

**MINISTRY OF EDUCATION
AND TRAINING**

**HO CHI MINH NATIONAL
POLITICAL ACADEMY**

ACADEMY OF JOURNALISM AND COMMUNICATION

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PHILOSOPHY OF HUMAN LIFE IN DON CA TAI TU

MAJOR: PHILOSOPHY

CODE: 92 29 001

SUMMARY OF DOCTORAL THESIS

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HA NOI - 2024

THESIS IS COMPLETED
AT THE ACADEMY OF PRESS AND COMMUNICATION

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Reviewer 1:

Reviewer 2:

Reviewer 3:

The thesis is defended at the Academy-level Thesis Examining Council
Academy of Journalism and Communication - Hanoi
At.... hour....day....month...year 2024

The thesis can be found at:

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INTRODUCTION

1. Reason for choosing the topic

The South of Viet Nam is a land in the south of the country with unique natural and social conditions and unique cultural identity. In the overall Southern culture, art forms play an important role as both a highlight and a means to convey, preserve and spread the life perspectives of residents. Among them, Don ca tai tu is one of the typical representatives when vividly recreating the philosophy of human life of the community and society in this land.

Many research projects have evaluated Don ca tai tu not only as a unique art form in terms of content and performance, but also as a representative representative of the synthesis of culture, customs, and traditions. custom; especially clearly expressing the human views of the residents of this land. Human philosophies create its own nature and help Don ca tai tu reach out from its regional “mantle” to become an art form admired by the national and international public. Up to now, Don ca tai tu is honored to be the only folk art form of the Southern region recognized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as an Intangible Cultural Heritage of Humanity.

However, in today's trend of deep international integration, the demand for enjoying musical culture of a part of the population is increasing, along with the introduction of modern music forms. suitable for tastes and has been competing strongly with traditional art forms, including Don ca tai tu, which leads to a very high risk of extinction. That situation poses a necessary requirement to conduct research and come up with solutions to preserve and promote the value of Don ca tai tu artistic heritage in modern life.

Researching and supplementing theories about Don ca tai tu in general and the philosophy of life in Don ca tai tu in particular is an important issue, as this is a scientific basis, it is the starting point to evaluate and propose solutions to preserve and develop this art form. Without theory to guide the way, proposing the work of preserving and developing a type of music like Don ca tai tu is simply subjective “groping” in the dark, especially when this is a type of art that expresses the aesthetic consciousness of a community of interwoven cultures and reflects the history of social existence of a land with many ups and downs.

Understanding and researching Don ca tai tu has been approached by a number of researchers from many angles such as overview, historical development, artistic evaluation, etc., but the study of philosophy of human life in Don ca tai tu is an issue that has not been studied in depth. This can be seen as a big gap in scientific research when human philosophy plays an important role, the “soul” of this type of art.

In particular, pointing out the value of the philosophy of human life in Don ca tai tu for the lives of Southern people is still left open. This is an urgent issue because of its important position in the spiritual life of the Southern region with more than 35 million people, and as a form of social consciousness, Don ca tai tu with The human philosophies contained within play a guiding role in the awareness and actions of the people here. If we do not recognize the value of human philosophies for life, proposing solutions to preserve this type of folk art will only stop at preserving the external form and the root inside is gradually degenerating, rotting and sooner or later will fade away according to social laws.

These shortcomings once again confirm that the study of the philosophy of human life in Don ca tai tu has not received adequate research

attention, which is an urgent issue for the traditional art form in the context of traditional music. This is also a new topic in scientific research in general and philosophical research in particular and has important practical significance.

Realizing the urgency and importance of the problem, as well as stemming from reality, the graduate student decided to choose to research the issue “Philosophy of human life in Don ca tai tu” is the research topic for my thesis majoring in Philosophy.

2. The aim and assignment of thesis

2.1. The aim

On the basis of clarifying some theoretical issues; Analyzing, clarifying the content, pointing out the value and limitations of the philosophy of life in Don ca tai tu, the thesis proposes solutions to promote the value and overcome the limitations of the philosophy of life in Don ca tai tu in the near future.

