



Knowledge Management on Local Wisdom of Tai-so Community Weaving Culture in Phone Sawan District, Nakhon Phanom Province

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Abstract— The objectives of this research were to study i) weaving cotton culture, ii) identifying ways to pass on traditional weaving local wisdom of Tai-So Community. Participatory Action Research : PAR was used with various groups of Tai-So e.g. local wisdom teacher, weaver women, community leaders, educational institutes, religious institutes and Phonjan Sub-district Administration Organization.

Results indicated that forty years ago traditional weaving has started to disappear from Tai-So communities e.g. cotton cultivation, using indigo-blue for dyeing, because of paddy fields expansion resulting from increase population. Traditional custom such as “LONGKHUNG KHENFAI” also disappeared from Tai-So communities. With good road connection between Kusumal-Tha-uthen, it brought tradesmen to the communities with commercial dyes, artificial fibers and factory weaving cloths. So no traditional local wisdom of cotton production, dyeing cotton hand weaving has not passed on to the young generation in present Tai-So communities. Furthermore, at present children in these communities commuted to the city or nearby provinces to attend bigger/better schools. Opportunities to pass on local wisdom from old generation to the young are even more slim.

After PAR activities of this project in Phonjan sub-district, Tai-So began to have more awareness about the importance of conservation of the local wisdom, Tai-So culture of weaving traditional cotton cloth. They have established folk museum of Tai-So weaving at Phonsai temple, to bring local wisdom e.g. traditional patterned design weaving and process making it to be a lesson using modern media in various forms at Phonjan school. Furthermore, traditional style weaving products now have been promoted through Tai-So women groups with supports from Phon – Sawan District Municipality and Phonjan Sub-district Administration Organization.

Keywords— Knowledge Management, Community Weaving Culture, Phone Sawan.

1. BACKGROUND

Nakhon Phanom, with a long historical background over thousand years, like other ancient well developed community in Sakhon Nakhon Basin, situated near great river basin: the Songkhram River, the Mekong River. King Rama III appointed Phra Sunthornwongsa to govern Muang Nakhon Phanom and Muang Yasothorn. The Viceroy moved these troops to herd the people from the left-side of Mekong River bank, Laos. Tribes which were consisted of Phuthai, Kha, Kra So or Tai So, Kalerng, Saek, Yor and Yoei were herded from Muang Wang, Muang Pin, Muang Nong, Muang Se-Pone, Muang Kham Kerd, Muang Kham Moeun, Muang Kham Or Kham Khiao, Muang Saek, Muang Chiang Hom, Muang Pha Bung and others. The peoples were forcibly resettled by the government. From the above historical evidence, Nakhon Phanom was consisted of various peoples. (From Culture and History, Identity and Traditional Knowledge Development of Nakhon Phanom, 1999)

Tai-so or Kra-so in Nakhon Phanom is the same ethnic group as Bru or Kha. Anthropologist classified Tai-so as

a member of Mongoloid group. They have different language and custom from Kha. Their language is in Austro-Asiatic Language Family Group. Some information on Thai ethnic languages from Language and Cultural Research Institute for Rural Development at Mahidol University described Tai-so. According to the information, Tai-so immigrated to Thailand in King Rama III's reign. The tribe resettled Muang Ramaraj which was Muang Nakhon Phanom's satellite. In B.E.2387, the king appointed Thao Bua of Muang Chiang Hom as Phra Thai Pratet, the first governor. The area, which is Tai-so's community, is now Ramaraj Sub-district, Phra Tai Sub-district, Tha Champa Sub-district of Tha U-tane District and Phone Sawan Sub-district, Ban Khor Sub-district, Na Kamin Sub-district of Phone Sawan District in Nakhon Phanom.

Lots of Tai-so people live at Phone Sawan District in Nakhon Phanom and Kusumal District in Sakon Nakhon. Tai-so's communities at Phone Sawan District wholeheartedly conserve their culture. They believe supernatural powers such as Phi Fa, Phraya Thaen and worship former ancestors which represent Phi Pu Ta. Their distinguished traditional wisdom is their handicraft textiles such as Pha Mud Mee Yom Kram, Pha Keb and cloth for Teen Sin. The textiles are unique to Tai-so. The cloth which has meticulous, colorful, floral patterns was woven by Tai-so's spirit under supernatural powers, Phi Fa. Mostly the weaving is homemade cloth. They make cloth for their uses. Tai-so weaving traditional wisdom transfer mostly do among family members and relatives.

