

MANAGING AND DEVELOPING AN EDUCATIONAL MODEL THAT PRESERVES AND PROMOTES THE TRADITIONAL CULTURAL IDENTITY OF LOCAL ETHNIC MINORITIES IN THE CENTRAL HIGHLANDS

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Received: 14/9/2022

Reviewed: 16/9/2022

Revised: 19/9/2022

Accepted: 26/9/2022

DOI: <https://doi.org/10.58902/tcnckhpt.v1i1.3>

Abstract:

Preserving and promoting traditional cultural identity values is a national sustainable development strategy, a common task of the whole society in which education plays the most important. Thanks to education material and spiritual values, rich practical experiences, behavioral experiences, lifestyles, languages, customs, practices, cuisine and costumes...of ethnic minorities are handed down, preserved, and connected between generations. Education helps students understand the traditional cultural identity, respect, preserve and promote the value of the traditional cultural identity of their ethnic minority, respect the value of the cultural identity of other ethnic minorities. This article has outlined the status of education to preserve and the article promote the value of traditional cultural identities of local ethnic minorities in ethnic minority boarding general schools in the Central Highlands. Thereby proposes a system of management solutions to develop educational models that preserve and promote the values of traditional cultural identities of local ethnic minorities in ethnic minority boarding general schools in the Central Highlands in the current period.

Keywords: *Model development management; Education to preserve and promote traditional cultural identity values; Local ethnic minorities; Boarding general schools for ethnic minorities; Central Highlands region.*

1. Introduction

Ethnic minority students come to the school to receive new and modern knowledge of humanity, the country and the community. Among the knowledge that students acquire, there is knowledge about traditional culture. Broadly speaking, students are educated in traditional cultural values of ethnic minorities in general and local ethnic minorities in particular. Educating the traditional cultural values of ethnic minorities at homestays in

ethnic minority boarding schools in the Central Highlands means giving ethnic minority students knowledge of the culture in the area. Because it is the values of traditional cultural identity of the local ethnic minorities in the Central Highlands that have been born in the long-term development of the community, have a very persistent vitality in the mind of the people whole community. The traditional cultural identity values of the local ethnic minorities will be the belief and pride

of the whole community. Educating the values of traditional cultural identity of local ethnic minorities therefore has a profound sense of community spirit education. The value of the traditional cultural identity of the local ethnic minorities is always towards the truth, the beauty, the humaneness, so educating the value of the traditional cultural identity of the local ethnic minorities is a must indispensable content in the education of ethnic minority boarding schools.

Education to preserve and promote the value of traditional cultural identity of ethnic minorities in the boarding school for ethnic minorities and manage and develop an educational model that preserves and promotes traditional culture identity values of ethnic minorities in the local ethnic minority boarding schools in the Central Highlands aims to provide ethnic minority students with basic knowledge and understanding of tradition cultural capital of the peoples in their homeland; Forming and developing in ethnic minority students skills to approach and exploit the knowledge and traditional cultural capital of the locality to acquire, learn and apply in current and future activities.

2. Research overview of the problem

Author Bui Thi Kieu Tho, Department of Ethnic Education, Ministry of Education and Training has an article in Education Magazine about "Ethnic cultural education activities in boarding general schools for ethnic minorities with the role of guardian preserve and promote the cultural identity of ethnic minorities". The article has stated the following contents: Ethnic boarding high schools with roles and tasks of cultural education, methods and forms of organizing cultural education activities of boarding schools for ethnic minorities. The author of the article especially emphasizes: the task of cultural education in boarding schools for ethnic minorities: Educating ethnic minority students about the good traditions of the Vietnamese ethnic community, cultural identity culture of ethnic minorities and ethnic lines and policies of the Party and State, educating the attitude of respecting the national cultural heritage; Educating cultural behavior in learning and living environment (harmony, friendly) for ethnic minority

students; Creating a learning and living environment imbued with national identity; Life skills education for ethnic students; Educating national culture to carry out the task of preserving and developing national culture and traditions. (Tho, B.T.K, 2020).

Author Dao Nam Son, Vietnam Institute of Educational Sciences with the article: "Cultural activities in boarding high schools for ethnic minorities" emphasized the following contents: Culture, keeping cultural preservation and the role of schools in preserving culture, objectives of cultural activities in boarding schools for ethnic minorities, the current status of cultural activities in ethnic minority boarding schools, suggestions on cultural activities in ethnic minority boarding schools (Son, D.N, 2019).

