

Conserve Literature Folk of Ethnic Mong with Broadcast Tourism Development in the District Simacai, Province Lao Cai, Vietnam

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Abstract: Preserving the treasure of Mong folk culture and associated with tourism development will contribute to helping the Mong community in the district and province to transmit and continue the traditional culture and literature of the ethnic group. From there, contribute to implementing the policy of preserving and promoting traditional culture of the Party, State, Lao Cai province in general and Simacai district in particular; especially contributing practically to the preservation of the intangible cultural heritage of the Mong people has been facing the risk of being lost and lost.

The process of researching and preserving Mong culture in Simacai district has become a real scientific issue, actively contributing to building a rich and diverse national culture in Vietnam's ethnic groups. Contribute to preserving and teaching a precious intangible cultural heritage that is in danger of being lost among the Mong people. Introducing to readers a unique intangible cultural heritage of the Mong people. Contribute to implementing guidelines and policies to preserve and promote traditional cultural values of the Party, State, Lao Cai province and Simacai district. Encourage and encourage Mong people to be proud of their ethnic cultural traditions. Help researchers have more reliable research materials. Integrating folk culture conservation with tourism development in Simacai district, Lao Cai province.

Keywords: literature folk, conservation, development, tourism, Vietnam

1. INTRODUCTION

Lao Cai is a mountainous province the northern border region of the country. This to be place have great potential for economic, cultural and social developments such as: mineral mines, industrial parks, tourist areas rich in nature and biological diversity; international border gate. This still to be place festival capacitor cultural characteristics of 25 ethnic groups rich in identity and uniqueness like: Mong, Thai, Bo Y, Dao, Phu La, Ha Nhi, Tay, Nung, La Chi, La Ha, Giay, San Chay, etc ... These potentials are both that it strong and a driving force for Lao Cai province there Have district Simacai develops strongly in the present and the future. Above background literature chemistry dark momentum copy sharp people clan shared there, mark press floating turn on belong to Lao Cai is okay can appear especially in these work products literature folk (VHDG) belongs to Mong ethnic district Simacai. Mong are an ethnic group with a unique and mysterious culture and tradition. Folklore has become an effective means, deeply transmitting a system of aesthetic concepts about people and the world.

Folklore works have a strange and rich appeal because they are built with a flying and magical imagination to express aesthetic concepts and great aspirations in the social life of some people, ethnic minorities, specifically the Mong people living in Simacai district, Lao Cai province, Vietnam.

Lao Cai develops tourism. Tourism is both a strength and a driving force for the province to develop strongly in the present and the future. On that rich culture of common national identity, Lao Cai's outstanding mark is also shown in the works of folklore imbued with indigenous characteristics of ethnic minorities residing in the province, including Mong people. Although folk culture research has achieved many achievements in terms of theory and research methods, in general, systematic research of a specific genre is lacking.

Mong literature folk includes many types such as: fairy tales, myths, folk songs, proverbs, etc... In which, myths tell about heroic characters, explain the origin of the universe and the natural phenomena that arise. Fairy tales tell about animals, orphans, historical stories of fighting against foreign invaders and about social activities. Proverbs reflect the production experience of the people, the social relationships of the community, reflect good deeds, criticize bad deeds to maintain the moral quality of people's lifestyle. Some very interesting proverbs, such as: "Don't speak, when you hear a broken flute/If you hear a punctured drum", "A husband and wife who love each other are as sweet as honey/Hating each other is as spicy as a chili pepper", etc...

Typical topics in Mong ethnic folklore works are often: the fate of women, the fate of workers in general, love between couples, valuable life experiences, especially praising the sentiment of attachment to the homeland, country, etc... In terms of ideology, Culture emphasizes compassion, promoting love for people, especially the plight of women and miserable workers... Besides, culture also provides useful knowledge about society, making an important contribution to the formation of human personality. For a long time, folklore has always been considered the foundation of written literature and has a great impact on the formation and development of the country's literature, is a rich source of inspiration, adds material and creative inspiration to literature. learn to write.

Like the works of folklore of other ethnic minorities, the Mong folklore of Simacai district was also mentioned by researchers quite early. Although the study of folklore has achieved many achievements in theory and research methods, in general, thorough and systematic research of some specific genres of folklore is lacking. The number of folklore works that have been studied is relatively large, but considering it from the perspective of folk culture, customs, traditions, religion, etc. has not yet received adequate attention. Mong folklore works in Simacai district, Lao Cai province have been mentioned by a number of folklore researchers, but few researchers have described them comprehensively and systematically. In particular, the issue of preserving Mong folk culture associated with tourism development in Simacai district has hardly been paid attention by any researchers. The survey and classification of folklore works in terms of linguistics and ethnography have not been mentioned in detail and clearly by any researcher. This is the main motivation that motivates us to contribute to the research and preservation of Mong ethnic folk culture associated with tourism development in Simacai district, Lao Cai province.

Buddhist culture is one of the special ways of reflecting on the world and people of the ancients. Learning about Mong ethnic culture will help us understand more about the mysterious spiritual world, imbued with interesting folk symbols. Mong ethnic culture in Simacai district will partly help us "decode" the folk author's artistic conception of the world and people and at the same time see the developments in cognitive level in thinking, in the spiritual life of society and people of ethnic minorities in Lao Cai province in general, and of Mong people in Simacai district in particular.

In addition, learning and preserving works of Mong ethnic folk culture is also a passion and excitement for us, because through that world, we will discover the depth of ancient cultural beauty tradition, etc... that the ancients worked hard to build and enshrine in it. The preservation of Mong ethnic culture associated with tourism development in Simacai district will require synchronous solution systems, both passing down traditional values and keeping up with the development trend of international integration, with the local socio-economic development.