The researchers were invited to attend Tai-so's

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Festival every year. We found Tai-so society has changed by the radio, television and the Internet. This affects Tai-so weaving traditional. Urban culture and western culture are dominating the tradition. Tai-so's youths view their culture as a humble one in Thai culture. From an interview with community leaders and community local wisdom, the people suggested a study on Tai-so weaving traditional and local wisdom by using community participation process.

2. OBJECTIVES

1. To study Tai-so community context at Phone Sawan District, Nakhon Phanom.
2. To study the process of Tai-so's weaving traditional wisdom transfer.
3. To study how to adopt Tai-so's weaving traditional wisdom for producing value-added cultural goods.

3. RESEARCH METHODOLOGIES

3.1. Form of the study

This is a participatory action research for local development.

Tools for this study are Focus Group Discussion, In-depth Interview and observation which allowed the participants to think, plan, act and analyze critically.

3.2. Study Process:

There were five activities for this study process.

Activity I: A survey on Tai-so's traditional wisdom in order to collect background and value of their weaving culture. The researchers spent four months to review some research literature, to interview some Woman Local Weaving Group and some local authorities at Phone Chan Sub-district, Phone Sawan District, and Nakhon Phanom. There are three sub-activities. The sub-activities are as follows:

Activity 1.1 collecting data in issues and aspects

Activity 1.2 issue analysis and synthesis

Activity 1.3 the first report

Activity II: Focus Group Interview was employed in order to study (1) Tai-so's weaving traditional wisdom transfer and (2) ways of this wisdom transfer. The researchers organized learning and sharing forum, participatory sub-group conferences and folk forums. Participants were members of Woman Local Weaving Group, local leaders, local authorities, community development officers, local government agents. It took 3 months for this activity.

Activity III: The researchers organized weaving traditional wisdom returning to the community by collecting, managing and diffusing some knowledge to the general public. This activity help the people to access the knowledge easily. In order to upgrade the knowledge, the researchers organized learning and sharing forum, participatory sub-group conferences and folk forums. Participants were members of Woman Local Weaving Group, local leaders, community development officers,

local authorities, local government agents and youths from Ban Phone Chan School. It took 2 months for this activity.

Activity IV: In order to manage the traditional wisdom and to add value to the wisdom, the researchers organized some sub-group conferences by using the knowledge from Activity III to develop the weaving of Tai-so. Members of Woman Local Weaving Group participated this activity. It took 1 month for this activity. There were 2 sub-activities for this process. The 2 sub-activities are as follows:

Sub-activity 4.1: Sub-group conference was held to brainstorm ideas for products development and value-added products.

Sub-activity 4.1: The researchers concluded interpreted and analyzed obtained knowledge.

Activity V: The researchers wrote the report. It took 2 months for this activity.

4. METHODOLOGY

- 1 The researchers employed Desk Study to review some literature.
2. The researchers employed Group Interview to study community context.
3. The researchers employed Focus Group Interview to study weaving traditional wisdom and processes of weaving traditional wisdom transfer.
4. In-depth Interview was employed to study the people's view on applying the wisdom to develop cultural goods.
5. The researchers employed Observation to collect community social structure and environment.

5. DATA COLLECTION

The researchers employed In-depth Interview, Focus Group Interview, organizing learning and sharing forums, Observation, interpretation from learned activities under members of Woman Local Weaving Group, local leaders, local authorities, local government agents, Rajabhat University Cultural Center, Nakhon Phanom Cultural Office, Nakhon Phanom Cultural Council, Phone Sawan District Office and Phone Chan School cooperation.

6. DATA ANALYSIS

Data analysis, descriptive analysis, was done along with data collection.

Results and Findings

6.1. Findings on cultural context on weaving of Tai-so's community, Phone Chan Sub-district

1) Tai-so people used their area to plant rice and to build their shelters instead of the area for their cotton, Indian mulberry leave, and true indigo tree. Owing to population expansion, they needed more area for rice as well as dwelling area so they lessened the area for cotton, Indian mulberry tree.

