

**THE VALUE OF BATHING CLOTH (*PHAKAOMA*)  
PRODUCTS IN LOCAL COMMUNITIES  
OF THE EMERALD TRIANGLE AREA**



**A THESIS SUBMITTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR  
THE DEGREE OF MASTER OF SCIENCE  
(ENVIRONMENTAL PLANNING FOR COMMUNITY  
AND RURAL DEVELOPMENT)  
FACULTY OF GRADUATE STUDIES  
MAHIDOL UNIVERSITY  
2005**

**ISBN 974 – 04 – 5896 – 3  
COPYRIGHT OF MAHIDOL UNIVERSITY**

**Thesis  
Entitled**

**THE VALUE OF BATHING CLOTH (PHAKAOMA) PRODUCTS  
IN LOCAL COMMUNITIES  
OF THE EMERALD TRIANGLE AREA**

*Nirun Yingyuad*  
.....  
Mr.Nirun Yingyuad  
Candidate

*Dr. Sompong Thongchai*  
.....  
Assist.Prof.Sompong Thongchai, D.Tech.Ed.  
Major – advisor

*PIJAK HINJIRANAN*  
.....  
Assist.Prof. Pijak Hinjiranana, M.Sc.  
Co – advisor

*Sakorn Puapan*  
.....  
Assist.Prof.Sakorn Puapan, D.Tech.Ed.  
Co – advisor

*Wasana Warapak*  
.....  
Lect.Wasana Warapak, M.Ed.  
Co – advisor

*Rassmidara Hoonsawat*  
.....  
Assoc.Prof.Rassmidara Hoonsawat, Ph.D.  
Dean  
Faculty of Graduate Studies

*Dr. Sompong Thongchai*  
.....  
Assist.Prof.Sompong Thongchai, D.Tech.Ed.  
Chair  
Master of Science Programmer in  
Environment Planning for  
Community and Rural Development  
Faculty of Environment and Resource Studies

**Thesis  
Entitled**

**THE VALUE OF BATHING CLOTH (PHAKAOMA) PRODUCTS  
IN LOCAL COMMUNITIES  
OF THE EMERALD TRIANGLE AREA**

was submitted to the Faculty of Graduate Studies, Mahidol University  
For the degree of  
Master of Science (Environment Planning for Community and Rural development)  
on  
30 March, 2005

*Nirun Yingyuad*  
.....  
Mr.Nirun Yingyuad  
Candidate

*Dr. Sompong Thongchai*  
.....  
Assist.Prof.Sompong Thongchai, D.Tech.Ed.  
Chair

*Pijak Hinjiranan*  
.....  
Assist.Prof. Pijak Hinjiranan, M.Sc.  
Member

*Sakorn Puapan*  
.....  
Assist.Prof.Sakorn Puapan, D.Tech.Ed  
Member

*Wasana Warapak*  
.....  
Lect.Wasana Warapak, M.Ed.  
Member

*U. Thooptong*  
.....  
Lect.Usanee Thooptong, M.Sc.  
Member

*Rassmidara Hoonsawat*  
.....  
Assoc.Prof.Rassmidara Hoonsawat, Ph.D.  
Dean  
Faculty of Graduate Studies  
Mahidol University

*D. Pongphlee*  
.....  
Assoc.Prof.Anuchat Pongphlee, Ph.D.  
Dean  
Faculty of Environment and Resource Studies  
Mahidol University

## ACKNOWLEDGEMENT

The success of this thesis can be attributed to the extensive support and assistance from my major advisor, Assist.Prof.Dr.Sompong Thongchai and my co – advisor, Assist.Prof. Pijak Hinjiranan, Assist.Prof.Dr.Sakorn Puapan from Surindra Rajabhat University, Lect. Wasana Warapak from Thepsatri Rajabhat University, Lopburi Province. I deeply thank them for their valuable advice and guidance in this research.

I would like to thank Lect. Usanee Thooptong, my thesis defence committee from Office of The Royal Development Projects Board, who guidance in the research could be useful for further study and development.

This thesis is supported in part by Commission on Higher Education, Ministry of Education and Faculty of Graduate Studies, Mahidol University, in the academic year of 2004. I deeply thank theirs, and I would like to thank The Royal Bangkok Sports Club and Graduate Studies of Mahidol University Alumni Association, for their supported scholar ship for me.

I would like to thank local manufacture of *Phakaoma* groups, business man for *Phakaoma* (Distributor), local wisdom person for community handicraft and culture, and supported government agencies, for their given me the precious information to progressed the research.

I would like to thank officers of Faculty of Graduate Studies and Faculty of Environment and Resources Studies for all kind support and providing for this research.

Finally, I am grateful to my family for their financial support, entirely care, and love. The usefulness of this thesis, I dedicate to my father, my mother and all the teachers who have taught me since my childhood.

Nirun Yingyuad

THE VALUE OF BATHING CLOTH (PHAKAOMA) PRODUCTS IN  
LOCAL COMMUNITIES OF THE EMERALD TRIANGLE AREA.

NIRUN YINGYUAD 4637100 ENRD/M

M.Sc. (ENVIRONMENTAL PLANNING COMMUNITY AND RURAL  
DEVELOPMENT)

THESIS ADVISORS : SOMPONG THONGCHAI, D.Tech.Ed.,  
PIJAK HINJIRNAN, M.Sc., SAKORN PUAPAN, D.Tech.Ed.,  
WASANA WARAPAK, M.Ed.

ABSTRACT

The purposes of this research were to (1) Study *Phakaoma* productive processes in local communities of the Emerald Triangle Area. (2) Analyze the value of *Phakaoma* products in local communities of the Emerald Triangle Area. The aims were to develop *Phakaoma* productive processes which comply with Community Product Standard and to inherit local wisdom.

The *Phakaoma* is first parallel woven with native clothes. This is the basic exercise of a new weaver prior to weaving high class cloths. *Phakaoma* weaving is usually woven from the raw material of cotton because of its qualities of water absorbtion, fast drying, and cheap price. The majority of patterns are a tartan pattern (squares on a chess board pattern) and *Sai Pla Lai* pattern (*Sai Pla Lai* means swamp eel intestine). *Phakaoma* productive processes of each country are alike. In Lao PDR and Cambodia, it's mainly woven for household use. In Thailand groups of weavers in a local area assemble to develop the products and to empower themselves for bargain power in the market. Presently, there are 9 groups of weaver accredited with the Community Product Standard. Consumers of *Phakaoma* products are people in the local community and tourists. *Phakaoma* weaving, therefore, brings job and income to the producer groups. So, *Phakaoma* products are important souvenirs for tourists in the Emerald Triangle Area. Furthermore, the results of the study found *Phakaoma* are valuable as parts of local history study, culture and customs, local wisdom inheritance, community economic support, natural resources and local material.

In view of this study, the *Phakaoma* productive processes should be developed to comply with Communities Products Standards and to provide added value of *Phakaoma* products to multi them more suitable as souvenirs for tourism in the Emerald Triangle Area. Further study should (1) Research and develop the quality of *Phakaoma* productive processes of all group to comply with standards (2) Expand the scope of the research and study area to encourage higher achievement (3) Create a database and information system of *Phakaoma*. (4) Assign direction of the *Phakaoma* as part of Thai Identity.

KEY WORDS : PHAKAOMA / VALUE / LOCAL COMMUNITIES  
/ THE EMERALD TRIANGLE AREA

124 P. ISBN 974-04-5896-3

คุณค่าของผลิตภัณฑ์ผ้าขาวม้าของชุมชนท้องถิ่นในพื้นที่ความร่วมมือทางเศรษฐกิจเฉพาะสามประเทศ  
(THE VALUE OF BATHING CLOTH (PHAKAOMA) PRODUCTS IN LOCAL COMMUNITIES OF THE EMERALD TRIANGLE AREA)

นรินทร์ ยิ่งवाद 4637100 ENRD/M

วท.ม. (การวางแผนสิ่งแวดล้อมเพื่อพัฒนาชุมชนและชนบท)

คณะกรรมการควบคุมวิทยานิพนธ์ : สมพงษ์ ชงไชย, ค.อ.ค., พิชัยพันธ์ หิญาธิระนันท์, วท.ม., สาคร พัวพันธ์, ค.อ.ค., วาสนา วรภักดิ์, ศษ.ม.

### บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์ คือ (1) เพื่อศึกษากระบวนการผลิตผ้าขาวม้า และ (2) เพื่อวิเคราะห์คุณค่าของผลิตภัณฑ์ผ้าขาวม้าของชุมชนท้องถิ่นในพื้นที่ความร่วมมือทางเศรษฐกิจเฉพาะสามประเทศ ผลที่ได้รับจะเป็นประโยชน์ในการพัฒนากระบวนการผลิตผ้าขาวม้า ให้มีความสอดคล้องกับมาตรฐานผลิตภัณฑ์ชุมชนและเป็นการสืบทอดภูมิปัญญาท้องถิ่น

ผลการศึกษากระบวนการผลิตพบว่า ผ้าขาวม้ามีการทอควบคุมการทอผ้าพื้นเมือง โดยผ้าขาวม้ามีความสำคัญในฐานะที่เป็นผ้าทอฝักหัดของช่างทอรุ่นใหม่ก่อนที่จะทอผ้าในระดับสูง การทอผ้าขาวม้านิยมทอด้วยวัสดุดิบจากฝ้าย เพราะฝ้ายซับน้ำได้ดี แห้งเร็ว และมีราคาถูก ลวดลายส่วนใหญ่เป็นลายตารางหมากรุกและลายไล่ปลาไหล ในกระบวนการผลิตของแต่ละประเทศเหมือนกัน แต่แตกต่างกันที่ สปป.ลาว และกัมพูชา มีการทอในระดับครัวเรือนและไว้ใช้ในครัวเรือนเป็นหลัก ส่วนในประเทศไทยมีการรวมกลุ่มทอผ้าเพื่อพัฒนากระบวนการผลิตและสร้างอำนาจต่อรองด้านการตลาด โดยมีกลุ่มทอผ้าได้รับมาตรฐานผลิตภัณฑ์ชุมชนจำนวน 9 กลุ่ม ผลิตภัณฑ์ผ้าขาวม้าเป็นที่นิยมของประชาชนและนักท่องเที่ยว จึงสร้างรายได้ให้กับกลุ่มผู้ผลิต ผลิตภัณฑ์ผ้าขาวม้าจึงเป็นสินค้าที่ระลึกเพื่อการท่องเที่ยวที่สำคัญของพื้นที่ความร่วมมือสามเหลี่ยมมรกต นอกจากนี้ ผลการศึกษาคุณค่าของผ้าขาวม้า พบว่า ผ้าขาวม้ามีคุณค่าต่อการศึกษาวรรณคดีของท้องถิ่น คุณค่าทางวัฒนธรรมและประเพณี คุณค่าการสืบทอดภูมิปัญญาท้องถิ่น คุณค่าการส่งเสริมเศรษฐกิจชุมชน และคุณค่าการใช้ทรัพยากรและวัตถุดิบในท้องถิ่น

ข้อเสนอแนะที่ได้จากการศึกษา ควรมีการพัฒนากระบวนการผลิตผ้าขาวม้าให้สอดคล้องกับมาตรฐานผลิตภัณฑ์ชุมชน และการสร้างมูลค่าเพิ่มของผลิตภัณฑ์ผ้าขาวม้าให้มีคุณค่า ในฐานะสินค้าที่ระลึกเพื่อการท่องเที่ยวของพื้นที่ความร่วมมือสามเหลี่ยมมรกต ส่วนข้อเสนอแนะในการศึกษาครั้งต่อไป คือ (1) ควรมีการวิจัยและพัฒนากระบวนการผลิตผ้าขาวม้าให้มีมาตรฐาน (2) ควรขยายขอบเขตของเนื้อหาและพื้นที่ศึกษาเพื่อการวิจัยต่อยอดในระดับที่สูงขึ้น (3) การจัดทำระบบฐานข้อมูลและสารสนเทศผ้าขาวม้า และ (4) การหาแนวทางเพื่อกำหนดให้ผ้าขาวม้าเป็นเอกลักษณ์ไทย จากข้อเสนอแนะดังกล่าวเป็นประโยชน์ในการส่งเสริมระบบเศรษฐกิจชุมชน การสร้างคุณค่าของผ้าขาวม้าในฐานะบทเรียนเบื้องต้นของการทอผ้าพื้นเมืองและในฐานะผ้าสารพัดประโยชน์ในวิถีการดำรงชีวิต

124 หน้า ISBN 974-04-5896-3

## CONTENTS

	<b>Page</b>
ACKNOWLEDGEMENTS	iii
ABSTRACT ENGLISH	iv
ABSTRACT THAI	v
LIST OF TABLES	viii
LIST OF FIGURES	ix
CHAPTER	
I INTRODUCTION	
1.1 Background	1
1.2 State of the Problem	5
1.3 Conceptual Framework	8
1.4 The objectives of Study	9
1.5 Scope of Study	9
1.6 Definition	10
1.7 Expectation	10
II LITERATURE REVIEW	
2.1 Knowledge of <i>Phakaoma</i>	11
2.2 Economic Cooperative on the Emerald Triangle Area	21
2.3 Concept and Theory of Value	23
2.4 Related Research	24
2.5 Discussion of Related Literature	28
III RESEARCH METHODOLOGY	
3.1 Population and Sampling	33
3.2 Research Tools	34
3.3 Trial of Tool Efficiency	35
3.4 Data Collection	37
3.5 Data Analysis	40

## CONTENTS (CONT.)

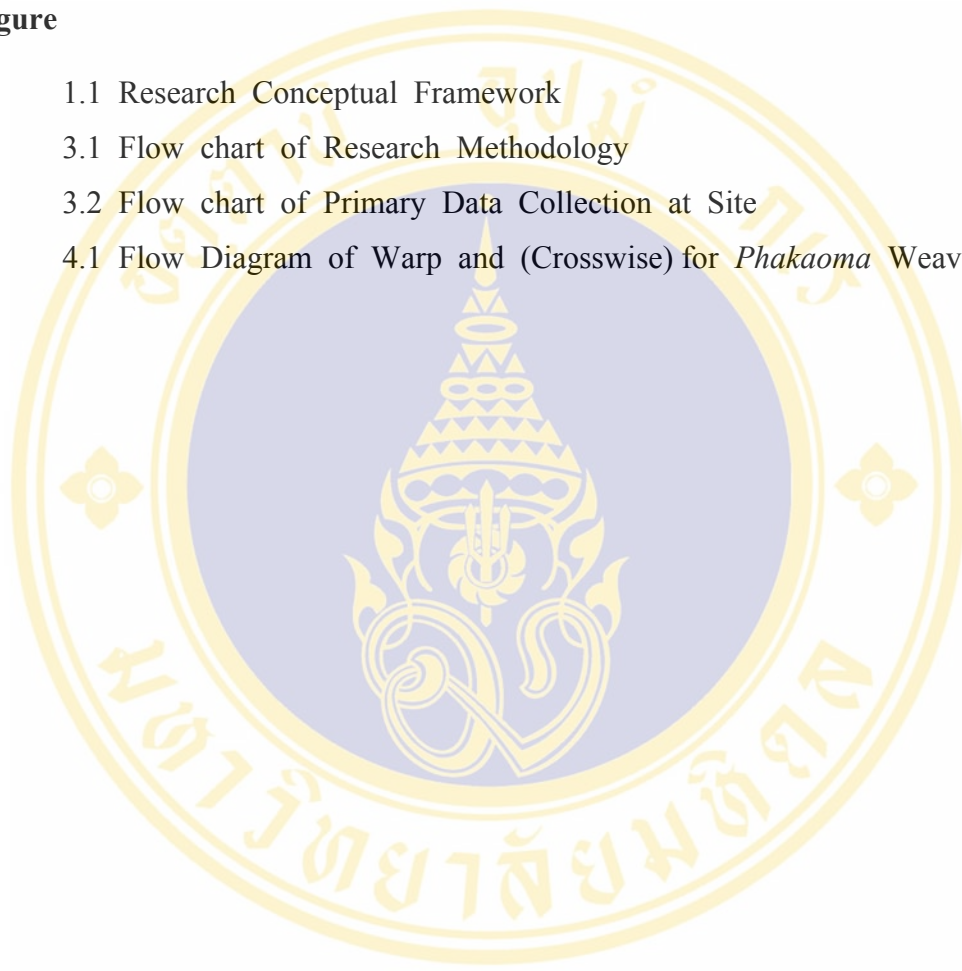
	<b>Page</b>
IV RESULTS	
4.1 Result of the study on Productive Process of <i>Phakaoma</i> in Thailand	41
4.2 Result of the study on Productive Process of <i>Phakaoma</i> in Lao PDR and Cambodia	62
4.2 Study Result of Social Value and Cultural Value of <i>Phakaoma</i>	64
4.3 Result Study Value of Community Economic Promotion of <i>Phakaoma</i>	68
V DISCUSSION	
5.1 Productive Process of <i>Phakaoma</i> of Thailand	70
5.2 Productive Process of <i>Phakaoma</i> of Lao PDR and Cambodia	78
5.3 Social Value and Cultural Value of <i>Phakaoma</i>	80
5.4 Value of Community Economic Promotion of <i>Phakaoma</i> Products	82
VI CONCLUSION OF STUDY AND SUGGESTION	
6.1 Conclusion of Study	84
6.2 Suggestion of the Study	90
6.3 Suggestion for Further Study	91
 BIBLIOGRAPHY	 94
APPENDIX	98
BIOGRAPHY	124

