

Factor Effecting Hand-Woven Cloth Wisdom of the Thai Yor in Nongkhae Communities, Koksrisupan District, Sakhonnakhon Province

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Abstract: This research is a qualitative research on the factors affecting the hand-woven cloth wisdom of Thai Yor in all the 4 aspects: education, economy, religion and value. The target group is the Nong khae community, Koksrisupan District, Sakhonnakhon Province. The research tools used within this research were observation, interview and group discussion with the experts, practitioners and related parties. The data were then verified through triangulation method. The research will be presented with using descriptive analysis. The research found that the factors affecting the hand-woven cloth wisdom of the Thai Yor within the Nong khae community, Koksrisupan District, Sakhonnakhon Province, education, the are less knowledge being passed down through families. Currently, the knowledge was passed down through learning groups both within and outside of the community. There are also less local wise men as well as the experts specifically on weaving. However, the level of education is increasing due to a better transportation system. The knowledge, the science and the technology are being used to improve the production process in order to improve the quality of the woven cloth. The higher demand from the consumers also has an impact on the creativity in the creation of the woven cloth, economy, from the increased expenses that exceeds the income within a family, the influence rely mostly on the geography and the environment that is more suitable for the growing of the cash crops that are needed by market. The additional income is a more economic driven woven-cloth business of the villagers. The products have been continuously improved. The cloths are woven from within the family industrial system with a more modern pattern, colors, weaving method and materials. Labors are hired from within the community. The funding is being revolved within the women's group to be used in the distributing and the finding of the knowledge of the market network, religion, from the result of the traditional beliefs, the faith, the customs and traditions, the cloths used in the customs and traditions are still the traditional types. However, on the behavioral aspect, it is more convenient to buy cloth from the market. The participation in the customs, traditions are still an opportunity for the villagers to develop and showing their cloth, value, the changing trends on the social status also affect the personal behavior of the people in each locality, the occasional clothing according to the opportunities, locations, the trends, the processes, the forms, the patterns, the colors, the influence from the medias, the technologies, the modernity, the copying of the mainstream fashion, the demand of the market, the buyers, the consumers both externally and internally all affecting the idea and wisdom of the current woven-cloth.

Key words: Thai Yor woven cloth, wisdom, Sakhonnakhon, opportunity, medias, current

INTRODUCTION

“Cloth” is one of the main factor in the livelihood of the people as the thing to wear to protect themselves against the heat and the cold, the dangers and the environment that can affect the body. Cloth is made from the fabric from plants and animals, some were made into wither cotton or silk threads, simply woven together through a checker style into a piece of cloth. After the cloth were woven, the cloths themselves has been evolving alongside the civilization of men. Wannamart (2007) said that the evolution of the cloths consists of the

varieties of types, pattern and kinds of colors which makes the cloth more than just beautiful clothing with different colors and patterns but also gain different status depending on the beauty, the importance, the values and the price of the cloths that will dynamically keep changing (Samutthakhup, 1991).

Boonyong Kettate (2000) said that “The clothing identifies each of the ethnic group”. Especially within the ethnic group in Isaan that had integrated the wisdom of everyday life with their clothing. Thai Yor cloth relates and connects with the economy, the education and the religion. Human within the current society learn how to

use cloth made from natural fabric, woven together into clothing and wear them to protect against the hot and cold, against the danger from the environment and their surroundings as well as to beautify themselves. The patterns were created using different methods such as cloth weaving, Continuous Supplementary Weft (kid), Discontinuous Supplementary Weft (jok), Tapestry Weaving (Loing) and weft ikat (mudmee). Each of the method is different. Each cloth therefore, signifies the ethnicity of the weaver and the person who wears them. In other words, "cloth is one of the identities of each ethnic group". The local wisdom of weaving has been continuously developed. Cloth is therefore a culture that pre-exist the historic era.

