

**HO CHI MINH NATIONAL ACADEMY OF POLITICS**

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**THE TRANSFORMATION OF THE  
VIETNAMESE WORLDVIEW TODAY  
THROUGH TRADITIONAL FESTIVALS**

**SUMMARY OF THE DOCTORAL THESIS  
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HISTORICAL MATERIALISM**

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## INTRODUCTION

### 1. Rationale of the research

Worldview is a system of beliefs regarding the meaning and purpose of human life, reflecting the living conditions and lifestyles of individuals and communities at specific historical stages. Each individual or community has a different worldview, due to differences in knowledge, experience, and living environments. Therefore, worldviews also change under certain historical conditions. The transformation of the worldview of each person or community is manifested in various aspects of social life, including the spiritual life of society.

The Vietnamese worldview is a system of beliefs about the meaning and purpose of life, reflecting the living conditions, culture, and lifestyle of the Vietnamese people. Through different historical stages, the Vietnamese worldview has been formed, transformed, and developed in a diverse manner, especially in the spiritual aspects of social life, including traditional festivals. The Vietnamese worldview is expressed through traditional festivals, which reflect a system of beliefs about life, respect, gratitude, and human aspirations for a prosperous and happy life. These noble values have guided the development of the Vietnamese people and served as the foundation for the endurance of the Vietnamese nation over thousands of years of history.

The Vietnamese worldview through traditional festivals has also undergone many changes, influenced by socio-economic conditions as well as historical and cultural factors. These changes are reflected in both positive and negative aspects. On the positive side, traditional festivals have nurtured love for the homeland and the nation, fostered national pride, strengthened community cohesion, promoted solidarity, mutual love, and support, encouraged living with meaning and compassion, and expressed deep gratitude to ancestors, especially those who contributed to building and protecting the homeland. They also encourage the pursuit of dreams and ambitions, and the building of national unity to fulfill the aspirations of a prosperous and happy country. On the negative side, among certain individuals, there has emerged a tendency to downplay gratitude, disregard traditional moral values, and pursue a materialistic, self-centered, and utilitarian lifestyle. There are also instances of festivals being exploited for superstitious activities, profit-seeking, and practices that severely affect the cultural and spiritual life of the Vietnamese people. These changes have had a strong impact on people's attitudes, behaviors, and ways of interaction, negatively affecting the construction of a new Vietnamese person today and hindering the process of building and developing socialism in our country.

The transformation of the Vietnamese worldview through traditional festivals raises many theoretical and practical issues that need deeper study.

From this, it is important to propose guiding viewpoints and solutions to promote positive changes and limit negative changes in the current worldview of the Vietnamese people through traditional festivals, contributing to the development of the spiritual life of the Vietnamese people today. This is a matter with both long-term theoretical significance and urgent practical relevance. Based on this requirement, the researcher has chosen the topic: *“The transformation of the worldview of the Vietnamese people today through traditional festivals”* for their doctoral dissertation in philosophy.

## **2. Research objectives and tasks**

### **2.1. Research objectives**

Based on an analysis of the theoretical issues and the current situation regarding the transformation of the Vietnamese worldview through traditional festivals, the dissertation aims to propose certain viewpoints and solutions to promote positive changes and limit negative transformations in the Vietnamese worldview today through traditional festivals. This, in turn, will contribute to the development of a progressive spiritual life, in line with the goal of building a civilized and happy society with a socialist orientation.

### **2.2. Research tasks**

To achieve the above objectives, the dissertation will undertake the following tasks:

- Conduct a comprehensive review of issues related to the dissertation topic; identify key results achieved by previous researchers, and determine the areas that the dissertation will further investigate.

- Analyze and clarify the theoretical issues surrounding the transformation of the Vietnamese worldview through traditional festivals.

- Analyze and assess the current situation, identifying causes and issues arising from the transformation of the Vietnamese worldview today through traditional festivals.

- Propose viewpoints and solutions to promote positive changes and limit negative transformations in the Vietnamese worldview today through traditional festivals.

## **3. Research subject and research scope**

### **3.1. Research subjects**

The subject of the thesis is: The transformation of the worldview of contemporary Vietnamese people through traditional festivals.

### **3.2. Research scopes**

- *Scope of time:* The thesis studies the transformation of the worldview of contemporary Vietnamese people through traditional festivals from 1986 to the present.

- *Scope of space:* Festivals are a broad research topic, requiring multiple approaches and perspectives. In this thesis, the research focuses on a number of representative traditional festivals that have symbolic meanings, encompassing

values that influence many other festivals, and have a significant impact on social life. These festivals include: the Hung Kings Festival, the Giong Festival, the Tran Temple Festival, the Phu Day Festival, the Ba Chua Kho Festival, the Via Ba Chua Xu Festival at Sam Mountain, the Tro Tram Festival, and the Whale Worshipping Festival. The selection of these festivals is due to their large scale and representativeness of traditional festivals in all three regions of Vietnam: North, Central, and South. These festivals have a profound impact on the spiritual, cultural, and religious life of the Vietnamese people, and reflect their worldview, thoughts, and beliefs. The thesis will further explore the generalization and specificity within the same category of festivals as defined in the study.

- *Scope of content:* The thesis focuses on examining the transformation of the worldview of contemporary Vietnamese people through these representative traditional festivals from several perspectives: 1) Concepts of life (the meaning and purpose of life; living in this world and being human); (2) Concepts of respect and gratitude (reverence for ancestors, national heroes, village founders, and professional patrons); (3) Desires and hopes (for a prosperous and happy life).

The thesis addresses the selected research subjects, specifically Vietnamese people aged 30 to 75. This age group is considered to have stable life experiences, worldview, and ideas, and they are often involved in and concerned with traditional festivals. Those under 30, primarily students, are excluded as they typically lack the maturity and stability of thought and experience, and thus the thesis does not focus on them. The thesis also does not focus on individuals over 75, even though they are older and have rich life experiences and stable worldviews. However, this group participates in fewer festivals compared to the selected research subjects.

## **4. Theoretical basis and research methods**

### **4.1. Theoretical basis**

The thesis is based on the theoretical foundation of Marxism-Leninism, Ho Chi Minh Thought, and the viewpoints of the Communist Party of Vietnam on spiritual life, culture, ethics, religion, belief, and the relationship between social existence and social consciousness.