The findings indicated that weaving culture of Tai-so's community, Phone Chan Sub-district was unavoidably affected. In the past 40 years, the area for their cotton, Indian mulberry tree and true indigo tree was gradually lessened. This affected cotton thread producing process. The process and "Long Khuang Khen Fai" tradition were faded away from Tai-so's community.

2) In the past 30 years, the government had developed roads between Kusumarn District and Tha U-tane District. This facilitated traders to bring clothes, synthetic fibers, cotton thread from factories and chemical dye from factory to sell in Tai-so's community more.

From the above findings, this cultural phenomenon directly affected weaving culture of Tai-so's community because the people had a new alternative, clothes, synthetic fibers, cotton thread from factories. The alternative was not only convenient but also responsive. Because of more convenient weaving, the people could increase their weaving which could respond Tai-so clothing demand effectively.

The above phenomena effected and lessened local wisdom on weaving culture transfer of Tai-so people at Phone Chan Sub-district.

6.2. Findings on traditional wisdom on weaving of Tai-so's community, Phone Chan Sub-district

6.2.1 There were three types of Tai-so's woven cloth

6.2.1.1 Daily life cotton cloth was plain- woven cloth with desired color dyeing. It is a quick and durable product. Here are some products.

1) "Lagol" or pillow

There are two types of Lagols. The first is "Lagol Poonjae" or a handmade rectangular pillow which was made from hand-woven cloth with various color stripes. The pillow was a "Lai Khid" pattern pillow. The people used "Lagol Poonjae" for sleeping. The second is "Lagol Paijae" or a handmade triangular pillow which was made from hand-woven cloth with various color stripes. It was use for sitting.

2) "Yer" or "Pha Toom" or "Pha Hom"

There were many imaginative patterns. Three woven cloth was sewed together. Edges were hemmed. The people use this cloth to cover their body on Tai-so's festivals.

3) Prejanuan (bed sheet)

The people use this cloth to cover their bed. There were many imaginative patterns. Three woven cloth was sewed together. Edges were hemmed.

5.2.1.2 Woven cloth for garments

1) Jagadmee (Pha Sin Mud Mee)

The cloth was woven by Tai-so women.

2) Prei Kaeb (Pha Yok Dok)

This embossed pattern cloth was woven from cotton or silk. It might be embroidered with golden thread then cut and used for other purposes.

3) Pre Ta Long (Pha Khao Ma)

The cloth was a daily general purpose for Tai-so people. They were colored woven cloth. The color might be blue and white, red and white, green and white, black and white etc. The cloth can be used as a skirt, a belt, a hat.

4) Pre Jub Kree Arm (Pha Fai Yom Kram)

This cotton cloth was dyed indigo. The hand woven cloth was use for Pha Sin (skirt) or a pair of trousers. It was ideal for sweat blotting.

6.2.1.3 Woven cloth for ceremony and VIP's souvenirs

1) Prei Kaeb (Pha Keb)

This magnificently woven under spiritual belief might have some ideas from natural and supernatural imagination. There were so many patterns such as Phrya Nak (holy serpent), elephants, horses, flowers etc. It was woven by a highly skilled and high inspiration weaver. Tai-so women use this cloth to cover their shoulders. Every Tai-so woman had this cloth and generally wore this cloth on their clothes in "Saeng Sa Nam" rite, grandfather or grandmother funeral rite. It could be used as a souvenir for VIP's.

2) La Gol (Mhon Kid)

The cloth was used for making a pillow which had patterned with natural and supernatural imagination. It was use a pillow for paying respect (Krab Wai) on "Saeng Sa Nam" rite.

6.2.2 Cloth pattern at Tai-so Community at Phone Chan Sub-district

It was found that Tai-so's weaving handicrafts told their belief, faith, love and history of the way of life. The cloth was woven under spiritual belief. In addition, the cloth was neat pattern design, color-dyed, selected material for weaving and process of the weaving. There were three patterns for their cloth. They are:

1) Pha Mudmee pattern

In the past, Tai-so women wove indigo-dyed Pha Mudmee cloth with animal picture such as nagas (holy serpents), Lai Krua Ob (vine pattern), Lai Krua Bun (vine pattern). It is for household use. Later they used synthetic fiber instead of former indigo-dyed material. This made weaving quicker and easier.