Thai-yor is one of the ethnic groups of Thai-Lao lineage. This group of people residing in the North-eastern part of Thailand was immigrated from an ancient city called 'Hongsa' as recorded in 'Tri-phoum' stone inscription created in 1994 in Chaiburi sub-district, U-tain District, Laos (where it was located above Luangprabang along side the Khong River). Punnotok (1999a, b) stated that 'Yor' is an ethnic group. They can be found mostly in Isaan (the North-East part of Thailand) to where they migrated to and settled in. Term Wipak-Pajanakit said that 'Yor' was originally from Khammoun in Laos. Their accent is different from that of Phou-tai. Dialect used by 'Yor' is unique. Most of Yor people are farmers and often seen reside in a bountiful land such as Ban Na Yoong, Koumpawapee in Udonthani; Ban Pone, Ta U-tain in Nakhon Phanom; Ban Sa, Ban Sim, Ban Nong-waeng in Yang Talad, Ban Nongmaitai in Sahat Sakaan, Ban Saeng Badan, Som-dhet in Kalasin; Ban Kood Daeng, Ban Nam Taeng in Phanna Nikhom; Ban jumpa, Ban Boong Bao, Ban Toknor, Ban Na-sri-nuan in Wanorn Niwat and Ban Nongkae, Khoksisupan in Sakonakhon.

Nongkae community is situated in Tongkhob sub-district, Koksrisupan district, Sakonakhon province. The province itself is in the Isaan region of Thailand. People speak "yor" language. The area is four kilometers from Muang district, Sakonakhon province. Most people work as rice farmers, growing other crops and vegetables and raising animals. The soil within the area is mold soil. The village was named after a public lake called Nongkae. Nongkae village number 5 consist of one temple called "Baan Nongkae temple" and one primary school called "Nongkae school". Nongkae community is a Thai Yor community. It is a big old community that still maintain its use of the Thai Yor language. The way of life is simple and peaceful. The community had a unique behavior which rely strictly on the Buddhist tradition. The customs was passed down

from generations. There are still beliefs on the supernatural such as the beliefs in keeping the spirits with them to help take care of their houses, the practice of the 12 months tradition of Isaan, Phrawat Son-dorn Ceremony and Songkran Ceremony. The village is well-known for their local wisdom on weaving and the clothing that forms their identities. Both in the their daily lives and during ceremonies. The village was also part of the career supporting project under her Majesty Queen Sirikit in supporting the weaving of the famous ikat (mudmee) silk. The Queen had supported the raising of the silk worm in order to help the families to generate their income. Prayut Chinboot, (personal communication, March 30, 2014).

The initiation of the career supporting project provided the support on the raising of the silk worms and the silk weaving for the women within the society. A museum on the ikat (mudmee) silk was set up in the community. In its first stage, a group had been organized, consisting of 145 households. The rest of the community still maintain the career of farmers, manual labors and private business.

In 1979, Nongkae community was given the opportunity to join Thailand Sustainable Development Foundation (TSDF) of Queen Sirikit' as the queen was pleased with the silk design produced and worn by two old ladies 'Yai Toom' and 'Yai Thaa' who were of Nongkae community during their visit at Phu Phan Ratchanivet Palace. From that visit, the Queen witnessed the abilities and skills Nongkae people possess. By joining the foundation, they were encouraged to do sericulture as professional career so as to increase level of income into the household.

Later in 1980, Majesty King Bhumibol Adulyadej and Majesty Queen Sirikit visited people in Nongkae community and were able to see Nongkae cloth weaving activities. As a result, the people in the community were encouraged to form a silk weaving group which has been operated until present. Silk weaving has been drastically improved in light of its design and pattern from that point on. Nongkaw silk which was rewarded 3 stars from 'One Tambon One Product' (OTOP) Project became renown in silk weaving field. In 2001, Nongkae was used as a film location for a Thai drama named 'Pleng Pha Faa Lom Dao' of which story is about silk weaving industry promotion as well as sustainable living. Additionally, Nongkae given praised by Bank for Agriculture and Agricultural Cooperatives (Kok Sirsuphan branch) in Sakonakhon that it is indeed a sustainable economic community (Prayut Chinboot, personal communication, March 30, 2014). Later in 2011, Nongkae received grace from Majesty Queen Sirikit to established

community's fabric museum. Yai Thaa's a master of silk weaving house was built to be used as learning center for sericulture, natural dyes as well as used for planting and collecting natural dyes plants, center in Sakonakon was given the responsibility in overseeing the learning center. (Polyam, 2012).