2.2. Research mission

Firstly, overview the research situation related to the topic, evaluate the general research results related to the topic and identify issues that need further research and clarification.

Second, clarify some theoretical issues about the philosophy of life in Don ca tai tu.

Third, clarify the content of the philosophy of life in Don ca tai tu.

Fourth, point out the value and highlight the limitations of the philosophy of life in Don ca tai tu; Propose solutions to promote values and overcome limitations of human philosophy in Don ca tai tu in the coming time.

3. Subject and scope of research

3.1. Research subjects

The thesis focuses on researching the philosophy of human life in Don ca tai tu.

3.2. Research scope

Scope of content: the thesis focuses on research on human philosophy about the relationship between humans with nature, society and themselves.

Spatial scope: Southern region of Vietnam.

Time scope: from formation until now.

4. Theoretical basis and research methods

4.1. Theoretical basis

The thesis is based on the theoretical basis of Marxism-Leninism, Ho Chi Minh's ideology, and the guidelines and views of the Communist Party of Vietnam on social consciousness, culture, and art.

4.2. Research methods

The thesis is based on the methodology of dialectical materialism and historical materialism, especially the methodology of the dialectical relationship between social existence and social consciousness. The thesis also uses specific methods such as a combination of analysis and synthesis to research documents; history and logic to form conceptual systems; generalize and abstract to analyze the content of human philosophies; Compare - contrast to determine values, limitations, propose solutions and some other specific methods.

5. New contributions of the thesis

Firstly, contribute a philosophical approach in the study of Don ca tai tu.

Second, analyze and clarify the content of human philosophy in Don ca tai tu.

Third, point out the value of the philosophy of human life in Don ca tai tu and the limitations for the lives of Southern people.

Fourth, discover new problems and create new data systems with scientific and practical value; make new contributions to the development of existing theories and theories.

6. Theoretical and practical significance of the thesis

6.1. Theoretical value

The thesis contributes to clarifying the human philosophies contained in Don ca tai tu, thereby serving as a basis for continuing in-depth research on Don ca tai tu from a scientific and philosophical perspective.

6.2. Practical value

The research results of the thesis have proposed solutions to promote the values and overcome the limitations of the philosophy of life in Don Ca Tai Tu, contributing to building and promoting an advanced, deeply imbued ethnic identities; serve as reference material for research, teaching, and consulting on related issues.

7. Structure of the thesis

In addition to the introduction, conclusion, and list of references, the thesis includes 4 chapters and 11 sections.

Chapter 1

OVERVIEW OF RESEARCH SITUATION

RELATED TO THE THESIS

1.1 Group of research works on the theoretical basis and expression of philosophy of human life

1.1.1. Works written in foreign languages

The thesis mentions a number of works such as Luong Thu Hien's PhD thesis in Philosophy with the topic Vietnamese Existential Philosophy: A Critical Reappraisal, the article “Existentialism and Intellectual Culture in South Vietnam” by author Wynn Gadkar-Wilcox, article “Philosophical Transmission and Contestation: The Impact of Qing Confucianism in Southern Vietnam” by the author group Tho Ngoc Nguyen and Phong Thanh Nguyen, article “Patriotism: The Philosophical Foundation of the Vietnamese People and its Manifestations in the Rural Villages” by authors Trang Do and Huy Quang Ngo and articles published in the Proceedings of the National Scientific Conference “Philosophy of life of the Southern people, Vietnam”,...

1.1.2. Works written in Vietnamese

The thesis mentions a number of typical works such as the book Road to Philosophy by author Le Thanh Tri, the article “Some thoughts on philosophy and philosophy”, “About the philosophy “Human conquers nature” and the philosophy “Human is in harmony with nature”” by author Ho Si Quy, The book Development philosophy in Vietnam, some essential issues by author Pham Xuan Nam, the article “Contributing to understanding the dialectics in Vietnamese thinking through proverbs and folk songs” by author Tran Hai Minh, article “Vietnamese philosophy and art in the process of absorbing Buddhist thought” by author Vu Khieu, article “Culture,

philosophy and philosophy” by author Luong Viet Hai, the book Outline of the history of Vietnamese philosophy edited by author Nguyen Hung Hau,...

