	172	80	6	6
Sino 3476	2442	355	71	116	68	16	56	54	22	25	39	24	76
BruVanKieu 3348	33	2879	233	55	4	1	134	1					4

In general, among 47/54 ethnic groups living in Dak Lak province, in addition to the Kinh, including indigenous ethnic groups living in the Central Highlands before 1975, such as ethnic groups, Ede, Mnong and Gia rai. After 1975, many ethnic groups in the Northern Uplands migrated to the Central Highlands in large numbers in the form of free migration. This situation has created a multi-ethnic, multi-cultural and linguistic region.

LANGUAGE CHARACTERISTICS

About the original relationship

According to researchers comparing history, there are 5 families in Vietnam, namely: South Asia (Austroasiatic), South Island (Austronesia), Tai - Kadai), Sino - Tibetan, Hmong - Dao (Miao - Yao, Mong - Mien). These five linguistic families are present in the Central Highlands in general and in Dak Lak in particular. Specifically as the following table:

Table 2.1. Residents of ethnic groups in Dak Lak use language families.

TT	Language family	Number of speakers	Peoples
1	Austroasiatic	69.765	Muong, Tho, Chut, Mang, Kho mu, Xinhmun, Khang, Co tu, Bru, Ta oi, Ba na, Xo Dang, Gie - Trieng, Mnong, Co, Hre, Co Ho, Ma, Xtieng, Cho ro, Khomer.
2	Austronesian	315.043	Ede, Gia-rai, Ra-glai, Cham, Chu-ru.
3	Tai-Kadai	140.204	Tai, Tay, Nung, Lao, Giay, La Ha, La Chi, Co Lao.
4	Hmong - Dao	38.067	Hmong, Pa Then, Dao.
5	Sino-Tibetan	8.989	Hoa, San Chay, San Diu, Ngai, Lo Lo, Si La, Cong, Ha Nhi, La Hu.

Characteristics of the type

The research results of the local linguistic scientists argue that: Ethnic languages in Dak Lak are all single language types. From the standpoint of S.E. Jakhontop in the project [14], ethnic minority languages in Dak Lak belong to three independent language subtypes, details are as follows:

Table 2.3. Ethnic groups in Dak Lak use independent language sub-types.

T	Independent language sub-types	Language family	Languages	Language groups	Users
1	Ancient subtypes	Austroasiatic	Mon - Khmer	Khmer Bahnar	Khmer. Ko ho, Mnong, Xtieng, Ma, Cho Ro,

kal *on the latch*

k_{na}l *latch the door*

Although these affixes are no longer capable of producing strongly and native speakers can no longer feel its meaning, but by comparative and comparative methods, we still see some structural meanings.”[12, p.12-13].

The above-mentioned characteristics of the ethnic minority languages in Dak Lak reflect the process of converting languages in a broader scope: monosyllabic: *multi-verbose* turns into *sub-syllable* to *syllables*; the process of forming and developing tones: there is no tone transformed into a phonation to tone; the process of changing the morphological morphology system (with its affixes) by an isolated morphological system. The above-mentioned transformation process has been happening unevenly in the areas of single languages: Where there is language contact, the type change will occur faster; in the plains faster than the mountains; In Dak Lak, where there are 47 ethnic minorities living in a cross-border, cultural and linguistic contact, the process of language change is faster than in the northern mountainous areas.

Characteristics of writing

Statistical results of ethnic minority scripts in Dak Lak, specifically in the following table:

Table 2.4. Literacy statistics of ethnic minorities in Dak Lak.

TT	Writing status	Peoples	Number of people
1	Availability	Ede, Nung, Tay, Mnong, Mong, Tai, Gia rai, Dao.	Over 10.000
		Xo Dang, Sino, Khmer, Ba na, Lao, Cham, Co ho, Hmong, Hre, Raglai, Xtieng, Bru - Van kieu, Co tu, Gie - Trieng, Ta oi, Ma, Co, Cho ro, Chu ru, Lao.	Under 10.000
2	Unavailability	San Chay, Tho, Chut, Hre, San Diu.	From 200 to over 5.000
		Muong, Kho-mu, Giay, Ha Nhi, Xinh-mun, La Chi, La Hu, Khang, La Ha, Pa Then, Lo Lo, Mang, Co Lao, Ngai, Cong, Si La, Brau.	Under 100

The scripts of ethnic minorities with social functions in the area are the scripts of the Ede, the Mnong and the Gia rai. Ede writing is taught in ethnic minority boarding schools, junior high schools, and civil servants in the area. Gia rai writing is taught through the undergraduate education of Primary Education - Gia rai University of Tay Nguyen University. Mnong scripts and other ethnic minority scripts with a large population are taught in the previous generation family environment for the next generation in the village environment. As for the writing of other ethnic minorities with small population, intertwined in other communities, the number of literate people also gradually diminished.