### **4.2. Research Methodology**

- *Regarding Methodology:* The thesis is grounded in the methodological approach of Marxist-Leninist philosophy, with a focus on the historical materialist dialectical method to analyze the transformation of social spiritual life and worldview.

- *Regarding Research Methods:* The thesis employs research methods from disciplines such as history, cultural studies, ethnology, anthropology, and religious studies, among others. Additionally, the thesis uses other methods such as: systematization, analysis-synthesis, historical-logical, statistical,

comparative, and textual analysis to assess the transformation of the worldview of the Vietnamese people through traditional festivals from the period of Doi Moi (1986) to the present.

### **5. Scientific contribution of the thesis**

- Provides a new perspective on the worldview of the Vietnamese people from the standpoint of studying the transformation of their worldview through traditional festivals.

- Contributes additional resources to the body of literature on the worldview of the Vietnamese people in general, and the worldview of the Vietnamese through traditional festivals in particular.

### **6. Theoretical and Practical Significance of the Thesis**

#### ***6.1. Theoretical Significance***

- The thesis contributes to supplementing and developing theoretical issues related to the worldview of the Vietnamese people.

- The thesis helps clarify the transformation of the Vietnamese worldview through representative traditional festivals.

#### ***6.2. Practical Significance***

- The thesis provides additional scientific arguments for management agencies in policymaking, proposing appropriate solutions to promote positive transformations and limit negative changes in the worldview of the Vietnamese people through traditional festivals, in order to build a more advanced and better cultural and spiritual life for the Vietnamese people.

- The thesis can serve as a reference for research and teaching in related fields.

### **7. Structure of the thesis**

In accordance with the purposes and tasks mentioned above, in addition to the introduction and conclusion, a list of scientific works of doctoral students related to the thesis, a list of references and appendices, and the thesis has a structure of 4 chapters.

*Chapter 1:* Overview of research related to the thesis topic.

*Chapter 2:* Some theoretical issues on the transformation of the Vietnamese worldview today through traditional festivals.

*Chapter 3:* The transformation of the Vietnamese worldview today through traditional festivals - current situation and emerging issues.

*Chapter 4:* Viewpoints and key solutions to promote positive transformations and limit negative changes in the Vietnamese worldview today through traditional festivals.

## **Chapter 1**

### **OVERVIEW OF RESEARCH WORKS RELATED TO THE THESIS**

#### **1.1. RESEARCH RELATED TO GENERAL THEORETICAL ISSUES ON WORLDVIEW AND THE VIETNAMESE WORLDVIEW THROUGH TRADITIONAL FESTIVALS**

The dissertation provides an overview of research works, both domestic and international, related to the theoretical issues of worldview and the Vietnamese worldview through traditional festivals. These include monographs, reference books, and doctoral dissertations that are relevant to the dissertation topic and contribute significantly to the scientific field.

#### **1.2. RESEARCH RELATED TO THE CURRENT SITUATION OF CHANGES IN THE VIETNAMESE WORLDVIEW THROUGH TRADITIONAL FESTIVALS**

The dissertation reviews research works related to the current state of changes in the Vietnamese worldview through traditional festivals. These works include monographs, reference books, and scientific articles that contribute substantially to the scientific understanding of the topic.

#### **1.3. RESEARCH RELATED TO PERSPECTIVES AND SOLUTIONS FOR PROMOTING POSITIVE CHANGES AND LIMITING NEGATIVE CHANGES IN THE VIETNAMESE WORLDVIEW THROUGH TRADITIONAL FESTIVALS**

The dissertation summarizes research works related to perspectives and solutions for promoting positive changes and limiting negative changes in the Vietnamese worldview through traditional festivals. These include monographs, reference books, doctoral dissertations, and scientific articles relevant to the dissertation topic, all of which make significant contributions to the scientific field.

#### **1.4. OVERVIEW OF RESEARCH REVIEWED AND ISSUES THAT NEED CONTINUE STUDY**

##### **1.4.1. Overview of scientific research related to the reviewed thesis**

*First*, the studies related to general theoretical issues on worldviews, particularly the worldview of the Vietnamese people through traditional festivals, have addressed the following issues:

Some studies have discussed aspects of the general theory of worldviews, the role and function of worldviews in human life, etc.

Several studies, from different approaches, have examined various aspects of the Vietnamese worldview as expressed through traditional festivals.

Some studies have analyzed the transformation and development of the Vietnamese worldview through different historical periods of the Vietnamese nation.

*Second*, studies related to the current status of changes in the Vietnamese worldview through traditional festivals:

The reviewed studies have mentioned the transformation of the Vietnamese worldview through traditional festivals, but they only addressed specific manifestations of this transformation in certain aspects of the festivals. However, these contents have not been discussed comprehensively.

*Third*, studies related to viewpoints and solutions for promoting positive changes and limiting negative transformations in the Vietnamese worldview through traditional festivals. The reviewed studies have presented objective, comprehensive, historical-specific viewpoints, along with the Party's stance on building and developing culture, and have proposed solutions to enhance positive changes and limit negative transformations in the Vietnamese worldview through traditional festivals. However, the reviewed studies only discussed viewpoints and solutions in certain aspects or specific festivals and have not reflected the systematic, diverse nature or the general trends of festivals in a comprehensive manner.

#### **1.4.2. The issues raised that the thesis needs to continue to research**

*First*, to clarify some theoretical issues regarding the transformation of the worldview of contemporary Vietnamese people through traditional festivals, by clarifying concepts related to worldview, the worldview of the Vietnamese people, and the worldview of the Vietnamese people as expressed through traditional festivals. It is necessary to clarify the concept of the transformation of the Vietnamese worldview through traditional festivals. This transformation is manifested in both positive and negative aspects.

*Second*, to analyze and assess the current situation of the transformation of the worldview of the Vietnamese people through traditional festivals from both the positive and negative perspectives, as reflected in three aspects of the worldview: the concept of life; the concept of respect and gratitude; and the concept of the desire and hope for a prosperous, happy life of the Vietnamese people through traditional festivals.

*Third*, based on both theoretical and practical studies of the transformation of the worldview of the Vietnamese people through traditional festivals, the dissertation proposes some orientations and solutions to promote the positive transformations and limit the negative ones in the worldview of the Vietnamese people through traditional festivals. This aims to contribute to building a healthy, progressive, and civilized spiritual and cultural life.

