

PRESERVE AND PROMOTE THE VALUE OF THE XOE THAI HERITAGE IN THE CONTEXT OF CULTURAL INTEGRATION

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Xoe Thai art is a unique traditional dance form associated with the life of Thai people in Northwestern Vietnam in community festivals, funerals, art festivals, making friends, exchanges... This art transmitted and preserved quite intact over hundreds of years with many different forms. In 2013, this art form was recognized by the Ministry of Culture, Sports and Tourism as a National Intangible Cultural Heritage. In 2018, the Prime Minister agreed to build a profile of Xoe Thai Art to submit to UNESCO for consideration and inclusion in the list of Representative Intangible Cultural Heritage of Humanity. The heritage profile is expected to be completed in December 2019. Thus, the vision for this art form will be raised to an international level; Thereby, the awareness of the local community in continuing to preserve and promote unique values in the traditional cultural capital of the Thai people in particular, the diversity and richness of the cultural identity Vietnam in general is also more profound.

Từ khóa: Xoe Thai art; Thai people; Northwest; Preserve and promote; Intangible cultural heritage.

1. Introduction

Xoe Thai is a unique traditional dance, occupying an important position in the life of the Thai community in the Northwest of our country, typically in Phong Tho district (Lai Chau) and Muong Lay town (Dien Bien), Quynh Nhai district (Son La), Nghia Lo district (Yen Bai). Xoe Thai has been transmitted and preserved quite intact over hundreds of years with many different forms: Using in community activities to express and make friends; Expressing ideas about spiritual roots... Xoe Thai are popularly performed in community festivals such as Kin Pang Then, Xen Tra, Xen Lau No, Het Cha, funerals of Thai people, and also performed in fun events, music festivals. Xoe Thai art is ethnic, community-oriented, showing the identity of the Thai people. In addition to the dances with fan, scarf, hat, music, Thai people also have a lot of dances named events, content, props such as: Chan Khon, Kep phac, Kep Bok...

Xoe Thai art is a property, a bond to connect the community, the core of national identity and the basis for creating new cultural values in contemporary life. Therefore, this art form has been recognized by the Ministry of Culture, Sports and Tourism in the National Intangible Cultural Heritage list since 2013 and has been approved by the Government to

build a national profile for submission UNESCO for approval of the list of Representative Intangible Cultural Heritage of Humanity in 2018. The Ministry of Culture, Sports and Tourism has assigned the National Institute of Culture and Arts to preside and coordinate with the Department of Culture, Sports and Tourism in the provinces of Dien Bien, Lai Chau, Yen Bai, Son La and related agencies to build heritage profile “Xoe Thai Art”. Thus, the vision for this art form has been raised at the national and international level; Thereby, the awareness of the local community in preserving and promoting the values of Xoe Thai also deepened. This is also an opportunity to promote the development of this art form, to Xoe Thai into a unique tourist product of the Northwest cultural region. However, the preservation and promotion of heritage values to deserve the title is also a big problem posed in the context of increasingly intensive and widespread cultural integration today.

2. Research overview

Xoe Thai Art is the result of artistic creation stemming from the labor of the Thai community in order to meet their first cultural enjoyment needs. This art form becomes a means of communication, community connection, symbolizing solidarity, crystallization of life experiences and creative

thinking in daily life of Thai people; it's connection to help the community more understand about the Northwest people's life and contribute to the beauty of Vietnamese folk dance... This is a big area of research by many scholars on art and cultural interest.

There have been quite a lot of books and researches that take Xoe Thai as a research subject. For example, the book "Vietnamese Ethnic Dance Art" (1979) by author Lam To Loc, "Vietnamese Folk Dance" by Le Ngoc Canh, "The Folk Dance Heritage of the Northwest Region" (1998) by author Chi Thanh... refers to the typical Xoe dance of the Thai ethnic group, showing its speciality, distinctive, generalized characteristics, representing the region in the system of Vietnamese folk dance cultural values. Particularly the Xoe Thai Art, there are many in-depth studies. Typically, "Xoe Thai a unique stage of development" (2007) by Bui Chi Thanh includes the contents: Thai people in Vietnam, Xoe teams, some Xoe Thai folk dances in Northwest. The book presents quite a full range of developments from folk dance to dance performed on stage and steps to improve Xoe Thai, thereby referring to the changes of Xoe Thai period. Researchers Dang Nghiem Van, La Van Lo, Cam Trong, To Ngoc Thanh, Do Thi Tac... also have many contributions in researching and collecting to preserve and promote this type of art. Besides, there are also many doctoral and master theses who choose Xoe Thai as the subject of research, specifically: Thesis "The role of Thai folk dance in the dance training system in Vietnam" (2005) by Nguyen Thuy Nga; The thesis "Preserving and developing Xoe Thai in Northwest" (2010) by Le Minh Thu ... However, the latest and most comprehensive work on the Xoe Thai Art is "The Inventory Report of Xoe Thai Art Heritage" (2019) for the purpose of document preparation, submitting to UNESCO for recognition The Xoe Thai Art as a Representative Intangible Cultural Heritage of Humanity.