1.2. Group of research projects on Southern arts and Don ca tai tu

1.2.1. Works written in foreign languages

The thesis presents a number of typical works such as John Paul Trainor's Doctor of Philosophy thesis titled “Modality in the Music of amateurs” of South Vietnam. The book Studien zu traditionellen Vietnamesischen Instrumentalpraktiken des HAT A DAO und des CA VONG CO by author Gisa Jaehnichen, is as good as the articles “From Nameless to Nomenclature: Creating Music Genre in Southern Vietnam”, book chapter Laughter, Liquor, and Licentiousness: Preservation Through Play in Southern Vietnamese Traditional Music (Laughter , alcohol and liberty: Preserving through play in traditional music of Southern Vietnam), the book Seeding the tradition: Musical Creativity in Southern Vietnam by Author Alexandre M.D Cannon,...

1.2.2. Works written in Vietnamese

Many books and articles are mentioned such as the book “New Songs of a Different Kind” by Nguyen Tung Ba and Dinh Thai Son, the book Co Nhac Tam Nguyen by Vo Tan Hung, and articles by author Tran Van Khe such as “Loi “ca Hue” and “music Tai tu”, “Some good and bad things in Vietnamese music (ca Hue Style and Don ca tai tu)”, discussion paper “The art of Don Ca Tai Tu in the Southern cultural space”, the book Understanding Southern Folk Songs by author Lu Nhat Vu, the book Southern Tai Tu Music by author Nhi Tan, the book Contributing to the study of Southern Folk Songs by Nguyen Thi My Liem, the book Ky International scientific conference “The art of Don Ca Tai Tu and improvisational harmony”, the book Don Ca

Tai Tu of the South by author Vo Truong Ky, the book Don Ca Tai Tu - characteristics and contributions by author Nguyen Thuy Loan, the book Don Ca Tai Tu of the South: Survey & Essay by author Nguyen Phuc An,...

1.3. Group of research works on philosophy of human life in Don ca tai tu

Due to the limited number of works, the thesis analyzed a number of books and articles such as the article “Philosophy of life in Don ca tai tu of the South” by the author group Dang Truong Son and Nguyen Thi My. Hoa, article “Communication culture of Vietnamese people in the South through the relationship between ancient and ancient times” by author Tran Duy Khuong, article “Static and dynamic elements in forming a set of seven amateur ceremonial music” by the author Huynh Van Khai, some articles by author Tran Van Khe,...

1.4. Overview of the research results related to the topic and the issues raised for the thesis to continue research

1.4.1. Overview of research results related to the topic

Through the process of researching research topics on human philosophy, Southern art or research on Don ca tai tu, it can be seen that this is an area studied by many researchers, with many approaches from perspective of historical science, culture, art, etc. Besides the academic works of Vietnamese authors, a number of research works by foreign scholars and researchers also enrich documents, as well as bringing new perspectives in the study of philosophy and culture - art of the Vietnamese people.

Among them, research projects on human philosophy are a topic that has many research projects with reputable authors such as Nguyen Hung Hau, Pham Xuan Nam, Nguyen Tai Dong,... Based on the understanding of the

definition of philosophy and philosophy of human life to generalize the theoretical basis as well as the expression of philosophy of human life in life's issues. This is an important premise for graduate students to refer to and apply in building the theoretical basis of the thesis.

Southern art is one of the elements directly related to Don ca tai tu. The topic of Southern art has been chosen by many authors as a research direction, with authors having great influence not only on the academic world but also on the lives of residents here such as Tran Van Khe, Vinh Bao, ... Research works on art have formed an overview of the types of art that were formed, imported and developed in this land, along with analyzes of their characteristics and structures, architecture, musical instruments as well as how to practice these art forms.

General research as well as in-depth research on related Southern art forms will provide a solid theoretical basis to form a picture of the origin of Don ca tai tu as a folk music - a form of art that arose from Southern society, make comments on the relationship between Don ca tai tu in the overall Southern cultural space, as well as in the relationship with other art forms, thereby creating conditions for continuing in-depth research on the philosophy of human life aspect of Don ca tai tu. Although massive in both scale and quality, most of the research works are based on other scientific disciplines such as culture, art, etc. There are not many works from the perspective of philosophical science, especially in-depth research on the expression of human philosophy in the typical art forms of the land.

