

THE IMPACT OF PROTESTANTISM ON THE ECONOMY OF THE COHO CHIL PEOPLE IN LAM DONG PROVINCE

Mai Minh Nhat^{a*}, Tran Thi Hien^b

^aDalat University, Lam Dong, Vietnam

^bThe Faculty of Literature and History, Dalat University, Lam Dong, Vietnam

*Corresponding author: Email: nhatmm@dlu.edu.vn

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Abstract

This study examines the relationship between Protestantism and the Coho Chil economy using qualitative methods to analyze data from fieldwork in the Coho Chil Protestant communities of Lam Dong Province. The research shows that Protestantism has a positive impact on the economy of the Coho Chil community. This impact is manifested in casting out superstitious and magical practices and in applying economic rationalization. The Protestant doctrine and sermons by clergy have influenced the thinking of the people and their economic performance. Protestantism creates a social network and social capital that not only influences their economic life, but also provides timely material support for Christians in need. This paper serves as an additional resource for research related to the relationship between religion and the economy – an intriguing topic that is not found in much previous research in Vietnam.

Keywords: Coho Chil minority group; Lam Dong; Protestantism; Religion; Religion and economy.

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1. RATIONALE

As of 2015, Protestantism in Vietnam has more than one million followers. The number of believers who are ethnic minorities accounts for more than two-thirds of the total, including about 600,000 people in the Central Highlands and 180,000 Hmong followers in the mountainous northern region (Vũ, 2020, p. 79). With a population of about 60,000, the Coho Chil (Cil) people are a local group of the Coho ethnic minority residing mainly in Lam Dong Province. From 1929, Protestantism began to be evangelized in the Coho Chil community. To date, more than 90% of Coho Chil people are Protestants. This religion influences many aspects of their lives, including the economic sphere. This article identifies and analyzes some impacts of Protestantism on the economy of the Coho Chil people. The study was carried out using qualitative research methods and data sources collected from surveys in rural areas with in-depth interviews, participant observations, and group discussions. The survey area is mainly in the Protestant local churches of the Coho Chil people in the N'thol Ha (Duc Trong district), Lat, Da Sar, and Da Nhim (Lac Duong district) communes. This article contributes to the study of the relationship between religion and economics, an interesting topic for which relevant studies in Vietnam are limited.

2. POINTS OF VIEW ON THE RELATIONSHIP BETWEEN RELIGION AND ECONOMICS IN THE WORLD AND VIETNAM

The relationship between economics and religion is a great matter. At the beginning of the twentieth century, Max Weber, a German sociologist, conducted research in an attempt to analyze, evaluate, and generalize the relationship between economics and religion. In his works, Max Weber repeatedly emphasized that doctrine and religious belief have a great influence on human morality, lifestyle, and mindset. These factors, in turn, clearly have a significant impact on the way believers do business. In other words, under any circumstances, all religions have effects of various degrees that influence business practices and economic activities. In what way religion affects the economy depends on each specific case. Different religions, or even one specific religion in different historical periods, will have different impacts since they are influenced by many other factors, such as culture, politics, and geography. Therefore, sufficient consideration of this relationship is required in a specific historical context. The works of M. Weber have laid the foundation for studies on the relationship between religion and economics (Nguyễn, 2018, pp. 9-10).

However, research on the relationship between religion and economics in the context of the global resurgence of religion has attracted more scientific attention in recent decades (Hoàng, 2018, p. 118). Since the beginning of the twenty-first century, sociologists have relied on large-scale, quantitative and qualitative data to study the relationship between religion and the economy more closely and carefully. Researchers and international organizations have acknowledged the role of religion in the economy. Therefore, studies often emphasize the relationship or impact of religion on economic development (Hoàng, 2020, p. 6). To date, more and more worldwide sociological evidence showing the positive impact of religion on the economy is presented directly

or indirectly (Hoàng, 2018, p. 119). De Jong points out that religion and religious activities can affect society in two ways: “First, they create networks that help promote economic development by establishing business relationships between individuals with similar religious beliefs and practices; second, they affect society by teaching religious values, especially from religious leaders” (Hoàng, 2020, p. 7). McCleary and Barro (2006) also emphasize the role of religious beliefs and values in the economic development of various nations. With quantitative data collected from many countries around the world, these two researchers have proven that religious beliefs and values have an impact on economic development by influencing personal characteristics such as work ethic, honesty, and thrift, thereby affecting economic efficiency. Religious beliefs and values also affect economic growth by influencing government policies (McCleary & Barro, 2006, pp. 69-70).