Accordingly, the researchers pointed out, before the August Revolution (1945), when Lai Chau province (old) in particular and the Northwest region in general was still cloudy with the shortage and backwardness, the region Muong So of Phong Tho and Muong Lay districts (Muong Lay town, Dien Bien province today) has been famous as the land of fascinate enchanting Xoe dances.

According to experts, Xoe has many types. Probably the earliest is Xoe Vong dance. This dance is collective, has high community interaction, so the number of participants is not limited. Initially, the circle may be only 5-6 people, then add gradually, regardless of old or young, girl or boy, village people or other villagers, even visitors can attend

the round. Up to now, the biggest circle known by many people and recorded a record is the Big Show performance to celebrate the Certificate of National Intangible Cultural Heritage "Xoe Thai - Muong Lo, Nghia Lo" in 2013 with the participation of 2033 people, including 2013 people practiced 6 ancient melody dances and 20 people participated in traditional orchestra. Currently, in Cang Na village, Trung Tam ward (Nghia Lo town, Yen Bai province), folk artisan Lo Van Bien is a person who spends a lot of time researching and transmitting unique ancient melodies of Thai people in Muong Lo for compatriots in around the region. He is the one who has restored the 6 ancient melodies with souls of Muong Lo land, including: Khăm khen (ie Holding hands together), Đồn hôn (ie Step backward), Phá xí (ie news Dad), Nhôm khăn (ie Spread the scarf), Khăm khăn moi lâu (ie Raising scraft inviting wine); Ôm lồm tốp mư (ie Clapping your hands in a circle).

With the special, flexible and lively of Xoe Thai Art, the professional choreographers and musicians have taken Xoe Thai on many stage performances. The study also noted: After the victory of Dien Bien Phu in 1954, at the hands of the choreographers, Xoe was adjusted and gradually improved, upgraded to performing arts. Besides, the musicians also quickly joined in, contributing to bringing the circle beyond the village playground to come to many modern stages. In 1952, during the program of World Youth Festival held in Berlin (Democratic Republic of Germany), dance artist Phuong Thao of the General Department of Political Dance of the Vietnam People's Army was the first to introduce the Xoe Non Muong Lay (dance with hats) with international friends. One of the people who helped to change this dance was People's Artist, Colonel Do Minh Tien - a military musician with a lot of enthusiasm for folk dance art in the Northwest... (Viet, 2016, pp.1-2)

Xoe Thai has been transmitted and preserved quite intact over hundreds of years. That is the basis for creating new cultural values in contemporary life, is the basis for preserving and promoting the value of the heritage in the culture exchange and integration takes place more deeply and more widely today. This is the problem that needs to be further studied, in order to find a way for the Xoe Thai Art to deserve the title of heritage.

3. Research method

The paper uses three basic research methods: Method of document analysis, synthesis method and descriptive method.

Accordingly, based on the references, existing studies, articles analyzing the characteristics and

advantages of Xoe Thai art, thereby pointing out the necessity and urgency of preserving and promoting the value of the heritage when it is recognized by UNESCO as a Representative Intangible Heritage of Humanity, especially in the context of cultural integration takes place more deeply and widely on a global scale.

In addition, the article also describes the situation and achievements of preserving and promoting the value of Xoe Thai National Heritage through surveys, information gathering and interviews with cultural managers, people directly involved in heritage conservation, and scholars specializing in cultural conservation. From there, propose some solutions to promote the Xoe Thai heritage in the context of cultural integration.

4. Research results

4.1. Achievements in preserving and promoting the value of Xoe Thai National Heritage

4.1.1. Restore and stylized Xoe

Depending on the calling of the community of villages/ hamlets/ neighborhoods and clubs, Xoe Thai has many names: Xoe dance, Xoe Thai, Xe, Then dance, Then sing, Mo, Xoe Dance Art, Xoe. However, among those names, there are 3 most popular names are Xoe Thai, Xoe and Xe.

