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PHILOSOPHY OF HUMAN LIFE IN DON CA TAI TU

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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.

The philosophy of human life in Don ca tai tu is the synthesis of the characteristics of the Vietnamese people's outlook on life combined with the unique characteristics of the people of the Southern region in terms of culture, religion, customs,... These are valuable life experiences, drawn from the labor production process; moving and changing along with the history of the development of the land and reflected in the typical art form of the Southern people. The uniqueness in the philosophies about the relationship between humans and nature, society or humans themselves expressed in Don ca tai tu not only creates a unique feature in the country's art but also brings Don ca tai tu beyond the “cloth” of regions and areas to become 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. Not only meaningful to a particular art form, the humanistic views contained in Don ca tai tu are the heartfelt words that have been summarized through many generations of Southern people and the desire to pass on to future generations valuable life experiences through the music and lyrics, building a better society. Because of its great values not only in theory but

also in social life, the philosophy of life is always considered the “soul” to maintain the vitality of this art form that has existed for hundreds of years.

With the important position and role in Don ca tai tu, the study of philosophy of life is necessary, especially when facing a new context like today, the research issue is urgent and needs deep attention in both theoretical and practical aspects. First of all, in terms of theory, although there have been many research works on Don ca tai tu, the study of the philosophical element of life has not received due attention as there has been no in-depth research work to date; the argument about the content of the expression of the philosophy of human life has not been established; in addition, the study of the value and limitations of the philosophy of human life in Don ca tai tu in the specific historical context is still left open. The lack of in-depth research has led to a lack of comprehensive recognition and assessment of Don ca tai tu and the position and role of philosophy of human life in Don ca tai tu. This can be considered a big gap in the theory of Don ca tai tu today.

Besides, in the current social life, when the country is in the stage of deep international integration leading to the introduction and influence of foreign cultural and artistic forms, along with that, the passion for traditional art and the way of perceiving and evaluating traditional human views of a part of the youth are causing many worrying issues. Along with that, the trend of movement and change of the philosophy of human life itself has affected the nature of Don ca tai tu, bringing this art form to the requirement of solving the problem of the relationship between tradition and modernity, thereby establishing new directions suitable for the times. The new context has raised theses that scientists urgently need to research and solve in practice so that Don ca tai tu can exist and develop sustainably.

The above arguments once again affirm the basis for the urgency of the problem of studying the philosophy of human life in Don ca tai tu in the current period. This is also a new topic in scientific research in general, philosophical research in particular and has important significance in practice. Realizing the urgency and importance of the problem, as well as starting from practice, the doctoral student decided to choose to study the problem of “Philosophy of human life in Don ca tai tu” as the topic of his Philosophy thesis with the aim of further understanding the philosophy of human life in Don ca tai tu, recognizing the value, limitations and proposing solutions to promote the value of philosophy of human life in Don ca tai tu, thereby contributing to the process of preserving Don ca tai tu in particular and contributing to the work of preserving and promoting Vietnamese cultural identity in the current period.

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 human life in Don ca tai tu, the thesis proposes solutions to promote the value and overcome the limitations of the philosophy of human life in Don ca tai tu in the coming time.

2.2. Research mission

Firstly, an overview of the research situation related to the topic, a general assessment of the research results related to the topic and identification of issues that need further research and clarification.

Second, clarifying some theoretical and practical issues of the philosophy of human life in Don ca tai tu.

Thirdly, clarifying the content of the philosophy of human life in Don ca tai tu.

Fourth, pointing out the value and highlighting the limitations of the philosophy of human life in Don ca tai tu; proposing solutions to promote the value of the philosophy of human life 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 foundation of Marxism-Leninism on the dialectical relationship between social existence and social consciousness; Ho Chi Minh's thought on culture and art; the guidelines and

viewpoints of the Communist Party of Vietnam on preserving and promoting cultural values in the new era.

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 of the philosophy of human life 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 some theoretical, practical and content issues of the philosophy of human life in Don ca tai tu.