### **Conclusion of Chapter 1**

In Chapter 1, the dissertation clarifies the following issues: First, studies related to general theoretical issues on worldviews, and the worldview of the Vietnamese people through traditional festivals; second, studies related to the current status of the transformation of the Vietnamese worldview through



traditional festivals; third, studies related to viewpoints and solutions to promote positive transformations and limit negative changes in the Vietnamese worldview through traditional festivals; and fourth, an overview of the scientific research that has been reviewed, along with the issues that need further investigation.

Through the reviewed studies, it is evident that the transformation of the Vietnamese worldview today through traditional festivals has been widely discussed by both domestic and international scholars. In these studies, the authors approach this transformation from various perspectives and with different objectives. However, after reviewing the research, it can be seen that no study so far has made the transformation of the Vietnamese worldview through traditional festivals the independent, continuous focus of a doctoral dissertation in philosophy. The gap identified in the reviewed studies, along with the issues raised, has prompted the researcher to choose the topic “*The Transformation of the Vietnamese Worldview Today Through Traditional Festivals*” as the subject of this dissertation. The studies reviewed in Chapter 1 provide important resources upon which the researcher can systematize, synthesize, and analyze the issues addressed in the subsequent chapters of the dissertation.

## **Chapter 2**

### **THE THEORETICAL ISSUES OF THE TRANSFORMATION OF VIETNAMESE WORLDVIEW TODAY THROUGH TRADITIONAL FESTIVALS**

#### **2.1. THE WORLDVIEW OF VIETNAMESE PEOPLE THROUGH TRADITIONAL FESTIVALS**

##### **2.1.1. Worldview and the Vietnamese Worldview**

Firstly, the concept of worldview.

*Worldview is a system of beliefs and concepts about life; about respect, gratitude; about desires and hopes for a prosperous and happy life, reflecting people's living conditions and lifestyles at different stages of history, and at varying levels of development, in order to regulate human behavior in various areas of social life.*

The worldview is expressed in the following contents: *Firstly*, the ideas and attitudes of individuals or communities about their own life and the surrounding society; *Secondly*, the concepts regarding one's own behavior and the community's attitudes that determine ways of living, as well as the meaning and value of life; *Thirdly*, the desires and aspirations of individuals and

communities for the future, including faith, hope, and the wish for a happy, peaceful, and serene life.

The worldview plays a crucial role in human life. This role is manifested through the following functions: Cognitive and evaluative function; orientation and behavioral regulation function; and educational function.

*Secondly*, the worldview of Vietnamese people.

*The worldview of the Vietnamese is a system of beliefs about life; respect, gratitude; the hopes and aspirations for a prosperous and happy life, reflecting their living conditions and ways of life at different historical periods, with varying levels of development, in order to regulate behavior in various fields of social life.*

### **2.1.2. Traditional Festivals - Concepts, Characteristics, Forms, and Basic Values**

Concept of traditional festivals: *A traditional festival is a form of community cultural activity organized according to traditional rituals, aimed at meeting the spiritual needs of the people (including festivals at historical-cultural sites and folk festivals).*

Forms, symbols, and values of traditional festivals.

### **2.1.3. Vietnamese Worldview Through Traditional Festivals**

*The Vietnamese worldview through traditional festivals is a system of beliefs about life, respect, gratitude, and the hope for a prosperous and happy life, expressed through the rituals and performances in traditional festivals. This worldview plays a role in guiding and adjusting behavior in people's daily activities.*

The Vietnamese worldview as expressed through several representative traditional festivals is reflected in the following basic contents: *Firstly*, concept of life (the meaning and purpose of life, living a meaningful life, and being a good person; self-respect, kindness, tolerance, valuing relationships, and moral values); *Secondly*, concept of respect and gratitude (worship of ancestors, remembrance of national heroes, village founders, and professional ancestors); *Thirdly*, hope and wishes (for a prosperous and happy life).

## **2.2. THE EVOLUTION OF THE VIETNAMESE WORLDVIEW TODAY THROUGH TRADITIONAL FESTIVALS - CONCEPTS AND MAIN CONTENTS**

### **2.2.1. Concept of the Evolution of the Vietnamese Worldview Through Traditional Festivals**

In this dissertation, the researcher presents the concept that the evolution of the Vietnamese worldview through traditional festivals refers to the change in views on life, respect and gratitude, and the hope for a prosperous and happy life, manifested in both positive and negative aspects.

## **2.2.2. Main Changes in the Vietnamese Worldview Through Traditional Festivals**

### ***2.2.2.1. Positive Changes in the Vietnamese Worldview Through Traditional Festivals***

*Firstly*, positive changes in the concept of life (the meaning and purpose of life; living a meaningful life and being a good person).

*Secondly*, positive changes in the concept of respect and gratitude (worship of ancestors, remembrance of national heroes, village founders, and professional ancestors).

*Thirdly*, positive changes in the concept of hope and wishes (for a prosperous and happy life).

### ***2.2.2.2. Negative Changes in the Vietnamese Worldview Through Traditional Festivals***

*Firstly*, Negative changes in the concept of life through traditional festivals.

*Secondly*, Negative changes in the concept of respect and gratitude through traditional festivals.

*Thirdly*, Negative changes in the concept of hope and wishes for a prosperous and happy life in the Vietnamese worldview through traditional festivals.

## **2.3. FACTORS AFFECTING THE EVOLUTION OF THE VIETNAMESE WORLDVIEW THROUGH TRADITIONAL FESTIVALS**

### **2.3.1. Socio-Economic Conditions**

Vietnamese society is undergoing a strong transformation from a traditional agricultural society to a multi-sector economy, governed by market laws, commonly referred to as the socialist-oriented market economy. This shift has significantly disrupted the structure of the traditional agricultural society, and this transformation has had a profound impact on the awareness, thoughts, emotions, and perceptions of the Vietnamese people regarding life, in both positive and negative directions.

Socio-economic conditions have a deep and widespread impact on the perception of life, respect, gratitude, and the hopes and wishes for a peaceful and happy life-manifestations of the Vietnamese worldview today, as expressed through traditional festivals. These are the foundations for the researcher to investigate the current changes in the Vietnamese worldview through traditional festivals, which are presented in Chapter 3.