Folk culture researcher Do Thi Tac said that, in terms of origin, Xoe first originates and is associated with religious activities. The Xoe contributes to show the Thai people's view of the universe and human life through ritual activities of shamans and practitioners who are sick or who believe in spirits. The dances of Then worshiping are the most concentrated expression of the dance forms (Kin Pang Then Festival), with various forms of dance/Xoe offering ceremony, praying for prayers, dancing for welcoming souls, and offering ceremony thank the heavenly soldiers for saving the sick. Accompanied by the Xoe dances, the lyrics contain many philosophies of human life and hide the human conception of the universe and people (Thanh et al., 2019, p.16)

The folk artisan Lo Van Bien (Nghia Lo, Yen Bai) said: "Xoe attracts people from all walks of life, regardless of age, old and young, men and women, rich and poor and social groups. Xoe has stimulated production labor, after hard working hours, people are merged with the joyful atmosphere, integrate with nature, hold hands to dancing to forget all worries and tiredness, balancing the physiological psychology, creating a sense of excitement between people who love each other more, love life more, more enthusiastic production workers (Thanh et al., 2019, p.17)

Over the last decade, Thai people in almost every village have gradually restored the traditional Xoe dances in the past, becoming a form of folk dance with an artfully complete way of a Xoe - a typical collective dance in the traditional way. From belief dance in rituals, Xoe had been stylized the movements in daily life, labor, production... to form three main categories: Religion, entertainment and performance. To meet the operational needs of the community life, the intellectuals of the Muong have created more Xoe dances to express the rich inner character of the people, some of them spread with the props and named as props, such as: Xoe Khan (Craft), Xoe Non (Hat), Xoe Nhac (music), Xoe Gay (stick), Xoe Chai (bottle)... Xoe Vong (Circle Xoe) is common in important cultural events in the community and family with the participation of many people. There are basic movements that are: Swinging hands, opening hands, holding hands, footsteps, lifting feet, shrugging, right tilting, left leaning. Accompaniment instruments for Xoe include large drums, small drums, Cong, Chieng, pipe-taps, music, horns and cymbals. The rhythm of the melody varies in the quick and slow movement of the dance, in the process of simulating the Then to the sky journey, finding the soul to enter the body... The gentle, soft and flexible dance movements combine smoothly to music, traditional costumes make Xoe a form of folk art imbued with the cultural identity of the Thai people in the Northwest.

In recent years, the young generation has brought to Xoe new shades in many forms and gestures. The rhythm of the song also reflects the new emotional rhythm of contemporary Thai people. From the baby dancing to the elderly, the girls and boys exchange their feelings not with words but with the eyes of smiles, clenched fists, leaving warmth of hand in the visitors's emotion so passionate and unforgettable. The Xoe movements and the current dances have new lines due to the changes of the main movements inherent in the traditional Xoe. Some of the movements were modified, props used in addition to towels also have fans in the Fan dance, the hat in the Hat dance, the flower in the Flower dance. Each village formed a team of Xoe performers, trained by artisans in the village, to train to perform exchanges with other localities. Especially in Nghia Lo town, since 2017, the Xoe team has been established with up to 1,500 people, gathered from the Xoe team in the villages with the main purpose to go to perform to serve Tet holidays and large cultural festivals was organized in Yen Bai province, or participated in the Northwest Cultural Ethnic Festival, Back to the Source Tourism Festival (combining 3 provinces of Lao Cai - Yen Bai - Phu Tho).

4.1.2. *Expand the space of practicing Xoe heritage*

Xoe are held in Thai people's villages in four Northwestern provinces, including the districts of Van Chan, Mu Cang Chai, Tram Tau and Nghia Lo towns (Yen Bai province); the districts of Phong Tho, Sin Ho, Nam Nhun, Tan Uyen, Than Uyen, Muong Te, Tam Duong and Lai Chau cities (Lai Chau province); the districts of Muong La, Thuan Chau, Mai Son, Song Ma, Yen Chau, Sop Cop, Bac Yen, Van Ho, Phu Yen, Quynh Nhai, Moc Chau and Son La cities (Son La province); the districts of Dien Bien, Muong Cha, Dien Bien Dong, Tuan Giao, Muong Ang, Tua Chua, Muong Nhe and Nam Po, Muong Lay town, Dien Bien Phu city (Dien Bien province). The areas considered to be the center of Xoe are Muong Lo (Yen Bai), Muong So (Lai Chau), Muong Lay and Muong Thanh (Dien Bien).