The thesis initially evaluates the value and limitations of the philosophy of human life in Don ca tai tu.

6.2. Practical value

The thesis contributes to the study of Vietnamese philosophical thought in the field of culture and art.

The thesis can be used as a reference material in studying, researching and teaching subjects related to Vietnamese philosophical thought.

The thesis contributes solutions to the preservation and development of Don ca tai tu in the current period.

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. Research works on philosophy, philosophy of human life

1.1.1. Research works on theoretical basis of philosophy, philosophy of human life

The thesis refers to a number of works such as the article “Some thoughts on philosophy and philosophy” published in the *Journal of Philosophy*, No. 3, the article “On the philosophy of “Human conquers nature” and the philosophy of “Human harmony with nature”” published in the *Journal of European Studies*, No. 6 by the same author Ho Si Quy, the article “Culture, philosophy and philosophy” published in the *Journal of Philosophy*, No. 10 by author Luong Viet Hai, the book *Outline of the history of Vietnamese philosophy* edited by author Nguyen Hung Hau, ... The group of works above has provided additional scientific arguments on the concept of philosophy, philosophy of human life and related issues such as characteristics of philosophy, philosophy of human life, the relationship between philosophy of human life and culture, art, some main contents of philosophy of life,... The thesis has inherited a number of arguments to form the theoretical basis of philosophy of human life in Don ca tai tu.

1.1.2. Research works on the manifestation of philosophy, philosophy of human life in various aspects of social life

The thesis mentions a number of typical works such as the article “Vietnamese philosophy and art in the process of absorbing Buddhist thought” by author Vu Khieu, the research article “Practical philosophy of ancient Vietnamese people” published in the *Journal of Culture and Arts*, No.

341 by author Vu Minh Tam, the book *Philosophy of life in Vietnamese culture* edited by the Faculty of Philosophy, Hanoi National University of Education, the book *Philosophy of life in Vietnamese proverbs and folk songs* edited by Hoang Thuc Lan, the book *Proceedings of the International Scientific Conference “Philosophy of life of Southern people, Vietnam”*, ... Research works on the manifestation of philosophy, philosophy of human life in various aspects of social life have provided additional arguments and different perspectives of the authors for the thesis to inherit the research on the content of the manifestation of philosophy of human life in Don ca tai tu.

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

1.2.1. Research works on Southern art

The thesis presents a number of typical works such as the book *Understanding Southern Folk Songs* by author Lu Nhat Vu, the book *Scales of Tones in Traditional Music of Some Ethnic Groups in Southern Vietnam*, compiled by the Institute of Culture and Arts in Ho Chi Minh City, the article “Religious Music of Southern Vietnamese People from a Cultural Perspective” published in the *Journal of Social Sciences and Humanities* by author Nguyen Thi Hai Phuong, the book *Understanding Southern Ly* by author Chau Hoai Phuong, the article “Traditional and Contemporary Music of the Cham People in An Giang” by authors Vo Van Thang and Duong Phuong Dong published in the *International Science Journal AGU*, No. 26, ... The research works on Southern art have provided an overview of some typical art forms, the works also provide arguments for the thesis to inherit in analyzing the relationship between Southern art forms and the formation and development of Don ca tai tu.

1.2.2. Research works on Don ca tai tu

Many books and articles mentioned in the thesis include the book *New Songs of Different Kinds* by Nguyen Tung Ba and Dinh Thai Son, the book *Ancient Music of Origin* by Vo Tan Hung, articles by author Tran Van Khe such as “The style of “Hue singing” and the style of “Tai Tu music””, “Some good and bad things in Vietnamese music (Hue singing style and Don ca tai tu)”, the discussion “The art of Don ca tai tu in the cultural space of the South”, the book *Understanding Southern folk songs* by author Lu Nhat Vu, the book series of books on *Southern Tai Tu Music* by author Nhi Tan, the book *Contributing to the study of Don ca tai tu in the South* by Nguyen Thi My Liem, the book *Proceedings of the International Scientific Conference “The art of Don ca tai tu and improvisational harmonies”*, the book *Don ca tai tu in the South* by author Vo Truong Ky, the book *Don ca tai tu - characteristics and contributions* by author Nguyen Thuy Loan, the book *Southern Vietnamese amateur music: Research & Essay* by author Nguyen Phuc An,... Research works on Southern Vietnamese amateur music are useful reference materials for the thesis to inherit and build the theoretical and practical foundations and expressive content of the philosophy of human life in Don ca tai tu.