### **2.3.2. Party Guidelines, State Policies, and Laws**

The guidelines and policies of the Party, as well as the laws of the state, have a strong influence on the transformation of the Vietnamese worldview through traditional festivals. This is clearly reflected in the Party's stance on building the national value system, the cultural value system, family values, and

human standards in the documents of the Party Congress and the Resolutions of the Communist Party of Vietnam.

The 2016 Law on Beliefs and Religions introduced many new and progressive elements, demonstrating transparency, democracy, openness, a rule-of-law state, and aligning with the spirit of the 2013 Constitution. The Government's Decree on the management and organization of festivals, issued on August 29, 2018, outlines the principles for managing and organizing festivals.

A healthy and progressive worldview can only be guaranteed and realized in a healthy social environment, with a comprehensive, consistent, and strict legal system. In such an environment, everyone in society is conscious of respecting and living according to the law.

### **2.3.3. International Integration and Cultural Exchange**

International integration and cultural exchange not only bring positive impacts, changing the thinking, awareness, lifestyle, and worldview of the Vietnamese people but also pose challenges in preserving and promoting the traditional cultural values of the nation. It is essential to preserve and uphold the noble aspects of the Vietnamese worldview in order to build a new socialist person who loves life, lives with ideals, and lives meaningfully. The task is to identify these changes in a timely and accurate manner, so as to actively promote positive changes, while effectively limiting the negative transformations in the Vietnamese worldview today through traditional festivals. This will contribute to the development of the Vietnamese spiritual, cultural, and social life, advancing the nation toward greater progress, civilization, and modernity.

### **2.3.4. The Humanistic and Benevolent Traditions of Vietnam**

It can be affirmed that the humanistic and benevolent spirit, the respect for relationships, righteousness, justice, the love of peace, the love of life, harmony, and the rejection of war are prominent values in traditional Vietnamese culture. These form the fundamental elements that define the Vietnamese worldview in general, and the Vietnamese worldview expressed through traditional festivals in particular.

## **Conclusion of Chapter 2**

Chapter 2 has addressed the concepts related to the content of the dissertation and established the basic theoretical foundations for the research in Chapter 3. The main points covered are as follows:

*Firstly*, it clarifies some general theoretical issues regarding the transformation of the Vietnamese worldview through traditional festivals today, such as: the concept of worldview, the Vietnamese worldview, the Vietnamese worldview through traditional festivals, and the characteristics and values of traditional festivals.

*Secondly*, it defines the concept of the transformation of the Vietnamese worldview through traditional festivals, and the contents of this transformation, which include: the concept of life (the meaning and purpose of life; living in this world and being a human being); the concept of respect and gratitude (the worship of ancestors, remembrance of national heroes, village founders, and professional ancestors); and the concept of hope and wishes (for a prosperous and happy life). These are the key concepts of the dissertation, providing the basis for the researcher to analyze and evaluate the current state of the transformation of the Vietnamese worldview through traditional festivals, as presented in Chapter 3.

*Thirdly*, it analyzes and clarifies the factors influencing the transformation of the Vietnamese worldview through traditional festivals: socio-economic conditions; the Party's policies and guidelines, and the state's laws; international integration and cultural exchange; and the humanistic and benevolent traditions of Vietnam.

The contents analyzed and clarified in Chapter 2 will serve as the theoretical framework and provide important grounds for the researcher to continue surveying and analyzing the current state of the transformation of the Vietnamese worldview through traditional festivals in the next chapter of the dissertation.

### **Chapter 3**

## **THE EVOLUTION OF THE VIETNAMESE WORLDVIEW TODAY THROUGH TRADITIONAL FESTIVALS - CURRENT STATUS AND RAISED ISSUES**

### **3.1. CURRENT STATUS OF THE EVOLUTION OF THE VIETNAMESE WORLDVIEW TODAY THROUGH TRADITIONAL FESTIVALS**

#### **3.1.1. The Current Status of the Positive Transformation of the Vietnamese Worldview Today Through Traditional Festivals**

##### ***3.1.1.1. The Current Status of the Positive Transformation in the Concept of Life***

*Firstly*, since ancient times, the Vietnamese people have always believed that living means loving their homeland, their country, their nation, their people, and humanity. Through the reenactment of the battles of Saint Giong during the Giong Temple Festival, the spirit of patriotism and national pride is instilled, raising the awareness and responsibilities of all Vietnamese citizens in building and defending the nation.

The love for the homeland and the country, as expressed through traditional festivals, has become a core value in the worldview of the Vietnamese people. This love is transformed into real-life actions and practical deeds in a variety of forms, with rich, diverse, and unique content. It has

become a soft power contributing to the nation's development during the period of renovation.

*Secondly*, the positive changes in the worldview in traditional festivals are reflected in the many activities of people in social life. Every year, the government and people across the country, along with monks, nuns, and Buddhists, organize grand ceremonies praying for national prosperity and peace for the people at historical revolutionary sites, temples, pagodas where traditional festivals are held, as well as in cultural and spiritual tourism sites. These events clearly demonstrate a sense of responsibility toward the homeland, the people, and the nation. From this, it educates and nurtures the awareness and responsibility of each citizen towards the country.

This has led to a transformation in people's awareness, inspiring a positive spirit toward goodness. People realize they must live ethically, with compassion, charity, love, and sharing, helping one another, and taking responsibility for others, society, and the country. This transforms thoughts and actions in a positive and progressive direction, igniting hope and faith in a better life.

*Thirdly*, the positive transformation of the Vietnamese worldview through traditional festivals is evident in the changing values of compassion, tolerance, loyalty, and morality. These qualities help people in their work and daily life by fostering mutual respect, helping one another, appreciating honest labor, being concerned about others' misfortunes, and preventing evil while promoting goodness. The spirit of compassion and tolerance is expressed through supporting, sharing, loving, and empathizing with those who are suffering or in difficult circumstances. This is the morality of being human and a valuable tradition of the Vietnamese people.

From the analysis above, it is evident that as Vietnam enters the period of national development and renewal, the concept of life in the Vietnamese worldview, expressed through traditional festivals, has undergone positive and progressive changes. These changes play an important role in educating and guiding people to promote these valuable traditional cultural and spiritual values-such as love for the homeland, national pride, solidarity, charity, and compassion for others-contributing significantly to the construction, development, and protection of the socialist homeland.