2) Pha Yok Dok pattern

In the past Tai-so women wove embossed pattern on their colorful cloth. This high contrast color cloth was typical of their work. The cloth went well with "Teen Sin Mud Mee" or a cloth band for a cloth rim. The band had dark-toned color. They sew the band, "Teen Sin Mud Mee", on the rim of the cloth.

3) Pha Keb pattern

In the past, Tai-so women used Pha Keb Mue to decorate on their garment such as cover-shouldered cloth, shawl, cover on grandfather or grandmother's coffin, Mon Kid pillow etc. This magnificently woven under spiritual belief might have some ideas from natural and supernatural imagination. There were so many

patterns such as Phrya Nak (holy serpent), elephants, horses, flowers etc.

6.2.3 Hand-woven cloth at Tai-so Community at Phone Chan Sub-district

There were four kinds and processes.

6.2.3.1 Basic woven cloth

It was a basic woven cloth. The people used cotton fiber, silk fiber or synthetic fibers for woven material. The cloth was ideal for shirt, blouse, pillow, sarong, loin cloth, mattress or household decoration. The people sew the cloth band on the upper rim of a skirt. It was Tai-so favorite cloth.

6.2.3.2 Prei Mee (Pha Mud Mee)

It was use for sewing Tai-so's daily garments. In addition, they wore the garments on their ceremonies and rites. Mud Mee cloth will be used to sew the upper cloth band (Hua Sin) and the lower cloth band (Teen Sin). This typical skirt was called "Prei Mee" or "Pha Sin Mee". There were two types of "Pha Sin Mee". The first one was traditional "Pha Sin Mee". Its patterns described on Tai-so's belief. The second one was modified "Pha Sin Mee" or "Pha Sin Mee Pra Yuk". The cloth was modified from Pha Sin Mee. New patterns might be added to typical patterns.

6.2.3.3 Pri Ya Ok Pier (Pha Yok Dok)

In the past Tai-so women wove embossed pattern on their colorful cloth. The cloth will be used as "Teen Sin Mud Mee" or a cloth band for a cloth rim. Most of Pha Yok Dok has a primary color. The people sew the band, "Teen Sin Mud Mee", on the rim of the dark plain-colored cloth. This made a high contrast color.

6.2.3.4 Prei Kaeb (Pha Keb)

In the past, Tai-so women used Pha Keb to decorate their garments such as shawl, cover-shouldered cloth, cover on grandfather or grandmother's coffin, Mon Kid pillow etc. This hand-woven cloth was woven under spiritual belief. The weaver might put some ideas from natural and supernatural imagination on the cloth via weaving. There were so many patterns such as Phrya Nak (holy serpent), elephants, horses, flowers etc. It was generally worn in "Saeng Sa Nam" rite, grandfather or grandmother funeral rite. It could be used as a souvenir for visitors. Men may use it as a belt but women may use it as cover-shouldered cloth.

6.3 Findings on data of traditional wisdom on weaving of Tai-so's community, Phone Chan Sub-district

6.3.1 Tai-so's weaving situation

In the former time, Tai-so women participated actively in "Long Khuang Khen Fai" Tradition in January every year. It held on a full-moon day so as to get light for doing cotton activity at a yard or an outdoor space of the village. Tai-so men had a good chance to observe Tai-so women's cotton processing skills. This was essential information for choosing their lovers. Young men and women sat together. Kaen and Pin which were their typical musical instruments were used to entertain the

activity. Men wooed women by using "Phaya" or "folk poem".

Although the tradition was lost from Tai-so's community for 40 years, Tai-so people at Phone Chan Sub-district continued their weaving traditional wisdom. There are 120 looms in the community. Ninety percent of the people weave their own cloth. Some families sell their surplus to other communities. Their weaving is homemade. At the present time, Tai-so women buy synthetic fiber from 2 shops in their community. They are Ratchanee Pothiya's and Hug Laoluang's. The two shops buy the fiber from Hung Teng's and Kham Pramong's in Sakon Nakhon which buy the fiber from Taweechai's at Khao Wong District, Kalasin. Taweechai's shop is a main cotton fiber distributor for the Northeastern and Lao PDR.