Author Dang Trong Ho with the article "*Preserving and promoting the traditional cultural capital of the Central Highlands*": On the basis of new identification, select cultural quintessence to preserve, promote and build new cultural values for sustainable development. Accordingly, when learning, researching and identifying a cultural region or a certain culture, it is necessary to rely on two important sets of tools: a three-dimensional coordinate system (cultural subject, cultural space, time) cultural space) and cultural features (systematicity, validity, humanity and history). This in-depth study helps to identify ethnic cultural identities. From there, avoid talking about the Central Highlands culture, not talking about the general identity but the ethnic cultural identity (Ho, D.T 2021).

Author Phan Thanh Gian with the article: "*Preserving epic culture of local ethnic minorities in Dak Nong province*": Epics are not only for entertainment but also have economic, cultural - social functions, unite the community, especially teaching or educating people, directing people to the good things of truth - goodness - America. It can be said that the epic of the Central Highlands is the most epic in the choir of a nation that has experienced thousands of years of history of resilient struggle for survival and development, is the soul of Western culture. Nguyen, is an "encyclopedia" containing

knowledge and life experiences along with cultural capital created and accumulated for a long time (Gian, P.T 2021).

3. Research Methods

Information is processed by mathematical statistics, graphs and charts. Use computer software to perform mathematical statistics, draw graphs and charts.

4. Research content and results

4.1. Current status of education, preserving and promoting the value of traditional cultural identities of local ethnic minorities in ethnic minority boarding schools in the Central Highlands

In 2003, the Research Center for Ethnic Education (Ministry of Education and Training) conducted a study on the topic "Research on building content of ethnic culture education for ethnic minority boarding schools at the provincial level". (Code: C98-49-03) is chaired by M.Sc Hoang Van San. The research results of the topic have confirmed the necessity of bringing cultural contents into boarding high schools for ethnic minorities and suggested how to organize the implementation. To help the locality, the Center has compiled a guide to compiling and using local knowledge and national culture materials edited by M.Sc Hoang Van San. This document has been interested in guiding schools: (1) Organizing the collection and collection of materials, (2) Developing learning materials, (3) Assessing and evaluating learning materials, (4) Using Courseware.

In the acceptance report of the ministerial-level scientific research project: "The management of the principal of the boarding high school for ethnic minorities in the direction of educational innovation in the current period" - Code B2006-40-01, Chairman M.Sc Nguyen Van Sang also pointed out some shortcomings in the education and training of the schools as follows: "First is: The schools have not had a classification plan to supplement additional training for students whose input quality is still low. The basic and specific knowledge about ethnic culture, lifestyle and habits and ethnic psychology has not been equipped and researched to have a way to exploit, process

and regulate in teaching content and methods. Second: Ethnic minority boarding school is a training source for cadres, it is necessary to have content to educate children with a deep sense of responsibility for the country and the community. So that when they return to the community, they are not afraid, do not separate themselves from community life and bring their knowledge to contribute to community building, know how to promote the good cultural traditions of the community and know how to convince the community to give up outdated customs that are not suitable for the new cultural life. Only by doing so will the training objectives and educational effectiveness be achieved.

The scientific report also tells us a rare case: "In the past years, the boarding high school for ethnic minorities in Gia Lai province took the initiative to take the textbooks to teach Jrai language in the national program and then apply it to teaching my students. Ethnic language lessons by teachers are enthusiastically received by students, including students in other language communities". This information also shows us that, in our boarding high school for ethnic minorities, there is a spirit of cultural integration among students. They know how to love each other's culture and voluntarily integrate. This is a very good sign. Therefore, when we conduct educational activities to preserve and develop the culture of ethnic minorities in the locality, we will receive the support of the students themselves - the beneficiaries.

4.2. Solutions to manage and develop educational models to preserve and promote the value of traditional cultural identities of local ethnic minorities in ethnic minority boarding schools in the Central Highlands

4.2.1 Solution 1: Ethnic cultural exchange

Cultural exchange inherently has a natural need for self-development and self-realization. The form of cultural exchange is not a form created by the school. The school only plays the role of inheritance and further development to achieve its educational goals. In daily working life, ethnic groups understand each other through festivals and customs, which are buffalo stabbing and buffalo

fighting, which are dance performances, water puppetry scenes, and costume performances. Cultural exchange in the school is a oriented exchange with specific goals. The form of cultural exchange between ethnic groups is very effectively applied by the education sector and organized in many different areas. In these exchanges, students have the opportunity to enhance their understanding of the people of the country, national solidarity is strengthened. Cultural festivals can be said to be the most attractive form of exchange. Cultural exchange in boarding schools for ethnic minorities can take place within the scope of new students entering the school with old students, between graduating students who have gone to work and current students.