Currently, the economic system of Thai Yor is influenced by the trend of capitalism that focuses on the production for selling rather than the production for household use. The production system became more complicated. The economic system of Nongkhae community in the future has tendency to become more capitalist intense especially, since, the changes of the Thai Yor economy on the production of ikat as an OTOP product and had received many rewards in the provincial level. The cloth also received the 'Nokyoong' brand from the Thailand Sustainable Development Foundation of Queen Sirikit'. Additionally, it is also, a local wisdom learning center for natural dye, the weaving museum and Yai Thaa's house which had help in the generating of the family income from the creation of the social groups. The migration of the people within the community is mostly to be near to their work places for more convenience or the migration after marriage. Nongkhae community still has abundant natural resources that can still be the main source for seasonal food. This had led to the migration into the community rather than the migration out of the community. Currently, the main career that can help generate the income for the families is silk weaving and the weaving groups. Currently, Nongkhae village has two weaving groups: The first group was established in the year 1978 with 115 members and the second group which has 30 members with the total number of 145 members altogether. The committee and the member are the same group of people. The objective of setting up the groups is for the villagers to be able to sell the silk more conveniently and for the easier access for the members to get a loan for future investments. This has helped generate a lot of income for the people within the communities and also, a way to preserve the traditional local wisdoms and create a revolving fund within the group. The working process of the group, apart from providing the loans for the people they also, hold meetings to follow up on the problems that the members might be facing from their work and for the group to find a solution together. Currently, Mrs. Bualee Khunteekhao is the head of the women's group. The community has a weaving group that consist of the women. Each of the houses will have their own weaving equipment to help with the weaving. The people in Nongkhae community has been raising silk worms for a very long time. The method has been passed down from the older generation

to the next generation through families. The women are the ones who receive the knowledge of weaving and weaving looming. The same method is still being used and developed up until the present time. Many younger people can still be seen helping their parents growing the mulberry trees, raising silk worms and learning how to weave due to the influence in helping the family generating more income. These young people are helping out a labors and helpers even though they can't create the exact same pattern comparing to the older generation. The role of cloth in the community of Nongkhae, from household uses and providing the sentimental values had changed through the times and the coming in of the people from the outside and clearly adjusted itself to the trend of the society (Bualee Khunteekhao, personal communication, March 30, 2014). From the changes in Thai society that only focuses on the economic aspect this change had caused the lives of the people within the community change; the production process, the consumption of the natural resources, environment, tradition and culture had been overlooked. The importance of the knowledge and their local wisdoms both concrete and related to the way of life of the people become less important up until the point where many problems occurred. From relying on the nature as a model for living, clothing, livelihood, generating income and the family economy these were all the local wisdom of the ancestor. The changes in the current society needs to be studied by looking at the production process, the usage for the purpose of maintaining that livelihood, the careers that people used to do in the past and the weaving; the study on how the role of each item had changes and what were the factors what has been affecting the Thai Yor woven-cloth that had been passed down from the past to the present and the study on the economy, religion and the value of the local wisdom of Thai Yor woven-cloth.

MATERIALS AND METHODS

The objective of the research: To study the factors that contribute to the changes in the local wisdom of Thai Yor woven-cloth in Nongkhae village, Khoksrisupan District, Sakonnakhon Province.

The scope of the study

Scope of the content: This research is a qualitative research looking at four different aspects: the education, the economy, the religion and the value that influence and affect the changes to the Thai Yor local wisdom of woven-cloth on the production process fiber, cotton yarn and silk thread bleaching, dyeing, designing and

weaving the processing, the marketing and the use of the cloth in traditions, ceremonies and other occasions in their way of life.

