



**TRADITIONAL CULTURE CHANGES OF ETHNIC  
MINORITY IN THE CENTRAL HIGHLANDS IN THE PROCESS  
OF DEVELOPMENT AND INTERNATIONAL INTEGRATION:  
A STUDY OF THE BA NA ETHNIC GROUP  
IN KON TUM PROVINCE, VIETNAM**

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**Abstract:**

Kon Tum is a province located in an important geopolitical position, with 28 ethnic groups living together, of which 7 ethnic groups are local groups: Xo Dang, Ba Na, Gie Trieng, Gia rai, Brau, Ro Mam and Hre with many different cultural characteristics, [1, p.1]. A system of plentiful tangible and intangible cultural heritages bears the distinctive characteristics of the forest culture area, upland farming culture and gong culture. Mr. Koichiro Matsuura - General Director of UNESCO at the ceremony of announcing the Central Highlands Gong Culture, said: *"I have enjoyed the very unique Vietnamese style of gong music and have also seen very unique musical instruments in the gong orchestra of ethnic groups in the Central Highlands. This is a very unique traditional culture of Vietnam. It's very wonderful and unique..."* [5, p.1]. Nowadays, under the impact of socio-economic conditions, the exchange and integration increase; the culture of the Ba Na ethnic group is undergoing strong changes. We can easily see that, from the daily routines such as eating, clothing, accommodation, travel...to voice, customs and beliefs, as well as images, patterns... are changing. Through the process of researching and surveying ideas of artists, village elders and experts on the Ba Na ethnic group in Kon Tum province, we generalize the changes in traditional culture of the Ba Na ethnic group in Kon Tum province.

**Keywords:** cultural change of ethnic minorities, the Ba Na ethnic group, cultural change of the Ba Na ethnic group in Kon Tum province

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## **1. Introduction**

The Ba Na ethnic group is a long-standing ethnic group in Kon Tum province. Since the innovation until now, the socio-economic and cultural life of the Ba Na ethnic group has undergone many reforms in a good direction. Along with the socio-economic development is the process of cultural exchange among ethnic minorities. It is necessary to research on changes in cultures of ethnic minorities in the Central Highlands in general and a case study of the Ba Na ethnic group in Kon Tum province in particular in the process of international development and integration. The contents of the article discusses cultural change of ethnic minorities in the Central Highlands in the process of international development and integration. In the scope of the study, we go into the case of the Ba Na ethnic group in Kon Tum province - a typical ethnic group with the cultural identity of the Central Highlands represents forest culture, upland farming culture and gong culture. The remarkable thing is that these changes in traditional culture are based on our field surveys. Based on those survey results, we have specific comments and reviews. This has great implications for integrating the separate cultures into the current vibrant globalization process.

## **2. Changing the material traditional culture of the Ba Na ethnic group in Kon Tum province**

### **2.1 Changes in production (livelihood) of the Ba Na ethnic group in Kon Tum province**

In the 1990s, in the Central Highlands in general and Kon Tum province in particular, the Party and the State built a number of new economic zones for ethnic minorities. New economic policies are to bring people into the provinces in the Central Highlands to do business, live and produce with indigenous ethnic minorities. Therefore, it have positively influenced their farming methods. Moreover, advanced techniques are put into agricultural production; schools are opened and medical facilities are set up, and people's literacy is improved. New socio-economic policies have positively affected production activities as well as improved material lives for the Central Highlands ethnic minorities in general and Ba Na ethnic group in Kon Tum province in particular. However, socio-economic policies have changed the livelihood production activities of the Ba Na ethnic group and these changes have been shown in the following points:

#### **2.1.1 Changes in the structure of crops and agricultural cultivation**

In the past, when the forest area was still large, the population was still sparse, the traditional economy of the Ba Na ethnic group completely relied on forests. The Ba Na ethnic group mainly exploited natural resources, and their economy was the self-sufficient one. Currently, the population increases in both natural and mechanical directions, which makes the shifting cultivation gradually disappear. Besides, new forms of cultivation such as dry fields and wet fields appear and gardening plays an increasingly important role. The Ba Na ethnic group have changed from cultivating

polyculture to specializing in industrial crops such as coffee, rubber, pepper and crops such as cassava and sugarcane. Survey results on the current main crops in the Ba Na ethnic group families: there are 132 votes for rice, 240 votes for sugarcane and cassava, 110 votes for industrial crops such as rubber, coffee, pepper...The results show that, the Ba Na ethnic group's main crop was rice in the past, but the current main crop is mainly cassava and sugarcane. The reason for this problem, the village elder A Huy shared: *"People in the village now have no land for rice cultivation, they only have fields on mountain to grow cassava and sugarcane, sell cassava and sugarcane to buy rice"*. (Results of in-depth interviews with the village elder A Huy, Kon Hra Chot village, Thong Nhat ward, Kon Tum city).