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,... Research works on the philosophy of human life in Don ca tai tu or the philosophical aspect in Don ca tai tu have provided some important arguments for the thesis to build the expressive content, value and limitations of the philosophy of human life in Don ca tai tu.

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 the philosophy of human life, 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,... 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 Ho Si Quy, Luong Viet Hai, Nguyen Hung Hau, Pham Xuan Nam,... 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 perception and practice of Southern social life, from which to propose solutions to promote these values. In addition, initially recognize the limitations and inadequacies of the philosophy of human life in Don ca tai tu. This is a new thesis, which needs to be studied to create a foundation for subsequent scientific research works to 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 thinking and summarizing human experiences on issues related to life; conveyed through language and practical activities; have the effect of orienting human 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 form of entertainment art, both folk and scholarly in nature, reflecting the life views of the Southern people and having a communal character; formed in the Southern region on the basis of adapting different art forms; characterized by the activities of playing and singing through the combination of musical instruments and performance techniques of amateurs to convey the melody in a flexible and spontaneous style to the audience.*

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 conclusion about the concept of philosophy of life in Don ca tai tu *as a viewpoint on issues related to human life that is*

summarized from the process of practical contemplation, reflected in the music, lyrics, lifestyle, performance techniques of Don ca tai tu and through Don ca tai tu to orient perception and action in life.

2.2. The premise of the philosophy of human life in Don ca tai tu

2.2.1. Natural, political, and social premises

Natural conditions and production method characteristics are clearly reflected in the philosophy of human life in Don ca tai tu. The contemporary socio-political situation, when colonialism held real power but the feudal regime still had great influence, especially in social relations, was also the basis for reflecting the formation of the philosophy of human life in Don ca tai tu.

2.2.2. Ethnic and cultural premises

Culture, ethnicity and religion are also one of the main premises that build the philosophy of human life in Don ca tai tu. In addition, because it is a product created from Southern society, the philosophy of human life in Don ca tai tu reflects the characteristics of the people's personality here such as simplicity, practical philosophy, and flexible philosophy.

2.2.3. Religious and ideological premises

Religion and ideology are important foundations that form the philosophy of human life in Don ca tai tu. Religion and beliefs in the South also hold key factors in forming philosophies in the relationship between people and themselves and society as reflected in Don ca tai tu. Besides religion, the views and ideologies in the philosophy of life of ethnic groups are also the basis and direct premise that form the philosophy of human life in Don ca tai tu.

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 philosophy of human life in Don ca tai tu

4.1.1. The value of expression reflects the characteristics of the outlook on life and the history of development of Southern society

The study of philosophy of human 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 typical art form, contributing to helping us perceive the essence of the outlook on life of Southern people in the flow of the history of the outlook on life of the Vietnamese nation. In addition, the value of philosophy of human life in Don ca tai tu is also expressed in the truthful reflection of the history of development of society.

4.1.2. The value of personality education and action orientation in practice

In Don ca tai tu, the reflection of the objective world not only creates its own characteristics but also through the process of artistic creation creates standard values of personality and lifestyle. These values may change over time but always contain humanistic and noble moral elements and are the goals that people strive for in order to perfect themselves to become true, good and beautiful people, thereby contributing to building a better society.

4.1.3. Value of community and social cohesion

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

4.1.4. Artistic value

The philosophy of human life plays a particularly important role in forming the melodies, songs and performance styles that are imbued with the humanistic views of the people of this land and thereby also bring values in the field of art.