### ***3.1.1.2. The Current Status of the Positive Transformation in the Concept of Respect and Gratitude***

In tradition, the concept of “drinking water, remembering the source” is about gratitude, reverence, and remembrance of the Kings and heroes who contributed to the construction and defense of the country. Today, through traditional festivals, this concept of “drinking water, remembering the source” has been strongly promoted and enriched with new content and forms that suit the practical needs of the Vietnamese people in the new era. Observing those

who attend the Hung Kings Festival, we can all feel the seriousness and reverence of every Vietnamese person toward the Hung Kings, who played a key role in expanding and defending the nation's borders. This cultural value has become part of the collective consciousness of each Vietnamese individual. It shapes thoughts and ideologies, helping to define a sense of responsibility toward the homeland, the country, and the nation.

The worship of the Hung Kings embodies the principle of “drinking water, remembering the source”, “eating fruit, remembering the one who planted the tree”, and “birds have nests, humans have origins”. The Vietnamese people continue to sing the folk song: “No matter where we go, we remember the Hung Kings' death anniversary on the 10th day of the third lunar month”. From the gratitude toward the Hung Kings, who founded the nation, the Vietnamese people express their thankfulness to the generations of ancestors who cleared the land and built the foundations of Vietnam's culture. Therefore, the worship of the Hung Kings has been preserved and passed down for thousands of years.

In Vietnamese culture, gratitude has become a deeply ingrained cultural value in the subconscious of every individual. Gratitude is the highest expression of a meaningful, compassionate way of life and serves as the foundation for all noble virtues. It has become a fundamental moral standard. Living with gratitude is a healthy, positive, exemplary lifestyle. People who live with gratitude are loved, respected, and helped by others. Gratitude is one of the precious moral qualities of the Vietnamese people. It is the starting point for becoming a good person, one who always performs noble actions that bring joy to others. Gratitude also serves as a solid foundation for good feelings such as patriotism and love for the nation.

The concept of respect, gratitude, and reverence for national heroes and those who contributed to the construction and defense of the country, as expressed through traditional festivals, has been transformed into a core value of the Vietnamese worldview today, manifested through concrete actions and deeds. This is clearly reflected in the deep gratitude and appreciation expressed through the Vietnamese people's various activities, including movements to honor the fallen heroes and war martyrs, and to thank the heroic Vietnamese mothers. These acts of commemoration, which occur across the country, are rich in humanistic and compassionate values. They further strengthen the sense of gratitude and remembrance of the Vietnamese people today.

Through the worship and remembrance of national heroes and those who contributed to the homeland and the country, the awareness of origin, gratitude, and responsibility toward ancestors is nurtured. The values of respect, gratitude, love, responsibility, mutual aid, and patriotism-are foundational spiritual values. They act as a driving force, an internal strength that helps the Vietnamese

nation overcome difficulties and challenges in the process of nation-building and development.

### ***3.1.1.3. The Current Status of the Positive Transformation in the Concept of Desire and Hope for a Prosperous and Happy Life***

Traditional festivals always convey the good wishes of people for a fulfilling life. Therefore, all traditional festivals reflect people's concepts of aspirations and desires for a prosperous and abundant life. Through traditional festivals, with rituals, offerings, and performances such as songs and dramas, the Vietnamese people clearly express their concepts of desire, hope, and belief in a life of sufficiency and prosperity. This spirit, born from the festival, is then carried into people's productive work and daily life, igniting a strong desire for personal, family, community, and national prosperity.

The Trò Trám Festival, associated with the fertility worship of male and female sexual organs, along with the mating rituals clearly expressed in the ceremonial rites and performances, symbolizes the desire for good fortune, harmonious weather, the continuous growth of all beings, and abundant harvests.

The positive transformation in the worldview of the people through the Trò Trám Festival is seen in the large participation of the public and tourists. In the festival space, people express their attitudes, feelings, and thoughts, harmonizing with the rituals-sometimes solemn and sacred, and other times friendly and approachable. During the unification moments of the festival, thoughts about life, beliefs, and hopes of the participants form a stream of ideas, inspiring positive thoughts about the future. It is these desires and hopes that generate a powerful energy to connect strengths and create transformation, growth, and blossoming in the new life. As a result, people develop a new perspective, attitude, and will to live with renewed faith and hope. These are the positive aspects of the Vietnamese worldview expressed through traditional festivals today.

It can be affirmed that, along with traditional festivals across the country, the festivals studied here demonstrate the symbolic aspects of the Vietnamese worldview through various dimensions, including love for life, love for people, compassion for fellow humans and the nation, mutual care and support. This also includes gratitude and remembrance of those who protect and nurture, those who bring happiness, create life, and the hopes and dreams of people for a better future, overcoming current difficulties. This leads to solidarity, sharing, mutual support, and cooperation in life, and helps build a better future for oneself and for the community.

The Vietnamese worldview through traditional festivals has a positive meaning in that it is directed toward the actual, real life of the people. This worldview provides guidance for ideals, goals, lifestyles, attitudes, and ethical standards that benefit people's real lives.



As shown in the analysis above, the positive transformation of the Vietnamese worldview today through traditional festivals is reflected in the concepts of life, respect, gratitude, and the hope for a peaceful, happy life. These truly are core cultural values that correctly guide the lives of the Vietnamese people today and have an educational significance, raising awareness and responsibility among the generations of Vietnamese people in their journey to build a better new life.

### **3.1.2. The Current Status of the Negative Transformation in the Worldview of the Vietnamese People Today Through Traditional Festivals**

#### **3.1.2.1. *The Current Status of the Negative Transformation in the Concept of Life***

*Firstly*, many people attend festivals with a sense of impatience, competitiveness, calculation, and selfishness. They participate in festivals with the goal of seeking material gain, asking for blessings from deities or those being worshiped, based on their narrow, materialistic desires. The customs of “stealing” blessings from the gods, “stealing” bamboo flowers, or “stealing” ceremonial decorations have become distorted, which undermines the sacredness of the rituals, causing a deviation in the act of worship, and resulting in the loss of sincerity. This displays greed and personal ambition, leading to a decline in social morality.

*Secondly*, the festival activities also reveal attitudes of envy, jealousy, and competitiveness for fame, wealth, and other illusory goals. These negative traits are expressed through the behaviors of some individuals during the festivals.

*Thirdly*, taking advantage of the trust of the superstitious, phenomena like “selling gods” or “selling blessings” have emerged in various forms. The practices of “hiring rituals”, “hiring prayers”, and other such phenomena have appeared. Additionally, fortune-telling, spirit medium performances, disguised gambling, the sale of divination books, fortune-telling, and other activities such as attracting pilgrims or fighting over money from ticket sales or services still persist in some festivals. These actions diminish the sanctity of the rituals and the cultural beauty inherent in festival activities.