4.2.2. Solution 2: Organize contests to learn about the traditional culture of local ethnic minorities in the Central Highlands region

In ethnic minority areas, boat racing, throwing also...also take the form of a contest. In the boarding high school for ethnic minorities, we have also participated in and organized many contests such as contests for good teachers, contests for making teaching materials, contests for clean notebooks and contests for excellent students. Contests, if they have good content and are well organized, bring practical benefits.

Learning about the traditional culture of ethnic minorities is also very worthy of taking part in the contest. Called an exam, it must be in the form and the rules. Each contest needs to have specific regulations on the content and format of the contest. If the content of the contest is too wide, the organizers will not be able to handle it, but if the content is too narrow, it will be difficult for the contestants. To determine the content of learning about traditional culture, schools should base on cultural content that has been classified as:

- Material culture includes: daily life, production (cultivation, occupation), eating, drinking and smoking habits (cuisine), houses and forms of residence, costumes, tools and instruments;

- Socio-culture includes: language, writing,

family, close kinship relationships, habit of residence, form of ownership, customs in the human life cycle (birth and child rearing, marriage, etc.)

- Spiritual culture includes: religious beliefs, folklore, folk music and dance, visual arts, folk decoration.

4.2.3. Solution 3: Organize a talk about traditional culture of local ethnic minorities

It is necessary to invite knowledgeable people to talk to them about the culture of each ethnic group. Teachers should also have a dialogue with children around topics about national culture. Talking about national culture also has many ways and many levels. When organizing events like this, it is important to avoid the perfectionist mentality that the presenter has to say something sublime and unusual. If you are a perfectionist, there will be no "speaker". It is also necessary to avoid the mentality of overdoing things. If the story is ignored, the traditional cultural activities will become useless, lose meaning, and cannot be organized next time. What we care about is authenticity, cultural authenticity and nothing else. We, for example, have the following small information to show that talking about culture is not too difficult:

Meeting of the M'Nong people

“At least one season a year, the M'Nong gathers brothers, sisters, brothers, uncles and aunts three times. The first time, at the beginning of the cropping season. The second time, in the middle of the growing season. The third time, in the harvest season. These are the occasions when they exchange business practices, choose land for cultivation, take care of the fields, and educate and raise their children. They also invite village elders to share good experiences.”

These meetings are also an opportunity to exchange feelings. Other days of the year they rarely see each other.

4.2.4. Solution 4: Using ethnic minorities costumes

Costumes are understood in the sense of clothes and colors of a particular ethnic group. Many ethnic minorities in our country have their own costumes. By observing a person's uniform, we can tell what ethnicity he or she belongs to. Therefore, when wearing a

uniform, I want to introduce to everyone my ethnic name with a deep pride. The ethnic costume may not be used often, but on holidays, New Year's Day, happy days, opening and closing days, days when precious guests visit the school, and in cultural festivals, children should be encouraged to use them. With students wearing beautiful ethnic minorities costumes, the school can organize photo shoots and video recordings for the Department of Ethnic Traditional Culture. However, like the costumes of the majority, ethnic minorities costumes also have many types, suitable for each situation. True to the spirit of cultural preservation and development, keep what is beautiful in traditional costumes and what is no longer suitable should be improved accordingly.

4.2.5. Solution 5: Pay attention to architecture, classroom layout, housing in the dormitory imbued with local ethnic minorities identity

Architecture of houses, interior layout is also an element of culture. The same land in the Central Highlands, the same house on stilts, but the house on stilts of the Bana people, different from the house of the Jrai people, the house of the Ede people is different from the house of the Xo-Dang people. It can be said that the traditional house style is imbued with the soul, intellect and even the daily needs of an ethnic group. The communal house in the Central Highlands gives us a lot of valuable information about culture and ethnography. The communal house is the tallest and largest house in the village. The roof of the communal house is so high that it looks like an ax from the sky. Some ethnographers believe that this is the symbol of the sail. In the past, the Jrai and Bana people... were coastal residents. They made this communal house with a strange roof as a reminder of their old life. This is a stay in architecture. The middle of the communal house, the villagers dedicate to worshiping the gods. Next to this wall, hang a woven basket made of bamboo. In the basket lay a stone. This stone was chosen by the village elder when he built the village. Next to the basket are agricultural tools, gongs and some weapons.