This is an important and urgent task, but also relatively difficult. Hmong folk culture in Simacai district is quite rich and complex but has only recently received our real attention.

Purpose of the study: General description of Mong Buddhist culture; Evaluate the content value and artistic value of Mong Buddhist literature. Analyze the current state of existence of Mongolian folk culture and propose solutions to preserve and develop tourism.

The research object is Mong ethnic culture. Scope of research: Mong ethnic culture of Simacai district, Lao Cai province, Vietnam.

In the process of evaluating the content value and artistic value of Mong ethnic culture in Simacai district, we mainly use reference sources that have been collected and published. We also consulted Mong folk culture materials from the internet and through local fieldwork.

The results of the study: Gender introducing Mong ethnic culture in the district Simacai. Feces accumulation real status of Mong ethnic culture in the district Simacai; fight price content value and artistic value of Mong ethnic culture in the district Simacai. Topic export on number appraise value declare waterfall and promote price treat of VHDG Mong in job tell survive, develop tourism development belong to district Simacai. Topic export build tissue image tell preserving Mong ethnic culture in the district Simacai.

The topic 's research, we approach the research issue from the perspective of cultural Anthropology, Education and Sociology. From the internal survey of literature documents as published, performed through fieldwork and some consultation Local experts and artisans, where the Mong people reside in Lao Cai in general and Simacai district in particular, we also compare and contrast with theories about folklore in the research works of scientists learn first.

New contribution of the paper:

Introducing the content and artistic characteristics of Mong ethnic literature will contribute to helping the Mong people continue their traditional culture and literature. From there, contribute to implementing the policy of preserving and promoting traditional culture of the Party, State, Lao Cai province and Simacai district; In particular, it makes a practical contribution to preserving the intangible cultural heritage of the Mong people, which has been facing the risk of being eroded and lost.

Research contributes to educating traditional culture in general, and Mong Buddhist culture in particular, to the people, helping people love their ethnic culture. From there, arousing national pride and self-respect, encouraging children to actively participate in learning and preserving the treasures of Mong ethnic culture.

The research also contributes to preserving and teaching a precious intangible cultural heritage that is at risk of being lost among the Mong people in Simacai district. From there, it helps researchers have more reliable research materials on the content value and artistic value of Mong ethnic culture in Simacai district.

The study points out and explains the basic characteristics and functions of Mong folk culture in Lao Cai province in general and of Simacai district in particular in depth, from many aspects. From there, it helps to better understand the unique characteristics, reflecting the unique features of ethnic culture in these works of folklore.

2. MATERIALS AND METHODS

Based on the purpose - tasks, subjects, scope of research, and approach of the monograph, we use the following research methods:

Method of observation and participation (ethnographic fieldwork) : Like the folk culture of other ethnic groups, the Mong folk culture arose, existed and was passed down among the people mainly by word of mouth. Therefore, in addition to searching for published documents, we applied the method of ethnographic fieldwork, going to the villages of the Mong people in Simacai district to collect more Mong folk culture and learn more. It is in the process of movement in relation to its performance environment.

Interdisciplinary research methods: Like folk culture in general, Mong folk culture in Simacai district is also integrative. It synthesizes and reflects many aspects of social life. Therefore, when studying Mong ethnic culture in Simacai district, we use interdisciplinary research methods between folklore with philosophy, ethnology, history...

Methods of analysis and synthesis :We apply this method to find and affirm the values of Mong Buddhist culture in Simacai district. From there, we propose a system of solutions that link the preservation of Mongolian folk culture with tourism development in Simacai district.

Type comparison method :Using this method, we aim to find similarities and differences between Mong ethnic culture and some other ethnic minorities in Simacai district, within Mong ethnic culture itself. Through conferences, scientific seminars, and seminars, we use the intelligence of a team of highly qualified experts in a major of folk culture and educational managers to review and evaluate the nature of the folk culture system. have collected. From there, find the optimal solution for analyzing and evaluating these scientific products, associated with local tourism development.

3. RESULTS

1. Real Mong cultural status

During the development process, the research of Mong ethnic cultural works in Simacai district has achieved important achievements in terms of collection as well as research, conservation, method and theory. However, also on its development path, new problems arise and force collectors and researchers to continue to solve them. These are contents directly related to the characteristics and nature of folklore that researchers and collectors cannot ignore, such as the issue of determining the genre and classification of works of folklore, and the issue of boundaries, gender and the relationship between the factors and internal components of folk culture, the issue of approaches to folk culture, and thus related to determining the relationship between the science of studying folk culture and interdisciplinary science.

Another difficulty is today, not many Mong people in Lao Cai province in general, and Simacai district in particular, know ancient stories. This is one of the signs of disconnection and loss of cultural traditions during the period of industrialization, modernization and integration.

In the context of international integration, preserving folklore associated with tourism development to meet the needs of local socio-economic development, preserving, storing and transmitting these works of folklore is very important. Through fieldwork and surveys, we found that teaching materials for this content in schools are still poor, with no or very few teaching materials.

In schools in Lao Cai province in general and in Simacai district in particular, there is still a lack of some official documents on local culture. There are also works of Mong ethnic literature in Simacai district that are still "floating" and need to be collected, compiled and preserved systematically and scientifically.