In the field of Don ca tai tu, there are also many works that have been researched in depth from different angles such as art, culture, society, etc. The works have generalized the process of formation and development of this art form, some works have given arguments about the concepts of amateurs and

Don ca tai tu, proposed many solutions to preserve and develop Don ca tai tu in the current period.. In particular, the research works of author Tran Van Khe are of high value in general research on this type of art. Research works by foreign scholars have provided many new perspectives on Don ca tai tu such as author Gisa Jaehnichen based on research on the relationship between Don ca tai tu and other art forms, as well as the way to perform Don ca tai tu in specific cases has built up a comprehensive table of musical instrument combinations and arrangements.

However, during the research process, there are still some issues that need to be raised such as the time and origin as well as the historical development process of Don ca tai tu - an Intangible Cultural Heritage of all mankind, there are still some different opinions. Besides, the fact that there is little in-depth research on the specifics of breath, rhythm, performance style, etc. also creates difficulties in understanding the characteristics that make this art form attractive. However, it is impossible to deny the importance of the research results on Don ca tai tu mentioned above. These works have very high reference value and are the basic foundation for expanding in-depth research directions, including the approach from the philosophical perspective that the thesis aims at.

The issue of research on the philosophy of human life in Don ca tai tu is a relatively new topic, so there have not been many in-depth scientific research works, most of the research works on philosophy of human life in Don ca tai tu is mostly content integrated into general research works with approaches to problems originating from other scientific disciplines such as art, culture, history, tourism,... For research projects that approach from a scientific and philosophical perspective, most of them are master's theses or

articles published in scientific journals, but there are no in-depth scientific research on this issue.

The works have not yet deeply analyzed the philosophical perspective of the origin, the expression of human philosophy in Don ca tai tu through singing, performance style, etc., but mostly focus on the lyrics, as well as not mentioning the dialectical relationship between the philosophy of human life in Don ca tai tu and the specificities of Southern society. However, the fact that the research works have initially generalized the theoretical issues as well as the basic expression of the philosophy of human life in Don ca tai tu are extremely important reference materials and are the precursors topic so that graduate students can analyze and clarify the philosophy of human life in Don ca tai tu.

With the objective perspective, understanding and in-depth analysis of scientists, research works are useful and highly valuable reference materials in the scientific research process, especially in approaching the direction of philosophical research in cultural life and art forms, as well as for the thesis philosophy of human life in Don ca tai tu that graduate students carry out.

1.4.2. Issues raised for the thesis to continue researching

From studying scientific works related to the topic of philosophy of human life in Don ca tai tu, the thesis identifies a number of theses for further research, specifically:

Firstly, building the concept of human philosophy in Don ca tai tu. This is considered an important proposition for the thesis to solve if one wants to learn in-depth about the philosophy of human life in Don ca tai tu.

Second, the thesis needs to continue to research more about the human perspectives expressed in Don ca tai tu. This is one of the important issues in the content of human philosophy in Don ca tai tu.

Third, focus on pointing out the value that the philosophy of human life in Don ca tai tu brings to the awareness and practice of Southern social life. Besides, initially recognize the limitations and inadequacies of the philosophies of life in Don ca tai tu. This is a new thesis that needs to be researched to create a foundation for future scientific research projects that will have a comprehensive assessment of the philosophy of human life in Don ca tai tu.

The above theses are not only problems that need to be solved but also suggestive points for a doctoral thesis in philosophy with the topic “Philosophy of human life in Don ca tai tu” to research.

Chapter 2

SOME THEORETICAL AND PRACTICAL ISSUES OF PHILOSOPHY OF HUMAN LIFE IN DON CA TAI TU

2.1. Some basic concepts

2.1.1. Concept of human philosophy

Based on the analyzed arguments, the thesis further defines the concept of philosophy of life as non-systematic concepts; formed from the process of reflection and summarizing human experience on issues related to life; conveyed through language and practical activities; has the effect of guiding people's thoughts and actions in daily life.