At present, many ethnic minorities (with a relatively large population in Dak Lak) are incapable of the mother tongue and the writing of their ethnic groups. According to the results of a survey on education level of Ede people in Kao village, Ea Kao commune, Buon Ma Thuot city, Dak Lak province, in the document [6, p.208], “the education level (of the Ede people) is too low, only 32/128 people are grade 6-12 graduates, accounting for 25%. In detail, Illiteracy: 59/128 people (accounting for 46,1%); Primary school: 37/128 people (accounting for 28,9%); Secondary school: 24/128 people (accounting for 18,7%); High school: 8/128 people (accounting for 6,3%); College, University: 0. The majority of illiterates are aged 31 and over: 38/59 people (64,4%). But even at the young age under 31, it is not rare for illiterates”.

The cause of the above situation is not only due to historical and cultural characteristics of the community, but also to limitations in socio-economic development of ethnic minority areas, such as poverty, underdevelopment, lack awareness and ignorance of the Party and State's guidelines and policies. On the other hand, the process of implementing policies for education development in ethnic minority areas still faces many shortcomings from textbook programs, educational and teaching methods to policies for teachers and education administrators. At the same time, the problem of linguistic differences in teaching and learning is also one of the reasons leading to low education levels of ethnic minorities. Children who are not fluent in their mother tongue must learn Vietnamese. Because students do not understand, study poorly, lose to friends, cause depression, fear of learning, and fear of going to school, many students have dropped out, leading to illiteracy and re-illiteracy.

Therefore, in order for the people in the country in general, ethnic minorities in particular to have a higher education level, the government is required to have appropriate policies and solutions, associate economic development and educational development. Only when ethnic minorities have a high education will they then be able to overcome poverty, backwardness and contribute to the development of the country. That is to be able to fulfill their obligations, and only then do ethnic minorities truly be equal.

The written and spoken language of ethnic minorities plays an extremely important role not only in association with the culture of the community but also in the physiology, awareness and conception of the conduct of each individual in the community. The intellectuals of ethnic minorities often liken “the writing and the voice of their people to the warm lullaby in the cradle”. Local officials affirmed the important role of writing in disseminating information, policies and laws to ethnic minorities. The majority of ethnic minorities said that writing used to write genealogy, read the Bible, read books, worship notes, write letters... Although some ethnic minorities have written but the number of people using language and writing is small and they live in different regions which will affect the popularity of that language.

Social linguistics characteristics

About bilingual status

Bilingualism is in which a speaker can know and use two or more languages in the communication process. Bilingual people are people who have the ability to use two or more languages alternately. In fact, bilinguals are people who can speak their mother tongue and another language sufficiently so they can talk about one of their areas of interest.

Dak Lak is a multi-ethnic and multilingual province, so the bilingual status in the ethnic minority community here is quite clear. The majority of ethnic minorities in the area have bilingual capacity. The common bilingual model is: ethnic minority language - Vietnamese; ethnic minority language - ethnic minority language - Vietnamese. In communication, ethnic minority people can use their native language or Kinh language or another ethnic minority language commonly used in the area. According to the analysis in section 2.1, the situation of population distribution in Dak Lak province is unevenly distributed, which leads to the situation of using spoken and written words in the area: ethnic minorities with large population. If they live and concentrate in certain areas, their language will prevail over the language of other communities with a smaller population. Vietnamese as a national language should have a higher position in social life than the languages of the remaining 46 ethnic minorities in Dak Lak province. Next is the Ede language, with the population ranked second (after the Kinh). The Ede people often live in concentrated areas in the villages, so the Ede language is considered a common regional language.

However, the use of the mother tongue of the Ede people and the Ede-Vietnamese bilingual status of many Ede people in Dak Lak is limited. Among the research participants surveyed in the document [6], many Ede people are still illiterate in terms of their mother tongue and common language. Even many people have the ability to communicate in their native language or Kinh language quite fluently but incapable of writing. Of the 72 research participants, only 14 (9,44%) were able to “master Vietnamese”; 35 people (48,61%) are able to “listen and speak”; and 20 people (27,78%) only have the ability to “speak”; and 1 person (0,72%) could “speak but cannot comprehend the language”. Clearly, the Ede-Vietnamese bilingual competence of the documentaries is natural bilingual - passive bilingualism and that capacity depends very much on their education.