## LIST OF TABLES

Table	Page
3.1 Guideline for Data Processing and Analysis of Secondary Data	38
4.1 Name list of accredited from the Community Product Standard	43
4.2 List of <i>Phakaoma</i> are sold at Co – Operatives of Community Economic Product Center	55
4.3 List of <i>Phakaoma</i> Distributed by Phattanak Foundation	57
4.4 Details of Promotion from Agencies	58
4.5 Problem and Suggestion of Productive Process	61

## LIST OF FIGURES

Figure	Page
1.1 Research Conceptual Framework	8
3.1 Flow chart of Research Methodology	32
3.2 Flow chart of Primary Data Collection at Site	39
4.1 Flow Diagram of Warp and (Crosswise) for <i>Phakaoma</i> Weaving	50



## CHAPTER I

### INTRODUCTION

#### 1.1 Background

##### 1.1.1 Textile Products

Clothing is one of the four basic needs of human life i.e. food, shelter, clothing, and drugs. Weaving textile is the ornament for body covering and warming. In the past, human's clothing is made from leaf, bark and skin of small animals. They were brought to cover down part of body that is lower loins. Subsequently, human developed learning processes, until they can invent more complex clothing productive processes. Therefore, clothing products was evolved to be textile products relating to way of life, belief, rites. Arts and science of weaving is continuously transmitted from generation to generation. At present, weaving in local communities of many countries is keeping unique and dominant pattern. So that, textile products are inheritance of local wisdom that could interpret the historical, migration, settlement, social structure, way of life, culture and belief of the people in local communities. (Jiraporn Charoendech, 2002 : 4)

Weaving has been rooted in way of social life long time ago in Asian (for example Indian, Thai, Laos, Khmer, Chinese, Vietnamese, etc.) as occupation of most people substantially concern the agriculture. In the past, none cultivated season, women do weaving and men are blacksmith, beating heated iron into shape for made equipment in household. The responsibilities were clearly divided between men and women. More than a women function, weaving is reflection of feminine characteristic because that was an art of hardworking, endurance, perseverance and delicateness which matching women's character. (Office of the National Culture Commission, 1994 : 18 – 19) Further more, it marks the

readiness for starting the marriage age. Production were daily brought for household use for example; clothing, rites or barter with other products among local communities, etc. Clothing and textile products were the relation of way of life since birth until death.

Based on material, textile weaving divided into 3 kinds : silk, cotton, synthetic textile are distinctive qualifications. However, pattern and design present the wisdom, art and culture with variety of pattern and name such as *Mudmee* (tie and dyed style with Mudmee technique, featuring dyed weft threads), *Tin Jok* (crochet style with repetitive geometric shapes or graphic motifs, rich colors through *Jok* technique which is likely to crochet), *Khid* (North-East classical repetitive geometric style), *Phraewa* (North-East intricate style combining three different techniques to create a sophisticated pattern with geometric motif, it is the queen of North-East silk weaving, mostly made of silk and very expensive), *Yok-Doak* (brocade style, features gold or silver with complex motifs used to accent the lower portion of the silk). Or the weaving textile is named by the place of origin for example *Koh-Yor* weaving at Songkhla Province, *Phum-Riang* weaving at Surathanee Province, *Ban-Rai* weaving at Uthai Thanee Province, *Ban Sa Phai* weaving at Lao PDR.

Local weaving is proceeded by local technology or household handicraft that has been developed from time to time basing on energy saving and friendly to environment like industrial manufacture. Further more, it does not only constitute trade balance but create fine art, wisdom and pride in the ancestor and community as well as admire the art of weaving freely and variously created by each weaver (Amporn Sornprasit and Wanna Prayukwong, 2002:289). The work can be performed in their house or community while they could take care of relatives that bring and reinforce community strength.

With its design dominance and distinction, Thai weaving is promoted by the SUPPORT under the patronage of Her Majesty the Queen Sirikit, The organization is to promote the fine art in local community in Thailand following the Queen Sirikit's initiation. The project originate the continuous development of Thai weaving textile

that is vastly accepted from the foreigner. Consequently, the incomes distribute to remote citizen and (earn much income to Thailand). In addition, the government policy under the campaign “One Tambon One Product (OTOP) to support the community production and reinforce the local wisdom and community union, also get recognized Thai weaving textile and earn much income to citizen and such communities. Thai weaving textile are divided into many kinds subject to the purpose and popularity (e.g. *Pha Sin*(a simple somewhat like a tube skirt worn by women, some are with color fringe at the lower end) , *Pha Sarong* (long and wide loincloth worn by men), *Pha Hom* (blanket), *Pha Biang* ( *shoulder piece diagonally wear* ), *Pha Oam* (diaper), *Pha Chet Na* (handkerchief), *Pha Thung* (a simple somewhat like a tube skirt worn by women), *Pha Phloah* (thin blanket) Thitiporn Winitmonkholsin, 1998: 14). Anyhow, Thai weaving product being popular and unforgettable is *Phakaoma* weaving with *Lai Khad* (tartan pattern). It is crosswise woven by the warp and weft that makes the square pattern. Some are big or smaller with length of approximately of 2 m. and width of approximately 60-80 cm. as well as with fringe at its end. The pattern of each local community in Thailand and Indo-China has its own pattern. The distinctive pattern is interesting to be studied for example *Phakaoma Thai Phuan*, *Phakaoma Lao Krang*, *Phakaoma Rajburi* etc.

### 1.1.2 Background of *Phakaoma* Study

Considered as the multi-purpose used by men and profoundly binding in the living among Thai and Indo-China manhood from ancient time, *Phakaoma* is a long strip of patterned cloth (e.g. as a towel, loin cloth, bathing cloth, sash or covering for the head.). Being the miracle of fine weaving, it is not be easily forgettable from Thai livelihood. Back from legend of time and its value, the advantages of *Phakaoma* are useful from birth to death. As men are familiar to always bring with them *Phakaoma* even though stay over night out of home or everywhere. Although it is not complicate pattern, it reflects the uniqueness of nationality or tribe. Because with the culture performance on stage, to convey as Thai man, or Lao man or Khmer man, *Phakaoma* has to be used as loin cloth or to twine his head. Even the foreigner who perform on the stage to be a Thai or Indo-China or man living by Mae

Khong Basin. (Apornphan Jansawang, 1980, 61) *Phakaoma* is accordingly proved as symbol of Thai and Indo-China man.

To be a skillful for high class weaving, the trainee weaver is compulsorily exercised for *Phakaoma* weaving. As it is the most easy to weave. Even though the pattern is not so complex to practise and every thread woven is considered invaluable comparing with *Mudmee* (tie and dyed style with Mudmee technique, featuring dyed weft threads), *Tin Jok* (crochet style with repetitive geometric shapes or graphic motifs, rich colors through *Jok* technique which is likely to crochet), *Khid* (North-East classical repetitive geometric style), *Phraewa* (North-East intricate style combining three different techniques to create a sophisticated pattern with geometric motif, it is the queen of North-East silk weaving, mostly made of silk and very expensive), *Yok-Doak* (brocade style, features gold or silver with complex motifs used to accent the lower portion of the silk). However, *Phakaoma* gracefully inherit the thinking of culture, learning, transfer and relationship from generation to generation to maintain the wisdom of weaving. So that it develops to household industry scattering to regions in the present time.