*Fourthly*, in many places, festivals no longer serve as community-based events that involve collective participation, as they once did. As a result, a sense of indifference and apathy has appeared, and festivals have become impoverished and monotonous. Some festivals have lost their role in nurturing the soul and fostering positive thoughts in people as they once did. These changes reflect a pragmatic and selfish lifestyle adopted by a portion of the population, which has a negative impact on the spiritual life of society as a whole, distorting the traditional positive values of festivals in particular, and the overall cultural and spiritual life of society.

The negative transformations in the worldview of people through traditional festivals not only diminish the positive meanings that festivals bring

but also have a negative impact on social relationships. They hinder the process of moral and cultural development and obstruct the progress of individuals towards self-improvement and advancement in line with socialist orientations.

### ***3.1.2.2. The Current Status of the Negative Transformation in the Concept of Respect and Gratitude***

*Firstly*, due to selfish calculations, many people attend festivals merely to exploit the trust and reverence of others in order to pursue their own interests. Through this, they call for donations to build pagodas or carry out expensive rituals, leading to the waste of public money. The respect and gratitude of people have been exploited and influenced by trivial calculations and material interests, which erodes the true value of honoring, remembering, and expressing gratitude to those who have contributed to the nation. This represents a decline in moral consciousness in society.

*Secondly*, the commercialization of rituals and ceremonies has become increasingly common at festivals, temples, and places of worship that were once sacred. Not only are these practices exploited, but people performing the rituals also believe that the greater the contribution or virtue of the honored figures, the more offerings are required to ensure blessings and good fortune. As a result, a competition to offer the most extravagant gifts or to outperform others in ceremonies has emerged. The deep sense of responsibility and morality has been disregarded, as people attending the festivals think that simply providing offerings is enough to "pay back" their respect and gratitude. This is a clear sign of the degradation of ethical relationships in society.

*Thirdly*, in some places, people deify the achievements of those honored or try to invent or exaggerate their deeds in order to enhance the festivals and profit from them for personal or group benefit. This distorts and corrupts the original concept of honoring and remembering those who contributed to their communities, their homeland, and their country.

*Fourthly*, in the past, people attended festivals to express their sincere respect, gratitude, and admiration for the great contributions of heroes or those who have helped the nation, and to nourish their feelings of patriotism, self-reliance, and self-improvement. They would remind themselves to strive to live well, take responsibility for others, and work diligently to develop their homeland, ensuring they would not disappoint their ancestors, who sacrificed their lives for the betterment of society. Today, however, some view those being honored as having an obligation to the present generation, and they entrust their lives and well-being to prayers and rituals. This has limited people's initiative in life, fostering an attitude of waiting, dependency, and a reluctance to make efforts in education, labor, or striving for progress. Sadly, among these individuals are some government officials and party members who attend festivals with the sole aim of seeking blessings for their careers, hoping for rapid promotions and personal gain. Once in positions of power, these

individuals often live corrupted, distorted lives, going against the country's traditions and causing harm to the people and the nation.

### **3.1.3. Forecast of the Trend in the Transformation of the Vietnamese People's Worldview through Traditional Festivals in the Future**

The forecast for the transformation of the Vietnamese people's worldview through traditional festivals in the near future can be seen through the following trends:

*Firstly*, in the future, the worldview of the Vietnamese people through traditional festivals may become increasingly diverse, blending traditional and modern values. *Secondly*, with the profound changes in the country's socio-economic life, especially after nearly 40 years of renovation, the worldview of the Vietnamese people in general, and in traditional festivals in particular, will continue to evolve alongside changes in positive values in the spiritual and intellectual life of the Vietnamese people in the process of building a socialist society. *Thirdly*, technology and social media will continue to play an important role in shaping the worldview of the Vietnamese people through traditional festivals. *Fourthly*, with the rise of international tourism and global integration, the worldview of the Vietnamese people through traditional festivals may attract greater attention from the international community. *Fifthly*, the education and shaping of a positive, progressive worldview of the Vietnamese people through traditional festivals will follow the positive trends of the times, including both the universal and specific aspects, in line with the diversity and richness of modern society.

## **3.2. ISSUES ARISING FROM THE TRANSFORMATION OF THE VIETNAMESE PEOPLE'S WORLDVIEW THROUGH TRADITIONAL FESTIVALS**

### **3.2.1. The Awareness of the Content, Methods of Preserving, and Promoting the Values of Traditional Festivals is Not Unified**

Currently, the issue of preserving and promoting the values of traditional festivals in Vietnam faces many challenges, including a lack of consensus on awareness and implementation methods. This is reflected in several key points as follows:

*Firstly*, there is no unified understanding of the values embedded in traditional festivals.

*Secondly*, the methods for preserving and promoting the values of traditional festivals are not clear or consistent, leading to a lack of specific guidelines.

*Thirdly*, there is insufficient coordination among various stakeholders in the process of preserving and promoting the cultural values of traditional festivals.

*Fourthly*, the role of media and education in promoting and preserving festival values has not been truly effective.

*Fifthly*, there is no comprehensive and unified strategy for preserving and promoting the values of traditional festivals, including both preserving the original values of festivals and promoting new elements to meet the demands of the modern era.

### **3.2.2. Inadequate Research on the Positive Values of Traditional Festivals and Lack of Effective Education and Propaganda Methods to Spread These Positive Worldviews in Society**

*Firstly*, there is a lack of in-depth research on the positive values of traditional festivals.

*Secondly*, there is no suitable form of education or propaganda to spread the positive worldview of traditional festivals in social life.

*Thirdly*, the full potential of traditional festivals in educating a positive worldview has not been fully explored.

### **3.2.3. Festival Management Issues Lead to Negative Impacts on Worldview in Traditional Festivals**

Traditional festival management in Vietnam today faces many shortcomings, leading to negative consequences not only in the organization of festivals but also impacting the worldview and cultural values of the community.

*Firstly*, festivals are increasingly commercialized and distorted; *Secondly*, here is a lack of effective control and management over festival activities; *Thirdly*, negative worldviews are emerging within the context of traditional festivals; *Fourthly*, there is no clear policy for the preservation and promotion of traditional festivals.

