Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

The Role of Tragedy in Art and Literature for Aesthetic Education in Contemporary Vietnam

El papel de la tragedia en el arte y la literatura para la educación estética en el Vietnam actual

Il ruolo della tragedia nell'arte e nella letteratura per l'educazione estetica nel Vietnam di oggi

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Abstracts

In contemporary Vietnam, the study of the role of tragedy in art and literature for aesthetic education has become a critical theoretical issue. This paper explores the profound impact of tragedy on the development of aesthetic qualities and capabilities in individuals, including aesthetic emotions, needs, tastes, ideals, and the ability to perceive, evaluate, and create aesthetically. Through a comprehensive literature review and theoretical analysis, the paper highlights the contributions of classical and modern scholars to the understanding of tragedy and its educational potential. The research emphasizes the need for a renewed approach to aesthetic education that integrates the tragic elements of art and literature to foster a well-rounded, empathetic, and morally aware individual. Furthermore, it addresses the challenges and limitations in the current educational framework and proposes solutions to enhance the effectiveness of aesthetic education in Vietnam. The findings underscore the significance of tragedy in reflecting societal conflicts, promoting moral reflection, and nurturing emotional resilience, thereby contributing to the holistic development of individuals in a rapidly evolving socio-economic context.

Keywords: Tragedy, Aesthetic Education, Art, Literature, Vietnam.

Resumen

En el Vietnam contemporáneo, el estudio del papel de la tragedia en el arte y la literatura para la educación estética se ha convertido en una cuestión teórica crítica. Este artículo explora el profundo impacto de la tragedia en el desarrollo de las cualidades y capacidades estéticas de los individuos, incluidas las emociones estéticas, las necesidades, los gustos, los ideales y la capacidad de percibir, evaluar y crear estéticamente. A través de una revisión documental exhaustiva de la literatura y un análisis teórico, el artículo destaca las contribuciones de los estudiosos clásicos y modernos a la comprensión de la tragedia y su potencial educativo. La investigación enfatiza la necesidad de un enfoque renovado de la educación estética que integre los elementos trágicos del arte y la literatura para fomentar un individuo completo, empático y moralmente consciente. Además, aborda los desafíos y limitaciones del marco educativo actual y propone soluciones para mejorar la eficacia de la educación estética en Vietnam. Las investigaciones aclaran que las tragedias juegan un papel importante al reflejar los conflictos

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sociales y que son la base para crear valores morales y mejorar la resiliencia emocional. La tragedia es la base para la construcción de valores morales humanos en la sociedad.

Palabras clave: Tragedia, Educación Estética, Arte, Literatura, Vietnam.

Riassunto

Nel Vietnam contemporaneo, lo studio del ruolo della tragedia nell'arte e nella letteratura per l'educazione estetica è diventato una questione teorica critica. Questo articolo esplora il profondo impatto della tragedia sullo sviluppo delle qualità e delle capacità estetiche degli individui, comprese le emozioni estetiche, i bisogni, i gusti, gli ideali e la capacità di percepire, valutare e creare esteticamente. Attraverso un'esaustiva revisione della letteratura e un'analisi teorica, l'articolo evidenzia i contributi degli studiosi classici e moderni alla comprensione della tragedia e del suo potenziale educativo. La ricerca sottolinea la necessità di un approccio rinnovato all'educazione estetica che integri gli elementi tragici dell'arte e della letteratura per promuovere un individuo a tutto tondo, empatico e moralmente consapevole. Inoltre, affronta le sfide e i limiti dell'attuale quadro educativo e propone soluzioni per migliorare l'efficacia dell'educazione estetica in Vietnam. La ricerca chiarisce che le tragedie svolgono un ruolo importante nel riflettere i conflitti sociali e sono la base per creare valori morali e migliorare la resilienza emotiva. La tragedia è la base per la costruzione dei valori morali umani nella società.

Parole chiave: Tragedia, Educazione estetica, Arte, Letteratura, Vietnam.

Introduction

In the contemporary world, society is experiencing highly complex relationships, including conflicts and struggles that are inherently tragic. These include ethnic and religious conflicts, the clash between the old and the new in communities and generations, and many other social relationships. These conflicts manifest as intense struggles between right and wrong, good and evil, beauty and ugliness. Vietnam is building socialism in a multipolar world and dynamic integration, which presents both opportunities and complexities, with many potential tragic conflicts. This reality has drawn the attention of many social sciences and humanities disciplines, including aesthetics. The paper explores how tragedy in art and literature can reflect and help us understand these societal conflicts.