Thus, worldwide studies on this matter have confirmed that the relationship between religion and the economy is increasingly clear and universal. In different aspects of impact, “all religious beliefs and religious life through lifestyles have effects on people’s economic business methods both individually and as a community. This relationship is multi-dimensional, not one constraining the other” (Nguyễn, 2018, p. 17). Each religion is different; even the same religion but in different historical periods has different impacts on the method of doing business. This relationship is also as intertwined as that between religion and other fields of social life, such as politics, the rule of law, or culture (Nguyễn, 2018, p. 17).

Researchers in Vietnam were formerly less interested in studying the influences and impacts of religion on the economy. However, in recent years, many authors have shown an interest in this matter, and several articles have examined the relationship between religion and the economy from the perspective of religion, sociology, and anthropology. The articles include theoretical research on the relationship between religion and economy, such as an article on the development philosophy of religious economy by Nguyễn (2017). An article by Nguyễn (2018) studied the relationship between religion and the economy by analyzing the concept of M. Weber and E. F. Schumacher, and an article by Đỗ (2019) considered the relationship between the economy, religion, and religious economy. In the setting of relatively few theoretical works on the relationship between religion and economy in Vietnam, these studies have provided important theoretical foundations for the study of this rather abstract and complex matter.

In addition, several research articles have analyzed the impact of religions or each religion on the economic life of believers in Vietnam. Nguyễn analyzed the relationship between religion and the economy in the Central Highlands from the perspective of social capital (Nguyễn, 2014) and also the relationship between Buddhism and economic development (Nguyễn, 2015). In those articles, the author has identified and analyzed the positive impact of religion on the economy. In the research on the relationship between Caodaism and economic development, Đinh (2013, p. 48) states that “the open-mindedness of Caodaism is a great positive cultural trait for the development of the economy.” Hoàng (2015) produced a number of works analyzing

the impact of religion on the economy from a sociological perspective. In *Làm giàu với thần thánh: Tôn giáo và sự mở rộng không gian kinh tế ở Việt Nam: Tiếp cận xã hội học* [Possessing wealth with Gods: Religion and the expansion of economic space in Vietnam: A sociological approach], Hoàng analyzed the role of religion in the expansion of economic space as well as the way economic space is penetrating and transforming religious space (Hoàng, 2015, pp. 59-80). In his other works, based on quantitative and qualitative data collected from six regions of the country, Hoàng analyzed and proved that religious practices have an impact on the economic activities of households in Vietnam nowadays. The impact is addressed through three aspects: first, attaching the importance of performing religious rituals and seeking economic benefits; second, increasing family expenses for religious activities; and third, self-assessment of the satisfaction level of the increase in costs (Hoàng, 2018). Hoàng (2020, p. 8), in *Tôn giáo và sự mở rộng không gian kinh tế* [Religion and the expansion of economic space], states: “In Vietnam, holy places for worship are not only for people to practice religious rituals for spiritual needs, but they also play a vital role in creating cultural space as well as connecting and promoting economic development.”

Thus, consistent with the assessment of worldwide studies, most recent studies in Vietnam have confirmed an increasingly clear relationship between religious activities and economic ones. This relationship manifests itself strongly, directly, or indirectly, depending on religion, community, and socio-economic context. However, this matter remains a potential subject for more engaging and meaningful research (Hoàng, 2018, p. 117).

3. THE IMPACT OF PROTESTANTISM ON THE ECONOMY OF THE COHO CHIL

To date, the impact of Protestantism on the economic life of the believers' communities has been acknowledged by many researchers. In his famous work, *The Protestant Ethic and the Spirit of Capitalism*, Weber (1905/2008, p. 13) argues that the morality of Protestantism is selectively related to the spirit of capitalism and that it creates a necessary and favorable spiritual force for the development of Western capitalism. Around the world, especially in the U.S., many Protestant churches and organizations are directly involved in economic activities, which create quite strong economic and financial resources (Lê, 2014, p. 267). In Vietnam, Protestantism does not directly participate in economic activities nowadays. However, Protestantism has indirect effects on the economic activity of believers since Protestant doctrine earlier formed the theories and models of economic ethics. This directly influences the believer's social life and business activities (Mã, 2013, p. 131). In other words, religious beliefs, religious ethics, and the standards of Protestantism affect the motivation of economic actors and the goals and methods of implementing economic processes (Chu, 2014, p. 53).