### **2.1.2 Changes in livestock, scale and methods of breeding**

Traditional animal husbandry has many changes, buffalo herd has decreased significantly due to the loss of environment and living conditions, as well as the current use of traction in production is limited. Livestock such as pigs and cows became key livestock, became the main source of income for households, thus significantly contributing to increase income for the Ba Na ethnic group. Survey results on the main livestock in the current Ba Na ethnic group families: there are 34 votes of raising buffalo, accounting for 8.5%; 298 votes of raising cows and pigs, accounting for 74.5%; 354 votes of poultry farming, accounting for 86.2%. The imported breeds of cows, pigs and poultry with high productivity have also been gradually added to breeding more and more. Techniques of breeding, taking care such as keeping in cages, vaccinating against epidemic diseases, and feeding on a stable regime have gradually replaced the techniques of half-freeing and half-taking care in the past.

### **2.1.3 Changes in traditional crafts**

Currently, traditional crafts such as forging, knitting, weaving and wine making are still maintained, but the scale, source of raw materials, and the way of making have many changes compared to the past. When being asked about the current brocade weaving materials, 59 respondents, accounting for 15%, say that they grow cotton on the field to bring home. There are 38 respondents, accounting for 9.5%, say that they go to the forest to collect; and the majority of Ba Na ethnic groups think that nowadays they buy available raw materials from the market to weave brocade with 383 choices, accounting for 96%. The survey results reveal that most of the brocade weaving materials are currently bought from the market by the Ba Na ethnic group. The village elder A Huy shared: *"The forest is now not as much as in the old days, and upland farming land is limited so the villagers do not grow cotton as before. It also takes a long time to grow cotton and bring it back to dry. But industrial fibers in the market are cheap and there are many colors to choose..."* (Results of the interview with the village elder A Huy, Kon Hra Chot village, Thong Nhat ward, Kon Tum city, Kon Tum province).

In short, changes in livelihoods production, forests and the gradual disappearance of shifting cultivation activities in the daily life of the Ba Na ethnic group will be factors

that directly affect changes in the material culture and the spiritual cultural activities. Or in other words, changes in infrastructure directly impact and affect superstructure and vice versa.

## **2.2. Changes in culinary culture of Ba Na ethnic group in Kon Tum province**

Nowadays, when the living environment, together with the forest ecosystem and forest lands are narrowed, it has a direct impact on the change in the material and spiritual culture of the Ba Na ethnic group. According to ethnologist Ngo Duc Thinh (2006), *“once that living space is narrowed and violated, it directly threatens the survival of the community in terms of both material and spiritual life”* [4, p.18]. The culinary culture of the Ba Na ethnic group is not outside of the above changes.

In the past, when the living environment and forest ecosystem was diverse and plentiful, the food source of the Ba Na ethnic group was mainly exploited from the wild or planted on the upland farming fields. Forests play an important role in providing food sources for the Ba Na ethnic group. The livestock were rarely used as food in daily life, only used during festivals. Today, as production practices change, the supply of traditional food is also decreasing gradually, along with the introduction of a new lifestyle and culinary culture. It has led to significant changes in the culinary culture of the Ba Na ethnic group. The Ba Na ethnic group tend to simplify the dishes. And dishes during the holidays are also very close. Those become their daily dishes.

The Ba Na ethnic group have also introduced many new dishes from the Kinh people, thus enriching and diversifying their culinary culture. In weddings, funerals and daily meals, there are many new dishes such as lean pork paste, Vietnamese pork sausages, spring rolls, shrimp...and industrial beverages such as pepsi, coke, beer, and energy drinks,... Mrs. Y Hip shared: *“In the current wedding or funeral, the Ba Na ethnic group can go to buy all kinds of vegetables, roots, fruits and all kinds of meat, fish ...It is not necessarily to use the family’s livestock as before. . Whenever you can afford to buy, you can cook dishes that were previously only cooked during festivals.”* (Results of the interview at Mrs. Y Hip's house, Kon Tum Ko Mam village, Thong Nhat ward, Kon Tum city).