Some ethnic minorities, in addition to their native language, are taught in the family and Vietnamese is taught in schools, residents of many ethnic groups also learn the Ede language to facilitate communication with the Ede people. Ethnic minorities with a population of less than 1.000, usually ethnic minorities from other regions, come from a variety of reasons. They live with the Kinh and other ethnic minorities, so their language has shown signs of diminishing, even many people in the next generations no longer speak their mother tongue. The decline of languages of ethnic minorities in the context of Dak Lak province's ethnic background, multilingualism is inevitable, and causes a lot of

consequences. This leads to the disappearance of important cultural features and criteria for determining the composition of an ethnic group.

Most of the ethnic minorities in the area, besides using Vietnamese, they also learn a common regional language to communicate. The level of usage of Vietnamese language in communication fields of ethnic minorities is also different, for example: “For Kinh language, Ede people use in a number of activities with low percentage, such as telling stories 16/72 (22,22%), singing 22/72 (30,56%), praying for 6/72 (8,33%), writing 16/72 (22,22%), taking daily notes 18/72 (25%). But as the communication expanded, the need to interact with many people in other ethnic groups increased, the percentage of Ede people using Vietnamese increased, such as in village meetings 30/72 (41,67%), meeting at commune 51/72 (70,83%), meeting at district, province 41/72 (56,94%), at commune People's Committee 56/72 (77,78%), speaking at market 72/72 (100 %)” [6, p.208].

Thus, if Ede language is widely used within the family and the, Vietnamese language is used very limited in the family and village environment. The more the context, the wider the scope of social communication, the greater the scope of Vietnamese language use, and the narrower the scope of using Ede language. This shows that the functional position of the Ede language is mainly used for Ede people in the village area when they live concentratedly.

The phenomenon of linguistic interference that lends vocabulary

As the result of analysis in section 2.2.2, with 47 ethnic groups living together and at least 47 languages exist in the area. Although the position and function of each language is different, the phenomenon of language interference that borrows vocabulary is inevitable. This phenomenon is to supplement vocabulary for languages used in communication. Languages with limited vocabulary, small number of users, small scope tends to borrow the vocabulary of languages with a rich vocabulary, and a large number of users at a wide range. For example: the phenomenon of linguistic interference borrows vocabulary between Vietnamese and Ede languages. It is the relationship between the national language and the language of a minority (Ede language) mainly in the Central Highlands region but concentrated in Dak Lak. In terms of the linguistic interference language, Ede and Vietnamese people use the same phonetic foreign words, such as: sword (sword, sword), phi (barrel drum), cigar, cardboard đờ, backpack, kilojou, Loa, pê nôn phon, dioxin, di mok... The Ede people also borrow some Vietnamese vocabulary to refer to things and phenomena in modern life that in words of Ede language is missing, such as words for academic titles: bachelors, masters, doctors, professors... words for cultural and artistic activities, such as arts and performance... forming from the borrowed path is an indispensable indispensable to language. Words borrowed between the Ede-Vietnamese language are words that are widely used and popular, with high frequency of occurrence.

In addition, the phenomenon of linguistic interference that borrows vocabulary between other languages in the region takes place in specific aspects such as:

- In one language present at the same time vocabulary elements - semantics of two or more other languages. However, if in other languages these elements have the same meaning, then in a language with convergence (in particular Vietnamese), it only means the same field of meaning with the other languages. For example: fur (Vietnamese is distinguished from hair), fur (resistance is only for both fur and hair); leaves (in Vietnamese only for leaves in general), hla (Ede for general leaves), strange (in Vietnamese only for dong, banana leaves), but strange in Muong and Array for types leaves in general.

- In a language, there are vocabulary elements - synonyms completely different only in the scope and frequency of use. These factors or one of them is also present in two or more other languages. For example, ksing (Xinh-mun) means human, widely used, popular; but chak (Xinh-mun) has the same meaning but only used in some shops. The resistance of the people using kon means that people in Vietnamese, Thai, and Tay are widely used, but the same Lak word is used only in salons, and this word in La Ha, as well as the corresponding form. it luk in Tay - Nung language means me.

- In a language, there are lexical - semantic elements corresponding to the form with elements in many other languages, but only in the same field of meaning rather than completely identical. For example: ladle (in Vietnamese): utensils made of bamboo, with a waistband, not big, shallow heart, no straps, to hold rice and rice; chbung (Xinh-mun, resistance): bamboo weaving utensils, not large, with no waistband, deep heart, rotating, piercing directly carrying rice, rice; basket (Vietnamese): bamboo and woven ware; barbecues (in resistance language): bamboo knitting utensils, very thin holes, the heart is not deep, the mouth may be round or square, for containing vegetables and meat; bow (in Vietnamese): utensils made of bent wood or bamboo, two ends connected with a stretched string, used to shoot arrows (weapons), or to turn on cotton (working tools); kong (resistance language): utensils made of wood or bent bamboo, the two ends connected by a tension rope, used to turn on cotton (labor tools).