A survey in some villages of the Mong people in Simacai district also showed that not only children but also ethnic minorities no longer remember the folklore works of their people. The worrying thing is that after the elderly, this "living treasure" is no longer there, the knowledge of folk culture will certainly be difficult to pass on to the next generation if the next generation is not urgently arranged, arranged, and found. to transmit, next. Therefore, these intangible cultural heritages are at risk of being eroded and disappearing right in the communities that have arisen and nurtured them over the past decades. The folklore of the Mong people has been mentioned by a number of researchers and collectors of folklore, however, this work has not received adequate attention.

Thus, the collection, introduction and preservation of Mong ethnic folk culture at Simacai district is very important, actively contributing to building a rich and diverse national culture among the ethnic groups in the great family of Vietnamese peoples.

Understanding the content and art of folk culture has contributed to preserving and teaching a precious intangible cultural heritage that is in danger of being lost among the Mong people in Simacai district. Encourage and encourage people to be proud of their nation's cultural traditions and to be conscious of preserving, preserving, and transmitting cultural traditions to the next generation. VHDG is truly a necessary spiritual food for people. It contributes effectively to preserving traditional cultural values.

Introducing and highlighting the content and artistic characteristics of folklore works as well as the collection, selection, and system of these works will gradually improve the efficiency associated with local tourism development. ; contribute to implementing policies and guidelines to preserve and promote traditional cultural values of the Party, State, Lao Cai province and Simacai district; at the same time, it helps researchers have more reliable research materials, imbued with profound indigenous culture.

Buddhist culture is one of the special ways of reflecting on the world and people of the ancients. Mong ethnic culture is quite rich and typical. Conducting research on Mong folk culture through the characteristics of content and art as well as explaining the origin of formation and the system of aesthetic concepts that the ancients enshrined in it will be a necessary research direction for us to study. We have a comprehensive view of Mong ethnic culture.

Thus, collecting, introducing and preserving Mong folk culture in Simacai district is very important, actively contributing to building a rich and diverse national culture in Vietnam. Understanding the content and art of Mong ethnic culture has contributed to preserving and teaching a precious intangible cultural heritage that is at risk of being lost in the Lao Cai ethnic minority community. Encourage and encourage

Mong ethnic people in Simacai district to be proud of their ethnic cultural traditions and consciously preserve, preserve, and transmit folk culture.

Introducing and highlighting the content and artistic characteristics of Mongolian folklore as well as the collection, selection, and system of genres will gradually improve the effectiveness of teaching local folklore, setting out requirements to meet the needs of local folklore with the era of development and international integration. Preserving Mong ethnic folk culture associated with tourism development in Simacai district will contribute to implementing policies and guidelines on preserving and promoting traditional cultural values of the Party, State, Lao Cai province and Simacai district; at the same time, it helps researchers have more reliable research materials, imbued with profound indigenous culture.

From the above aspects, we see that Mong ethnic culture is truly an object with outstanding characteristics, associated with tourism development. Because Lao Cai is a province with many advantages in tourism, adjacent to the border gate, a place with many scenic spots, a land rich in tradition and spiritual value. After Sapa and Bac Ha, Simacai is a district with great potential for tourism development. Each tourist destination of Simacai district is more or less associated with Mong Buddhist culture. The imprint of Mong ethnic culture has been deeply imprinted in the ethnic culture and tourism development process of Lao Cai in general and Simacai in particular.

2. General of the content and art of Mong ethnic culture

The basis for the emergence of all kinds of stories such as stories of strong boys, stories of talented boys, stories of heroes killing eagles, killing goblins to save beautiful people, saving villagers, etc... All originate from the living environment, due to love. Demand for social activities, due to the struggle and improvement of nature such as: fighting against floods, droughts, wild animals, etc... to protect crops, fields, and protect human life.

Mong ethnic literature has agreed to focus on expressing the first major theme: the brother ethnic groups in the great family of the Vietnamese nation have the same common origin and common culture. That big theme is expressed through a system of images that have close relationships and at the same time have different features: either a gourd, or a bag of hundreds of eggs, or a common ancestor, etc... The system images that are both close and different reflect the different cultural layers that have built up for each other over a long period of history.

Included in the system of stories about human birth and followed by miraculous stories reflecting human feats in the process of conquering nature, creating material and spiritual culture. God becomes more and more rich.

The early work of conquering nature, exploring forests, mountains and rivers left many profound impressions, portraying magnificent images in the cultural treasure of the Mong people in Simacai district. That is Mrs. Mo's wing, Mr. Chuu in *Du Nhung* (Mong) sent Mrs. Mo, Mr. Chuu to bring trees and water down from the sky, making it rain. That is the scene of Mrs. Chay and Mr. Chay in *Gau A Dau Au*, Mr. Heng and Miss Tha in *Ong Heng, Miss Tha* (Mong) reshaping the ground, repairing the sky to match each other, etc.

The above myths and legends are all built according to the unified trend: deifying the forces of nature while still retaining their distinct features: sometimes the destructive forces of nature are expressed in mixed form, molded into a single image like a "goblin", then those forces are separated into separate images such as: a female monster with a stick of life and death, etc. The way to build an image has different characteristics. Those differences all aim to express a unified theme: recording and praising the labor achievements of the ancestors of different ethnic groups in the early days to create concentrated and stable residential areas for the people. The human community has gathered together on an increasingly large scale and is growing increasingly large.

The characters in the works of Mong ethnic culture in Simacai district both possess the inherent magical features of the divine world and bear the earthly imprint of humans, manifested not only externally as actions but also expressed in the world of deep inner emotions: happiness, sadness, anger, etc...