Now days there are two women who are the assets for weaving in the community. They are Mrs. Phrom Kham Pratet, 92 years old, and Mrs. Sor Kutchana, 74 years old. They use cotton which was planted by the young to weave Tai-so's cotton cloth.

In 1995, Mrs. Vanida Ratchamanee from Village No.2 and Mrs. Rasamee Ratchamanee from Village No.10 are leaders of Tai-so's Housewife Goup. The group was settled to cloth products such as garments, Tai-so's clothing, pillow slips, tissue cover and bags. The group has 40 members.

6.3.2 Raw materials

6.3.2.1 Cotton

The people plant rice and white cotton annually on May. Cotton can get full rain-fed during June to August and in November or December, it will mature enough for harvesting. The people harvested cotton after they had harvested their rice. Cotton bolls then come to spinning and weaving.

6.3.2.2 Silk

In the past Tai-so community had their area for planting mulberry leave. The leaves are food for silkworms. They raise Thai silkworms which have dull yellow, small size, pointed head and tail. The worms give thick and durable fiber. At present the people plant mulberry tree at their backyard.

6.3.2.3 Synthetic fiber

Tai-so women tend to use synthetic fiber. They replaced cotton fiber with Torei synthetic fiber because it is convenient raw material for weaving. They buy the fiber from Ratchanee Pothiya's and Hug Laoluang's.

6.3.3 Tools for cotton fiber producing

6.3.3.1 In the process of cotton fiber producing of Tai-so women, there are five components for a cotton fiber producing tool. They are "Eiw", "La", "Kan Deed Fai" and "Mai Pia".

6.3.4 Process of cotton fiber producing

After harvesting the cotton bolls, the bolls were brought to the process skillfully. The process is:

6.3.4.1 Eiw A Pai (Boll extracting)

After harvesting the cotton, the people use their traditional cotton boll extracting tool, Kroeng Eiw Fai, to extract the bolls. The seeds are removed by using a wooden Eiw, where the cotton is fed between two rollers by hand cranking. The seeds are too large to pass between the rollers and drop or are picked off. Seedless cotton collects in the pick basket

6.3.4.2 Deed A Pai (Karn Deed Fai)

A bow-shaped tool, which is made from bamboo with a cord binding on each end, is made to produce cotton fibers. This gives consistent fiber. It is a ginning cotton process.

6.3.4.3A Loi A Pai (Karn Lor Fai)

Karn Lor Fai is the process to make tubular cotton fiber by using a tool, Mai Lor. Mai Lor, a chopstick-liked with a wood plank, is used to roll the cotton boll. The ginned cotton then is roll on Mai Lor on a wooden plank by using hands. This makes tubular fiber around the Mai Lor. Pull the Mai Lor out and bring this tubular fiber for the next process.

6.3.4.4 Tee A Pai (Karn Khen Fai)

The people use "La" which is a handmade wooden tool to make cotton thread. La with a cotton thread belt is spun by hand. "La" Spinning means "Lek Nai" spinning and spinning cotton thread. The thread coiled around "Lek Nai". The obtained thread, "Jai", was collected separately. Many Jais were bundle together to make "Poi". This process is called "Phai Khen Mue".

6.3.4.5 Thread processing

The process is called "Kha Fai". In order to toughen and smooth the thread, they boil rice into thin soup. Put "Jai Fai" in to a large pot with rice thin soup in it. Boil the fibers. Let them cool. Massage the fiber in the pot with hands. Dry the fiber on a bamboo rail. Comb the fiber.

6.3.5 Silk fiber producing

Like other silk processing in the Northeast, Tai so plant mulberry leaves for the silkworms, raising the worms and bringing fiber from cocoons.

6.3.5.1 Mulberry Planting

Tai-so plant their mulberry at their garden and unused area in their rice field. It is a local variety mulberry with large leaves and fit for the silkworm food.

6.3.5.2 Silkworm Raising

Tai-so at Phone Chan Sub-district plant mulberry and raise silkworms at the same time. It is an inherited way of life like other tribes in the Northeast. Life cycle of silkworm is incubation stage, larva stage, pupa stage and imago stage. In pupa stage, the worms give silk fibers which Tai-so use it to weave their precious silk cloth.