Scope of the study: To study the Thai Yor ethnic group in Nongkhae village, Khoksrirupan District, Sakonnakhon Province by using purposive sampling; the Thai Yor group that is unique such as the use of Yor language, came from the same lineage, Thai Yor, possess the consciousness that they are the original big Thai Yor community living together in the Isaan region with a unique local wisdom in weaving cloth.

Research tools: This research uses several tools to collect the data: the study of the documentations, field visits, observations, interviews and group discussions. The data were then analyzed, concluded and qualitatively written in a descriptive analysis manner.

RESULTS AND DISCUSSION

On the factor of education, the learning of the weaving process happened through the families. The passing down of the knowledge from one generation to the other seemed to be decreasing. Currently, the learning happens through group learning both within and outside of the community. There are fewer number of the local wise men and the experts on weaving. Due to the fact that the transportation had become more convenient, people tends to leave the community to further their education. The involvement of the government in managing the educational system changes the attitude of the villagers due to the fact that this kind of education educate people to raise their living status to be higher than the status that they are in especially when the value is place more on sending their children to receive a higher education rather than being educated in a vocational college. This reality had decrease the importance of the learning process within the families the knowledge on the weaving methods, the production process to be used within their own households, the lack of the experts in producing cotton or silk threads, the raising of the silk worm, the growing of the mulberry which all in need of the expert skills. There are fewer number of people with the knowledge in the growing of the mulberry which had caused people to have to get the threads from the 'Thailand Sustainable Development Foundation of Queen Sirikit' or having to buy from factories. In the dyeing process, currently, more villagers are using chemical color to dye the cloths. However, this also help create more patterns and colors. Younger people who had gotten higher education came back and help

their families in collecting the patterns in graph books or computers which is more convenient in remembering a variety of patterns for future use. From the result of education, villagers know how to use tools to help with the weaving. They also, know how many steel shafts, steel weaving machines, PVC pipes or motors during production process to help improve the quality and meet the demand of the consumers. The process and the knowledge from outside and from the studying of the media and advertisement helps villagers to learn about the trends and the needs of the market in the present time. The additional training also, helps villagers to see the examples of other processes as well as the production process for the purpose of selling within the women's group. They were able to learn about other kinds of products that the consumers might want such as computer cases made from silk, souvenirs or pillows made from pieces of silk. The marketing also, helps expand the network. The study of marketing helps the villagers to learn about the need of the current cloth market, the prices within the commercial system as well as the advertisement and about tourism as a way to help the village generate more income. As for the use of cloths today, from the study, the community had created many forms of cloths to meet with needs of each of the target group which help influence the production and the creativity of the cloth production. Cloths were produce in a higher volume as the result of a more rapid sale. With more revolving funds, villagers are now able to sell the cloth in a higher volume while systematically generating the funding while being encouraged to continue with the production (Wasmuang Paraka, personal communication, March 30, 2014).

In addition, school policies based on the National Economic and Social Development Plan No. 11. 2012-2016 contain a strategy in developing human being to a sustainable lifelong learning in a society, the Thai core values and the pride of being Thai by supporting the searching for a unique identity of each of the communities while creating a learning process and the implanting of that identity in the communities by the preservation and the restoration of the local wisdoms. Moreover, it also supports the mechanism within a community in the participation and the understanding in the multi-culture, so that, people can live together peacefully while maintaining the stability of the culture and the identity of the community. These aspects had help Nong khae community to support the knowledge in weaving by inviting the local speakers to come teach in the schools and bringing students in to study the weaving process in the village. The school also has a campaign for the teachers to wear local clothing by

wearing Thai silk on Fridays and when going to the temples or attending any cultural traditions. These have provided the opportunities for Nongkhae villagers to wear their own local woven-cloth and encouraging younger generation to use more local woven-cloth in important tradition within the community.