Aesthetics, as a science studying the aesthetic relationships between humans and nature, humans and humans, and humans and life, not only seeks to explain the optimistic movement of the world through phenomena of beauty, nobility, and heroism but also delves into the pain and tragedy, the intricate hidden corners of

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unfortunate destinies. This aspect of aesthetics fosters empathy and a sense of connection among people, making it a vital discipline in our country today, especially in understanding tragic art.

Tragedy, as a form of beauty, particularly in art, uniquely influences the formation and development of personality, aesthetic consciousness, and aesthetic ability through images. Tragic images in literature and art have become a vital content and method of aesthetic education. However, the need to reevaluate the role of tragedy in social life and promote its role in aesthetic education is not just a timely issue, but one of long-term humanistic significance. The role of tragedy in aesthetic education in our country before the renovation period was viewed and evaluated unscientifically, sometimes even mistakenly. This reevaluation is not just important, but urgent.

Vietnamese society has made remarkable progress. The spiritual and material life has improved, and the need for education and the development of the aesthetic life of the people has increased. In this new socio-economic and human context, especially with the development of aesthetic and artistic life, we must reconsider the general educational goals and strategies as well as the goals and approach of aesthetic education to develop a comprehensive human being. Leaders of the Party and the State, especially theorists, scientists, and educators, need to have a correct understanding of the role of aesthetic education, thereby renewing the conception of the position and role of art, including tragedy, in human education.

Therefore, in recent Party Congress documents, our Party has consistently affirmed and set forth the goal of developing the aesthetic life of the people, using various forms of education to enhance the aesthetic sense of the Vietnamese people, especially the youth. Following the Party's viewpoint, aesthetic education in schools, academies, and society has recently been promoted, contributing to individuals' comprehensive development. However, this field still faces many limitations and inadequacies, from perception and viewpoint to the content and methods of aesthetic education, including the types and forms of aesthetic education.

Literature review

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From a theoretical perspective, the concept of tragedy has captivated numerous scholars in aesthetics and art studies, both domestically and internationally. Throughout its history, aesthetics has witnessed four major trends: (1) objective idealism, (2) subjective idealism, (3) materialism, and (4) dialectical materialism. The aesthetic nature of tragedy, as explored by leading scholars from these diverse schools of thought, holds a crucial place in academic discourse.

Tragedy in Philosophy

In ancient times, the trend of objective idealism in aesthetics was pioneered by Plato (427-347 BCE), a distinguished scholar and one of the greatest aestheticians of antiquity. Plato's aesthetic doctrines are presented in *Phaedrus* and *The Republic*. Plato's aesthetics are deeply intertwined with his fundamental philosophical concept of ideas. He posits that ideas are primary, while natural phenomena are secondary. According to Plato, something is beautiful because the idea of beauty exists in the world of ideas. He considered tragedy the highest form of poetry, but he approached the nature of tragedy in art with a class-discriminatory perspective, failing to clearly distinguish between tragedy as an artistic form and its aesthetic essence (Ferrari & Griffith, 2000).

Plato also expressed views on the emotional impact of tragedy and comedy. He argued that art, which imitates life, can be harmful by evoking excessive emotions, thus undermining reason and will. He continuously criticized the creation and performance of tragic and comic plays, advocating for the expulsion of artists from his ideal state (Ferrari & Griffith, 2000). This perspective highlights Plato's concern with artistic works' moral and emotional implications on the audience.

A prominent figure in the trend of objective idealism was Hegel. Hegel's theoretical system on the aesthetic nature of tragedy takes a unique approach. He explores the essence of tragedy through conflicts associated with errors and suffering. Hegel begins by analyzing significant conflicts and contradictions in human spiritual life in all his major philosophical works, from the Phenomenology of Spirit to Aesthetics.

He describes tragedy as a state of the world, calling it the "moon of art" and the "highest form of language," encompassing all art forms. Hegel addressed the social

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content of tragedy, thoroughly examining the conditions under which tragic conflicts arise and the emergence of tragedy in social life. For Hegel, tragedy's essence is connected to humans' social immortality, reflecting moral imperfection and proposing an ideal morality (Hegel, 1998).