### **2.2.1 Changes in cooking facilities and eating habits**

Previously, the Ba Na ethnic group used to cook with bamboo-tubes. Nowadays, it is common to cook rice with electric pots and cook food in aluminum pots. The survey results show that there are 80% of villagers using electric cookers. And cooking food in aluminum pots has been popular. Only a few 20% of villagers do not cook rice with electric cooker and food in aluminum pot due to the economic conditions are still in difficulty and these families often live in remote areas. Mrs. Y. Ghe shared: *“It would take a long time to cook rice with bamboo-tubes as before, because sometimes we had to go to the forest to get bamboo and even there was no bamboo. Therefore, my family often cooks rice with an electric cooker for more convenience”* (Results of the interview with Mrs. Y Ghe in Ko Mam Kon Tum village, Thong Nhat ward, Kon Tum city).

### **2.2.2 Eating habits have also changed a lot**

Eating habits have also changed. Instead of eating with leaves and using hands in eating, today the Ba Na ethnic group eat with bowls and spoons, and popularly use with chopsticks, bowls, dishes to store food... The principles of eating and drinking behaviors in the family have also changed in the direction of simplicity.

The change of the culinary culture of the Ba Na ethnic group in particular is due to many reasons, of which the main causes are the change in natural and environmental conditions; the change in socio-economic life; the process of cultural exchange with other ethnic groups in the area...Currently, the forest ecosystem and forest area are increasingly narrowed, the food source exploited in the nature no longer exists. Instead, they actively cultivate, breed and trade with the Kinh people and other ethnic groups in the area. The exchange and trading have made the daily meals of the Ba Na ethnic group become richer and more diverse, but this is also the cause of changes in the culinary culture of the Ba Na ethnic group.

### **2.3. Changes in traditional clothes of the Ba Na ethnic group in Kon Tum province**

Costumes are an important part of the material and traditional cultural heritage of the Ba Na ethnic group. Along with the socio-economic development, the Ba Na ethnic group have exchanged, interacted and traded with many other ethnic groups coming from many places. Therefore, their traditional costumes have been many changes, which are reflected in the following points:

#### **2.3.1 The strong influence of the process of "Kinhization"**

Currently, apart from participating in the festival, most of the Ba Na ethnic group wear costumes like the Kinh people, because of the convenience and comfort in daily life and production activities. Patterns on the Ba Na ethnic group's costumes basically keep traditional patterns, but the pattern decoration tends to be simplified. In addition to the traditional patterns, the Ba Na ethnic group also absorb the patterns and decorations of other ethnic groups. More liberal patterns, with rich colors and the intermediate color gamut are used, besides the traditional color black.

The age of using traditional costume is different. The elders in village still use self-woven clothes. In middle-aged and young people, casual pants and shirts are their preferred clothes. Most of the young people turn to wear the popular clothes, which are available in the market. Survey results on the time when the Ba Na ethnic group wear traditional costumes: there are 385 votes to wear traditional costumes on the feast of Patriarchs, National Unity Day, Tet holiday, accounting for 96.2%; there are 42 votes to wear traditional costumes every day, but usually concentrate in the elderly in the village, accounting for 10.5%; there are 389 votes to wear costumes when going to cultural exchanges, or going to church, accounting for 97.2%. Survey results show that the time when the Ba Na ethnic group wear traditional costumes are most concentrated at the feast of the Patriarchs, National Unity Day, cultural exchanges, and church visits on Sunday.

The age, gender, and the purpose of using traditional costumes also have many changes. Local surveys show that there are differences in the use of traditional clothing between ages, subjects and purposes. By age and gender, the percentage of village elders who use traditional clothing the most is 63.5% (men) and 84.5% (women). Followed by the middle age with 32.5% (men) and 76.5% (women); lower proportion is children age with 17.5% (men) and 19.5% (women); the youth age is 14.5% (men) and 21% (women).

In short, the traditional costumes of an ethnic group are the unique cultural creative products of the ethnic group, express the ethnic group identity. The traditional costumes of the Ba Na ethnic group contain historical, unique and diverse values. That imprint is vividly expressed through the color scheme of traditional costumes. This contributes to the cultural diversity and richness in the cultural picture of the ethnic groups community. Today, due to various impacts such as the availability of cheap ready-to-wear industrial clothes, the gradual disappearance of forests and upland farming, as well as the changing tastes of young people in the face of the strong dynamic of the popular lifestyle, the traditional cotton-weaving profession of the Ba Na ethnic group in Kon Tum has gradually lost its existence base, only a very rare number of looms still work.