6.3.6 Dying

The process begins after they have prepared cotton and silk fibers already. They get the dyes from natural, plants from their farm. It is a safe and simple process which gives mild and gentle color. There are two dying process.

Cold dying process is the process which the people use indigo plant to make indigo color and "Ma Gruea" (*Diospyros mollis* Griff) to make black color. The second one is hot dying process. Tai-so uses some plant barks. "Pradoo" (*Pterocarpus indicus*) bark is used for red color. For yellow color, they use "Lin Fa" or "Pe Ka" (*Oroxylum indicum*) and "Intanin" (*Lagerstroemia calyculata* Kurz) and "Kra Done" (*Careya sphaerica* Roxb) are used for making black color dyes.

6.3.7 Weaving Equipment

Tai-so uses the same weaving equipment as other tribes in the Northeast. They bought some parts of the equipment from Thai-Lao in the Northeast. Weaving equipment is essential for producing garments which is their main value-added product.

6.3.8 Cloth Pattern Design Process

For Tai-so, weaving cloth means telling legend, faith, belief, love and some important events in their tribe. It is Tai-so's cultural identity. The process of cloth producing is well-prepared, neat pattern-designed, neat color-dyed and selected-material. The cloth is magnificently woven under spiritual belief which may have some ideas from natural and supernatural imagination.

6.3.9 Weaving Process

Tai-so at Phone Chan Sub-district has inherited their weaving process. There are 4 types of their cloth: Basic Pattern Cloth, Mud Mee Cloth, Pha Yok Dok Cloth and Pha Keb Cloth. They are differentiated traditional wisdom on weaving.

7. FINDINGS ON WEAVING TRADITIONAL WISDOM TRANSFER

7.1.1 Weaving Traditional Wisdom Transfer within Family

Mothers play important role on Tai-so's weaving traditional wisdom transfer. They transfer to daughters, nieces and nieces-in-law respectively. The successors have learnt how prepare the fibers and weaving process since they were about 14 years old. It is direct experience learning. The lesson begins by weaving basic weaving cloth such as basic stripes cloth, Pha Khao Ma. The mothers will evaluate their successors' skills and inspiration. If the successors are skillful, they will be assigned for fabulous weaving such as silk cloth, sarong.

7.1.2 Weaving Traditional Wisdom Transfer within Community

It is a highly skilled weaving for Pha Mud Mee, Pha Yok Dok and Pha Thor Si Khao (Poon Kao). Craftsmanship depends upon successors' inspiration and process of the transfer.

7.1.3 Weaving Traditional Wisdom Transfer for Outer Community

The wisdom transfer comes with the people's migration, intermarriage. In addition the people from tribes may exchange their presents such as Pha Keb, Pha Yok Dok,

silk cloth, Pha Mud mee and Pha Thor Si Khao (Poon Kao) on the intermarriage ceremony. This includes cloth exchange among Tai-so from other communities during their festivals.

7.2 Forms of Tai-so's Weaving Traditional Wisdom Transfer

7.2.1 One by One

This form of transfer is employed within family and relatives. The wisdom is the family's asset. They had promised their ancestors to keep the secret of the wisdom so it is not easy to tell the wisdom to other people outside the family.

7.2.2 Group

The group transfer method comes from one by one method after the weaving experts being honored by the community. Successors which are the experts' younger relatives transfer the wisdom to their family members, and then the wisdom diffuses to distant relations in community. This method is rarer than the one by one method.

8. BUILDING CONSERVATIVE CONSCIOUS ON TAI-SO'S WEAVING CULTURE

8.1 Building Conservative Conscious in Family Level

Mothers tell their children stories about Tai-so's weaving traditional wisdom at Phone Chan Sub-district. This may raise the children concern on their ancestors' wisdom. The ancestors expected their descendants to keep and transfer the wisdom to descended family. Grandparents gave their fabulous cloth to their descendants to cover their coffins so the cloth will be well-kept or used in their important rites. The cloth is the prototype pattern and the descendants can copy it. The descendants can develop the cloth pattern and ask the weaving experts for recommendations.