Like other ethnic groups such as: Thai, Bo Y, Dao, Phu La, Ha Nhi, Tay, Nung, La Chi, La Ha, Giay, San Chay, etc..., the Mong people also resided in the same area history - culture Simacai and Lao Cai should have similar basic cultural features. However, due to the uneven level of socio-economic development and

long-term influence mainly from Chinese and Indian cultures, each ethnic group will have its own nuances, close to other ethnic groups. The same ethnic groups reside together in the same area.

Due to the influence of such geo-cultural, geo-economic, geo-political factors..., Mong ethnic folklore works have many similar motifs, especially stories that reflect a purely agricultural society, belonging to Tropical monsoon climate region, often subject to foreign invasions. Due to cultural exchange and acculturation, each ethnic group has its own nuances.

In Lao Cai, the Mong ethnic group accounts for the largest number. In Simacai district, there are also quite a few Mong people living. Like other ethnic groups, the Lao Cai Mong people in general and Simacai people in particular also have their own cultural identities influenced by the area of residence. The Mong people are also an ethnic group that still retains their original culture and is clearly influenced by China-Vietnamese culture. These characteristics are clearly expressed in the daily life, economy, culture, society and especially in the folklore works of the Mong people. In the stories of the Mong people, human society appears very harmonious, close to nature, both deeply indigenous and sustainable of the ethnic group, and bringing new colors of a divided society. class.

Not only focusing on reflecting natural and social phenomena and explaining the origin of things and events, Mong ethnic literature also praises the power of human victory over nature, demons, and evil spirits. dark forces and before foreign enemies... (*Miss Han, Green Mountain God and Luc's hired man, Friendship, Thang Cao Lord* ...). These stories highlight the good, noble qualities, willingness to sacrifice themselves, indomitable spirit to fight against foreign invaders... to bring a peaceful, prosperous life to the villagers.

In the system of works of Mong Buddhist culture, specifically folk tales, there are a number of stories that warn and criticize people's bad habits (playing around, drinking, being ungrateful, forgetting about wealth). poor, bossy, etc.) such as *An Nha Dao Noi, Two Little Masters, Difficult Guy*, etc. There are also stories denouncing social injustice, rich people, mandarins, and land lords living lavishly and lavishly; trampled on people's right to life and happiness, and at the same time revealed the strong resistance of small working people to that brutal society. In contrast to the prosperous and full life of the mandarins, the rich house is a scene of extreme poverty, a scene of children dying from poverty and hunger, turning into a life of cicadas crying miserably (*Story of ticks, The story of the chicken mushroom* ...). Stories like *The Prince and His Ugly Wife, Thang Cao Chua, Pham Khi*, etc ... all affirm: the good and the righteous will overcome the evil and the unjust. People with good qualities such as: faithful, hard-working, filial to parents, loving nature, devoted to the lives of villagers, etc... will overcome bad habits and forces evil, etc...(*Strange shirt, Lazy guy, Vang Y Ly, Toad guy, Orphan and the peacocks, Killing Snakes*). In Mong ethnic folk tales such as: *The Ty Lao in the odd season, The Orphan and the peacocks, The Mai Hoa...* , the characteristics of loving dancing, singing, playing the flute, and playing the flute reflect a part of life. The rich and life-loving spirit of working people.

In short, based on the content and method of reflection, in general, researchers divide Mong ethnic literature into: myths, legends, fairy tales, jokes, fables, proverbs, etc...

Myths are folk tales about gods and mysteries, and are a typical form of understanding the world of ancient people. Through the deification and aestheticization of natural and social phenomena, people have expressed their desire to explain nature and society and the dream of conquering that world.

Legends are stories about fictional or authentic characters and events related to - affecting the history of a nation or class, through which people express their awareness and attitudes towards characters and events. history.

Fairy tales are stories with elements of myth and fantasy. It was born early but flourished especially in a society with a distinction between rich and poor, good and bad. Through the different fates of the characters, the story presents the life experiences, moral concepts, ideals and dreams of working people for a fair, democratic and happy society.

Fables are usually very short stories, written in prose or rhyme, implying a moral lesson, a philosophy of life, a certain practical concept, through an allusive, humorous expression. Deeply, the story demonstrates the transcendent qualities of human intelligence.

Jokes are stories that use funny language of behavior, situations, and personalities and put them in the most laughable situations to make people laugh, thereby expressing a critical point of view about what

is unnatural and against the law. , at the same time indirectly affirming the good and progressive side of life.

Within each type of story mentioned above, researchers also divide it into smaller sub-types to learn and study. For example, for legends, there are legends about places, legends about national heroes, and legends about craft ancestors. Fairy tales are divided into: worldly fairy tales, animal fairy tales and magical fairy tales,...

*** Content reflected by VHDG Mong**

The content of the folk culture is very diverse and rich, covering all aspects of the lives of ancient people.

For mythology, the content reflected is the perception and explanation of natural and social phenomena of the ancients at a primitive level. Through soaring, magical and romantic imagination, the ancients perceived the universe and all things as specific people, who also have souls like humans; Sometimes they have mystical abilities, which can have a strong impact on human life.

For legends, the content reflects mainly phenomena, historical characters and village traditions of agricultural people; sometimes the origin of place names. With their awareness, folk authors have evaluated painting and depictions to express people's views on history and socio-historical phenomena.

For fairy tales, the content reflected mainly depends on each sub-genre. If it is a real-life fairy tale, the content mainly reflects conflicts in the family, in society and the dream of a fair world, where good people meet good, evil people receive evil; With animal fairy tales, they mainly explain the origin of animals' characteristics: fur color, shape, name...; With magical fairy tales, the content reflects the same issues of real life but is different from real life fairy tales. If real-life fairy tales resolve all conflicts, things, phenomena... with the logic of life, then magical fairy tales resolve things, phenomena, and conflicts in life with magical writing. legendary and legendary. Therefore, for some stories, identifying and distinguishing whether they are magical fairy tales or mythological stories also faces many difficulties.