#### **2.4. Changes in house architecture of the Ba Na ethnic group in Kon Tum province**

The stilt house is not only the pride of the Ba Na ethnic group, but also the pride of an ethnic group that always carries cultural and traditional community values. At present, the changes in living environment have changed the house architecture of the Ba Na ethnic group. That change is evident through the following points:

##### **2.4.1 Village space and landscape**

Since 1975, due to the movement of sedentarization of the State, most of the villages have been moved to both sides of roads. The houses in the village have been stretched out along the two sides of the road, facing the road. According to the research survey results, when asked about the current houses of the Ba Na ethnic group, there are 42 votes of stilt houses, accounting for 10.5%; there are 79 votes of the high-rise houses, accounting for 20%; there are 323 votes of four-level houses, accounting for 81%. The results reveal that the houses of the Ba Na ethnic group today are mainly four-level houses, only a few households with economic conditions use stilt houses.

The changes in the current housing layout, materials and architecture have, on the one hand, met the housing needs of the people, but on the other hand, it also changed the traditional culture in Ba Na villages. The village elder A Ngheh, shared: *“The Ba Na ethnic group’s stilt houses have many architectural features and have clearly shown their ethnic group lifestyle for a long time. But today, people have gradually replaced them with tiled roof houses like the Kinh people, because we don’t have wood to use anymore. For families with economic conditions, they build cool and airy stilt houses and keep their ethnic customs”* (Results of the interview with the village elder A Ngheh, Kon Ro Bang 2 village, Kon Tum city).

### **2.4.2 Changes in architecture and home materials**

Materials and architecture of traditional stilt houses of the Ba Na ethnic group over time have many changes according to modern life such as concrete stairs; wooden pillars are no longer buried deep in the ground but are coated with concrete or stone to make them more solid...

Ba Na ethnic stilt house is not only a material value but also contains many respectable spiritual values such as the respect for the elderly, the respect for family values, the hospitality and aspirations for a prosperous and peaceful life. Nowadays, in socio-economic changes, the traditional stilt houses of the Ba Na ethnic group have been replaced with solid houses like the Kinh people or have been renovated into a modern stilt house to match the current living conditions.

## **3. Changing the traditional spiritual culture of the Ba Na ethnic group in Kon Tum province**

### **3.1. Changes in language of Ba Na ethnic group in Kon Tum province**

Along with socio-economic changes, the process of exchanging more and more with other ethnic groups and the Kinh people, the language of the Ba Na ethnic group has many changes. These changes in language is shown in the following points:

#### **3.1.1 Increase bilingual use**

The Ba Na ethnic group used to speak only the Ba Na language. Nowadays, when exchanging and trading with the Kinh people and other ethnic groups in the area, the Ba Na people often use the bilingual. K. Marx and F.Engels said that: *"First is work, after work and at the same time with work is language, those are two main stimuli that affect the human brain, making that brain gradually transform into the brain of human"* [3, p.646]. And *"When comparing humans with animals, we clearly see that language originates from work and develops with work. That is the only correct explanation of the origin of language"* [3, p.465].

Artist A Luu, shares: *"Nowadays, when living and doing business with the Kinh people and other ethnic groups living in Kon Tum province, the Ba Na ethnic group often use mandarin (Vietnamese) when shopping, going to school, and meeting in the province, wards, communes... and when going home or meeting people of their ethnic group, they speak Ba Na ethnic group language"* (Results of the interview with artist A Luu, Kon Klor 2 village, Dak Ro Wa commune, Kon Tum city).

The survey results with 400 people about the current language usage of the Ba Na ethnic group: there are 289 votes to use the Ba Na language, accounting for 72.2%; there are 321 votes to use Vietnamese, accounting for 80.2%; there are 389 votes to speak both Ba Na and Vietnamese, accounting for 97.2%. Ba Na or Vietnamese is used flexibly by the Ba Na ethnic group and there are differences between districts in Kon Tum province.