Weaving products and *Phakaoma* are actually promoted under the Project of One Tambon One Product (OTOP), being one of the government strategy to promote Thai wisdom. Many sources of *Phakaoma* are listed in OTOP (e.g. Hundred Colors *Phakaoma* of Kanchanaburi Province, *Phakaoma* of Tambon Khok Salung in Patananikom District at Loburi Province, at Silalaeng in Pua District at Nan Province) There are 310 items from OTOP list with 10,542 of the country (<http://www.thaitambon.com> : Online, 8 June, 2004) and almost are those from North-Eastern of Thailand. *Phakaoma* has its registered No. Mor Phor Chor. 197/2546 according to the Community Product Standard accredited by Thailand Industrial Standard Institute (TISI), Ministry of Industry (2003 : 1). Presently, the community where *Phakaoma* is firstly accredited in Thailand is the Housewife Group of Ban Talad Samakkhee in Chaiyaphume Province as of March 17, 2004.

Not only generally required by people, *Phakaoma* is also satisfied by Thai tourist and foreigner. Each year a number of tourists visit Thailand for their journey trip. So tourism industry is an important channel for increasing the national incomes of the country and local community. Many tourists always find products and good service especially the souvenirs presenting community culture. Weaving product and *Phakaoma* are currently developed for souvenir. As *Phakaoma* is less used in daily life by Thai people in the present time. The reason is other kind of weaving products are newly designed to replace it.

### **1.1.3 Background of The Emerald Triangle Area**

Economic cooperative with three countries are organized since 2000 by Mr. Hun Sen who have been Prime minister of Cambodia. He proposed to Mr. Chuan Leekpai, Prime Minister at that time, the object to cooperate in development of Economics, Policy, and Social with undestroyed environment and resources of three countries (Thailand, Lao People's Democratic Republic (Lao PDR), Cambodia). The Scope of area is covered three countries, 6 Provinces. Thailand consisted of 2 Provinces, Ubonratchathani and Srisaket. Laos consisted of 2 Provinces, Attapeau and Champasak. Cambodia consisted of 2 provinces, Strungtreng and Pheahvihear. The area of co-operation is tourism, agriculture, small processing industry, and human resources development according to objectives or goals of the projects. (Office of Tourism Development: 2003: 4-5) Potentiality and opportunity of the area can be developed to be the important tourism places. The slogan of the area called "Once time Three Countries". By this campaign *Phakaoma* and weaving products, easily bought as souvenirs, are the liaison for wisdom, culture and tradition among the neighboring communities.

## **1.2 State of the Problem**

The study of *Phakaoma* value in the Emerald Triangle Area is relatively with the background as following:

### 1.2.1 Value Analysis and Evaluation

*Phakaoma* is multi purpose product and considered the crucial wisdom, clothing as a basic need of human that sometimes provide mental value. But analysis of *Phakaoma* value has not yet evaluated especially value on supporting community economic value, social and culture related to productive process, value added income, marketing, and utilization. If occur the research, the manufacturer, user and stakeholder could realize its importance to maintain and transfer the wisdom of weaving and a long time utilization

### 1.2.2 *Phakaoma* Productive Process and Community Product

#### Standard of *Phakaoma*

*Phakaoma* productive process were inheritance of local wisdom that is worth for study and transfer. As it is daily used with distinctive pattern produced from unique technique and diversity of colors that are characteristically presented of each community. Study of productive process is oriented to develop and reinforce the efficient manufacture.

*Phakaoma* is one of the goods listed in One Tambon One Products Project (OTOP) of the Government of Thailand. Now, *Phakaoma* products get recognized and accredited by the Community Product Standard by Thai Industrial Standard Institute, Ministry of Industry. There are 32 groups from the list of *Phakaoma* OTOP out of 310 groups. (Thai Industrial Standard Institute: 2003, 1-2). From the list, the proportion is rather low. So, it is necessary to study the development of productive process and product valued added to comply with Community Product Standard and supporting to community economic system.

### 1.2.3 Changing State and the Popularity to Use *Phakaoma*

*Phakaoma* has a long history and use according its purposes. Clearly known as clothing, loincloth after bathing, sash, girdle the waist. Modern technology is changing mind of Thai men to use the other kinds of products in stead of *Phakaoma* for

example towel when bathing or someone quit to use *Phakaoma*. Popular new style of clothing and changing way of life are more influenced by the western. It is still somehow needed in the rural area and be produced as souvenir for tourists.

As a result of use changing of *Phakaoma* in the present time, the study and analyzing of its value is necessary to be operated to reinforce everyone to realize the important of using it as part of way of life and culture or grading for unique identity of the country. The scheme could maintain the wisdom for *Phakaoma* production and its daily use of the people nowadays.

In view of the background, *Phakaoma* is the close personal belonging being worth of study on analyze of community economic support, social and culture. The scope is thereon manufacture, marketing, daily use. The area of the study is in the Emerald Triangle Area in the boundary of Thailand, Cambodia and Lao PDR where diversity of ethnic, natural resources and environment and centre of tourism as the three government give worth of potential for tourism development in Indo-China. The result of the study is useful for development of *Phakaoma* production, to constitute the value added income to the local community in comply with the Community Product Standard which and widely fulfill the requirement of people. Moreover, the study build the realization and importance of *Phakaoma* and maintain the culture inheritance, local wisdom and successive graceful way of Thai life.

### 1.3 Conceptual Framework

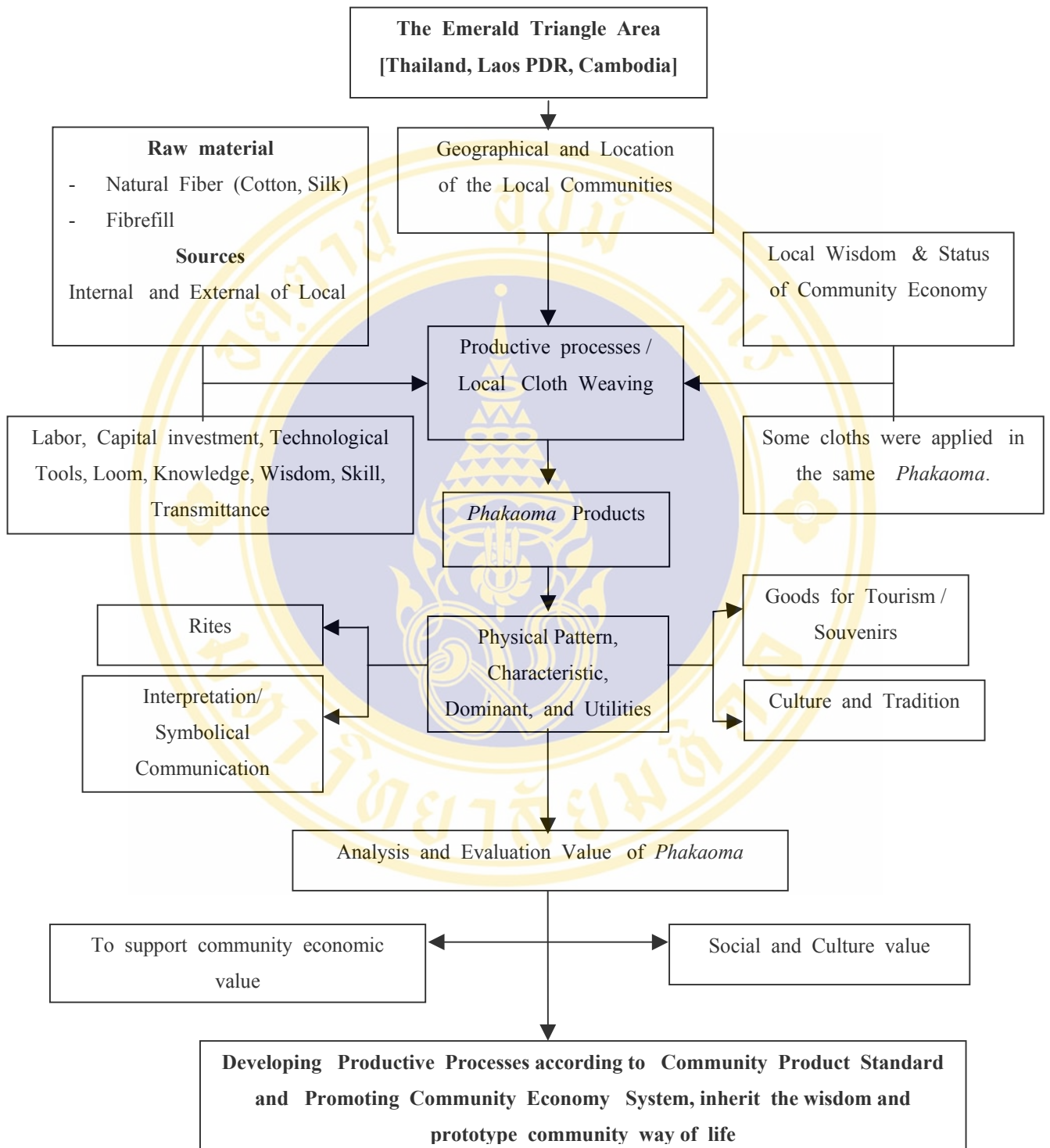


Figure 1 Research Conceptual Framework

## 1.4 The objectives of Study

(1) To study productive processes of *Phakaoma* products in local communities of the Emerald Triangle Area.