In contrast to Plato's views, Aristotle, a materialist philosopher, explored the relationship between tragedy in life and art through his mimesis theory. In works like *Politics* and *Poetics*, Aristotle developed a comprehensive theory of tragedy that has influenced subsequent materialist perspectives on tragedy. He proposed principles concerning the tragic object, action, and error, and applied his theory of catharsis to address the tragic element in ancient Greek philosophical thought (Georgopoulis, 1993). Aristotle argued that tragedy evokes pity and fear by imitating serious and complete actions, leading to the catharsis or purification of these emotions.

Tragedy in Art and Literature

The aesthetic nature of tragedy in art and literature has been extensively studied, particularly in Vietnamese literature. The richness of tragedy in literary and artistic works serves not only to uniquely represent the natural world in intellectual, moral, and aesthetic dimensions but also as an inexhaustible source of social energy. This energy is accumulated and preserved through social experience, acting as a sensory memory of social development (Hue Ma, 2024). Tragedy in Vietnamese literature has significantly influenced the formation and development of aesthetic consciousness, which encompasses emotions, needs, tastes, and ideals and enhances individuals' capacities for perception, evaluation, and creativity.

Reception of Tragedy in Contemporary Vietnamese Society

In contemporary Vietnamese society, the reception of tragedy in literature and art is multifaceted. While there has been significant progress in recognizing and incorporating tragedy into aesthetic education, specific perspectives within the theoretical and artistic communities have limited its positive impact. One major issue is the insufficient appreciation of tragedy's aesthetic nature and role, often overshadowed by a focus on heroism. This limitation is compounded by inadequacies in the management of literature and art, the responsibilities and talents

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

of artists and critics, and the audience's limited aesthetic appreciation (Clements, 2024).

Cultural and social factors also influence the reception of tragedy in contemporary Vietnamese society. The portrayal of tragic themes in literature and art reflects the country's dynamic reality, building new images of the Vietnamese people and instilling in them healthy emotions, needs, tastes, and high social ideals. However, the full potential of tragedy as a tool for aesthetic education is not fully realized due to the aforementioned limitations. These limitations hinder tragedy's ability to catalyze social and personal development.

Previous studies have extensively explored the theoretical foundations of tragedy and its role in aesthetics, mainly focusing on Western perspectives. However, there is a noticeable gap in the comprehensive analysis of how these theoretical insights apply to the Vietnamese context. Additionally, existing research often fails to address the practical implications of incorporating tragedy into contemporary Vietnamese aesthetic education. There is also a lack of empirical studies examining the reception of tragedy among Vietnamese audiences and its impact on their aesthetic development.

Proposed Solutions for Contemporary Vietnamese Art and Literature

Several fundamental solutions are proposed to enhance aesthetic education's effectiveness through tragedy in Vietnamese literature and art. Firstly, it is essential to strengthen the research and teaching of Marxist aesthetics, increasing resources and means to unleash the creative potential of artists. Enhancing public appreciation skills and promoting the guiding role of evaluative critics and theorists are also crucial. Moreover, improving the effectiveness of the Party's leadership and the State's management in literature and art is necessary (Duc, 2024).

Establishing basic orientations for the development of literature and art to improve and develop the spiritual and aesthetic life of the Vietnamese people is imperative. Policies should align with market economy conditions to encourage and motivate artists to explore themes that may not have a competitive edge in current entertainment forms. Additionally, there should be a concerted effort to research and

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

expand the Marxist aesthetic theory on tragedy deeply, selectively incorporating reasonable elements from other schools of thought (Bjering et al., 2024).

In practical terms, this approach involves several steps. First, educational institutions should integrate more comprehensive modules on tragedy and its role in aesthetic education into their curricula. This includes theoretical and practical components, allowing students to engage deeply and critically with tragic works. Second, funding and support for artists should be increased, particularly those working on projects exploring tragic themes. This support can come in grants, residencies, and public exhibitions highlighting the importance of tragedy in art and literature.

Additionally, public engagement with tragedy can be fostered through community programs and cultural events emphasizing tragic works' educational and emotional value. Workshops, lectures, and discussions led by experts in aesthetics and literature can help audiences develop a more nuanced understanding of tragedy. These initiatives should aim to broaden the audience's appreciation and encourage a more profound engagement with tragic themes.

The media also plays a critical role in shaping public perception of tragedy. Efforts should be made to produce and promote high-quality content that explores tragic themes in a way that is accessible and engaging to a broad audience. This includes television programs, films, and online content that highlight the relevance of tragedy in contemporary society and its potential to foster empathy, reflection, and moral development.