In Yen Bai province, Xoe had practiced in 4 districts/towns with 15 communes/wards and 102 villages/hamlets of Thai people. A total of 1,200 people of all ages practicing Xoe in 180 performance teams. In 2015, there were 2 artists who were awarded the title of Excellent Artist (Lo Van Bien and Dieu Thi Xiang).

In Son La province, there are 1,471 people practicing Xoe Thai in 119 villages in 6 districts and towns, including many ages with different roles such as Xoe artists (who has many experience years of Xoe dance), instrument players, practitioners and young people are practicing. Basically, this force is currently operating regularly in the form of Xoe teams in villages, 6 districts and towns with 6 artists who were awarded the title of Xoe Thai Artists in 2015.

In Lai Chau province, the Thai community living in the districts of Phong Tho, Sin Ho, Nam Nhun, Tan Uyen, Than Uyen, Muong Te, Tam Duong and Lai Chau city organize activities of Xoe at 100 village performance teams with more than 1,200 participants. In 2015, 4 people were awarded the title of Excellent Artist by the State.

In Dien Bien province, Xoe Thai is practiced in 10 districts/towns with 150 villages and 1,273 performance teams. Surveying the number of Xoe Thai artists who have been awarded by the State, until August 2018, Dien Bien had 03 Xoe Thai artists who were awarded the title of Excellent Artist by the State (Mao Van Ot, Luong Thi Dai and artist Hoang Thim - lost).

For Thai people, a Xoe dance event usually takes place in a flexible, not fixed space. Previously, the space for dancing activities could be in a family with large stilted houses, or a family having fun event (weddings, housewives...), who want to invite villagers to share the joy. That space can be next to the field or on the banks of the stream, dancing Xoe

out between the hard labor sessions. But the most common space is the large vacant yard between the residential area of the villagers. Later, due to the development conditions of society in general and villages in particular, most of the villages had village cultural houses, used for meetings and organizations for various forms of community life activities, in which activities of performance teams of Xoe dance takes place here. In addition, depending on the purpose of the organization, the Xoe activities may take place in different wide/narrow spaces (celebrations, big ceremonies held in squares, stadiums of communes/wards).

94.9% of the community said that they regularly Xoe dance in the weddings and the new house celebrations; 86.2% regularly Xoe danced in the holidays organized by the authorities; 70.4% frequented the Xoe dance in traditional festivals; Other festivals also often have Xoe dance as union activities (63.6%); according to the schedule of clubs and performance teams (60.2%); holidays (54.1%). A smaller percentage in traditional offerings is only 12.4%; 8.4% have Xoe in life cycle rituals. Particularly, the practicing Xoe dance in the funeral currently only has 3 villages in Van Ho district (Son La) and 2 villages in Nghia Lo town (Yen Bai) (Thanh et al., 2019, pp. 25-26)

According to the data published in "The Inventory Report of Xoe Thai Art Heritage", 100% of the surveyed people believe that the activities of Xoe in general and the practice of traditional Xoe in particular of Thai people up to now is still the main cultural activity of Thai villages/hamlets, meeting the needs of exchanges and entertainment for all generations, adding the funny to the daily life of the hamlets and villages, especially at the beginning of the new year and free time after the seasons. The actual survey results show quite clearly the diversity in the cultural life of the community, in which, Xoe dance plays the leading role, an indispensable spiritual product in the life of the Thai ethnicity community.

4.2. *Issues raised in the process of preserving and exploiting Xoe Thai heritage values*

In fact, the majority of localities are limited in the collection and recording of historical and cultural relics as well as the process of local traditional cultural heritage. The main reason for this situation is that the current number of people know Thai writing is still very small, even some localities have no one. A part of the youth from primary to high school is at risk of not reading and speaking their native language. The performance environment of Xoe Thai art has been affected quite extensively of space, living time and identity of props, costumes, musical instruments for cultural activities in general

and Xoe art in particular. Fewer and fewer people make their own costumes, jewelry... by traditional crafts. This will be one of the predictive causes limiting the process of preserving and transmitting ethnic cultural heritages.

Along with that, most of the villages that are maintaining traditional cultural activities have a tight economic situation, do not have enough material capacity to build a folk song learning movement, organize various forms of extensive dance as before. Performance teams, who are directly taught Xoe Thai art, especially artisans, receive little attention both mentally and materially. Many elderly artisans with a long reputation are not entitled to subsidies, honor and exploit the inheritance they hold in time. Therefore, a part of the heritage and knowledge of ethnic cultural heritages has disappeared, causing disadvantages to Thai ethnic community culture in particular and the national culture in general. Without additional funding for teaching and restoring traditional cultural life in the villages, this is also a barrier for the preservation and promotion of heritage values.