(2) To analyze value of *Phakaoma* products in Local communities of the Emerald Triangle Area.

## 1.5 Scope of Study

**1.5.1 Study Area :** The specific area on the cooperative economics projects with three countries and 6 provinces: Thailand consisted of 2 Provinces. Ubonratchathani and Srisaket; Laos PDR consisted of 2 Provinces Attapeau and Champasak; Cambodia consisted of 2 provinces Stungtreng and Pheahvihear.

**1.5.2 Target Populations :** The study is targeted on population of 4 groups

1.5.2.1 Group of producer in local community

1.5.2.2 Group of business dealing handicrafts

1.5.2.3 Group of local wisdom persons on handicrafts and local culture

1.5.2.4 Group of related government and private agencies

**1.5.3 Scope of Content :** to study productive processes of *Phakaoma* and analyze value of *Phakaoma* in terms of supporting community economic value, social and culture value.

**1.5.4 Period of Study:** 8 months (June 2004 – January 2005 )

## 1.6 Definition

**1.6.1 Phakaoma** : A long strip of patterned cloth, 2 m. of length and 60-80 cm. of width made from cotton, silk, fiberfill, used by men for various purposes (e.g. as a towel, loin cloth, bathing cloth, sash or covering for the head, twine the head.).

**1.6.2 Value:** Something has a particular kind of importance or usefulness according to view point of *Phakaoma* manufacturer and whoever taking advantages of *Phakaoma*.

**1.6.3 Local Communities:** Group of people living in the Emerald Triangle Area produce, sell, and use *Phakaoma*.

**1.6.4 The Emerald Triangle Area:** The specific area on the cooperative economics projects with three countries and 6 provinces: Thailand consisted of 2 Provinces, Ubonratchathani and Srisaket; Laos consisted of 2 Provinces, Attapeau and Champasak ; Cambodia consisted of 2 provinces, Stungtreng and Pheahvihear.

## 1.7 Expectations

(1) To learn value and characteristic of Bathing cloth (*Phakaoma*) products in specific local area .

(2) To develop productive processes of *Phakaoma* in comply with Community Product Standard and other related standard.

(3) To establish the guidance of value added of *Phakaoma* and promote community economic system.

(4) To inherit local wisdom and prototype way of life in local community.

## CHAPTER II

### LITERATURE REVIEW

Subject to the study on “ The Value of *Phakaoma* Product in Local Communities of the Emerald Triangle Area”, the researcher tried to review of the literatures in many points of view in order to lead to the objectives guidance. The contents of literature review are established as following:

#### 2.1 Knowledge of *Phakaoma*

##### 2.1.1 Meaning

For centuries Thai people are closely bound with “clothes” that is a basic need in living no matter what man or woman, from birth till death. We use many kinds of “clothing” in our way of life. But no more ever clothes is as close as us like “*Phakaoma*”. It is, therefore, called “multi-purpose clothes” (Thitiporn Vinijmonkholsin, 1998: 14). As a result of its popularity, it is widely woven and developed to be household industry spreading in local communities. *Phakaoma* of each community has its specific name and own distinctive pattern such as *Phakhahma*, *Phasakaab*, *Phachub*, *Phakhataew* etc. Officially it is named *Phakaoma* for communicating in national level. Its meaning is as follows:

According to Arjan Plueang Na Nakhorn (2001, 319)’s opinion who is the specialist in Linguistics and Thai Language, defined in the Phajana Phasa Book, *Phakaoma* (n.) is rectangle clothes for personal used in the former time using as blanket, body covering, girdle the waist, almost wearing for bathing.

Royal Academy Dictionary (1999, 731) *Phakaoma* (n.) is cotton fabric woven in rectangular shape with tartan pattern wearing for bathing.

Uthai Sinthusarn (1976: 2859) *Phakaoma* is the rectangle usually made of cotton yarn but sometimes made of silk and have been used as personal belonging for a long time. It is used as blanket, body covering, to girdle, generally to wear after bathing. Besides, it is useful to wrap stuff, to cover to twin the head, to shelter to bind things etc.

Thai Industry Standard Institute (TISI) (2003:1), defined in the specification of Community Product Standard of *Phakaoma*, it is fabric woven in mesh pattern or square pattern acquiring from periodically crossed weaving of warp and colorful darting cord. The method is done by alternative color of warp and darting cord may be the same or different and periodically woven. At fringe of its end must be vertically woven with warp and other applied designs may be assorted such as *Lai Khid* (the north-east classical repetitive geometric style), *Lai Yok Doak* (brocade style, features gold or silver with complex motifs used to accent the lower portion of the silk).

Thus *Phakaoma* is the multi-purpose and useful clothing with rectangle usually woven by cotton, sometimes by silk and some communities by cotton yarn and fiber from the tree bark or jute grass. Popularly woven in rectangle, it is almost produced in the North and E-Sarn (the North-East) with different width and length. Mostly is 60-80 cm of width and 2 m. of length with its life expectancy approximately 1-3 years (Apornphan Jansawang, 1980: 60). Pricing is subject to material. If made of prime silk, the price is so high, *Phakaoma* is thus used to put on the shoulder as ornament of clothing instead of wearing for bathing. If made of cotton, its price is less and more easily absorb the water and more popular to be used.

### **2.1.2 The Background of *Phakaoma***

The original of *Phakaoma* cannot be specifically identified when and where it is initiated for use. Technical experts tried to make the study and search for the history of *Phakaoma* with the following existing evidences e.g. dispatches, wall painting and archeological clues.

Based on the article “Retrace for Seam: Believe It or Not? None of White or Horse”, edited by the editor of Pai Yan Yai Journal (1988: 25). Briefly, the word “*Khaoma*” would be derived from the word “*Kha Mae*” in Khmer Language and slightly transformed to “*Khama*” and “*Khaoma*” respectively. The article is also referred to the words of Ajarn Chalerm Sak Ramkomut, the former instructor of Silapakorn University that its history is related backwards to Buddha history. At that time all monks did not wear anything while they were bathing at the rivers or canals. That was a pity for gazing at according to the Buddhists’ opinion. The Lord of Buddha initiated to apply the clothes to be “*Pha Tieaw*”, a small cloth used as a sanitary towel that was the same shape as those in the present time but it was changed when the Buddhism had propagandized in South East Asian. It widened with colorful and designs unnecessary be rectangular pattern. It can be woven in other pattern or simply in plain clothes. *Phakhaoma* is likely developed from the lifetime of the Lord of Buddha.

Chalor Chuaybamrung (2000: 100-101) referred to the paper of Pornphan Thongton in the book of “Thai Glossary Words Originated from Foreign Language”, published by Department of Fine Arts in 1997. *Phakaoma* is Thai word originated from Persian language, with fully word “*Kamar Band*” means waist or lower part of the body. “*Band*” means to coil, to tighten, to girdle. To unite the words “*Karmar Band*”, its meaning is belt, tie clothes or to tighten or to girdle the waist. “*Kamar Band*” also presents in other languages e.g. “*Kamarban*” in Malayu Language means tie band for waist, “*Kamarband*”. Hindi Language means girdle band for waist. “*Cummerband*” in English means girdle band using with Tuxedo for *luxurious celebration*. By the samples, *Phakhaoma* is not originally from Thai lexicon but, reliably, the word derived from Persian Language with strong evidence. As we knew that Thailand had been in political contact with Persia since Ayudhaya Period.