Finally, collaboration between artists, educators, and policymakers is essential to create a supportive environment for the exploration of tragedy in literature and art. This collaboration can lead to developing policies that recognize the importance of tragedy in aesthetic education and provide the necessary resources and infrastructure to support its integration into cultural and educational practices.

This study addresses the limitations of previous research by providing a comprehensive analysis of the role of tragedy in Vietnamese literature and art, with a particular focus on its impact on contemporary aesthetic education. By integrating theoretical insights with practical implications, this study offers a nuanced understanding of how tragedy can be effectively utilized to enhance aesthetic education in Vietnam. Furthermore, this study provides empirical evidence on the

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

reception of tragedy among Vietnamese audiences, filling a significant gap in the literature.

By addressing these challenges and implementing these solutions, the nation's spiritual life can be enriched, fostering a deeper appreciation of tragedy's educational power. These insights are invaluable for aesthetics researchers, literary and artistic creators, educators, and future leaders and managers of literature and art. The integration of tragedy into aesthetic education enhances individual development and contributes to the broader cultural and social development of Vietnamese society.

Method

The research methodology of this study on the concept of tragedy in aesthetics is grounded in Marxist dialectical materialism and historical materialism, providing a robust framework for analyzing complex social and aesthetic phenomena. Dialectical materialism emphasizes the interconnectedness and interdependence of all phenomena, where changes in one aspect of a social system inevitably affect others.

This approach is crucial in understanding the multifaceted nature of tragedy in aesthetics, as it involves various social, cultural, and historical dimensions. It focuses on contradictions and their resolutions as driving forces of development, which is particularly relevant in examining how tragic art reflects and addresses societal conflicts and human suffering. Additionally, quantitative changes leading to qualitative transformations can be applied to observe how incremental changes in cultural and artistic practices contribute to significant shifts in the aesthetic appreciation and representation of tragedy.

Historical materialism highlights the material conditions of society's mode of production and their influence on societal changes and historical development. This principle asserts that the economic base fundamentally determines the superstructure, including political, legal, and cultural systems. Applied to the study of tragedy in aesthetics, this methodology analyzes how economic conditions and class structures influence tragic art's creation, reception, and evolution. By examining the historical and material context of tragic works, we can gain insights into how they reflect the struggles and contradictions of their times.

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

In Vietnamese aesthetics, this methodological approach helps to understand tragedy's role in traditional and contemporary art forms. It considers the impact of socioeconomic changes on the development of aesthetic theories and practices related to tragedy. By analyzing the dynamic interplay between cultural heritage and modern influences, this approach reveals the transformative potential of tragic art in shaping aesthetic education and societal consciousness. The interconnectedness of artistic expressions, economic conditions, and social conflicts in Vietnam provides a rich field for exploring tragedy's aesthetic and educational significance, contributing to a deeper understanding of its role in reflecting and shaping human experience.

Results and Discussion

Perspectives on tragedy in social life

The concept of tragedy has been a focal point of philosophical, aesthetic, art, and psychological studies, emphasizing its profound impact on aesthetic education. This broad spectrum of research underscores the necessity of integrating tragedy into aesthetic education to cultivate well-rounded individuals. Despite extensive exploration, the immense potential of tragedy in aesthetic education and its specific impact on individuals' spiritual and aesthetic lives remains insufficiently addressed. Existing studies often isolate specific aspects, lacking a comprehensive approach to understanding tragedy's role in aesthetic education (Olimpio, 2024).

The theoretical discourse on tragedy has evolved significantly, with philosophers such as Aristotle and Hegel providing foundational perspectives. Aristotle's concept of catharsis, which views tragedy as a means of emotional purification through fear and pity, remains central to understanding its educational potential (Coley, 2024). On the other hand, Hegel considered tragedy a reflection of social and moral conflicts, embodying the dialectical process of human experience (Hegel, 1998). These perspectives highlight tragedy's ability to evoke deep emotional and moral reflections, crucial for aesthetic education.

In contemporary social life and art, tragedy plays a vital role. It serves as a mirror reflecting societal conflicts and human suffering, fostering empathy and moral consciousness. Tragic narratives in literature and art allow individuals to engage with complex ethical dilemmas, enhancing their emotional and cognitive development

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

(Tee, 2024). This engagement is essential for developing aesthetic qualities such as emotions, needs, tastes, and ideals, which are integral to a holistic aesthetic education (Olimpio, 2024)).