First of all, Protestantism does not advise people to take their lives lightly but to strive earnestly to build a good life in this world without passively showing a lack of attitude and focusing solely on future redemption. Protestantism is not indifferent to or

disregardful of money and material possessions. Rather, Protestantism teaches that material things are blessings that God gives to wise people who love God as a guide who can provide (Mã, 2013, p. 130). Protestantism considers labor as a daily duty and the best way to glorify God; hence believers should be diligent in their work. Wasting time is treated as the first and worst sin. Luxury, including sleeping more than necessary, is morally condemned. Time is not just money but every hour lost is an hour lost for serving the glory of God. For Protestants, laziness, not wanting to earn more money, poverty, homelessness, and begging are considered sins and seen as the act of not carrying out the commandments of God. If you do not perform the work, you are unable to earn anything. Being unwilling to work is an indication of a lack of faith in God's favor. Protestantism also encourages people to practice thrift and avoid drunkenness and gambling. Thus, Protestant ethics and canon law have offered a new way of looking at human values and economic activities that are highly compatible with the requirements of the capitalist economy, including rational business operation and reasonable investment calculated to meet the requirement of high profit (Nguyễn, 2013, p. 285). During the development process in Vietnam over the past few decades, Protestantism has been credited with creating positive changes in the economic life of believers. This religion has helped people raise awareness of the causes of poverty, change their habits in doing business, learn how to support each other in production, and build economic and social capital (Hoàng, 2018, p. 121).

Thus, although it does not directly create material wealth, Protestantism contributes to establishing a new work ethic in line with reality, which creates a positive work atmosphere and makes people interested in labor and its fruit. Furthermore, mastering the act of saving time and money, doing everything consistently, rationally, and legally, and doing business in accordance with Protestant ethics, such as avoiding debt or not deceiving people, have created spiritual foundations for the concept of doing business that are suitable for a market economy.

The Coho Chil people in Lam Dong were the earliest Protestants in the Central Highlands, which was attached to the event that American missionaries of the Christian and Missionary Alliance, Mr. H. A. Jackson and his wife, came to Dalat and established the first missionary office in 1929. To now, most of the Coho Chil people have converted from traditional polytheism to Protestantism. As of December 2017, the Coho Chil Protestant community has 51,402 followers, mainly belonging to the Evangelical Church of Vietnam (South) (43,967 followers) and the Seventh-day Adventist Church¹ (7,194 followers), at 57 local churches and 66 groups. Protestantism has become a vital religious entity that has a multifaceted influence on the life of the Coho Chil community in Lam Dong.

The Coho Chil Protestant local churches have not had specific models to support economic development so far, but the indirect impact of religion on the economy of this

¹A millennialist Protestant Christian denomination that was founded in the 1860s in the USA.

community can be seen to a certain extent. We identify and analyze some aspects of the impact of Protestantism on the economy of the Coho Chil people below.

3.1. Firstly, Protestantism has contributed to eliminating magic and rationalizing the economic activities of the Coho Chil people

Before the introduction of Protestantism, the Coho Chil people believed that their life and production were completely determined by the surrounding gods (*yang*). Therefore, when carrying out something rather important, such as choosing land to establish “*bon*” – the Coho village, building a house, choosing cultivation fields, etc., the Coho Chil people were always compelled to ask for *yang*’s opinion and only with *yang*’s permission, as revealed through a number of omens, could the work proceed. If there was no spiritual sign, they did not dare to perform those activities but had to wait patiently for good omens.

With fear and dependence on gods in every stage of the traditional shifting cultivation cycle, from selecting land, cleaning forest, burning fields, and sowing seeds to harvesting rice, the Coho Chil people performed rituals, made offerings to the gods, and prayed for a bountiful harvest and a full life. In addition, in shifting cultivation, fishing, hunting, trading, etc., the Coho Chil people also had to comply with many different taboos (*wèr*) to avoid making *yang* displeased or angry, leading to punishment². Since becoming Protestants, the Coho Chil people no longer put their faith in traditional spirit forces because they believe that God protects and blesses their production and life activities. God also does not demand elaborate and expensive rituals and cumbersome taboos but prefers faith, prayer, and the practice of some simple and flexible religious rites.