The research on “*Phakaoma: Uniquely Thai*” by Arpornphan Jansawas (1980: 9-10) is explained that “*Phakaoma*” is a shawl sometimes used for girdling the belly. Derived from the word “*Kamar*” in Iran Language means shawl, waist girdle band used in Spain, the word is assumed to be used in Spain. As, historically, the Arabian

and Spanish had been contacted for a long time. Communication could be assumed for cultural exchange. The word is also spread over to Thailand and slightly changed to “*Phakaoma*” because the foreign words are always transformed and linguistically changed to the similar articulated Thai word or to the meaning in Thai.

The substantial evidence that *Phakaoma* have been used by Thai is “Dispatch of La Loubaire No. 1” written by Monsieur De La Loubaire translated by Sant T. Komolbutr (1967: 117). The literally translation from the original is following:

“...14. Shamefulness of Naked However naked out for Siam people, in this matter, they are not shameless. Contrarily, men and women in the country are the most ethnic in the word who seriously feel embarrassed to be naked out and reveal any parts of body, which is prohibited to do so, for the public. Women sitting in a boat curled her up during the visit in metropolis of the special ambassador of French’s King. They hurry up turning her back to the parade. Those who really want to gaze at the parade even look over the shoulders. We have to distribute “*Phakaoma*” to the French soldiers when they take a bath by a landing to suppress the criticism of the metropolis people seeing our soldiers taking a bath wearing anything in the river....”

Phraya Anumarajathon (1978: 35-36) the way of life and the public favor are referred in the book of Thai Culture Study and Way of Life in the Former Times. “*Phakoma*” is always used by Thai men for wearing to bath no matter bathing open-air or in the bathroom even nobody gaze at them. At least they are shameful to the ghost or angel. Wearing loincloth for bathing is preferred because of the shamefulness. Being naked out, they are still ashamed. It is better not to be naked out with shamefulness. *Farang*, western foreigner, of course taking a bath in the bathroom in the same time with many persons wears nothing. They somehow keep on bathing without wearing clothes. As they usually take a bath wearing nothing, they get used to do that without shamefulness.” The story clearly show that how deeply *Phakaoma* is bound and related to Thai way of life and public favor for a long time.

On the research of “Root in the South: Geographical, Geometrical and Mental” of Amara Srisuchart (2001: 102-103) refers to the memorandum of His Royal Highness Phanu Rangsi Sawangwong (1884) relating to the villagers

“Some high ranking administrators of Pattanee City wear Sarong made of silk some made of cotton. They wear men blouse, covering their head. The servant and slave wear Sarong made of silk, some made of cotton, *Phakaoma* made of silk, some made of cotton, Sarong with lining, girdle the waist. Some cover their heads, some do not. Women wear Sarong made of silk, some made of thread, girdle the breast with *Phakaoma* made of silk, some made of cotton.

Moreover the research was referred to the time of King Rama V’s visit to the south and Malaya Cape. The pictures are shown the dressing of the royal officials and the villagers who attend His Majesty the King. Similarly they worn like people in the central, they did not like to wear men blouse. What they were favorable to is only wearing *Phakaoma* in daily life. Except for the party or celebration, they put their men blouse and trousers. This is the case that the southern people take the advantages of *Phakaoma* for a long time. Expected that it will be widely used in local communities.

*Phakaoma* is the wearing ornament side by side with Thai society. It is public favor and generally be used especially in the rural. Perhaps, it is not originally be Thai clothes but useful and really create multi-purposes. It owns at least the distinctive pattern and designs with continuous development including harmonious color of art and designs. For centuries it serves us the convenience and not easily be lost in time due to its various advantages. All together it constitutes the way of life relation. Clearly, it is the miracle of fine woven fiber from the legend of the time with praiseworthy value. In brief, we could take its advantages from birth to death.

### 2.1.3 The Characteristic Pattern of *Phakhaoma*

*Phakaoma* is divided into 2 types namely ready to use *Phakaoma*, woven from many sources of local communities, generally sold in the market and woven clothing shop. The other is clothes similarly applied to take advantages as *Phakaoma* such as Sarong used by men, red clothes used in an auspicious occasion. It is applied to cut in a band with length and width subject to the body and favor of users. (Pornsak Phromkaew, 1999: 4701) *Phakaoma* weaving is widely woven especially in E-Sarn (north-east region) where some local communities could develop to be the product listed in OTOP. Productive process is basically woven in Lai Khad (vertical and horizontal weaving of thread) for every kind of clothes. It could be woven by cotton, silk and fiber. Switching woven by warp and weft (crosswise), it makes the designs of rectangular pattern. Some are big, some small with approximate 2 m . of length and 60-80 cm. of width as well as the foot at its ends. *Phakaoma* own its unique style for each ethic depending on the public favor e.g. *Phakaoma Thai Phuan*, *Phakaoma Lao Khrang*, *Phakaoma E-Sarn* (Phuthorn Phumahthon & Alai Neranont, Editor, 1998: 3)

Based on the report of *Phakaoma* of Art and Culture Centre, Rajaphat Thepsatree, regarding the *Phakaoma* of Thai Phuan and Thai Boeng. Considered the symbol of Thai Phuan, it is so beautiful, colorful and could be taken many advantages. Its characteristic dominance are follows:

- 1). *Pha E-Po* Woven in colorful rectangle: red and white, black and white , indigo and white etc. Sometimes are named *Pha Ta Mong*.
- 2). *Phakhaoma Sai Pla Lai* Woven in little lines similar to intestine's swamp eel, its colors so many to mark different beauty from another communities.

Weaving of *Phakaoma Sai Pla Lai* is also popular in the south E-Sarn but with less width, approximately 30-50 cm. and 1.75 m. of length. Usually made of silk, its pattern is in long color lines for example green, pink, tamarind's seed color. There is a Lai Khid, classical E-Sarn style, is woven at the foot of each end with 1 foot of length. Mostly, it is used to put around the neck or to put down on the shoulder, to girdle the waist, and to be as *Pha Biang*, a shoulder piece (Silapakorn University, 2000: 254).

*Phaakaoma* of Thai Beung in Lopburi is designed in square pattern, Some are big. Some are small. Only 2 colors marked on the clothes such as blue-white, red-white, green-white, black-white etc., it is similar to other regions. However, its characteristic pattern are 3 parts as follows:

“*Chaai Loy*” 1 palm of length, is at the dead end of *Phakaoma*, woven with the only one color of darting cord that makes the different color from other part of the clothes.

“*Chaai Yai*” The adjacent part with *Chaai Loy* is of 1 *Soak* (the elbow fixed with 50 cm. of length) or 1 *Kra Suay* (shutter)

“*Khor Rong*” The part between pattern of the clothes and *Chaai Yai*. The length is subject to the weaver’s requirement and the last is the part of *Phakaoma*.

Unique Symbol of pattern of Thai Beung’s *Phakhaoma* are following

1) *Laai Ta Khoo* (double eye style) or *Laai Ta Song Lon* (two-eyes-waves) weaving is square pattern with double of switching color that may be red and green, yellow and red or other. The overlap square woven at the central of the square that makes the equivalent little square inside.

2) *Laai Ta Khoo Saek* (double eye style assorted) The pattern is equivalent to *Laai Ta Khoo*. But the different color is assorted. Anyhow *Laai Ta Khoo* is still clearly seen.

3) *Laai Ta Rang* (mesh pattern, tartan style) The square with different size big or small is woven with switching colors that is subject to weaver’s requirement.