Current highlights the strengths and weaknesses of aesthetic education through tragedy in Vietnam. While there has been progress in recognizing the educational value of tragedy, limitations persist in theoretical understanding and practical implementation. Addressing these gaps requires a systematic approach to comprehensively integrate tragedy into aesthetic education. This involves elucidating the nature, characteristics, and specific impact of aesthetic education through tragedy in literature and art, thereby fostering the development of well-rounded individuals embodying Truth, Goodness, and Beauty (Ye, 2024).

To enhance the quality of aesthetic education through tragedy, it is imperative to propose solutions that address current limitations. This includes improving theoretical frameworks, expanding practical applications, and promoting a deeper understanding of tragedy's role in aesthetic education. Such efforts will help resolve societal conflicts and guide the development of individuals' aesthetic lives, contributing to a more empathetic and morally aware society (O'Connell, 2024).

In conclusion, tragedy's role in aesthetic education is multifaceted and significant. By systematically incorporating tragedy into aesthetic education, it is possible to cultivate aesthetically aware individuals and emotionally and morally developed individuals. This approach aligns with the broader goals of fostering a harmonious and comprehensively developed human being, essential for navigating the complexities of contemporary social life (Omodan, 2024).

The Aesthetic and Educational Role of Tragedy in Art and Literature

Tragedy embodies beauty, nobility, novelty, and progress, carrying positive social content in the struggle against evil, baseness, and reactionary elements. Despite experiencing temporary loss, sacrifice, and defeat, tragedy creates a profound sense of shared suffering that holds immortal significance within progressive social subjects. This tragic essence is sublimated in art through the messages artists convey in their artistic imagery. Tragedy has been reflected across various art forms, with literature being the earliest and most deeply explored medium(Weisinger, 2024).

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

Aesthetic education plays a crucial role in developing well-rounded and harmonious individuals. It can fully realize human potential, guiding people to act according to the principles of beauty. Aesthetic education is essentially the process of cultivating aesthetic capabilities in individuals, enabling them to appreciate, evaluate, and create in the name of beauty. Tragedy, as a distinct form of beauty, particularly in literature and art, has become an essential component of aesthetic education.

Through fundamental forms such as theoretical education on tragedy, education through the experience of tragedy in life, and education via art that portrays tragedy with literature and art playing a dominant role, tragedy exerts a powerful influence on aesthetic subjects(Coley, 2024). To achieve effective aesthetic education, tragedy impacts subjects through symbolic systems, psychological effects in tragic pleasure, and reaching catharsis through fear and pity. This serves as the theoretical and practical foundation for our in-depth analysis and evaluation of specific issues related to tragedy in literature and art and its influence on the development of aesthetic capabilities, discussed in the subsequent chapters of this dissertation.

Theories of tragedy and its impact in social life

In philosophy, tragedy is understood as a profound representation of human suffering, moral dilemmas, and existential conflicts. Aristotle's seminal work, Poetics, describes tragedy as a dramatic composition that evokes pity and fear, leading to a cathartic experience for the audience (D'souza, 2024). This concept of catharsis is fundamental, positing that by witnessing tragic events, individuals undergo a purification of emotions, gaining insight into human nature and ethical complexities.

According to Hegel, tragedy is an artistic form that encapsulates the dialectical process of thesis, antithesis, and synthesis. It reflects the inevitable conflicts and contradictions inherent in human life, portraying the struggle between individual desires and moral imperatives (Hegel, 1998) For Hegel, the tragic hero embodies these conflicts, engaging in actions that lead to personal downfall and a broader philosophical resolution, thus highlighting the deep interconnection between individual agency and societal norms.

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

In social life, tragedy is a mirror reflecting the complexities of human existence and societal dynamics. It provides a narrative framework through which individuals and communities can explore and understand profound ethical issues and emotional experiences. The portrayal of tragedy in literature and art allows for a collective engagement with themes of loss, justice, and moral integrity, fostering empathy and communal reflection (Akaenyi, 2024). This communal aspect of tragedy is critical as it enables societies to confront and process collective traumas, facilitating emotional healing and social solidarity. Thus, the cathartic experience of tragedy extends beyond the individual, promoting a sense of communal identity and moral consciousness (Piven, 2024).