2.1.2. Concept of Don ca tai tu

Based on the general basis of the presented arguments, the thesis adds a definition of the concept of Don ca tai tu which is a type of Southern folk art

formed on the basis of acculturation between other regional art forms and endogenous art forms, characterized by the activities of playing and singing in a flexible and spontaneous style by talented people in the art to convey a melody to the audience, with the principle of playing for enjoyment and not for profit.

2.1.3. Concept of philosophy of human life in Don ca tai tu

From the arguments inherited from the general theoretical basis of Don ca tai tu, the thesis makes a comment on the concept of philosophy of human life in Don ca tai tu is the viewpoints on the relationships between humans and nature, society and themselves are drawn from the process of practical contemplation; the basis of formation is the assimilation of the characteristics of the human outlook of ethnic groups with the characteristics of nature and society of the Southern region, conveyed to the audience through the content subject and the technical subject of Don ca tai tu, which has the effect of orienting perception and action in life.

2.2. Conditions and premises of the philosophy of life in Don ca tai tu

2.2.1. Conditions for the formation and development of philosophy of life in Don ca tai tu

Natural conditions, characteristics and characteristics of the population as well as production methods are clearly reflected in the human philosophies of Don ca tai tu. The contemporary socio-political situation where colonialism holds real power but feudalism still has great influence, especially in social relationships, this is also the basis for reflecting the current situation. into the philosophy of human life in Don ca tai tu. Southern culture is also one of the bases for forming the philosophy of human life in Don ca tai tu. This land has

been inhabited for a long time by many ethnic groups, including four main ethnic groups: Kinh, Chinese, Cham, Khmer, and it is the intertwining of cultures and the interference of life perspectives has formed unique philosophies of life in Don ca tai tu.

Besides economics, culture, and society, there are also other factors such as climatic conditions, ethnic characteristics, historical development of the land, etc., which are the basis for forming the philosophy of human life in Don ca tai tu.

2.2.2. The premise of the philosophy of life in Don Ca Tai Tu

Cultural acculturation with the characteristics of each nation's outlook on life is the premise for building the philosophy of life of Don Ca Tai Tu with philosophical pillars on the relationship between humans and nature, the relationship between humans and nature, the relationship between people and society, the relationship with themselves.

Summary of Chapter 2

Building and perfecting the theoretical basis of the philosophy of human life in Don ca tai tu is both a starting point and also a prerequisite in research; creating a solid foundation for arguments as well as orienting appropriate ways for the process of understanding and researching the subject of human philosophy in Don ca tai tu.

Chapter 3

BASIC CONTENT OF HUMAN PHILOSOPHY OF LIFE

IN DON CA TAI TU

3.1. Overview of Don ca tai tu

Don ca tai tu is a unique music form of the Southern region, with a unique blend of ancient art forms, as well as regions across the country. The

development process of Don ca tai tu has gone through many stages of change in the way of living as well as forming variations such as Vong co, Ca ra bo, and Tan co.

3.2. The philosophy of life in Don Ca Tai Tu is expressed through basic human relationships

3.2.1. Human philosophy about the relationship between humans and nature

3.2.1.1. Philosophy of harmony with nature

Harmony with nature is a human perspective that is clearly reflected in the lifestyle of Don ca tai tu, not only deepening the connotation of the art form originating from folklore but also creating its unique characteristics difference in the country's overall music scene.

3.2.1.2. Philosophy of conquering nature

The view of conquering nature is expressed in most aspects of human life, in which Don ca tai tu is one of the art forms that clearly demonstrates this concept. The philosophy of the relationship between humans and nature in Don ca tai tu represents a characteristic of the Southern people's outlook on life as they do not focus deeply on the perception of natural phenomena, which is mostly reflection of the cognitive and practical solution in the concept of human behavior with the natural world.

3.2.2. Human philosophy about the relationship between people and society

3.2.2.1. Philosophy of community organization

The perspective of living together with the community in the Vietnamese lifestyle is reflected in Don ca tai tu through different methods of

expression. This philosophy not only creates a close bond between the musicians in the band but also between the villages, thereby forming a healthy, sustainable community cohesion and bringing Don ca tai tu truly becomes a community art form.