As for the economic aspect, due to the higher living expenses and the lower income within the families, the influence in using products, the value based on convenience within the community, the geography and the environment had changed. In addition, the area is very suitable in growing the cash crops that is needed by the market and provide better income. Nongkhae community had been established for over 120 years and currently have 234 households. The livelihood of the people is simple and peaceful. Nongkhae village have always had an abundant of natural resources that people can “make their living” from nature. The traditional economic system of the community was more self-reliance, relying on the natural resources as the main factor in their livelihood and focus only in producing for household consumption by growing vegetables and rice. One change that can be seen in terms of the factor in the production is agricultural land. An individual owns less amount of land due to the increasing of the population within the community. Plants are being grown more and more around the housing area. Additional career that help generate income for the families is cotton and silk weaving. The area where mulberry trees are grown also decreased. Cotton and silk threads need to be bought from the factory in Petchaboon Province: silk, dye color, warp yarn and weft yarn which cost 2,600-2,700 baht per kg. The benefit of buying the threads from the factory is that the threads is easier to be woven and harder to break. The threads are even and it create a more consistent and more beautiful pattern when it is dyed by ikat technoque. The changes that occur from external factors outside of the community are the household facilities and the technologies used for agriculture. A more modern communication system which grant them a faster access to the information which has also, caused the changes in the behavior in consuming types of medias such as new ideas from a more urban culture and a higher cost of living which led to more expenses. The amount of debt increased. In the past, people would take loans from their relatives without any interest. However, over the past 2-3 years, loans were gotten from the investors with interest that needs to be repaid within the system. This had caused people to seek for additional income from other careers (Pranom Tasri, personal communication, March 30, 2014). From cloths that were woven for household use in the past to the

production for sale. Cotton is used to make clothing, blankets and pillow cases while silk is used to make clothing or woven into a big piece of cloth with colors and patterns. The changes in the economic aspects of the communities can clearly be seen. The production of silk is done for the purpose of selling. From being a village within the Thailand Sustainable Development Foundation of Queen Sirikit, since the year 1979, villagers have had more support from the organizations outside which had helped them in terms of the improvement of the products until their products were well-known for their good quality of the silk their beauty and the attentive to detail which are what the consumers had been demanding for. The production had increased due to the demand of people who come and visited the village. As for the current marketing process, Thai Yor community had been influenced by the capitalist system that focuses in the production for the purpose of selling. The production system became more complicated. The economic system of Nongkhae village has a tendency to become a more advanced capitalist system. Due to trend of globalization, the improvements are made on the local knowledge and local wisdom in the natural resources and the ecological system of the community. The economic system of the Thai Yor community, Nongkhae village are beginning to change to become more modern. Everyday, there are people coming in to visit and study the work of the community which had caused Nongkhae village to become more well-known for other people. The community had improved the production, the pattern and the colors based on the tourist and those who came to study their products. Cloths were made for a more variety of purposes from the traditional use as skirts they are now also, being made into big pieces of cloth to be tailored while developing more patterns to the cloths. The price ranges from 800-1,000 baht/m for ikat silk which cost 1,500-5,000 baht/m. The price varies according to the pattern. One unique symbol is the Nongkhae silk. The threads are small and tightly woven with the attentiveness to the detail and clear ikat pattern. The cloth are also, being made into other things utensils and souvenirs such as the pillow cases from pieces of silk, women's purse, bags for carrying documents and computer bags. These had created more work opportunities due to the fact that people will be hiring extra workers within each household starting from children, adults, all the way to older generations. After the rice planting season there will still be work to do which has been causing the economy of the village to expand rapidly in a big leap. People have more money to buy tools to help in the weaving process which helps to

produce a more quality products and respond to the need of the customers. This had led to an increase in the demand for the ikat silk. Villagers developed a clear management system. Villagers use the method of organizing a women's and set up a weaving center. The center will be taking the order form the merchants or the outside investors. Every family will be producing the cloth for the center according to the quota from the group. Villagers will be helping each other find a market to help those who have the ability to produce but have no market of their own. Villagers will have their own accounting system. This additional income had influenced the younger generation to help their parents in the weaving process within each of the household. The children learn from the parents through the production process. During their vacation, they will be the helpers for their parents in taking care of the silk worms and making the threads. Those who had finished grade 6 and didn't pursuit higher study can also, learn how to weave from the parents which can help improve the financial status of the family while improve their quality of life (Wasmuang Paraka, personal communication, March 30, 2014).