## **Conclusion of Chapter 3**

In this chapter, the researcher focuses on discussing several issues as follows:

*First*, an analysis and clarification of the current state of the transformation of the Vietnamese people's worldview as expressed through several typical traditional festivals, examining both positive and negative aspects. The content includes concepts about life as reflected in aspects such as the meaning and purpose of life, living in this world, and being a human; concepts of respect and gratitude; and desires and hopes for a prosperous and happy life. After analyzing the current situation, the researcher summarizes some of the causes of both positive and negative transformations. Following the analysis of the transformation of the Vietnamese worldview through traditional festivals, the researcher provides a forecast of the changes in the Vietnamese worldview in the future.

*Second*, after surveying the transformation of the Vietnamese worldview through traditional festivals from both positive and negative perspectives and identifying the causes of these changes, the researcher presents and analyzes the

issues arising from the current situation of the transformation of the Vietnamese worldview through traditional festivals. These issues include: the lack of consensus on the content and methods of preserving and promoting the values of traditional festivals; insufficient in-depth research on the positive values of traditional festivals; the absence of diverse and vibrant education and propaganda methods to spread the positive worldview values of traditional festivals in society; and the shortcomings in festival management, which give rise to negative impacts on the worldview in traditional festivals. These are issues that need to be further recognized and addressed in the future, requiring clear directions and effective solutions.

## **Chapter 4**

### **PERSPECTIVES AND SOLUTIONS FOR PROMOTING POSITIVE CHANGES AND LIMITING NEGATIVE CHANGES IN THE WORLDVIEW OF VIETNAMESE PEOPLE TODAY THROUGH TRADITIONAL FESTIVALS**

#### **4.1. PERSPECTIVES ON PROMOTING POSITIVE CHANGES AND LIMITING NEGATIVE CHANGES IN THE WORLDVIEW OF VIETNAMESE PEOPLE TODAY THROUGH TRADITIONAL FESTIVALS**

##### **4.1.1. Promoting Positive Changes in the Worldview of Vietnamese People Today Through Traditional Festivals in Line with the Cultural Values and Identity of the Vietnamese People**

In the modern context, promoting positive changes in the worldview of Vietnamese people through traditional festivals not only enriches national identity but also creates a solid foundation for building a Vietnamese person who aligns with current cultural values.

Promoting these positive changes in the worldview of Vietnamese people through traditional festivals contributes not only to preserving and developing cultural values but also to building and perfecting the Vietnamese identity today. This also lays the groundwork for the sustainable development of society. When the positive changes in the worldview of Vietnamese people through traditional festivals are promoted in line with the cultural values of the Vietnamese people, it provides a basis for building new awareness that adapts to the continuous changes in modern social life.

##### **4.1.2. Orienting the Transformation of the Worldview of Vietnamese People Today Through Traditional Festivals in Line with Socialist Ideology, Consistent with Universal Human Values**

Orienting the transformation of the worldview of Vietnamese people today through traditional festivals in the direction of socialism is an important task. It aims to build a system of cultural values and a Vietnamese identity that both preserves national traditions and aligns with universal human values. The

worldview of the Vietnamese people through traditional festivals plays a role as a bridge connecting the past with the present, while also guiding the future development of society along the socialist path.

#### **4.1.3. Promoting Positive Changes and Limiting Negative Changes in the Worldview of Vietnamese People Today Through Traditional Festivals Must Ensure Objectivity, Comprehensiveness, Historical Specificity, and Inheritance and Development**

To promote positive changes and limit negative changes in the worldview of Vietnamese people today through traditional festivals, several essential principles must be ensured, including objectivity, comprehensiveness, historical specificity, inheritance, and development. These principles are fundamental in orienting cultural development, creating a harmony between traditional and modern values, and preserving and developing national identity.

*First*, promoting positive changes and limiting negative changes in the worldview of Vietnamese people today through traditional festivals should be based on an objective perspective consistent with the cultural traditions and people of Vietnam in the new era. It is important to recognize that negative changes in the worldview of Vietnamese people through traditional festivals are inevitable, as changes in living conditions and social activities have influenced people's thoughts, emotions, and psychology, leading to shifts in lifestyles, behaviors, and attitudes. Promoting positive changes and limiting negative ones must be approached in a systematic, cohesive, and comprehensive manner across all aspects of social life. It is also necessary to take into account the specific conditions of each region or locality when implementing these changes.

*Second*, the process of promoting positive changes in the worldview of Vietnamese people through traditional festivals must inherit and develop the traditional cultural values of the nation, renewing those values to align with the social life in the current context.

### **4.2. SOLUTIONS FOR PROMOTING POSITIVE CHANGES AND LIMITING NEGATIVE CHANGES IN THE WORLDVIEW OF VIETNAMESE PEOPLE TODAY THROUGH TRADITIONAL FESTIVALS**

#### **4.2.1. Research and Clearly Identify the Positive and Negative Changes in the Worldview of Vietnamese People Today Through Traditional Festivals**

*Firstly*, conduct thorough research and surveys to clearly identify the positive changes in the worldview of Vietnamese people through traditional festivals.

*Secondly*, conduct research to clearly identify the negative changes in the worldview of Vietnamese people today through traditional festivals.

#### **4.2.2. Strengthen Public Awareness and Education to Enhance the Recognition of Positive Changes and Limit Negative Changes in the Worldview of Vietnamese People Today Through Traditional Festivals**

*First*, strengthen propaganda, dissemination, and education to raise public awareness of the positive changes in the worldview of Vietnamese people today, as reflected through traditional festivals.

*Second*, promote education and guidance to address and mitigate the negative changes in the worldview of Vietnamese people.

*Third*, to ensure the effectiveness of propaganda and awareness-raising efforts so that the public clearly understands both the positive and negative changes in the worldview of Vietnamese people through traditional festivals, we need to enhance legal education for all members of society.

*Fourth*, continue to promote the development of a scientific and revolutionary worldview among the people in order to enhance the positive changes in the worldview of Vietnamese people today through traditional festivals.

*Fifth*, continue to strengthen traditional education, national pride, and self-esteem, while promoting the positive role of the changes in the worldview of Vietnamese people as reflected through traditional festivals, in order to build a healthy cultural life.

*Sixth*, enhance the role of families, schools, and society in educating the younger generation about the positive changes in the worldview of Vietnamese people, as demonstrated through traditional festivals.