So, when either a new working day or an important stage in the production cycle begins, they just need to pray together, then proceed in the faith of God’s protection. Besides eliminating costly expenses for organizing sacrifice ceremonies, Protestantism has helped the Coho Chil people to have confidence and be proactive in their productive life, based on the belief in their ability under the love of God. With the theory of Max Weber, it can be seen that Protestantism has contributed to rationalization, individualization, and dispelling superstitions that have existed in the Coho Chil community for a long time. The process of dispelling superstition has led to the development of science and the rationalization of human behavior in the economic field (Mai, 2019, p. 113-114).

² For example, on the first day of carrying out activities such as clearing, burning, digging holes for seeds, or harvesting, if they encounter any of the following phenomena on the way, the Coho Chil must immediately return and wait until the next day to continue: hear the cry of a muntiacus muntjak or a snake crosses the road in front of them; witness any dead or injured animal lying on the road; encounter a fallen bamboo blocking the path; hear gibbons howl, etc. They think that these are bad omens and unless they stop carrying out their plan, they will have accidents or misfortunes.

3.2. Secondly, the doctrines and words of Protestant dignitaries affect the perception and economic activities of the Coho Chil community

Besides religious issues, fostering faith, and maintaining a religious life, the pastors in Coho Chil Protestant local churches are very interested in integrating real-life issues into their sermons, in which the issues of improving production efficiency and the quality of family life are of particular concern. Mr. L. H. T., a Coho Chil Protestant, said the following:

Economic development not only benefits the believer's family but also benefits the whole local church. If the income of believers is improved and economic life is stable, they will have more time and the conditions to take care of their spiritual life, which, at the same time, contributes to the growth of the local church. If the believer's family does well and their income increases, the contribution of one-tenth of their income to the Lord through the local church (tithing) will also increase. The local church has an additional source of income to cover its activities, pay the salaries and living expenses of pastors, as well as contribute to building and making the church more spacious to meet the needs of God's children. (in-depth interview, personal communication, May 13, 2017)

Economic life, income, and the contribution of believers are decisive factors for the local church to be eligible to become independent, to take more initiatives in many matters, and to keep and invite superintendents, vice-superintendents, and assistants. They have the right to recommend to the General Conference Board that a current pastor be ordained as the superintendent of his local church. This also clearly shows the reality, and rationality of Protestantism (Mai, 2019, p. 114).

The majority of leaders of the Coho Chil local churches are members of the community, and understand the problems posed in the economic life of the believers. Therefore, the topics and content of the sermons are often lively and relevant. At the same time, pastors are also people who have the opportunity to travel to many places, have wide social relationships, and have access to the mass media. Therefore, they often know many effective economic models to introduce and disseminate to believers in the local church. In addition, some pastors are also interested in researching agriculture and forestry to integrate them into their sermons. In a Sunday mass that we attended, the pastor of the Kon Do local church reminded believers of very specific content, such as how they should invest in fertilizing, pruning, watering, and weeding coffee fields, rationally use pesticides and herbicides, focus on replanting coffee trees to replace old ones, limit land sales, and not borrow from loan sharks (Mai, 2019, p. 115).

During the survey, we received many comments on the practicality and secularization of Protestant religious activities in the Coho Chil community. Mr. B. Y. S., an officer of the The Board of Ethnicities of Lam Dong province, as well as a Protestant, said the following:

Besides teaching doctrine, pastors are also very specific about their speech. The pastor at my local church is an example. When he talked about how to do business, he focused on people and how they can improve their lives by giving them details on what to plant and what livestock to have. He also mentioned plant diseases, which makes knowledge about agriculture more practical. Speaking transparently helps meet the basic requirements in people's lives. For instance, what fertilizer do people who are growing rice need to apply to ensure the production, or how to get lots of beans when growing coffee, and how to replant coffee. (in-depth interview, personal communication, July 6, 2017)

A pastor in N'Thol Ha commune also said the following:

I also often observe the agricultural model from various places through news, television, books, and the internet, including foreign models to see if there is anything that can be applied to the local church. There are some followers here who also effectively apply science and technology to agriculture, such as automatic drip irrigation, greenhouses, and net houses. I often praise people who do well and know how to apply science and technology in their business. I often pay a visit to local households. For example, in the past, households that grow chili peppers had to water the plants by carrying water buckets to the field. Since applying modern technology in the form of an automatic drip irrigation system, water is spread evenly like rain. In the local church, whoever performs well in doing their work will be praised as the child of God. We should learn from each other and consider laziness and drinking as demotivating forces. I often go around the *bon* to evaluate people's living conditions. If many people gather, chatting in one place, I will unhesitatingly point out that it is working time, so there is no reason for being idle. They are also aware of their acts after being reminded. (in-depth interview L. L. S., pastor, personal communication, October 25, 2017)