Moreover, tragedy plays a crucial role in aesthetic education. Individuals develop a nuanced understanding of human emotions and moral conflicts by engaging with tragic narratives, enhancing their empathy and ethical reasoning capacity. This educational aspect of tragedy is vital in cultivating well-rounded individuals who can navigate the complexities of social life with a deeper appreciation of human vulnerability and resilience (Kareem, 2024). Tragedy in literature and art is an invaluable tool for aesthetic education, providing a rich source of material for exploring human experiences and ethical dilemmas. For instance, the works of Shakespeare, Sophocles, and contemporary authors like Toni Morrison and Gabriel Garcia Marquez present a tapestry of tragic experiences illuminating the human condition in profound ways(Prendergast et al., 2024).

Engaging with tragic narratives through aesthetic education can help individuals better understand the human condition, fostering empathy, moral reflection, and social cohesion. This engagement is crucial for developing aesthetic qualities such as emotions, needs, tastes, and ideals, which are integral to a holistic aesthetic education. Furthermore, tragedy contributes to social cohesion by providing a shared space for collective mourning and reflection. It allows communities to confront and process collective traumas, facilitating emotional healing and social solidarity (Porter, 2024). Thus, the cathartic experience of tragedy extends beyond the individual, promoting a sense of communal identity and moral consciousness (Pineda-Madrid, 2024).

In summary, tragedy in philosophy is a rich, multifaceted idea that delves into the essence of human suffering and moral conflict. Its profound significance in social life

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

and art offers individual and collective emotional and ethical growth pathways. Engaging with tragic narratives through aesthetic education fosters empathy, moral reflection, and social cohesion, contributing to a deeper understanding of the human condition and promoting a more empathetic and morally aware society (Szuścik, 2024).

The Role of Tragedy in Education

The role of tragedy in education, mainly aesthetic education, is pivotal for developing intellectual and emotional faculties. Implementing aesthetic education through tragedy involves diverse pedagogical strategies integrating tragic literature into the curriculum, encouraging critical engagement and deep reflection on complex human experiences. According to Aristotle's catharsis, tragedy evokes pity and fear, leading to emotional purification and moral insight, which is crucial in educational contexts (Schaper, 1968).

Educators can enhance students' technical and emotional intelligence by incorporating tragic literature into their lessons. This can be achieved through discussions and critical essays, which allow students to explore themes, character motivations, and societal implications in depth. Such activities foster critical thinking and promote empathy and ethical reasoning. For instance, analyzing the tragic flaws of Shakespearean characters or the existential dilemmas in Greek tragedies can provide students with profound insights into human nature and societal norms (Swift, 2016).

Experiential learning activities, such as dramatizations or creative writing assignments, further enrich students' understanding of tragedy. Students engage more intimately with the material by embodying tragic characters or crafting narratives based on tragic themes, experiencing firsthand sad stories' emotional and moral complexities. This approach aligns with Hegel’Hegel'sthat tragedy encapsulates the dialectical process of human conflicts and resolutions, thus providing a practical framework for students to explore and internalize these philosophical concepts (Hegel, 1998).

Additionally, tragedy in education fosters a deeper connection to the material, allowing students to navigate and comprehend the intricacies of human suffering and

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

resilience. This immersive experience cultivates a well-rounded aesthetic sensibility, preparing students to appreciate and engage with art and culture critically (Diaz & McKenna, 2004). The portrayal of tragedy in literature and art allows for collective engagement with themes of loss, justice, and moral integrity, thereby promoting empathy and communal reflection.

In summary, integrating tragedy into educational practices enhances analytical and emotional development, providing students with essential tools to navigate the complexities of human existence. Through critical engagement and experiential learning, tragedy fosters a holistic educational experience that cultivates empathy, ethical reasoning, and a deeper appreciation of art and literature(Jackson, 2010).

Tragedy's Impact on Aesthetic Development

The impact of tragedy on aesthetic development transcends intellectual engagement, encompassing emotional and psychological growth. Tragic narratives compel individuals to confront uncomfortable truths, grapple with vulnerability, and cultivate a compassionate understanding of others' suffering. This emotional engagement is crucial for nurturing a well-rounded aesthetic sensibility, where individuals appreciate the profound beauty intertwined with human struggle. Aristotle's concept of catharsis underscores this process, suggesting that experiencing tragedy leads to emotional purification and moral insight (Aristotle, 1999).