The situation of ethnic minority language education

Currently, only one ethnic minority language is taught in Dak Lak. That is the Ede language. This language (spoken and written) is usually organized in:

- Ede language (as a main subject) is taught for primary school pupils, more than 90% of ethnic minority children in ethnic minority boarding secondary schools and high school. At the same time, the province has an Ede language education program from elementary to secondary school. Up to now, the teaching of Ede language has been implemented in 75 primary schools in 13 districts, towns and cities with 452 classes and 10.271 students; 12 ethnic minority boarding secondary schools with 34 classes and 1.639 students attending [15]. Teaching Ede language has met students' desire to learn the native language, creating motivation to improve the quality of learning other subjects for students, contributing to the preservation and promotion of the spoken and written language of students. Ede people. However, the implementation of the mother tongue program for ethnic minority students here is not less difficult. That is:

+ The teaching staff is mainly part-time, not trained in ethnic minority language teaching methodically so the quality is low.

+ Lack of facilities for teaching and learning of ethnic minority languages: insufficient classes for the program; educational equipment are insufficient; The system of language learning programs and books is not specific to each learner.
+ There are no scientific research projects on contents, programs, and compiling textbooks on teaching ethnic minority languages to orient the content and appropriate teaching methods.

At continuing education establishments, Ede language is taught to cadres, civil servants and armed forces working locally. Department of Education and Training of Dak Lak province has a Ethnic Minority Education Research Board; Tay Nguyen University has a Center for Social Sciences and Humanities that regularly opens Ede language classes for cadres and civil servants in the districts of Dak Lak province.

At other non-social establishments, this the practice of religious organizations, such as Protestantism and Christianity, to teach ethnic minority people of Ede and Mnong to believers at religious establishments: churches, pastors, chapels, ... depending on the specific object type.

In fact, it is very difficult for the locality to manage these ethnic minority language teaching facilities. In addition, ethnic minority languages are also taught in the family, through communication, activities and through the mass media. This form of learning is voluntary.

CONCLUSION

Dak Lak is a multi-ethnic, multicultural and multilingual province. In addition to Vietnamese as the national language, languages of ethnic minorities who have contact with, borrow and create a picture of ethnic languages in Dak Lak extremely rich and diverse.

The languages of ethnic minorities in Dak Lak are all monolingualistic. In terms of phonetics, there are languages of the syllable type, there are languages of the sub-syllable type. In terms of word structure, compounding and reduplication are the major and developing modes of word formation in radical syllable languages as well as sub-syllable languages in Dak Lak. On the contrary, in some languages there are still trivial traces, “fossilized traces” of constituent affixes still exist but not derivative. The above-mentioned characteristics of the above-mentioned ethnic minority languages in Dak Lak reflect the process of language transformation in a broader scope which is the simplification process.

In the province of Dak Lak, there are 26 ethnic groups that have their own writing and 21 ethnic groups without writing. The scripts of ethnic minorities with social functions in the area are the scripts of the Ede, the Mnong and the Gia rai. The current situation of the majority of ethnic minority people who do not know the common script (Vietnamese) and do not know the written language of their ethnic group is large. Although some ethnic minorities have

written language, the small number of people using language and writing and living in a disorganized way will affect the popularity of that ethnic language. Therefore, the problem is that local authorities at all levels, the education and training sector and relevant agencies need to have plans and measures to implement the literacy, eliminate re-illiteracy and teach mother tongue for ethnic minorities on the table to promote the role of speech and writing in social life in the area.

Regarding the situation of ethnic minority language education, in Dak Lak province, Ede language is organized in secondary schools, continuing education institutions, in other non-social establishments and be taught in the family, in daily life and the mass media to meet the needs of each object. In order to improve the quality of ethnic minority language teaching, it is necessary to train qualified teachers and methods for teaching, investing in facilities, compiling documents, learning language books and strengthening good management. social language teaching facilities. Well performing the task of teaching languages for ethnic minority students contributes to preserving and promoting the national cultural identity, building national solidarity, economic development, maintaining security and national defense.

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- Contact address:** TS. Nguyen Minh Hoat, Nguyen Tat Thanh University, Tel: 0945.845.546. Email: nmhoat@ntt.edu.vn
- Houses:** C3-401, An Vien 3 Apartment, Road 7, Nam Long Residential Area. Tan Thuan Dong Ward, District 7, Ho Chi Minh City