For fables, the content reflects mainly lessons and experiences in all aspects of life summarized by means of implication and metaphor to teach and remind people to live better.

For jokes, the content reflects mainly criticism of bad habits and ridiculous, laughable and condemnable actions in society. From there, it helps people realize what is wrong and what is right in society to learn lessons for themselves; At the same time, jokes also create laughter to entertain, entertain, and purify and refresh people's spirits.

*** Reflective art of Mong Buddhist culture**

One of the most typical and popular artistic techniques of folk literature, including folk tales, is the technique of myth, imagination, and deification. Many researchers believe that this is the factor that makes the story attractive.

Language:

The language in folk culture is often the normal language of daily life and the speech of the people. It is both simple, popular, and easy to understand, but at the same time it is sometimes humorous, humorous, and contains profound artistic intentions. This reflects the diversity and flexibility in the living language of the people.

Plot:

In folk literature, folk tales usually have plots. The plot is the core part of the story. It is likened to the frames of every house. Every folk tale contains a plot. As for mythology, the plot is only primitive, simple, sometimes incomplete, not comprehensive. Therefore, mythological stories, especially stories of the Kinh people, are often fragments, sometimes the beginning and end of the story is unclear. On the contrary, unlike myths, the plots in the genres of legends, fairy tales, fables, and jokes are mostly relatively complete. For these types of stories, we can identify their structure including the following

parts: the name of the story, the beginning, the development and the ending, sometimes the stories also have a final ending.

Figure:

Characters in works of folklore include many types: characters are gods, saints, ghosts, and demons; characters are people; characters are animals, plants, objects, objects, sometimes the character is also a part of the human or animal body. These characters all have unusual features and magical transformations, even splitting into many different forms. In myths, gods appear commonly. In legends, demigods and human characters appear commonly. Semi-divine characters (half god, half human) appear commonly. These characters are often heroic figures of history. These characters are often of human origin, but from birth or during the process of growing up, strange and magical elements and abilities may appear that ordinary people do not have. In fairy tales, jokes, and fables, the characters are more diverse, some are gods, demons, some are humans, some are animals, objects, plants, etc... That is, the characters are the people who appear most commonly, accounting for the largest number.

Art time and space:

Time in folk tales is artistic and frivolous time. For mythology, time is infinite and eternal, the characters are born and die at unknown times. In legends, time often has the shadow of history, so the frivolous nature is much reduced compared to myths. The main characters have a period of birth and death. For fairy tales, time is an ancient, trivial time, often told according to the lives and fates of the characters. For fables and jokes, the time is shorter, just episodes or moments of laughter. Stories often happen and end in a short enough time for laughter to arise or experiences and life lessons to be revealed.

Space in folk tales is also very diverse. For myths, legends, fairy tales, the space opens up according to the movement of the main characters, it can be an imaginary space (heaven, aquarium, hell, etc...) or can also be real living spaces (villages, forests, rivers, lakes, caves, etc...). For jokes and fables, space seems to be more specific, with a narrower scope, only within a period of time of the character's activities, rather than space spread out according to activities in life. of the whole character.

Performance environment:

In the past, Mong ethnic culture and especially folk tales were told from person to person, generation to generation by word of mouth, so the performance environment in ethnic culture in general and in folk tales in general was In the past, it was often in some idle setting that she told stories to her family's grandchildren, relatives, or the village chief or elderly person to tell everyone. Listeners pass down folk tales by hearing and remembering the plot content, then retelling it to others. Some folk tales are told in the space of worship ceremonies and village festivals; worshipping ceremonies commemorate national heroes who have contributed to building and defending the country, etc...

In short, Mong folk literature has been and is being studied by collectors and researchers at different levels. Evaluations of Mong folk literature will help us orient the missing gaps of the research problem. From there, apply the theoretical system of collection and research to focus on achieving the set goals of the topic.

3. General assessment of the current status of conservation, research and collection of Mong ethnic folk literature

Above are the thematic and symbolic contributions of the folklore of the Mong people in Simacai district, Lao Cai province to the treasury of Vietnamese folk tales. Researching, collecting, and preserving Mong folk culture in Simacai district, we can note a few things as follows:

a - Lao Cai Mong folk literature is a rich form of spiritual and cultural activities such as festivals, beliefs, religions, music, etc..., bearing a strong indigenous mark.

b - Lao Cai Mong folk literature is preserved quite sustainably and is systematized on a large scale. The content of these works of folklore contains many different layers of culture, built up over many generations and rich in art. Mong folk literature reflects materialistic concepts, talking about the

formation of the universe, heaven and earth, the origin of humanity and the formation of tribal alliances; reflecting class society and class struggle, fighting foreign invaders, etc...

c - During the process of composing, transmitting, and completing works of Mong Lao Cai folk literature, there has been quite rich cultural exchange and acculturation. Mong ethnic folk literature all absorb new cultural features from outside or within themselves to make their culture more diverse.

d - Lao Cai Mong folk literature has built character images that are both magical, romantic and realistic. Mong folk literature also reflects multi-dimensional daily and social life while still being very attractive and everyday.

Lao Cai Mong folk literature is not only a useful artistic means to reflect dreams and convey unique aesthetic concepts of the ancients about people and the world, but it also has an effective value in organizing artistic organization of works in terms of plot, space - time, characters, events, etc...

Mong folk literature works meet, interact, even conflict, etc... with each other, creating a complete system of events and actions. The complex, overlapping relationships between character - situation, character - character... all focus on reflecting relationships and conflicts in society. It is also from these multidimensional relationships that the plot is formed.