The above manner helps Tai-so's at Phone Chan Sub-district build conservative conscious on their weaving.

8.2 Building Conservative Conscious in Tai-so's Community at Phone Chan Sub-district

In olden times, Tai-so's people at Phone Chan Sub-district could sustain their way of life because they depend on each other. In that time, there were natural disasters, flooding, drought, epidemic, robbery in the community. This made the people gather. They believed in spirits and worshipped them. It was their belief that spirits unified them. The belief diffused across the community so they were cultural relatives.

From the above postulates, Tai-so's people at Phone Chan Sub-district build conservative conscious on weaving traditional wisdom by placing their belief on their cloth. The pattern shows their spirit worshipping and supernatural powers such as Phraya Nak (Naka). The beliefs have implanted in Tai-so's weaving imagination. The cloth is magnificently woven by experts under spiritual belief which can be transferred to their descendants' conscious.

8.3 Building Conservative Conscious in Tai-so's Community at Phone Chan Sub-district via Religious Institute

Wat Phone Sai has kept some cloth which was used in rites. The people wove cloth and gave it to monks on festivals. The monks' garments were Pha Arb Nam Phon, Pha Biang, Pha Sabong, Pha Thung, triangular pillow and other cloth gadgets. The people can use these as their weaving prototypes. The people believe that if they give fabulous garments for monks, they will wear fabulous garments in their next life. Tai-so's people at Phone Chan Sub-district indoctrinate this belief.

8.4 Building Conservative Conscious via Tai-so's Weaving Experts

At Phone Chan Sub-district, like other communities in the Northeast, the people can learn traditional local knowledge from local experts by presenting themselves to the experts. After presenting their intention to learn the local wisdom, the expert generally admits his apprentice. The apprentice pays respect to the expert. This subconscious manner helps the apprentice to love their transferred knowledge which was given by the expert. The admired expert willingly teaches and reinforces the apprentice. The apprentices will finally gain their skills. Some apprentices may set a rite, "Bai Sri Soo Kwan", to pay respect for their expert.

8.5 Building Conservative Conscious via schools

Ban Phone Chan School in Tai-so's community at Phone Chan Sub-district has taught Tai-so weaving technique since B.E.2545. There are two ways of the teaching-integrated the knowledge with students' social study and activity in Weaving Club. The school raises students' concern for weaving local wisdom and allows teachers and students to wear Tai-so's garment on Tuesdays.

9. WAYS TO USE TAI-SO WEAVING TECHNIQUE FOR PRODUCING CULTURAL PRODUCTS

Under Tai-so's community active participation, this manner builds databases on their traditional wisdom. There are some constructive ideas to produce Tai-so's cultural products. In order to add some value for the product, they ran three activities.

Activity 1: survey Tai-so's weaving products from local wisdom databases in order to learn their identity (pattern, color, shape, type etc.)

Results: It was found that Prei Keb (Pha Keb) is the most important product because it was woven by expert under their supernatural belief and high inspiration.

The second rank is Pha Yok Dok which was also woven by expert under their supernatural belief and high inspiration. Weaving process for Pha Yok Dok is different from Pha Keb. Pha Yok Dok is rich in patterns and color so Tai-so women love to sew Pha Yok Dok on Pha Tum (Pha Hom or blanket) or on Teen Sin Mud Mee.

The third rank is Pha Mud Mee which has its pattern

like other Pha Mud Mee from the Northeast community but there is some difference. Pha Mud Mee from Phone Chan Sub-district has its identity. It may have some icons such as Phraya Nak (Naga), Lai Karb, Lai Khor.

The fourth rank is Pha Tor Si Khao which has its pattern like other Pha Tor Si Khao from the Northeast community but there is some difference. Tai-so women love to weave Pha Si Khao (Ta Kor) for their blankets and sheets. The cloth has more complex pattern than basic "Lai Khad" cloth.

The fifth rank is basic "Pha Tor Lai Khad" which has its pattern and form like other basic color cloth from the Northeast community

Activity 2: survey existing Tai-so's weaving products such as garment, household products in the community. The information will be use for designing and producing Tai-so's cultural products.

Results: From the survey, there are two categories to consider.