3.2.2.2. Philosophy of behavior in relationships with family and society

In addition to the rules of conduct in amateur orchestras, behavioral philosophies are largely reflected in the lyric content of amateur songs. That is the philosophy of the meaning of children to their parents, the philosophy of love between couples, which develops into the philosophy of respect for husband and wife, comradeship, friendship, etc.

The content of Don ca tai tu songs, in addition to promoting human love and meaning, also depicts unjust characters, condemning those who live contrary to the philosophy of human life of the Southern people, with implies promoting the importance of meaning, thereby taking the image of a chivalrous character, a person with good feelings to educate morality for children and grandchildren, always ready to help others, not greedy for fame and fortune but forget the complete meaning, past and present of the people of this land.

3.2.2.3. Patriotic philosophy

In addition to portraying the philosophy of living with gratitude, the content of amateur articles also highlights the philosophy of behavior in the relationship with the homeland and country of the people here.

3.2.3. Human philosophy about the relationship between people and themselves

3.2.3.1. Philosophy of life

In Don ca tai tu, the philosophy of human life is not expressed specifically and clearly like other views on life, but through the melody for people to reflect on themselves or through other methods build metaphorical artistic images for expression. Most of these philosophies are influenced by the idealistic view of religious life in explaining human formation and life; combined with materialism's views on humans associated with society.

3.2.3.2. Lifestyle philosophy

Simple philosophy

The simplicity and intimacy in the living style and content have brought Don ca tai tu from its royal origins to quickly become a form of community art, popular with most residents of this land, truly becoming entertainment music for all Southern people, not only that, it also spread to other localities and beyond, becoming an intangible cultural heritage of humanity.

Practical philosophy

Practical philosophy is a unique human perspective of Vietnamese people, reflected in many aspects of life; In the specific case of Don ca tai tu, this philosophy is expressed through methods of transmission with a focus on versatility and putting quality of life first.

Flexible philosophy

In Don ca tai tu, the variation of flexible philosophy is the soul of this art form and creates this traditional art form's diversity, richness and appeal to the audience.

Summary of Chapter 3

With an overall view of being a simple art form suitable for a large number of people, Don ca tai tu has developed strongly, penetrated deep into

the hearts and created lasting vitality throughout hundreds of years of history. Besides, reflecting human philosophies about the relationship with nature, society and oneself in practice through transmission methods has shown the dialectical and close connection of an art form with contemporary society. It is the interwoven philosophies, expressed in all aspects, that have created the attraction of this type of art, taking it from the simple shell of folk art in its operating principles to the scholarly beauty of the content is truly worthy of the praise of a “perfect harmony” in traditional Vietnamese music.

Chapter 4

VALUES, LIMITATIONS AND SOLUTIONS TO PROMOTE THE VALUE OF THE PHILOSOPHY OF HUMAN LIFE

IN DON CA TAI TU

4.1. The value of human philosophy in Don ca tai tu

4.1.1. Theoretical value

4.1.1.1 Values reflect the characteristics of the human philosophy of Southern residents

Researching the philosophy of life in Don ca tai tu will also give us a perspective on the expression of the outlook on life of Southern residents through the reflection of a specific art form, contributing to helping We recognize the essence of the Southern people's outlook on life in the flow of the history of the Vietnamese people's outlook on life

4.1.1.2. Values guide perception

The philosophy of life, as the soul of life, creates the identity of Don ca tai tu and also has directional value and contributes to the common awareness of the Southern community in practical activities.

4.1.1.3. Values reflect the development process of Southern society

The reflection of social history through human philosophy in Don Ca Tai Tu not only helps us better understand the historical characteristics in each stage of development of the history of the Southern region but also affirms the closely linked nature of the relationship between artistic consciousness and social existence and the value it brings in theory.

4.1.4. Critical value

As the essence of an art form, the philosophy of life in Don ca tai tu not only has the task of proving existing values but also serves as a theoretical basis for criticism of existing elements that deviate from the original principles of activity and also guide Don ca tai tu to endure over time.