The use of the character system in each work of Mong Buddhist literature has made the plot more developed and attractive. Every time this character meets and interacts with another character, new conflicts and contradictions will appear that need to be resolved. The plot will be expanded continuously according to the magical sublime imagination of the ancients.

The story line is spread out but remains consistent from beginning to end. The plot of a fairy tale due to the relationships between characters, on the one hand, reflects the people's artistic creation process on the basis of the development of reality; on the other hand, it shows the connection between content and form (structure, tactics). Mong folk literature works are a highlight of "artistic distance", creating richer and more attractive storylines with situations, conflicts, and contradictions that the characters need to resolve.

One of the elements that make up the poetic characteristics of Lao Cai Mong folk literature works is the character system. Characters play an important role and are the basis for establishing the structure and plot. Therefore, researching and analyzing characters is a work of special significance in folk tales of ethnic minorities.

When building a system of characters with such typical characteristics, folk authors have absoluteized, idealized, and even exaggerated their "divine" qualities.

Looming behind the characters of Mong folk literature is the silhouette of a person with a change - a change of status in dreams. The inherent qualities of this functional character affirm the sustainability of the concept of people at that time, people are representative and symbolic. In other words, the ancients felt that it was not society but the universe that was the ultimate scope for human perception. However, the movement of humans to other realms is both non-extensive and non-qualitative, etc... related to moral and character improvement. Therefore, in ancient stories, each character is commensurate with its moral position. People with good qualities and morals will have their dreams fulfilled, and bad people will be punished...

e - Folk literature Mong is an aesthetic phenomenon of conventional and symbolic nature. Therefore, it is necessary to start from the historical - artistic function of folk culture; placing folklore in a unified whole and illuminating folklore from a historical and emergent perspective.

Through the soaring imagination, magic and talent of the ancients, folk literature Mong *not only organize events but also create unique artistic techniques such as matching - duplicating, co-occurring - strangeizing techniques*. These are effective artistic techniques associated with the process of human division; with double properties; multidimensional - co-existing.

People see it most clearly in folk literature are the dreams and aspirations of working people. This is a place that people want to explore, conquer and experience folk literature Mong "is an artistic means skillfully handled by folk authors to magnify, generalize, and more fully and deeply indicate the nature of society and contemporary life".

f - Folk literatureMong Lao Cai is truly a dream world, ideal of the ancients. It is life, a song full of poetry but also bright with faith. These beliefs have helped ancient people live stronger and more beautiful lives. Their romantic and philosophical view of life's values not only affects their spiritual life but also contributes to clarifying moral, political, and human perspectives, etc...So, folk literatureLao Cai Mong is not only a fascinating and attractive issue for us, but it also brings readers useful and interesting things.

Indeed, folk literatureMong Lao Cai is the most concentrated expression of the unique imagination of folk authors to reflect and expand the ability to dominate reality "in imagination and by imagination".

It can be said, folk literatureMong Lao Cai is truly diverse and rich with the combination of different genres. Each genre has different characteristics when appearing in different environments. Value of folk literaturetherefore, it is also expressed in a variety of ways such as: cognitive value, educational value, aesthetic value, etc...

Literary worksMong ethnic, we have partly discovered the artistic signs in a mysterious world, and at the same time affirmed the talent and magical imagination of the ancients and the valuable contributions of folk literature.Mong ethnic for folk culture in general.

g - Folk literatureLao Cai Mong has been systematically collected, selected, and supplemented by us and appears multi-dimensionally throughout the artistic thinking process of the ancients. Folk literatureMong Lao Cai has a close connection to the genres before and after it. Understanding the process of shifting and existing of cultural heritageMong Lao Cai following our artistic thinking process has contributed to the study of folk culturein an interdisciplinary direction (cultural studies, ethnology, psychoanalysis, etc...).

h - The genres of folklore all carry the most common features of personality, actions, fate and national identity; all develop according to the general, rule-based trends of folk tales, which are: good overcomes evil, justice overcomes injustice. The story gradually develops along that path until it culminates in a happy ending (the good character enjoys happiness). Through this, we can see that the spirit of humanity, optimism, love of life, and love of justice are the most common things of the Vietnamese people. That is the foundation that creates the common aesthetic value for folk cultureVietnam's ethnic minorities.

i - Many researchers have given explanations about the similarities in folklore works of ethnic minorities. We also believe that the similarity is of a typological nature between the plots and types of characters in folk literatureis due to two main causes: natural causes and cultural exchange causes (Vietnam cultural exchanges with India and China, ethnic minorities exchange with the Vietnamese people). Obviously, due to the phenomenon of self-generation and cultural exchange between peoples, we have folk tales with similar but also different properties as above. It is the similarities of regions and the differences of peoples that create their richness.

Folk culture arises, exists and develops as an integrated whole, demonstrating the inseparability between parts (literature, art, knowledge, beliefs, customs, etc...), between activities.Creativity and enjoyment in cultural activities, between cultural and artistic creativity and the working life of the people.

In parallel with the implementation of research on folk culture, in Vietnam, the work of preserving and promoting the value of folk culture, especially Mong folk literature, has been increasingly promoted and paid attention to. Thereby, contributing to educating patriotic traditions, national pride, strengthening the great unity of nations, for an advanced Vietnamese culture rich in identity. In addition, the work of collecting, researching and disseminating cultural values of the Mong people is associated with tourism development, creating a healthy cultural environment, eliminating outdated customs, and creating conditions for development. Developing the culture-tourism model is also deployed and gradually put into practice.