The leaders of the local church guide followers not only by building their prestige from their religious knowledge, solid faith, virtuous lifestyle, and good evangelizing ability, but also in their diligence, hard work, dedication, and business success. Diligent labor with a well-off economic life and educated children are the clearest evidence for believers to have faith in God's redemption, which adds value to the sermons that are delivered to the believers.

Wealth is not a criterion for which a person is selected to the Executive Board of the local church. However, a person who wants to demonstrate the ability to manage the local church must first know how to do business, as well as their family life, flourish. They are also able to contribute 1/10 of their income regularly and voluntarily to the local church. As a result, usually, in the Evangelical Coho Chil community, those who are elected as leaders to assist the pastor in running the local church are those who are diligent and knowledgeable in production and business. They have good economic conditions, stable jobs and income, harmonious family life, and good conditions for their children to study. Therefore, believers who are enthusiastic about religion are often

also very active in the production and improvement of their family economy. They are also models to members of the local church. At the same time, their experiences in production and business are also shared with the local church community in testament meetings in religious activities.

As a devout religious community with a fairly long religious history, the majority of Coho Chil followers in Lam Dong have a broad understanding of Protestant doctrine, including teachings on diligence and frugal lifestyles. Therefore, when being interviewed, the Coho Chil Protestants are always aware that they can only be helped by God when they know how to be diligent in doing business. Moreover, when their belief is set in God, they do not smoke or drink alcohol, they pay attention to hygiene, maintain and take care of their health, etc. Believers will set aside a lot of time and money to invest in production and business and to take care of their children's education. Hence, their belief will contribute to improving the family's economic life (Mai, 2019, p. 116).

Thanks to the religious activities of the Protestant community, believers with low self-esteem and closed-mindedness become more open-minded, confident, and better at integrating with the outside world. Moreover, Protestantism values freedom and democracy and emphasizes the role of individuals. As a result, believers will be more active in business, better able to apply science and technology, and more selective in cultivation methods, markets, crop selection, and livestock. As can be seen, "Individual practice and community activities of religious organizations have made an important contribution to transforming the lifestyle, psychology, customs, and habits of ethnic minorities in a way that honors simplicity and extroversion, and presents common social standards and scientific achievements" (Chu, 2014, p. 54).

3.3. Thirdly, Protestantism assists in linking and creating social networks, increasing social capital, and positively affecting the economic life of Coho Chil followers

Due to the difficult financial conditions of the Coho Chil Protestant local churches, there is not much support in terms of real goods for believers. However, from the perspective of social capital,³ Protestantism makes a certain contribution to the creation and expansion of social networks, enhancing the social capital of believers. In turn, social capital affects the activities and economic life of believers. According to Nguyễn (2014, p. 46):

³ Currently, there are many definitions of social capital. In the research paper "*Vốn xã hội của đoàn thể tôn giáo Mỹ*" (*Social capital of American religious groups*), Luru (2010, p. 63) conceptualizes: "Social capital is a specific type of capital, shapeless, neither a collection of money and wealth according to economic meaning nor a set of goods or services marketed in commerce. Hence it materializes and actualizes concepts such as trust, solidarity, interaction, and standards of behavior. Through the latent social network created by families, group members, friends, collaborators, and neighbors, social capital can effectively ensure healthy socio-economic development. For each individual, social capital is very important; it is an indispensable source of capital, ensuring the normal life of people. Social capital can be viewed as a network of relationships that interact formally or informally in a society, a region, or a group. This system includes the face-to-face contact and exchange of one person with another and also incorporates relationships and mutual trust brought about by the members of the exchange."

When Protestants participate in religious organizations and activities, they receive very specific help from religion, especially a sense of safety and spiritual comfort. Activities carried out or promoted by religious organizations have enabled many people to improve their circumstances. Religious organizations are the center of the region. It is the best way to gather social capital as well as nurture interest in communication. It also maintains learning rules and life skills. Through religious activities, followers learn how to speak and express themselves in front of many people, how to organize conferences, how to resolve conflicts, and how to take on management tasks. They manage to form relationships with each other, thereby having the opportunity to participate effectively in more religious organization-related social activities on a larger scale. The results of participating in these activities often lead to believers participating extensively in nonreligious organizations and activities. As a result, they can establish more social connections.