4.1.2. Practical value

4.1.2.1. The value of community and social cohesion

It is the connection between people through the typical Southern culture and the nature of the genre that creates the sustainable community cohesion value of Don ca tai tu.

4.1.2.2. Value of character education

A good society only has people with a good lifestyle, which is the goal that the people of the Southern region want to achieve through the educational value of the philosophy of life in Don ca tai tu.

4.1.2.3. Artistic value

Philosophy of life plays a particularly important role in forming melodies, methods, and performance styles imbued with the human perspective of the people of this land, and thereby also brings valuable values. in the field of art

4.2. Limitations of philosophy of human life in Don ca tai tu

4.2.1. Some human philosophies also contain idealistic and pessimistic elements

Human nature in Don ca tai tu is reflected mostly with idealistic elements, the explanation of human life is largely filled with pessimistic and pessimistic thoughts.

4.2.2. Some philosophies of life express experiential awareness

Perception of experience in Don Ca Tai Tu also reveals a number of limitations, typically an incorrect perception of the content and nature of things and phenomena, which affects the construction of theoretical thinking and scientific awareness of residents here.

4.2.3. Some philosophies of life are no longer suitable with the times

The song Don Ca Tai Tu can last in the mind for hundreds of years, but the philosophy of life conveyed in it can only be appropriate in a certain historical period.

4.2.4. Some philosophies of life have inappropriate changes

These changes have a great impact on Don Ca Tai Tu in both ways. On the one hand, they help develop and get closer to the public, but on the other hand, problems also appear that affect the quality of life of an art form.

4.3. Viewpoints and solutions to promote values and overcome limitations of philosophy of life in Don ca tai tu

4.3.1. New context and requirements for preserving and promoting the value of philosophy of life in Don ca tai tu

Typically in the current context, the transformation of the simple philosophy has created a new perspective in the way of looking at this art form as a professional music form - a form of music that not only meets spiritual needs but also creates material values.

Besides, in the context of cultural exchange between ethnic groups on the basis of the Fourth Industrial Revolution as it is today, young people have many opportunities to approach new human values of humanity, so the introduction of new humanistic perspectives is inevitable in social history. In addition, the views of the Party and the State on cultural issues are also factors that strongly influence Don ca tai tu. In particular, one of the factors that is predicted to have the greatest impact on the change of humanistic philosophy in Don ca tai tu in the future is passion.

4.3.2. Viewpoints

The basis for proposing solutions is the following arguments:

First, solutions must have a scientific basis, be practical and highly feasible in practice. They must be based on the viewpoints of Marxism-Leninism, the Party's guidelines, viewpoints, goals, policies and the State's laws.

Second, the proposal of solutions must be based on traditional culture, respecting objective reality and the inevitable trend of traditional folk art forms.

Finally, the proposal of solutions must be consistent with modern trends, forecast the future and must have measures to handle problems arising during the implementation process.

4.3.3. Solutions

4.3.3.1. Solutions from the subject perspective

First, the philosophy of life in Don ca tai tu needs to have a harmonious combination between tradition and modernity.

Second, there needs to be an orientation of the content of activities and lyrics of the amateur music based on a suitable perspective of life.

4.3.3.2. Solutions from the objective perspective

First, a group of solutions on scientific research on the philosophy of life in Don ca tai tu.

Second, a group of solutions on propaganda and education.

Third, a group of solutions on mechanisms and policies.

Fourth, a group of solutions on management.

Summary of Chapter 4

The human life philosophies contained in Don ca tai tu not only add character to an art form but also create tangible values in many areas of social life. Analyzing the values brought about by the philosophy of human life in Don ca tai tu not only helps outline a typical traditional art form, but also contributes to a rich and diverse theoretical basis for the country's traditional arts and deepens the national cultural identity. Not only that, learning about ideological or practical values will also create a premise to promote learning about solutions to preserve and preserve Don ca tai tu - an intangible cultural heritage of humanity, following a new direction associated with science and philosophy. Besides, recognizing the limitations of the philosophy of human life in Don ca tai tu will form an overview of the duality in the whole of the philosophy of human life in Don ca tai tu, thereby also contributing to providing basic data to research appropriate conservation solutions for this type of art.