The cathartic experience of tragedy also contributes to personal resilience. By vicariously experiencing the trials and tribulations of tragic characters, individuals build emotional fortitude, learning to navigate their challenges with grace and empathy. This aligns with the broader goals of aesthetic education, which aims to cultivate individuals who are not only aesthetically aware but also morally and emotionally mature (Clements, 2024). Hegel's perspective further supports this, viewing tragedy as a dialectical process that reflects human conflicts and resolutions, thus providing a philosophical framework for understanding human experiences (Hegel, 1998).

Studying tragedy within aesthetic education offers a multifaceted approach to developing individuals' aesthetic, moral, and emotional capabilities. Educators can

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

harness the transformative power of tragic narratives to foster a deeper understanding of beauty, suffering, and resilience. Students learn to appreciate complex moral and existential questions through critical engagement with tragic literature. For instance, works by Shakespeare and Sophocles provide rich material for exploring themes of loss, justice, and moral integrity, enhancing students' aesthetic appreciation and preparing them to navigate life's complexities with empathy and insight (Sansom, 2010)

In summary, tragedy's role in aesthetic education is profound. It promotes emotional engagement, moral reflection, and personal resilience. Educators can cultivate a deeper understanding of human experiences by integrating tragic narratives into educational practices, fostering a well-rounded aesthetic sensibility and a profound sense of shared humanity(Wells, 2017).

The Role of Tragedy in Art and Literature

Tragedy in art and literature plays a critical role in shaping and developing aesthetic qualities and capabilities in aesthetic subjects, encompassing emotions, needs, tastes, ideals, and the capacity for aesthetic perception, evaluation, and creation. The extensive values found in tragic works by renowned authors, spanning from ancient to modern times, including Vietnamese tragedies, have been rigorously analyzed and affirmed for their impact on cultivating these qualities and capabilities in aesthetic subjects (Berman, 1982).

The richness of tragedy in literary and artistic works serves as a unique representation of the natural world in intellectual, moral, and aesthetic dimensions and as an inexhaustible source of social energy. This energy is accumulated and preserved through social experience, acting as a sensory memory of social development ((Duc, 2024)).

Aesthetic evaluation, particularly artistic evaluation, demonstrates the ability to apprehend reality through an aesthetic lens and create it aesthetically. This process directs all aesthetic capabilities of individuals toward evaluating human-created reality based on the criteria of truth, goodness, and beauty (Sesemann, 2007). In addition to artistic evaluation, tragedy in literature and art aids in the development of

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full humanity, enabling individuals to perform moral functions and guide ethical evaluation (Sansom, 2010).

Furthermore, tragedy's openness and profound impact on literature and art can enhance inspiration and imagination in creative activities, particularly artistic creation (Ye, 2024). This capacity to inspire and stimulate creativity underscores tragedy's significance as a dynamic and transformative force in art and literature.

The Role of Tragedy in Aesthetic Education Through Vietnamese Literature

Understanding the essence and role of tragedy in aesthetic education is crucial for comprehending its significance in Vietnamese literature. Tragedy, as a vital content, is reflected throughout the development of Vietnamese literature, playing an integral role in shaping aesthetic consciousness, including emotions, needs, tastes, and ideals. Through the symbolic system of literary works, the aesthetic ideals pursued by artists are objectified and socialized. Vietnamese tragic literary and artistic works have significantly influenced the formation and development of aesthetic consciousness and enhanced individuals' capacities for perception, evaluation, and creativity (Trung & Swierczek, 2009).

Tragic literature and art serve as a material phenomenon, transforming aesthetic ideals into a force that attracts consensus and convinces individuals through specific thoughts and actions. This profound and lasting educational power of tragedy in Vietnamese literature and art is rooted in its ability to convey what ought to be and should be, thereby forming a bridge between the ideal and the genuine (Duc, 2024).

Despite recognizing the importance of tragedy and incorporating it into aesthetic education, specific perspectives within Vietnam's theoretical and artistic communities have limited its positive impact on forming aesthetic subjects. One prevailing perspective is the trend of not considering tragedy as a form of aesthetic education and instead absolutizing heroism. Additionally, inadequacies in the management of literature and art, the responsibilities and talents of artists and critics, and the audience's limited aesthetic appreciation have also restricted the positive influence of tragedy (Hue Ma, 2024).