As for the religion aspect such as the beliefs, the faith, the traditions and the ceremonies, people in Ningkhæ village are closer to the city. People in the city have the belief and faith in Buddhism. People still uphold the customs, traditions and the traditional ceremonies. The temples are still the religious center. Nongkhæ temple currently has Superior Subaan Thamwajow as the abbot of the temple (Thammawat, 1995). The practice of the people in terms of the traditions reflect the fact that Thai Yor people have faith in Buddhism the ceremony called 'Toom-home' on the 3rd day of the waxing moon on the 3rd lunar month, Thai Rocket Festival, Thai Ghost Traditional Dancing, 'Hæ Prasart Pueng on the end of the Buddhist lent day in Sakonakon. These ceremonies had become one of the important ceremony for Thailand.

Thai Yor villagers from Nongkhæ village will participate in the parade every year and use that opportunity to display their cloths for them to be more well-known. It is an opportunity to develop their local knowledge, the weaving process to be displayed in the ceremonies, Forest-Robe presentation ceremony and the end of Buddhist lent ceremony. The influence of religion had integrated the use of cloths in many other ceremonies from the day people were born until the day they die the donation of the robes for the monks during the rainy season, Mahachat ceremony, Songkran, Boon Kong Khao Ceremony, Kathin Ceremony, ordination ceremony and marriage. These phenomenon

had encouraged both more production and the purchasing of cloths. Nowadays those who want to donate the cloth to the monks normally buy the cloth rather than weaving the cloth themselves. This religious influences affect the attitude of people in the creation of the cloths. Moreover, the religious beliefs and faith are also, being used in the creation and the development of the patterns on the cloth such as the pattern of the nagas, temples, triangles, animals and plants. Cloths are woven to suit each ceremony. During the ceremonies, people will weave or wear silk while preferring cotton for clothes they wear at home which they mostly purchased from the market. Additionally, the space within the temples are also, used for different traditions such as to treat the sick, a ceremony to help prolong the life of a person and a ceremony to get rid of the bad luck, mostly carried out by Monk Sura-nate Chan-suwan-no. This has caused more and more people to come to the temple some are already his disciples and many travel from different provinces. Whenever there are ceremonies in Nongkhæ temple, the disciples from both within the province and outside of the province will come and participate in the ceremonies. After that, people will go into the village to buy the woven-cloths and visit Yai Thaa Museum. This had turn the village into a tourist spot. Villagers use this opportunity to create the commercial market for their cloths and also, a mean to generate more income.

The factor on value. Traditionally, the relationship within Nong khæ village was mostly a relationship of families and relatives with the closeness and the help for one another. In the present time, most families are single families consisting of a father, a mother, a child or children. However, the houses are still built within the same area as the grandparents and the relatives. The values of the family had changed and caused the changes in the behavior of the villagers on the consuming of the products as well. Villagers have long believed and even admired in cloth weaving for example, pattern of cloth and quality of the threads used, fashionable or expensive dress can not only indicate one's financial status but also help build notable personality of the person. For such reason, using silk with ikat (mud-mee) technique has been professionally passed on to later generations through local wisdom. Cloth weaving technique is a complicated procedure that requires a lot of time, patience and meticulousness in producing a beautiful and exquisite silk cloth.

Among a materialistic society, Ikat or mudmee silk still identify the identity of Nongkhæ community. No matter how financial standing of a household maybe rich or poor, Nongkhæ people will always find the best

clothes to wear, making ikat cloth weaving businesses prosper within and outside of the country. Bought ikat cloth will be mostly made into fashionable garments; patterns used may take after those of the patterns seen in television such as pattern the looks like telephones, chandeliers, diamonds, sponges or current of water with various colors (Udom Thongthasri, personal communication, March 30, 2014).