1. Garment

1) Cotton cloth

It was found that Tai-so people love to wear indigo-dyed shirts and cotton ready-made clothes.

2) Pha Sin Mud Mee (Mud Mee skirt)

Tai-so women love to wear indigo-dyed Pha Sin Mud Mees and Pha Sin Mud Mees which were woven from synthetic fibers.

3) Pha Sin Lai Khad Phuen Than

Tai-so women also love to wear indigo-dyed Pha Sin Lai Khads and Pha Sin Lai Khads which were woven from synthetic fibers.

4) Sarong

Tai-so man usually wears Sarong when he goes out, meets relatives and friends. Tai-so woman sometimes wears Sarong instead of Pha Sin to attend Saeng Sa Nam Rite (Long Sa Nam).

5) Pha Khao Ma

Tai-so man wears Pha Khao Ma for his daily wear in his house.

6) Pha Biang or Pha Klum Lai

Tai-so woman likes wearing Pha Keb over her shoulder. The cloth is called Pha Biang. She wears Pha Biang to attend Saeng Sa Nam Rite. Pha Biang is ideal for a souvenir for VIPs.

7) Cotton trousers

Tai-so man love to wear indigo-dyed cotton trousers and trousers which were woven from synthetic fibers.

2. Household products

1) Pha Tum (Pha Hom or blanket)

Tai-so people love to cover themselves with Pha Tum to join Tai-so's festivals in winter.

2) Pha Poo Non (sheet)

Tai-so people use Pha Yok Dok to make their sheets. They also made seams for the cloth. Before sleeping, they put the sheet on their wooden floor of their houses.

3) Mon or Mon Khid

It is a rectangular pillow which was decorated with Khid pattern.

4) Mattress

Tai-so people use Lai Khad Phuen Than cloth to make their mattresses. They sleep on the mattresses which were stuffed with kapok.

5) Yarm

"Yarm" or a bag is made of cloth with a shoulder strap. Tai-so man use Yarm for carrying his effects when he goes to his farm.

Activity 3: Ideas for producing Tai-so's cloth products. In order to conserve Tai-so's identity and designing the products, results from Activity 1 and 2 are used.

Results: Members from Tai-so's Local Cloth Weaving Group have a brainstorm for product development and producing. Here are some outputs from the brainstorming.

1. Mon Khid can be decorated with Pha Keb which has vivid- colored Khid pattern.
2. Pillow case can be made from Lai Khad Phuen Than cloth such as Pha Khao Ma.
3. Backrest sheet can be made from Lai Khad Phuen Than cloth such as Pha Khao Ma.
4. Using Pha Yok Dok and Pha Keb to decorate shirts and blouses instead of lace can add value for garments.
5. Bags with various styles can be made from Pha Khao Ma.
6. Pha Keb can be used for home decoration.
7. Making a tissue box from Pha Khao Ma and Pha Mud Mee
8. Indigo-dyed cotton cloth for children garments can be decorated with Pha Yok Dok.

10. RESEARCH RECOMMENDATION

1. Community participation from every social sector for Tai-so weaving traditional wisdom conservation is crucial. Local leader changing should not affect the conservation. For sustainable culture, the traditional wisdom should be diffused among youths at Phone Chan Sub-district community.
2. Quality control on Tai-so textile, conserving textile uniqueness and effective price control on the products creates quality and price of the products equilibrium.

11. RECOMMENDATION FOR FURTHER STUDIES

1. A study on Tai-so textile standard development
2. Knowledge management on organic cotton planting by Tai-so traditional wisdom
3. Develop Tai-so weaving traditional wisdom to a universal wisdom

12. RESULT IMPLEMENTATION

1. A body of knowledge on Tai-so weaving traditional wisdom transfer, which is easily accessible by the people, should be set as a local knowledge curriculum.
2. Tai-so should be developed their potential on weaving traditional wisdom transfer to their youths.
3. From Tai-so weaving traditional wisdom, it is possible to use the body of knowledge to produce various cultural goods and to add value on community.
4. From 3. projects on producing various cultural goods and adding value on community should be accommodated on community plans vertically.
5. Tai-so cultural of Phone Sawan District, Nakhon Phanom, should be diffused and conserved by combining it to O-TOP cultural goods producing of the Thai government's policy.

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