The last compartment, built a fire. This space is where villagers gather and tell each other traditional khan songs. The communal house is also a place where unmarried young people sleep while guarding the village. The foregoing shows that house architecture is part of the soul and intellect of the ethnic minority community.

4.2.6. Solution 6: Setting up a traditional culture room of ethnic minorities at accommodation in ethnic minority boarding schools in the Central Highlands

Conceptually, the traditional culture room here is not an administrative unit but a place to display national cultural products and function as a gallery in the museum. Please note this is a traditional culture room not a traditional culture room. Because the order of these two words will give two different meanings. When we say that the room for cultural traditions will lead to the understanding that this is the school's traditional room for culture. When saying the traditional culture room will lead to the understanding that this is the room that retains the traditional culture (different from the contemporary culture) of the ethnic minorities in place. Through visiting ethnic boarding schools, we found that many schools have a Traditional Room. Here are some suggestions on the range of artifacts displayed in the on-site ethnic minority traditional culture room:

- Folk musical instruments: gongs, gongs, drums, lutes, flutes, Nhi, Khen...
- Tools for production, fishing and hunting: daggers, knives, looms, spinning reels, bows, etc.;
- Pictures: communal houses, houses on stilts of ethnic groups: Hre, Ede, Cho-Ro...
- Famous items of ethnic groups: brocade of ethnic groups...
- Books, newspapers, research materials on ethnic culture, collections of ancient stories, folk songs and folk songs of different ethnic groups. This section alone can become a small library.

4.2.7. Solution 7: Organize for ethnic minority students to go on field trips and collect traditional cultures of local ethnic minorities

The field is a place where the actual terrain

is far from the city, where scientific investigations are conducted. Going on a field trip is a necessary activity for people doing scientific research. We want to achieve the goal of helping students participate in the preservation and development of traditional culture and must certainly create conditions for them to return or come to the ethnic community so that they can see. Participating in fieldwork, students are allowed to live in a cultural "school bridge", receiving both awareness and emotion. Organizing for students to go on a field trip is not for the main purpose of having a scientific product. The main purpose is to educate the awareness and affection for the traditional culture of the local ethnic minorities. But it is possible to organize for children to share what they see and hear, sometimes just to sing a folk tune they have just learned. Field trips should pay attention to the time, do not organize random field trips. Folk festivals often have seasons and often specify a time of the year. And any choice must be in accordance with the school's study plan, test and assessment plan and as mentioned above, must be suitable for age psychophysiology and have high educational value.

4.2.8. Solution 8: Education to preserve and promote the value of traditional cultural identity of the local ethnic minorities by key ways

This is the strictest normative path. In the school there is no cultural subject - there is no subject called culturology. Cultural content is deposited in the subjects of Vietnamese language and literature, music, fine arts, social nature, collective activities, etc. The children are exposed to very typical folk literature such as Dam San, Xinh Nha, Xon Chu Xon Xo, Singing as a Bride, Kham Hai... and many other folk songs. The children were also exposed to traditional folk tunes and national patterns. With the above types of culture, the children are fully absorbed in a cultural work, the rest is integrated in other lessons. However, how to teach students to grasp the essence of the traditional culture of the local ethnic minorities is not an easy problem to solve. In general, folklore has specific poetic features, which requires an elaborate and

persistent training and self-training process. By way of learning in the main course, the school has not yet fully returned to students their cultural quintessence. The school also has extra-curricular paths such as cultural exchanges, setting up a room for ethnic cultural traditions, adding to the library a bookcase of ethnic culture books for children to read more... With the coordination of many people, cultural activities in the school will definitely bring a strong change in students' awareness and feelings.

5. Discussion

Each school needs to focus on building school traditions and promote the participation of social forces in traditional cultural education, specifically as follows:

- Building a pedagogical collective with cultural traditions, responsible for the preservation and development of traditional culture, responsible for the education of traditional culture for ethnic minority students.