Mong people have a rich and unique folk culture such as myths, fairy tales, legends, proverbs, and folk songs that are lyrical and rich in music. This is a cultural treasure, valuable life experience of an entire ethnic group, a teaching from the previous generation to the next generation, making an important contribution to adjusting behavior and making the community have a better future. Hierarchy, order, bringing a good life. The cultural treasure of the Mong people dominates every aspect of the community's daily life.

j - Currently, Mong folk literature works are at risk of being lost and interrupted; Conservation and documentation measures need to be applied. Village elders, village chiefs, and artisans are passing away or getting old, so the preservation and preservation of Mong Buddhist culture is at risk of being disrupted.

k - Mechanisms and policies for authors, researchers, artisans, and organizers to practice and transmit to preserve and promote the cultural values of ethnic minorities have not been effective. Not encouraging and creating conditions for associations of literature, art, science and technology, libraries and museums to participate in collection, statistics, classification, translation, preservation and promotion activities. value Hmong ethnic culture as well as encourage socialization in this activity.

l - Funding for existing cultural and folk art activities such as clubs, folk art teams, etc... is still low; need financial support to supplement (including digitize) the information resources of the public library system and make them available to the people; maintaining classes to teach folklore to Mong youth in Simacai district, including appropriate folklore works in the curriculum at schools in ethnic minority areas.

m - The work of conducting an inventory of intangible cultural heritage, focusing on reviewing and researching the type of intangible cultural heritage that is the works of Mong folk literature in Simacai district is still weak. There has not been a program to teach, foster, and train Mong ethnic culture, or a program to teach skills and train the successor force, especially for artisans, authors, writers, and writers. children's poetry... methodically, in accordance with local realities, etc.

n - The cultural field in general, and activities to preserve and promote cultural heritage in particular, have specific characteristics and difficulties due to human resources and also because of the fact that we often give more priority to economic and social development goals and infrastructure investment, while issues and shortcomings in folk culture often take a lot of time and effort to fix.

4. Solutions to preserve Mong folk literature associated with tourism development. Recognizing the important role of Mong folk literature in tourism development, the Party and State are currently paying attention to the issue of economic and cultural development in mountainous areas, especially highland ethnic minority areas. In the Great Resolution At the 11th National Congress, our Party clearly pointed out: "Continuing to build an advanced Vietnamese culture imbued with national identity, preserving and promoting the nation's good cultural values. At the same time, absorb the quintessence of human culture". Therefore, collecting and exploiting Mong cultural heritage will contribute to promoting better cultural and educational activities in schools and, when linked with local tourism, will promote Simacai tourism to develop more.

Accordingly, the overall goal given is to raise awareness of the people, especially ethnic minorities, in preserving and promoting folk literature works; strengthen propaganda and promotion of folklore works on mass media. Introducing folklore works into regular activities at cultural institutions to orient people to the awareness of preserving and conserving their nation's folklore. Implement programs, projects and plans of the Ministry of Culture, Sports and Tourism along with related sectors on preserving and promoting works of Mong Buddhist culture to contribute to building an advanced Vietnamese culture, deeply imbued ethnic identities.

Based on the current situation of folk culture, the characteristics of content value and artistic value of works of Mong folk literature in Simacai district and closely following the guidelines and policies of the Party and State, the Ministry of Culture, Sports and Tourism, the campaign Socio-economic development strategy of Lao Cai province, including Simacai district, we offer a system of solutions to preserve Mong ethnic culture associated with tourism development as follows:

4.1. Solutions for building a model for preserving folk culture associated with tourism development and building a mechanism to encourage increased revenue

- Develop streamlined and effective management mechanisms and coordination mechanisms with relevant units.

- Local authorities, Departments of Education and Training, Departments of Culture, Sports and Tourism need to have mechanisms, guidelines, policies, and create supportive conditions to preserve, preserve, and introduce works Cultural heritage of Simacai districts.
- Raise awareness of the people, especially the Mong people, in preserving and promoting folklore works; strengthen propaganda and promotion of folklore works on mass media. Introducing works of folklore into regular activities at cultural institutions to orient people to the awareness of preserving and conserving the folklore of their nation. Implement programs, projects, plans to preserve and promote works of Mong folk literature, contributing to building an advanced Vietnamese culture, rich in national identity, unified in the diversity of ethnic communities Vietnam, with its national, humanistic, democratic and scientific characteristics.
- Strengthen training, fostering, and improving professional qualifications for cultural workers; especially officials at the grassroots, villages, and hamlets, serving the management and promotion of heritage in the community and locality. Strengthen and develop folk arts associations, local ethnic minority literature and arts associations, tourist area management boards, and local folk culture activity clubs to focus on Join forces and promote research, collection and dissemination of Mong Buddhist culture. Support ethnic minority artisans in transmitting and disseminating traditional culture and training, fostering and teaching their successors.
- Continue to conduct an inventory of intangible cultural heritage, focusing on reviewing and researching the type of intangible cultural heritage that is the cultural works of ethnic groups. Organize and develop programs to teach, foster and train on the folk culture of ethnic minorities, develop programs to teach skills and train successors, especially for artisans and authors, young writer, poet, etc...
- Preserve and promote the values of ethnic minority culture in traditional festivals, cultural activities, mass art festivals and appropriate performance and practice spaces. Bringing folklore works into regular activities at cultural institutions. Focus on selecting typical folklore works of ethnic minorities to include in extracurricular teaching and educational activities at schools. Support ethnic minority artisans to teach folk culture to young people in ethnic minority areas, etc...
- Applying science and technology, with a focus on digital technology, in preserving and promoting the cultural values of ethnic minorities. Disseminate and archive folklore works through digital technology; Strengthen the conservation and promotion of the value of folk culture through cultural, artistic and community tourism activities.