Putting the Coho Chil Protestant community into this perspective, we find that the religious factor provides a significant increase in followers' social capital, positively affecting economic activities (Mai, 2019, p. 114).

In the Coho Chil Protestant local churches, the bond between believers is quite strong. Collective religious activities of believers are held regularly during the week, including daily morning prayers at the church and regular weekly activities of the committees according to age and gender. Worshiping God on Sunday especially attracts the participation of most believers. The church is not only a religious center but also a cultural center, a center of activities and community cohesion. Through religious activities at churches, believers have the opportunity to meet and share information about jobs and business experiences, which strengthens relationships among people. Mutual care and help among believers are not limited to religion but extend to other areas of social life, including support and assistance in production and business (Mai, 2019, p. 114).

Although the Protestant organization is quite independent with two levels: the local church (the base) and the general association (the central one), local churches also regularly organize spiritual rehabilitation activities (spiritual training), prayer meetings, and communion with different local churches in Lam Dong Province. On occasions important to Protestant local churches, such as dedication masses, council introductions, and pastor ordinations, many believers from other local churches in Lam Dong Province also attend with a supportive and joyful attitude. These are the occasions for followers of different ethnic groups from various localities to meet, exchange, connect, and expand their social networks. Cross-regional and cross-ethnic linkages between people of the same religion also create an influential social network, contributing to believers' social capital and influencing its economic aspects. One believer shared the following:

The communion with other local churches helps the children of God to gather and pray while getting to know each other. That benefits them not only spiritually but also physically. People with acquaintances will be able to help

each other when encountering difficulties. For instance, people will introduce how to do production and business, or when someone must go to a specific locality for help, he will ask for it without feeling shy (in-depth interview M. L. S., personal communication, July 25, 2017).

In several studies, there is an assessment of the effect on the production of believers when they exclusively dedicate Sunday to God, which is counted as the seventh day according to the Seventh-day Adventist Church. However, in our opinion, from some aspects, taking a day off each week to go to church and visit each other will help them rest physically and mentally, contributing to regenerating their enthusiasm for work and strengthening community cohesion.

3.4. Fourthly, Protestantism has timely practical support to help believers when facing difficulties in life

Currently, in Lam Dong Province, Protestantism mainly exists in ethnic minority areas where economic life is still difficult, the contribution of believers is still modest, and financial potential and interpersonal relationships are still limited. Therefore, humanitarian aid in the Protestant community is not as vibrant as in Catholicism and Buddhism. Every year, although the General Confederation of Evangelical Churches of Vietnam (South) or the Seventh-day Adventist Church organizes many trips to distribute charity gifts and provide health check-ups to believers in local churches in remote and isolated areas, these activities are not regular. However, the support between believers within each local church is of great importance. When a family member is sick or has an accident, either at home or in the hospital, the pastors and leaders will promptly visit and pray for the sick person. In addition to the visits by clergy and church officials, lay members also visit, comfort, and encourage the sick. If a believer is seriously ill but financial capacity is limited or has difficulty doing business due to natural disasters or epidemics, the local church will organize donations to support the family. Although the amount of support is not massive, it is sharing and support at the right time and in the right place. This assists believers in having better economic conditions and spiritual motivation to overcome difficulties in life (Mai, 2019, p. 163).

In addition, in some localities, such as the Da Sar and Lat communes (Lac Duong district), some Protestant local churches have organized into groups to exchange work to support each other in harvesting coffee in the peak season. The believers are divided into groups of a few dozen people and take turns harvesting the coffee of each family in the group. This has a practical economic effect that contributes to solving the labor demand in peak seasons and ensuring the coffee harvest is efficient and on time.

4. CONCLUSION

Religion and the economy are two different spheres of spiritual and social life, but they have a mutual interaction. The research results indicate that Protestant beliefs, doctrines, and religious practices have a certain positive impact on the economic life of the Coho Chil people. Therefore, being fully and properly promoted, the values of

Protestantism will become an important resource contributing to the socio-economic development of not only the Coho Chil community but other ethnic minority communities of believers as well.

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