As foreign cultures come into the country, clothing behavior of people changes. During traditional Thai festival, people of old generation and adults might wear Nongkhae's woven clothes. For children they might wear it when visiting temples with their parents. Groups of people who still wear woven cloth or sarong or sin (Thai traditional skirt) on a daily basis are old people and adults or working people who dress in modern style in different occasion to blend in and to be accepted by the society. For teenagers, clothes they wear a modern and fashionable affecting style of clothes be sold in markets to have modern look. Therefore, producers of woven cloth are being pushed to develop techniques and pattern that would response to the marker and changing behavior and style of the customers.

Cloth weaving wisdom of the community has changed due to relationships and connection with people from cross culture. Other factors affecting changes in the Nongkhae's cloth weaving business are living condition or education and trainings that provide knowledge to villagers that they were able to develop and add value to their commodities. They were able to integrate local wisdom with technology, making silk thread even become smoother, rendering faster cloth weaving.

Other factors also, include economic factor. The key motivation in developing cloth weaving business by using technology is income. Technology plays more role than it did in the past so as to produce qualified productions which are demanded by the market. However, as the investment cost is quite high, 'Thailand Sustainable Development Foundation of Queen Sirikit' provides support to villagers. And since, demand for threads is soaring, local production is not sufficient to market demand from producing for the purpose of household use, the production aims at selling to bigger market, causing insufficient number of silk thread. Therefore, chemical color is replacing traditional color because of its uncomplicated procedure that that can be easily and quickly done. Also, this convey the needs for the development weaving machine as well.

The findings are consistent with Thammawat (1995) and Anuphan (1993) research that, states that

geographical, historical, social and cultural factors are promoting the production of indigo dyed cloth. In the beginning of community establishment, the purpose for the production of this kind of cloth are household and religious purpose. After the community entered into materialism era, the purpose shifted to marketing purpose. In the beginning stages, raw materials, labor, weaving machines are all from the local. Also, when marketing replaced household use purpose, investment for hiring, technology and marketing become an integral part of the a fast and mass production of the commodity.

Villagers changed from using natural color from natural indigo plants which are rare and expensive to using chemical one which is more complicated and time consuming. Additionally, most villagers stop weaving their own cloth but decided to use manufactured one instead. This cause the investment cost of the commodity to increase, causing the price of the commodity to be more expensive as well.

Cloth production, especially silk market has been drastically expanding. One of the reasons to cause such popularity is religious factor that the temple leader was able to promote production of silk, making it renowned to large crowd of people and was able to intrigue passers-by to the community, affecting tourism industry within the area. As Nong khae community is a community where cloth weaving becomes part of the villagers' daily basis, silk commodity business expands, providing considerable income to the local as well as to the country.

As for factor concerning value of the producers, purpose of the silk production has been shifted to market-oriented focus that sell and produce in accord to market demand and fashion. Presently, woven cloth is often made in plain color or using ikat (mudmee) technique. Width of the woven cloth becomes wider and longer in length, emphasizing in mass production that produce big roll of fabric and sold in meter as required by customers. The bought cloth or fabric often sew into garments, curtains, tablecloth or decoration cloth use in buildings. The changed value that originally weave cloth that would be made into one's own garments was changed to making dresses and fashionable wearing that would be later sold. This led to development in technology, pattern and color improvement which consistent with the reseach work conducted by Watthanasuksa (1990). The study looks into a change happens in silk production; Chonnabot District was used as case study. Results of the study reveal that the purpose for which woven cloth was produced has changed from personal use to trading. This also, led to

technological development in respect to cloth pattern, design and color bring about popularity of silk products. Also, official supports provided to Chonnabot District cause some changes in the way Thai-yor used to lead their daily basis in that living style of the community people became more like those of the urbanists.

CONCLUSION

Today, Thai-yor of Nongkae community is renown both within and outside of Sakonnakhon. It has become a tourist attraction and a cloth weaving profession promotion hub, leading to better living condition of villagers, adding more warmth to families as they were able to have a stable career for the whole year, have markets for their commodities, lower cost of living can pay for their child's tuition fee and even have extra saving to be deposited in banks or village's saving for production group. The sving group also provide support to villagers by giving circulating fund to producer to pay for debts and run their business. Villagers were provided with markets, investment, income and became a sustainable self-reliant individual.

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