- Link and coordinate with specialized agencies such as the Department of Culture, Sports and Tourism, the Ethnic Committee of the province, the Department of Culture and Information of the district, organizations and individuals to coordinate in organizing traditional cultural education activities for ethnic minority students.

- Perform well the mobilization of community participation in traditional cultural education activities by inviting local intellectuals, artisans, village elders, and reputable people in the community to participate in traditional culture education activities.

- Building a cultural lifestyle in ethnic minority boarding high schools according to the beauty, customs and habits of ethnic groups (clothes, communication, behavior...).

Building a school tradition room, a cultural library to display, store and promote traditional cultural products collected or created by ethnic minority students. Regarding education, preserving and promoting the traditional culture of ethnic minorities in-house in ethnic minority boarding schools so far, we have no separate regulations, but the school's responsibilities and powers regarding the content. This educational content is very

clearly stated in the Regulation on organization and operation of the Ethnic Minority Boarding High School (Promulgated together with the Decision No. 49/2008/QĐ-BGDĐT dated August 25, 2008 of the Minister of Education and Training).

6. Conclusion

Education to preserve and promote the values of traditional cultural identity of ethnic minorities in the Central Highlands is also through many other forms: cultural exchange of ethnic groups, listening to talk about traditional culture, field trips to collect traditional cultures of ethnic groups, competitions to learn about ethnic cultures, building a traditional culture room, suggesting students to wear traditional costumes... This

form of our traditional cultural education goal will certainly get good results. The school is an element, a cultural unit of the community that can absorb the good aspects of traditional culture and is also a place where the quintessence of contemporary culture converges. Educating, preserving and promoting traditional cultural identity values of ethnic minorities in the Central Highlands for ethnic minority students studying in boarding schools for ethnic minorities is a task. characteristics and importance of boarding schools for ethnic minorities. Effectively implementing traditional cultural education activities will make an important contribution to the comprehensive development of ethnic minority students.

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QUẢN LÝ PHÁT TRIỂN MÔ HÌNH GIÁO DỤC BẢO TỒN VÀ PHÁT HUY BẢN SẮC VĂN HÓA TRUYỀN THỐNG CỦA CÁC DÂN TỘC THIỂU SỐ TẠI CHỖ KHU VỰC TÂY NGUYÊN

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Ngày nhận bài: 14/9/2022

Ngày phản biện: 16/9/2022

Ngày tác giả sửa: 19/9/2022

Ngày duyệt đăng: 26/9/2022

DOI: <https://doi.org/10.58902/tcncckhpt.v1i1.3>

Tóm tắt: Bảo tồn và phát huy các giá trị bản sắc văn hóa truyền thống của các dân tộc thiểu số là chiến lược phát triển bền vững quốc gia, là nhiệm vụ chung của toàn xã hội trong đó giáo dục giữ vai trò quan trọng nhất. Bằng con đường giáo dục và thông qua giáo dục, các giá trị về vật chất và tinh thần, các kinh nghiệm hoạt động thực tiễn phong phú, kinh nghiệm ứng xử, lối sống, ngôn ngữ, phong tục, tập quán, âm thực, trang phục... của các dân tộc thiểu số được lưu truyền, tồn tích, vận hành kết nối giữa các thế hệ. Giáo dục giúp cho học sinh hiểu biết về bản sắc văn hóa truyền thống, tôn trọng, giữ gìn và phát huy giá trị bản sắc văn hóa truyền thống của dân tộc mình, tôn trọng giá trị bản sắc văn hóa của các dân tộc anh em khác. Bài báo phân tích thực trạng giáo dục bảo tồn và phát huy giá trị bản sắc văn hóa truyền thống của các dân tộc thiểu số tại chỗ ở các trường phổ thông dân tộc nội trú khu vực Tây Nguyên từ đó đề xuất hệ thống các giải pháp quản lý phát triển mô hình giáo dục bảo tồn và phát huy các giá trị bản sắc văn hóa truyền thống của các dân tộc thiểu số tại chỗ ở các trường phổ thông dân tộc nội trú khu vực Tây Nguyên trong giai đoạn hiện nay.

Từ khóa: Quản lý phát triển mô hình; Giáo dục bảo tồn và phát huy các giá trị bản sắc văn hóa truyền thống; Các dân tộc thiểu số tại chỗ; Các trường phổ thông dân tộc nội trú; Khu vực Tây Nguyên.