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

4.2.1. Limitations

4.2.1.1. Some philosophy of human life still have idealistic and pessimistic elements

The human nature in Don ca tai tu is mostly reflected with idealistic elements, the explanation of human life is still heavily pessimistic and pessimistic.

4.2.1.2. Some philosophy of human life express empirical awareness

The empirical awareness in Don ca tai tu also reveals some limitations, typically the incorrect perception of the content and nature of things and phenomena, affecting the construction of theoretical thinking and scientific awareness of the residents here.

4.2.1.3. Some philosophy of human life are no longer suitable for the times

The Don ca tai tu melodies can last in the mind for hundreds of years, but the philosophy of human life contained in them can only be suitable in a certain historical period.

4.2.1.4. Some philosophy of life have inappropriate changes

These changes have a great impact on Don ca tai tu in both aspects, on the one hand helping it 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.

4.2.2. Causes of limitations

First, due to the reflection of social existence

Second, due to the characteristics of thinking in specific historical conditions

Third, due to class and political factors

4.3. Solutions to promote the value 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

For traditional art forms, including Don ca tai tu, the new context is posing requirements that need to be resolved in order to preserve and promote the philosophical values that have formed this art form.

First of all, when Don ca tai tu was born, its motto was a type of folk music, serving mainly for entertainment needs; however, because it is a form of social consciousness closely linked to social existence, Don ca tai tu is always moving and changing along with the changing process of social history.

In addition, 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 access 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 and artistic issues are also factors that strongly influence Don ca tai tu and the philosophy of human life in Don ca tai tu.

Finally, it is necessary to pay attention to one of the factors that is predicted to have the greatest impact on the change of philosophy of life in Don ca tai tu in the future, which is passion.

4.3.3. Solutions

4.3.2.1. Group of solutions on research and theoretical supplementation

4.3.2.2. Group of solutions on propaganda and education

4.3.2.3. Group of solutions on mechanisms and policies

4.3.2.4. Group of solutions on practicing Don ca tai tu

Summary of Chapter 4

The philosophy of human life contained in Don ca tai tu not only add to the unique features of an art form but also create tangible values in many areas of social life. Analyzing the values that the philosophy of human life in Don ca tai tu brings not only helps to outline a unique traditional art form, but also contributes to a rich and diverse theoretical basis for the country's traditional art and deepens the national cultural identity. In addition, recognizing the limitations of the philosophy of human life in Don ca tai tu will form an overview of the two-sided nature of the philosophy of human life in Don ca tai tu, thereby also contributing to providing basic data for researching solutions to promote values to contribute to the preservation of this art form.

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, analyzed the content of the philosophy of life in Don ca tai tu, thereby pointing out the value, limitations and initially proposing solutions to promote the value of these philosophies of life. The thesis also creates a theoretical foundation for criticism of inaccurate arguments, criticism of inappropriate development perspectives and forms the basis to create 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.
3. Nguyen Khanh Hoang (2022), The expression of the philosophy of human life of the residents of the Southeast in the content of Don ca tai tu songs, *Proceedings of the National Scientific Conference: Preserving and promoting heritage intangible culture of the Southeast in the context of the 4.0 industrial revolution*, p. 255 – 267, Finance Publishing House, Hanoi.
4. Nguyen Khanh Hoang (2023), The conceptions of “Yin-Yang” and “Five Basic Elements” in Don ca tai tu (Amateur’s music), *Journal of political theory and communication*, October 2023, p. 153 – 160.
5. Nguyen Khanh Hoang (2024), The expression of the philosophy of respect - one of the human views of the Southern people expressed in amateur music, State Management Magazine electronic version, <https://www.quanlynhanuoc.vn/2024/02/01/su-bieu-hien-triet-ly-trong-nghia-one-of-the-key-diem-birth-cua-dan-nam-bo-the-current-in-don-ca-tai-tu>.