In addition, some local governments still lack dynamism and creativity in expanding relationships, mobilizing organizations and social sectors to participate in preserving, exploiting and promoting the heritage values in the locality. Due to the limited socialization of heritage conservation, there is not enough force to create the attraction of the heritage and the heritage transfer process between generations, as well as develop community tourism. Even the link between local schools and the protection and promotion of the heritage values of villages/hamlets is not strong. Propaganda and education do not form a sweeping movement in the community; In some localities, the dance teaching still largely depended on the awareness and subjective awareness of music teachers and class teachers.

Another important issue also posed by many researchers when it comes to preserving and promoting the Xoe Thai heritage: Should Xoe Thai remain original or let it change with today's life? Because the Xoe Thai artisan Lo Van Ben (Yen Bai) expressed his view not to support the "overshoot" modifications, to "lose all the ancients", the heritage must be preserved in its original state. Or Prof. Dr. Truong Quoc Binh (National Cultural Heritage Council) shares, reconsidered modification will hurt the integrity of the heritage. (*Opinions at the International Scientific Conference "Protecting and promoting the value of Xoe Thai Art in contemporary society" took place on October 4, 2019 at the Vietnam National Village for Ethnic Culture and Tourism*). This is also an aspect that

needs to be researched when preserving and promoting the value of Xoe Thai heritage.

5. Proposal for the preservation and promotion of the value of the Xoe Thai

Having a great significance in the spiritual life of the Thai people in particular and ethnic minorities in general, the Xoe Thai art has been concerned by all levels and branches of Yen Bai, Lai Chau, Son La and Dien Bien provinces preserves and continues to maintain. The survey of the team implementing "The Inventory Report of Xoe Thai Art Heritage" shows that 100% of Thai people and local authorities are enthusiastic and excited about building a Heritage Profile submitted to UNESCO for consideration of Xoe Thai as The Representative Intangible Cultural Heritage of Humanity. Xoe Thai is recognized as a world heritage, it means that the preservation and promotion of the heritage value will be more urgent and methodical. Preserving and promoting the value first of all is to Xoe Thai with the title of the Representative Intangible Heritage of Humanity, and to uphold the title awarded by UNESCO.

As well as 11 intangible heritage sites of Vietnam have been honored by UNESCO (including 9 Representative Intangible Heritage of Humanity and 2 Urgent Protective Intangible Heritages), conservation and promotion of heritage mainly to the community, especially the localities where it is held. Hue Royal Court Music, Tay Nguyen Cong – Chiang Cultural Space, Bac Ninh Folk Songs, Ca Tru, Xoan Singing, Southern Folk Music Genres ... are like that, born in the community and well maintained, "grow up" in the community. After being honored as the Representative Intangible Heritage of Humanity, the preservation and promotion of that heritage is also mainly in the hands of the local people where it is located. Of course, it is indispensable to support both in terms of policies, material and spiritual of the State and local authorities.

Xoe Thai has been maintained and developed as such over the centuries, mainly thanks to the ethnic minority community holding the heritage with the support of local authorities. A typical example is in Yen Bai province, before 2005, when the locality had not organized Back to the Source Tourism programs, the Xoe dances were still maintained regularly by the community during the village festivals but only are the freestyle Xoe dances with stylized, variations such as Xoe Vong (Circle), Xoe Khan (Craft), Xoe Non (Hat), Xoe Chai (bottle), Xoe Hoa (flower), Xoe Nam Tay (holding)... Since 2005, tourism programs and cultural weeks have been organized more and more often, the Xoe dances have been expanded in scale,

paying more attention to the form and content of expression. In addition, the artisans have translated and disseminated the 6 ancient Xoe dances to the community, so the ancient Xoe art has initially been restored and gradually developed. In recent years, aware of value of ancient Xoe heritage, localites have organized many activities to popularize this heritage practice process such as organizing the teaching of 6 ancient Xoe dances for the villages; invite artisans and a number of individuals to restore the ancient Xoe Thai dances, open the class of pipe-making and alpine music; teach to the staff of Nghia Lo town, then the staff will go directly to the communes, wards, villages and hamlet to teaching. Each village has at least one ancient Xoe team, the number of people participating in the ancient team is increasing. Xoe is defined as a key in cultural and artistic activities of the region...