### **3.1.2 Borrowing many elements from Vietnamese**

Due to the influence of the exchange and contact with the Kinh people through economic activities, the language of the Ba Na ethnic group has changed. In the language of the Ba Na ethnic group, there are many elements from the Vietnamese language. These are terms related to a new social mechanism and new social relations that previously did not exist in the language of the Ba Na ethnic group, such as words for agencies in the State apparatus: Party, Government, National Assembly, Fatherland Front; administrative units such as communes, districts, provinces,... Terms related to new science and technology or new products produced by technology such as: car, motorbike, television, refrigerator, camera, computer, gas stove... are also borrowed by the Ba Na ethnic group during communication.

The society is increasingly developing. The interference and approach to the voices of other ethnic groups are inevitable. Therefore, preserving and promoting the voice of Ba Na ethnic group is necessary, but in order to do so, it must come from the sense of preserving the national cultural identity in each Ba Na ethnic group person.

### **3.2. Changes in the festival of the Ba Na ethnic group in Kon Tum province**

The festival plays an important role in preserving the culture of each ethnic group. At the same time, it is a factor to recognize the cultural specificity of each ethnic group. However, over time, many cultural spaces and festivals of the Ba Na ethnic group are being buried in oblivion, being lost or modernized. Like the new rice festival, it is one of the important and long-standing festivals associated with the traditional production, culture and spiritual life of the Ba Na ethnic group. Currently, when the production on the slash-and-burn fields no longer exists, this festival only takes place in a few districts such as Kon Ray, Dak Ha, Dak To.

At present, in Kon Tum, except for festivals held by the cultural industry within the framework of the program of cultural restoration, and other festivals only take place within the family and lineages. In some areas where the Ba Na ethnic group lives, there are only a few rituals such as worshipping the rice warehouses, celebrating a new house with a simple ceremony. Some remaining rituals in the villages are no longer held traditionally, from community rituals to family rites, thanksgiving or begging ... During many ceremonies (weddings, cessation, funerals, longevity wishing...), if there are rituals, those are also variation or following the same forms as the Kinh.

Many traditional festivals associated with the upland-farming activities have been eroded with time. Survey results, when asked about the participation and implementation of a number of festivals in agricultural production: there are 4.7% of people to know and participate in the festival of choosing land for farming, 95.3% of people to not know; there are 0.6% of people to know and participate in the field burning ritual, 99.4% of people to not know; there are 0.6% of people to know and participate in the sowing ceremony while 99.4% of people to not know; there are 37.1% of people to know and participate in the new rice ritual while 62.9% of people to not know; the closing ceremony of the rice warehouse - one of the important ceremonies of the Ba Na ethnic



group in the past, but now only 1.1% of people to know and participate, and 98.9% of people to not know. The cause of the change and disappearance of the above festivals is due to the change of living space; and shifting cultivation is no longer. This is one of the main reasons leading to the disruption of the indigenous cultural space that was formed in the institutional environment of village society and the shifting cultivation activities.

The village elder A Huy shared: *“In the past, during the time when rice was grown on the fields, the village had a ritual process according to each stage of rice growth: Rain praying ceremony before sowing; sowing ceremony; when the rice plant is in panicle initiation, there will be a ceremony to pray for numerous rice panicles. When the rice is ripe, there will be a new rice ceremony. The new rice ceremony, the season ends, that is also the time when people in the village celebrate the new year... Nowadays, the villagers grow sugarcane and cassava, so there are no rituals for rice cultivation...”* (Results of the interview with the village elder A Huy, Kon Hra Chot village, Thong Nhat ward, Kon Tum city).

The current frequency of holding the traditional festivals of the Ba Na ethnic group has also decreased, according to the survey results, about 32.6% of villagers regularly hold traditional festivals, while 48.3 % of villagers hold traditional festivals occasionally.

The festivals that usually take place today also have many changes, according to the survey results, there are only 32 selections (accounting for 8.0% ) of festivals in agricultural production such as the ceremony to repair agricultural tools, the ceremony of selecting the upland farming land, ceremony of burning, ceremony of sowing, new rice ceremony, rice warehouse closing ceremony ...; there are 82 votes (accounting for 20.5%) of festivals associated with the human life cycle such as ear-blowing ceremony, tooth-sawing ceremony, grave building ceremony... Currently, mainly in Ba Na ethnic group villages where the Feast of Patriarchs, National Unity Day are held, 389 votes are chosen, accounting for 97.2%. The festival organization is currently concerned and directed by Kon Tum province. Especially, the National Unity Day is held annually with the scale of the province level. The National Unity Day is a cultural event which is meaningful not only to the Ba Na ethnic group but also for other ethnic minorities in the province.