At the present time, *Phakaoma* is the product that is woven nationwide and listed in OTOP product that earns much income to many communities. The productive process of *Phakaoma* owns its characteristic pattern in each community. Silapakorn (2000: 219-222) make a survey on *Phakaoma*’s pattern over the country, besides the afore-mentioned, some another patterns are found namely: *Phakaoma Lai Khid* (E-Sarn classical style) in Mahasarakham Province, *Phakaoma Mai Boran* (Ancient Silk *Phakaoma*) in Bureeram Province, *Phakaoma Laai Dang Doem Ban Song Poey* (ancient style) in Loei Province, *Phakaoma Mai Pon Fai* (Silk and Cotton *Phakaoma*)

in Nakhornsawan Province, *Phakaoma Mai Mudmee Ban Noen Makha* (Tied-Silk ) Ban in Uthaitanee Province, *Phakhaoma Daeng* (Red) *Phakaoma Jok* (likely to crochet) in Rajburi Province, *Phakaoma Laai Maak Ruk Yai* (Big Chess Table Baord) in Ang-Thong Province, *Phakaoma Mud Meeh* (Tie Silk) in Lopburi Province, *Phakaoma Lai Song* (two style) in Lopburi. Not only be the beautiful identity of Thai weaving product, but design on *Phakaoma* is the clever dexterous cunning, omniscience and creation rooted in way of Thai life. Design, art and application all present Thai beautiful wisdom that is therefore transferred from generation to generation.

#### **2.1.4 Advantages and Importance of *Phakaoma***

Besides the clothing, we found *Phakaoma* more useful and considered the multi-purpose that take important role in Thai way of life. Because it is widely used every region of Thailand. It can absorb well the water, early dry, thin with long-life, with suitable length and width as well as colors for choice. *Phakaoma*'s advantages and its importance are summarized as following:

According to the research of Apornphan Jansawang (1980: 41-43), *Phakhaoma*'s advantages are recorded by questionnair of sampling random with 592 pepole: men 452 and women 140. Its advantages are listed with 42 points (the answer can indicate more than 1 point) We use it to wear for bathing , to wipe face-hands-sweat, to cushion for sitting or laying down, to twine, to be as a cradle, to wear as a lower clothing at home or working at home, to girdle the waist, to be a blanket or to cover the body, to wrap or to bunch the stuffs, to dust or to sweep mosquito or insects, to tailor, to wear in order to change the clothes, to swirl and used in stead of pillow, to shelter the sun or rain, to use as a cord, to clean the utilities, to use as rags, to wave instead of fan, to cover diagonally the body when praying the Buddha image or Buddhist, to be a present or a souvenir, to be used as a bandage, to be used for home visitor or guest, to be an apron, to spread for ironing (ironing sheet), to be a band for breast, to filter the water, to filter the coconut milk, to strip down on a shoulder, to be a scarf, to steam sticky rice, to be a curtain for door or window, to tie the new house's

primary and secondary columns during Thai ritual ceremony starting building new house, to hang down one's head to flee from the grief, to dress for drama, to twist at two ankles and press against the coconut's tree for climbing, to be utility in tradition and rites, to scrub the body, to be accessory for the stage performance, to wrap a baby, to be willow's sleeve, to be sold for income. Among the mentioned advantages, the most answers are referred "to wear for bathing" The next below is "to wipe face-hands-sweat", "to cushion for sitting or laying down", "to twine" are referred respectively. *Phakaoma* is really the multi-purpose clothes and assure that it could still remain with Thai for a long time.

With the above-mentioned advantages of *Phakaoma*, what we learn are that it is very close relativity of Thai way of life. Easily seen in the rural area, the villager usually use *Phakaoma* to wear for bathing. After that it is used for towel as it is thin and easily dry. Or working open-air, the farmer use it to twine for sun-proofing. Other is used as a shawl to protect the heat and to wipe sweat. It is not overdo to say that it is the clothes which can absorb the sweat and the exhausted more than the other kind weaving clothes. On the auspicious occasion for example merit rite, wedding etc., New *Phakaoma* made of silk or *Phakaoma Sai Pla Lai* is everyone special dressing. No matter it is used to girdle the waist, to twine, to put down on a shoulder and to lower *Phakhaoma*'s edge when to pay obeisance to a priest, or a Buddha image by putting both hands together onto it.

### **2.1.5 Thai Way of Life and *Phakaoma***

For a long time *Phakaoma* has so close relation with Thai life that we could say that it is deeply bound in Thai daily part because of its multi-purpose. Basically, Thai society concern the agriculture in tropical climate and with Thai personality. Referred to Somphob Janrarapha (1983: 21), in special occasion, Thai people like to dress in grand style. Contrarily, they live and dress comfortably according to the weather. Generally, only 1 Pha Nung, 1 blanket; for woman wears *Pha Nung* (clothes worn by woman like a long tube skirt), *Pha Khaat* (band clothes that is similar to loincloth) for

man. All are really national dressing because blouse or trousers usually put away from body to prove that comfort to wear, *Phakaoma* is very suitable for Thailand weather.

Being produced with skill, capability, *Phakaoma* is the identity of Thailand. Thai people strongly believe that it belongs to ours due to the continuous production and usage and take it everywhere even to abroad. Taking to broad, it is assumed that use of *Phakaoma* is personal familiar in or would like to declare for the foreigner that this is a Thai. For example it is used to girdle the waist or to twine for dressing of Thai students in the stage performance show of *Ram Khiaw* (sickle dance), *Ram Klong Yao* (long drum dance) in foreign countries. National well-known person such as Arjan Rong Wongsawan, an author; Mr. Supayoke Panitwit, the former province governor that his nick name is betel palm province governor as he likes chewing betel at leisure. Both of them during their journey trip to abroad or do the official trip in Europe or USA., they also take *Phakaoma* and tie the stuffs in stead of the luggage and takes its miraculous advantages. What they do arouse the foreigners' amazement. According to the foreigner, they accept that *Phakaoma* really belongs to Thai people. In the same manner, the way that the foreigner would like to show Thai people that they dress as a Thai, they usually dress with *Phakaoma*. (Apornphan Jansawang, 1980: 60-61)

### **2.1.6 *Phakaoma* and Community Product Standard**

Community Product Standard means the specification of the product manufactured by community with simply and not complex process suitable for each community production. The scheme is to promote the product which are contributed by local labor and appropriate for local resources, local wisdom to elevate to international level by the principle of self-support and creative thinking of the community. Mutual decision and product development push to constitute the valuable unique symbol which contribute much income. (Wanchai Thanomphakdee, 2004: 2). Initiated by the Office of Industrial Product Standard, Ministry of Industry, The project of Community Product Standard is to spend for community products that have not been yet promoted well. While, OTOP following the government's policy is to support the community to exercise the local wisdom for product development to the

unique symbol and launch into the market. The scheme therefore complies and is according to government's project that is related to guarantee local product and international market.

*Phakaoma* is a product listed in OTOP that Department of Community Development collected in [www.thaitambon.com](http://www.thaitambon.com) (As of June 8, 2004) with 310 items out of 10,542 items around the country. Almost is produced in the North-east of Thailand. *Phakaoma* has its registered No. Mor Phor Chor. 197/2546 according to the Community Product Standard credited by Thailand Industrial Standard Institute (TISI), Ministry of Industry (2003, 1). There are 32 groups producing *Phakaoma* which received Mor Phor Chor. (As of November 10, 2003). To accredit *Phakaoma* is to create the occasion to elevate the qualified production, to have value added and potential for business competition of OTOP. Furthermore, it stimulates the job creation and much income for the group member in local area and later reinforce the community strength. Besides, those who take its advantages and buyer could use qualified *Phakaoma* really serving their need.

## **2.2 Economic Cooperative on the Emerald Triangle Area**

Economic cooperative on the Emerald Triangle Area or specific economic area with three countries are organized since June in the year of 2000 by Mr. Hun Sen being Prime minister of Cambodia, proposed to Mr. Chuan Leekpai, Prime Minister at that time, the objective is to cooperate the development in terms of Economics, Policy, and Social with undestroyed environment and resources of three countries (Thailand, Lao PDR, Cambodia). The Scope of area is initially covered three countries, 6 Provinces. Thailand consisted of 2 Provinces, Ubonratchathani and Srisaket. Laos are consisted of 2 Provinces, Attapeau and Champasak. Cambodia consisted of 2 provinces, Strungtreng and Pheahvihear. (Office of Tourism Development: 2003: 4-5) The cabinet resolution on February 12, 2002. approved the working group for substantial cooperation of the Emerald Triangle Area following the propose of the Ministry of Foreign Affairs that the Minister is the chairman and government agencies is the working group. The first meeting, 1/2545 is

held on April 19, 2002. The resolution is to specify the area of co-operation, that can be initially proceeded complying to the project goals, namely: tourism, agriculture, small processing industry and human resources development. (HRD) (Ministry of Foreign Affairs, 2004: 1)

The ministerial meeting of the framework held on August 2, 2003 presiding by Mr. Sontaya Kunpluem, the Minister of the Ministry of Tourism and Sports, Thailand. He declares the tourism co-operation to join research and technical visit exchange every level of officials both government and private agency in the area in order to attract the tourists both in bound and out bound region. The co-operation also promote the tourism industry of the region and the product symbol and local manufacture as well as to publish the directory in the Emerald Triangle Area with the facilities in the south of Lao PDR, the West-East of Cambodia and in the North-East of Thailand. Furthermore, the operation is to set up the working group for planning the tourism action plan within the year of 2003. And the Ministry of Tourism and Sports commits is pleased to extend the co-operation and to be the host of the first meeting (Office of Tourism Development, 2003: 5)

The Office of Tourism Development, the Ministry of Tourism and Sports thus set up the national and local committee to develop the tourism in the Emerald Triangle Area to support the government agencies and private sector both national and local level for taking part in sustainable tourism management. The appropriate pattern is set up for the co-operation working group on the action plan within the year of 2003. as well as route survey. The strategy is included the co-operation in terms of the various styles development for industry tourism that consequently enhance development in other branches to support the extension of tourism, trade, capital in the region.