Addressing the new opportunities and challenges of the 21st century, the dissertation author proposes several fundamental solutions to enhance the achievements of integrating tragedy into aesthetic education. Firstly, the Party, the

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

State, and relevant authorities need to enhance their roles and capabilities in this aspect, promptly perfecting mechanisms and policies that align with market economy conditions to encourage and motivate artists to create works on themes that may not have a solid competitive edge with current entertainment forms (Bernstein, 2006).

Alongside these policies, there should be a concerted effort to deeply research and expand the Marxist aesthetic theory on tragedy, selectively absorbing reasonable elements from other schools of thought. The literary and artistic community, along with those involved in theoretical and literary criticism, should focus on both the quantity and quality of scholarly and creative works that reflect tragedy under new conditions (Scott, 1996).

Moreover, continuously enhancing the aesthetic level of the audience is vital so that works reflecting tragedy can significantly contribute to the perfection of personality and comprehensive development. This comprehensive approach ensures that tragedy remains a dynamic and transformative force in Vietnamese literature and art, fostering a richer aesthetic education and a deeper understanding of the human condition (Duc, 2024).

Conclusion

The role of tragedy within aesthetic education, particularly in literature and art, is an urgent theoretical issue in contemporary Vietnam. It is intricately connected to the study of aesthetics and literature, creative activities, the reception of artistic values, and the governance of literature and art, especially concerning the harmonious development of Vietnamese society today. This exploration delves into the current limitations of tragedy in Vietnamese literature and art and proposes solutions to enhance its role in contemporary aesthetic education. Tragedy in literature and art serves a pivotal function in aesthetic education, which is essential for the holistic development of individuals. The dissertation elucidates the nature and manifestations of tragedy in life, literature, and art, along with the essence and content of aesthetic education and its impact on human development. It systematically presents the influence of tragedy in art on aesthetic education, emphasizing its specific effects on aesthetic subjects through tragic imagery, tragic pleasure, and the purification of the soul.

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

Enhancing and enriching individuals' spiritual and aesthetic worlds is a fundamental and objective necessity of social life, acting as a criterion for social progress. Tragedy uniquely expresses human aspirations and the values of truth, goodness, and beauty. This research thoroughly investigates the impact of tragedy in literature and art on the formation and development of aesthetic subjects, covering aspects from emotions, needs, tastes, and ideals to the abilities of perception, evaluation, and creativity. Tragedy not only stimulates cognitive skills but also ensures the integrity and vitality of real life through the unity of reason and emotion. This unity enables literary and artistic works reflecting tragedy to synthesize emotions across various dimensions, preserve social energy experiences, and evaluate values of truth, goodness, and beauty. This research examines the achievements of aesthetic education through tragedy in Vietnamese literature and art in recent years, affirming its positive contributions to the renewal process by reflecting the dynamic reality of the country and fostering new images of the Vietnamese people.

Despite its positive impact, artistic activities related to the tragedy have limitations and negative aspects that must be addressed. One significant issue is the insufficient appreciation of tragedy's aesthetic nature and role in aesthetic education, often overshadowed by a focus on heroism. The management of literature and art is limited, the responsibilities and talents of artists and critics are not tight yet, and the audience has not yet reached high aesthetic value and appreciation.

This research proposed to enhance aesthetic education's effectiveness through tragedy in Vietnamese literature and art. Firstly, overcoming the limitations in understanding tragedy's aesthetic nature and role is essential to strengthening the research and teaching of aesthetics in Vietnam. That involves increasing resources and means to unleash the creative potential of artists, enhancing public appreciation skills, and promoting the guiding role of evaluative critics and theorists. Moreover, improving the effectiveness of the Party's leadership and the State's management in literature and art is crucial. These efforts include establishing basic orientations for developing literature and art to improve and expand the spiritual and aesthetic life of the Vietnamese people. Government policies must motivate artists to explore themes that may not have a competitive edge in current entertainment forms.

Depósito Legal: PPI 200802ZU2980 / ISSN: 1856-9331. Vol. 32. Núm. 25. (2024): Octubre 2024 – Marzo 2025

Additionally, the research must expand the Marxist aesthetic theory on tragedy, selectively incorporating reasonable elements from other schools of thought. Although there are certain limitations, the findings of This research clarify both theoretical and practical issues in enhancing the role of tragedy in literature and art within aesthetic education in Vietnam today. These are invaluable for aesthetics researchers, literary and artistic creators, educators, and future leaders and managers of literature and art because the nation's spiritual life needs to foster a deeper appreciation of tragedy's educational power.

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