### **3.3. Changes in traditional cultural activities of the Ba Na ethnic group in Kon Tum province**

Xoang dance and Homon dance are prominent in the cultural activities of the Ba Na ethnic group. Xoang dance attaches to and follows a whole human life cycle, crop cycle and each upland rice season. The movements in Xoang dance are directly or indirectly simulating, describing and reviving the daily life and production of villagers. While the activities of walking, standing, cutting, burning, poking, pruning on the field...to the attitude, love, or disdain... are all brought into the Xoang dance by the Ba Na ethnic group, Homon is the voice of ancestor left to teach and admonish the next generation. It can be said that Homon is an encyclopedic bookcase of the Ba Na ethnic group that contains many knowledge, life experiences and cultural capital that have been created and accumulated for thousands of generations, thus helping the next generation know the

right things, know what is right or wrong to behave in human-to-human relationships, people-and-nature relationships.

Artist A Luu shared: *“Previously, in Ba Na villages, when night fell, by the red fire under the rooftop, people gathered to enjoy C n wine ( wine drunk out of a jar through pipes) and listen to the village elders to tell the old stories. The elders perform homon all night long...”* (Results of the interview with artist A Luu, Kon Klor 2 Village, Dak Ro Wa Commune, Kon Tum City). Currently, the changes in production and sedentary lifestyle have changed in cultural activities.

Nowadays, with the local support, the scale of cultural and artistic teaching activities in the village, especially Xoang dance and gong dance, takes place regularly and voluntarily. In families, especially those that are good at dancing and singing, the grandmother and the mother teach their children and grandchildren. In any house where parents do not know how to dance Xoang or gong, they will let their children learn at families knowing those dances, and learn in xoang and gong dance classes organized by the commune. In the province of Kon Tum, the province has organized the Xoang dance and gong dance classes in Kon Tum city, Sa Thay district, Dak Ha, Kon Ray. The classes of teaching gongs dance, Xoang dance help the ethnic minorities' teenagers here continue to inherit, preserve and promote the cultural heritage value of gongs. At the same time, it arouses passion for performing gongs, raises awareness of preserving the national cultural identity for the young generation in the district [2].

### **3.3.1 Changes in the purpose of cultural and artistic activities**

Previously, the performing activities and cultural activities mainly took place in festivals and the rituals related to the ritual of upland production or the human life cycle, thus serving the needs of the people in village. Today, the purpose of cultural and artistic activities is not only to serve ceremonies but also to be carried out for many different purposes such as feast of the Patriarchs, National Unity Day or go to cultural exchanges, contests with other ethnic groups.

The village elder A Huy shared: *“Because villagers no longer cultivate rice and live like the Kinh people, xoang dance is no longer performed in such festivals. Mainly nowadays, on occasions such as the feast of Patriarchs in Catholicism or National Unity Day, there will be xoang dance, gongs. Homon that few people know today; the elderly in the village know but they are not healthy enough to tell stories every night as before, but the younger generation now prefers modern music, rarely listens to Homon...”* (Results of the interview with village elder A Huy, Kon Hra Chot village, Thong Nhat ward, Kon Tum city).

### **3.3.2 Contents and forms of artistic activities are diversified and plentiful**

Previously, the cultural activities took place under the moonlight in the communal house yard - where events and cultural activities took place in the village. Currently, the contents and forms of artistic activities of the Ba Na ethnic group have also had certain changes. This activity takes place more diversified and plentiful. The medium to perform arts is also supported by sound and light.

#### 4. Conclusion

Culture is a form of social consciousness with environment arising, and with conditions for development and change. Culture is determined by the characteristics of the economy. Under the impact of the market economy in the period of innovation and development, changes in production culture, clothing culture, and architectural culture of the Ba Na ethnic group have been clearly shown. Among cultural elements, housing and clothing are the most strongly changing factors following the trend of modernization and innovation. This is the result of the cultural exchange and acculturation, as well as the result of the inevitable process of cultural self-development. Researchers have shown that, compared to the physical culture field, the spiritual culture field often changes more slowly. Ba Na ethnic group culture is no exception. Among elements in the cultural and spiritual fields mentioned above, language is the factor that changes more slowly than the others.

#### Conflict of Interest

The author declares no conflicts of interest.

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