#### **4.2.3. Building a Favorable Economic, Cultural, and Social Environment to Promote Positive Changes and Limit Negative Changes in the Worldview of Vietnamese People Today Through Traditional Festivals**

*First*, the development of the economy and the improvement of the material living standards of the people is crucial in promoting positive changes and limiting negative changes in the worldview of Vietnamese people today through traditional festivals.

*Second*, creating a favorable cultural and social environment to promote positive changes and limit negative changes in the worldview of Vietnamese people today through traditional festivals.

#### **4.2.4. Combining Inheritance and Innovation, Tradition and Modernity to Promote Positive Changes in the Worldview of Vietnamese People Today Through Traditional Festivals**

*First*, in the context of the ongoing global integration, traditional festivals, as places to preserve and transmit the positive worldview of Vietnamese people, must increasingly reflect the essence, character, and spirit of the Vietnamese people. This will contribute to protecting, preserving, and promoting traditional values without losing essential cultural elements in the face of global integration.

*Second*, in the process of international integration, we need to actively engage in cultural exchanges and inheritance, while assimilating universal cultural values with the posture, character, and spirit of the Vietnamese people.

*Third*, in promoting the positive changes in the worldview of Vietnamese people today through traditional festivals, we focus on aspects such as: concepts of life, respect, gratitude, and hopes for a prosperous and happy life.

*Fourth*, promoting the positive changes in the worldview of Vietnamese people through traditional festivals should combine both traditional and modern elements.

*Fifth*, encourage the participation of the community and society in the process.

### **Conclusion of Chapter 4**

In this chapter, the researcher has outlined three main perspectives aimed at promoting positive changes and limiting negative changes in the worldview of Vietnamese people through traditional festivals, contributing to the development of the cultural and spiritual life of Vietnamese people today. These perspectives are: Promoting positive changes in the worldview of Vietnamese people through traditional festivals in line with the cultural values and identity of the Vietnamese people; Guiding the transformation of the worldview of Vietnamese people today through traditional festivals according to the socialist orientation, in harmony with the universal values of humanity. Promoting positive changes and limiting negative changes in the worldview of Vietnamese people through traditional festivals while ensuring objectivity, comprehensiveness, historical specificity, inheritance, and development.

Based on the analysis of the transformation of the worldview of Vietnamese people through traditional festivals and the issues arising from these changes discussed in Chapter 3 of the dissertation, the researcher has proposed four solutions to promote positive changes and limit negative changes in the worldview of Vietnamese people through traditional festivals today. These solutions are: Conducting research to clearly identify the positive and negative changes in the worldview of Vietnamese people today through traditional festivals; Strengthening communication and education to raise awareness among all levels of society to promote positive changes and limit negative changes in the worldview of Vietnamese people through traditional festivals; Building a favorable economic, cultural, and social environment to promote positive changes and limit negative changes in the worldview of Vietnamese people today through traditional festivals; Combining inheritance and innovation, tradition and modernity, in promoting positive changes in the worldview of Vietnamese people today through traditional festivals.



## CONCLUSION

The study of the worldview of the Vietnamese people as expressed through traditional festivals plays a crucial role in uncovering the life philosophies, gratitude, wishes, and hopes hidden within the rituals and cultural practices that our ancestors created and passed down through generations. This contributes to enriching the treasure trove of Vietnamese philosophical knowledge. As it has been stated, “If we consider the popular, public level, studying folk philosophy is even more important than studying academic philosophy, because it is from here that we may uncover the profound roots of the nation, while academic philosophy is merely the surface, the external manifestation”.

Within the scope of this research, the dissertation has focused on clarifying the following aspects:

*First*, worldview refers to the system of human concepts about the purpose, meaning, and ideals of life, reflecting the living conditions and circumstances of each individual and community at specific historical stages. The worldview of the Vietnamese people through traditional festivals expresses their concepts of life; their respect and gratitude; and their hopes for a prosperous and happy life. It reflects the relationships of the Vietnamese people in various contexts: labor and production, the natural environment, the social environment, family, kinship, etc. The Vietnamese worldview is uniquely expressed through the rich tradition of festivals.

*Second*, with the period of integration and development, traditional festivals have been revived and developed strongly. This process of development has also led to changes in the worldview of the Vietnamese people through traditional festivals, which manifest in both positive and negative aspects, expressed through concepts such as: beliefs about life; respect and gratitude; and hopes for a prosperous and happy life.

*Third*, based on the reality of the changes in the worldview of the Vietnamese people through traditional festivals and the issues raised in Chapter 3 of the dissertation, the researcher proposes three guiding perspectives: Promoting positive changes in the worldview of the Vietnamese people today through traditional festivals, in line with the cultural values and identity of the Vietnamese people; Guiding the transformation of the worldview of the Vietnamese people today through traditional festivals in a socialist direction, consistent with the universal values of humanity; Promoting positive changes and limiting negative changes in the worldview of

the Vietnamese people through traditional festivals, ensuring objectivity, comprehensiveness, historical specificity, inheritance, and development.

Based on these perspectives, the researcher proposes four solutions to promote positive changes and limit negative changes in the worldview of the Vietnamese people through traditional festivals, thereby contributing to the construction of the cultural and spiritual life of the Vietnamese people today. These solutions are: Conducting research to clearly identify the positive and negative changes in the worldview of the Vietnamese people today through traditional festivals; Strengthening communication and education to raise awareness among all sectors of society to promote positive changes and limit negative changes in the worldview of the Vietnamese people through traditional festivals; Building a favorable economic, cultural, and social environment to promote positive changes and limit negative changes in the worldview of the Vietnamese people today through traditional festivals; Combining inheritance and innovation, tradition and modernity, in promoting positive changes in the worldview of the Vietnamese people through traditional festivals.

**LIST OF AUTHORIZED WORKS PUBLISHED  
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1. Phan Van Tham (2023), “Some Issues of the worldview of the Vietnamese people through the Giong temple festival and Tong Tran temple festival - Positive values and limitations”, *Journal of Theoretical Activities*, No. 7 (196), ISSN 0868 - 3247.
2. Phan Van Tham (2024), “The traditional worldview of the Vietnamese people through the worship of mother deities and fertility beliefs - Positive values and limitations”, *Journal of Theoretical Activities*, No. 2 (199), ISSN 0868 - 3247.
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