4.2. Develop training of human resources for preserving folk culture associated with tourism human resources to serve tourism development

- Through the survey, it shows that many officials in Simacai district operate based on experience, enthusiasm, and sense of responsibility but lack specialized knowledge. It is necessary to set out a suitable roadmap to send staff to study and develop their expertise, especially staff in charge of communication - marketing and tour guides.
- Coordinate between the Department of Education and Training, the Department of Culture, Sports and Tourism, the Association of Literature and Arts, the Provincial Library and related units to preserve folk culture associated with tourism development. Organize training programs on tourist service skills; develop a force of tour guides and tour guides to serve tourists, especially in Simacai district, Lao Cai.
- Upgrade the quality of cultural and tourism professional training facilities, unify the framework training program at a number of key facilities such as the Faculty of Economics and Tourism of Thai Nguyen University Branch in Lao Cai... Focus on training content to increase understanding of local traditional cultural values and the application of knowledge to tourism activities. On that basis, develop training programs suitable to the needs of each specific area.
- Increase the opening of short-term training courses suitable to the nature of spiritual tourism development at the relic site, emphasizing methods of promoting traditional cultural values in tourism.

- Local authorities need to have preferential policies, focusing on training, using and rewarding intellectuals, appreciating and honoring talents, experts and artisans working in the field of tourism... Promoting the role the importance of folk artists, exploiting their knowledge of folk culture and teaching it to the next generations; plays an important role in preserving and promoting the values of Mongfolk literature, contributing to the sustainable development of ethnic minority communities.

- Effectively promote cultural institutions in ethnic minority areas to attract people to exchange, learn, create, and participate in performing cultural works, creating a living atmosphere. joyful and healthy associated with propaganda, education, learning and dissemination of the Party's guidelines and policies and the State's laws; develop educational lecture content about the origin, value and role of some genres of ethnic minority culture in schools and integrate practical activities/performances into activities at the club ministries in schools with diverse, creative, and appropriate forms.

Encourage the formation and maintenance of traditional cultural clubs in the locality. In the process of preserving the value of folk culture, it is necessary to absorb and develop it, and at the same time ensure the preservation of the basic and core contents of national identity in the treasury of Mongfolk literature.

- Support investment in building typical tourist destinations in ethnic minority and mountainous areas. Simacai District People's Committee proposed to the Central Government the need for support to have funding and investment resources for building the cultural and spiritual life of ethnic minority areas to meet practical needs. Build an appropriate policy system for preserving and promoting traditional cultural values of ethnic minorities. Prioritizing mechanisms and policies to reward those who have contributed to preserving, conserving, teaching and training in the field of national culture.

4.3. Solutions for building tourism products

- Depending on each tourist target, build specific tourism products suitable to the psychology of each type of tourist:

+ For community tourists, pay attention to the traditional indigenous culture, including Mong Buddhist culture, etc... of Simacai district.

+ For tourists on tours and visitors (domestic and foreign), pay attention to tourism products that are unique, novel, attractive, and indigenous. In particular, it is necessary to introduce products such as souvenirs, local products, brocade, and traditional markets to create new and useful features for these products to increase the purchasing power of tourists.

- Regularly inspect and urge implementation according to planning, summarize and report to the Chairman of the District People's Committee on annual implementation results.

- Organize events and festival activities every year. Coordinate with functional departments of the district and commune to implement programs serving tourism development.

- Coordinate with relevant departments and functional units in the district to evaluate and allocate budget to implement plans and projects according to the set schedule; Inspect and monitor the use of funds for the right purpose and effectively.

4. DISCUSSION AND CONCLUSION

Folklore is the material and spiritual values created by the people during the historical process. Promoting folk cultural heritage in the new era is not only about preserving the original values, but also developing good values to enrich the spiritual life of each person. in the ethnic community. The process of preserving and promoting folk cultural values is a long and not simple process , requiring time and cooperation from all levels of management and the people, so that it can be properly preserved . values and enhance national spiritual life.

Folk literatureMonghas a close relationship with tourism development. Understanding the process of movement and existence of Mongfolk literatureaccording to the process of artistic thinking has contributed to the study of folk culture in an interdisciplinary direction (tourism, cultural studies, ethnology, psychoanalysis, etc...). Genres in Mongfolk literatureall carry the most common features of character, action, fate and national identity; all develop according to the general, normative trends of folk

literature, which are: good overcomes evil, justice overcomes injustice. The religious culture of the Mong people gradually develops along that path until it culminates in a happy ending (good characters enjoy happiness). Through this, we can see that the spirit of humanity, optimism, love of life, and love of justice are the most common things of the Vietnamese people. That is the foundation that creates common aesthetic values for Mong ethnic culture in tourism development. There is a close relationship between Mong folk literature and tourism and together they support development. Therefore, it is necessary to focus on and harmoniously combine groups of solutions between preserving Mong folk literature and developing local tourism.

5. ACKNOWLEDGMENTS

Thank you for inviting me to attend. I thank my colleagues for their valuable comments and assistance with my paper.

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Citation: Dr. Nguyen Thi Dung, " Conserve Literature Folk of Ethnic Mong with Broadcast Tourism Development in the District Simacai, Province Lao Cai, Vietnam" *International Journal of Humanities Social Sciences and Education (IJHSSE)*, vol 11, no. 6, 2024, pp. 1-15. DOI: <https://doi.org/10.20431/2349-0381.1106001>.

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