CONCLUSION

From its formation to the present day, Don ca tai tu has undergone many changes to suit each specific historical period of the land, as well as facing many challenges in the development process but with great strength with its strong vitality and strong attraction, Don ca tai tu has become an important art form in the spiritual life not only of Southern people in particular but also spread to other lands. It can be affirmed that Don ca tai tu is the picture that most clearly recreates and reflects Southern society from the time of reclamation and opening up to the period of innovation, integration and development in today's era. The explanation for the eternal vitality is the “tai tu” quality - the soul of this art form. The “tai tu” quality is formed and consolidated through each stage of development, preserved, supplemented, and forged after external influences and as an objective law, the amateur quality will always be in motion, transformed to suit the trends of the times. The origin of the “tai tu” qualities that make up the brand are the human philosophies that reflect people's perceptions and thoughts expressed through Don ca tai tu.

Philosophy of human life reflects all aspects of social life and is conveyed to the audience through most of the constituent subjects of Don ca tai tu. Each philosophy has a different role in shaping the style, building the content and orienting activities, but all in all, they create practical and meaningful values not only for Don ca tai tu but also makes a valuable contribution to culture, art and social life in general. Some philosophies have been and are being considered by society as a measure of perception and evaluation of things and phenomena, especially personality.

Understanding the content of human life philosophy in Don ca tai tu not only points out issues that we have not yet been able to approach, but also

contributes to building an overall picture of the beauty of this art form, but also provides a new direction in approaching, analyzing, and evaluating art from the perspective of philosophical science. Although this is an important issue, in the practice of scientific research in general, and scientific research on culture and arts in particular, this issue has not yet received attention commensurate with its potential and effectiveness.

Like other traditional folk art forms, Don ca tai tu is currently facing turning point difficulties. The movement and change of human philosophy under the influence of objective factors has been bringing this type of folk art to face two forms: development and destruction. The obstacles in promoting the content and values of human philosophy are also barriers to the preservation and development of Don ca tai tu. The current problem is how to continue to preserve, promote and transform the content and values of human philosophy in accordance with the times without losing its quality.

Therefore, from the perspective of a scientific research project, the thesis has provided a theoretical basis and analyzed the content of human philosophy in Don ca tai tu, thereby pointing out the value and limitations of these philosophy of human life. The thesis also creates a theoretical foundation for criticism of inaccurate arguments, criticism of inappropriate development perspectives and forms the basis to creates a new direction for preserving folk art. The scientific-based explanations in the thesis have once again affirmed the bold philosophy in a traditional art form, the scholarly quality in a form of folk art and explained why Don ca tai tu still has a strong vitality in the spiritual life of the Southern people even though it is more than a century old.

It can be affirmed that the thesis is not the end point but the beginning of the in-depth study of Don ca tai tu from a scientific and philosophical

perspective, a contribution to the overall work of preserving the perspective of life traditions in general and contribute to the project of preserving and developing Don ca tai tu - an intangible cultural heritage of humanity in the new historical process.

As the quintessence of national art, an intangible cultural heritage of humanity, Don ca tai tu is like a national gem, always in the minds of the Southern people in particular and the whole country in general. The sound of the instrument and the lyrics are the voices of the heart, the thoughts, and the feelings that the residents of the Southern river region convey and wish to spread human values to future generations. But that pearl is also fragile and easily broken under the influence of external forces if there is no joint effort to preserve and protect it from the entire society. Preserving and promoting the content and values of human philosophy in Don ca tai tu is preserving its strong attraction to the public and is also preserving the nation's precious capital for future generations so that the vitality of this art form will last forever and will be a testament to a Vietnamese culture that is rich, diverse, advanced, and rich in national identity.

LIST OF PUBLISHED SCIENTIFIC WORKS

RELATED TO THE THESIS

1. Nguyen Khanh Hoang (2021), Expression of the philosophy of openness of Southern people in Don ca tai tu, *Journal of Political Theory and Communication No. 4*, p. 206 – 210.
2. Nguyen Khanh Hoang (2022), The value of human philosophy of Southern people in Don ca tai tu, *Journal of Political Theory and Communication No. 2*, p. 88 – 92.
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