Or in Dien Bien province, the Department of Culture, Sports and Tourism of the province has advised to develop the program to celebrate The Historic Victory of Dien Bien Phu in even years, Ethnic Cultural Festival, Hoang Cong Chat Festival at Ban Phu temple, carrying out the preservation of traditional festivals such as Kin Pang Then, or activities in cultural villages associated with tourism development... Xoe Thai is put into practice in social - cultural events of local attract a large number of officials, people and tourists. In the past years, with the investment program from Governmental and non-governmental organizations (donated by The National Target Program and The Danish Fund), there have been many projects on folk songs conservation, folk dance and teaching traditional instruments. This is considered to be one of the important motivations contributing to the conservation of folk dance art as well as the instruments used to express the beauty of folk dance in general and Thai Xoe Art in particular. In recent years, the program of cooperation among branches to implement the emulation movement "Building Friendly School - Active Students" has integrated the folk performing arts program, including the

Xoe art on extracurricular programs. This is very valuable in preserving the Xoe Thai art. Dien Bien province is also borders to China and Laos, so there are frequent occasions of art performances, cultural exchanges with the their team, so Xoe Thai art has more opportunities to introduce. Especially, the Executive Committee of Dien Bien Provincial Party Committee also issued Resolution No. 09/NQ/TU of December 20, 2012 on the program of preserving and developing ethnic groups in Dien Bien province in association with economic - society development to 2015, orientation to 2020 with the main task of preserving ethnic cultures; invest in developing, raising the value of ethnic cultural identities, promoting the role of social factors participating in preserving and developing ethnic cultures. The People's Committee of Dien Bien Province issued Decision No. 401/QĐ-UBND on June 12, 2013 approving the Project on Preservation and Development of Ethnic Minority Culture in Dien Bien Province in association with economic - society development to 2015, orientation to 2020. That is the reliable fulcrum for Xoe Thai development and sublimation in ethnic communities.

6. Conclusion

The value and vitality of Xoe Thai art has been affirmed and transmitted for hundreds of years throughout Northwestern Vietnam, especially in the Thai ethnic community in 4 provinces of Dien Bien, Lai Chau, Yen Bai and Son La. Xoe Thai art is really a property, a bond to connect the community, the core of national identity and the basis for creating new cultural values in contemporary life. This type of art deserves to be in the list of The Representative Intangible Cultural Heritage of Humanity voted by UNESCO. Therefore, the preservation and promotion of heritage values in the context of cultural integration takes place more and more widely and deeply today, in order to deserve the title as an urgent issue for cultural managers, people who work in preserving the national cultural heritage.

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BẢO TỒN VÀ PHÁT HUY GIÁ TRỊ DI SẢN XÒE THÁI TRONG BỐI CẢNH HỘI NHẬP VĂN HÓA

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Tóm tắt

Nghệ thuật Xòe Thái là loại hình múa truyền thống đặc sắc gắn liền với đời sống của đồng bào Thái vùng Tây Bắc Việt Nam trong các lễ hội cộng đồng, tang ma, liên hoan văn nghệ, kết bạn, giao lưu... Xòe Thái đã được trao truyền và bảo tồn khá nguyên vẹn qua hàng trăm năm với nhiều hình thái khác nhau. Năm 2013, loại hình nghệ thuật này đã được Bộ Văn hoá, Thể thao và Du lịch công nhận là di sản văn hóa phi vật thể quốc gia. Năm 2018, Thủ tướng Chính phủ đã đồng ý cho xây dựng hồ sơ Nghệ thuật xòe Thái trình Tổ chức UNESCO xem xét đưa vào danh sách di sản văn hóa phi vật thể đại diện của nhân loại. Dự kiến, hồ sơ di sản sẽ hoàn thiện vào tháng 12/2019. Như vậy, tầm nhìn đối với loại hình nghệ thuật này sẽ được nâng lên ở tầm quốc tế; qua đó, nhận thức của cộng đồng địa phương trong việc tiếp tục lưu giữ, bảo tồn, phát huy các giá trị đặc sắc trong vốn văn hoá truyền thống của người Thái nói riêng, tính đa dạng, đậm đà bản sắc của văn hóa Việt Nam nói chung cũng thêm sâu sắc.

Từ khóa

Nghệ thuật xòe Thái; Đồng bào Thái; Tây Bắc; Bảo tồn và phát huy; Di sản văn hoá phi vật thể.