## 2.3 Concept and Theory of Value

### 2.3.1 The Meaning of “Value”

Royal Academy Dictionary 1999 (2003, 253) give the meaning of “Value” as follows: “Something has a usefulness and a high worthy” Reference is said to the things that principally aim at its advantages and usage by evaluating such things no matter what it is tangible or intangible. Those may be accesses to money or cannot. Such as the gold can be accessed to money but the value of the forest that someone consider very important for wildlife they cannot be accesses to money.

Amphika Krairit (1996: 10) provide the meaning of “Value” as follows: it does not contain many meanings subject to the purpose of usage that is needed the comparison. Mostly is used in economy in terms of “money” meaning. The economic value is divided into 4 types: cost value, exchange value, esteem value, use value by the following details.

- 1) Cost Value is the money brought for production and cost for business activity
- 2) Exchange Value is the value amount of money exchanging or value amount of the thing exchanged of which both value may be equivalent in economic point or not.
- 3) Esteem Value is to make the product or the thing required form people by create the outstanding or attraction.
- 4) Use Value is the value functioned by the product-self or service. Mostly the product contain both value of use and outstanding. Regarding the service, to create the value of service, especially with impression, is also needed.

In Philosophy, “value” means something that is good or desired according to that person. This reveals that any value access of anything, in principal, depends on the access person that is the respond of like, pleasure or satisfaction that is mental value, uncertain. It is therefore changed subject to the like of each person, time and place. (Jaroon Komutrattananont, 1997:82). Briefly, value is something provide advantages

of use and mental usefulness, being good and desirable things and attract the interesting. The access can be tangible or intangible, mostly economic accesses, principally with money amount or quantity.

### **2.3.2 The Value Analysis**

As mentioned the value is something can be accessed or other point is value analysis mostly done on produce value and service as both can be evaluate into cost of money in point of economy access. Value analysis according to Amphika Krairit (1996: 1) means the systematic technique to get rid of unnecessary expenses and maintain the system function and service as well as quality and credit. The value analysis is systematic technique and can define the function of product or service, search the product function and minimum cost of function without decreasing the product quality.

### **2.3.3 The Product Value**

The product value means the capability of fair exchange that the customer can buy the product fairly and worth of payment paid for the product. Anyhow the value analyzer tried to increase the product or service more valuable than the money paid by the customer for product or service on significant points: credit and trust on product or service, punctual delivery, after sales service. Important three things are excluded the price. Value analysis on product, goods or service need knowledge of economy and principle of usage including the beauty for customer's attraction.

## **2.4 Related Research**

### **2.4.1 The Research relating to *Phakaoma***

Related research of *Phakaoma* is the research of Apornphan Jansawang (1980), "*Phakaoma*": Thai Symbol. the report is subsidized by "Koed Phon Scholarship" of Military Information Office of Supreme Commander. The study objectives aims at the

possibility study on *Phakaoma* to show as Thai people or Thai symbol, and to study its meaning, its background, its importance and its advantages, to study the tendency of *Phakaoma* use in the future. The questionnaire is answered from random sampling of 592 persons around the country: male 542 and female 140 who are soldier, civil servant, employees and citizen. The study result is found that 85.8% use *Phakaoma*, specifically by men 96.6% and women 51.4% . The figures present that men use it more than women. Thus, sex is significantly related to the use of *Phakaoma*.

Concerning the domicile, the provincial people use it more than metropolitan people in Bangkok: with in provinces 90.7% and Bangkok 78.1%. The population in provinces 364 persons and 228 in Bangkok. The way to acquire *Phakaoma* is found that family in provinces or rural area especially in the North and the North-East, mostly are woven by themselves. The urban family or in Bangkok mostly acquire by purchasing. In case of getting it from another occur both in urban and rural area. The difference is in rural area is giving to share for use to reward of working assistance while in urban area is giving as gifts, souvenirs or to express thankfulness.

Most of *Phakaoma* used in household, generally 97.6 is woven by cotton yarn or simply called *Pha Faai* (clothes of cotton). The design is similar but dyed in colors. *Phakaoma* made of silk color and design are totally different with glancing can tell that it is made of silk only with use of 22.8% . Because it is beautiful, expensive, and cannot take its advantages as much as *Phakaoma* made of cotton yarn. Long life of *Phakaoma*, usually with 54.3% , is 1-2 years. The age of users mostly 25.2% start to use at 10 years old. Briefly, most of Thai people are familiar with use of *Phakaoma* since childhood and continue to use and become to be necessary clothes for daily life. With 73.6% carrying with them when they stay over night out of home; not take 12.2%; remaining no answer.

In view of advantages of *Phakaoma* , there are 42 points of advantages. With 78.7% wearing for bathing; decision to use of *Phakaoma* in the future 68.9% certainly use and mostly 20.9% daily use. The interesting issue is to express the comment on *Phakaoma* used as Thai identity: 85.8% agreed with reason that it has been used from

ancestor and produced with ourselves, With multi-purpose clothes, many people use it in daily life and known by foreigners. The comment on using it for dressing as Thai or Thai symbol: mostly 98.6% suggest to use it to girdle the waist.

Following to the survey of Thai Farmers Bank Research Co., Ltd. in Bangkok on the advantages of *Phakaoma* and *Pha Thung* in daily life. With 773 questionnaires: female 50.8% and male 49.2%, the result is found that 80.4% of male in Bangkok male used to use it, 40.6% currently used. Most opinion on wearing, it gives the comfort and acquaintance when changing after bathing or wear while staying at home so each should have 2-3 *Phakaoma* for use. Those who do not use it give the reason that *Phakaoma* or *Pha Sin* are out of date and not suitable for use and they prefer dressing with modern style.

Survey on the opinion whether it get along with the present period: 56.9% should preserve for Thai symbol and dressing culture but respecting to the place and time, 43.1% not suitable for the present situation for the reason that it is not tidy. Occasion for acquirement of Bangkok people: most purchase following to the culture occasion as gift or belongings for older relative, among those who still use it buy for themselves. Expenses for *Phakaoma* is approximately 134 million Baht per year. Mostly they buy at weekend market or souvenirs shop or old business square such as *Banglamphu* and *Phahurat* etc. Besides, a reason supported the reducing of *Phakaoma* use is the role of towel more influent to Bangkok people and convenience for purchasing in general department stores.

Amphorn Sornprasit and Wanna Prayukwong (2002) “The Study on Productive Convention of Local Weaving and Potential of the Southern Weaver in Surathanee, Nakhonsrithamarat, Trang and Songkhla Province.” With 244 sampling, the result is that most weavers start learning weaving averagely at 20 years old. Except in Surathanee start at 16 years old of which the first lesson is taught by their mothers or relative as the same manner as in Sonkhla. In Nakhonsrithamarat and Trang, although mother takes important role in weaving teaching but the first weaving lesson of most new weaver is taught by the member of weaving group. The first lesson of weaver in

Nakhonsrithamarat, Trang and Songkhla start to weave *Phakaoma* made of color fiber dyed processed colors with *Kee Kra Tuk*, a loom usually in the form of a wooden frame, when provided with a line to work the shuttle. While the new weaver in Surathanee start weaving with local loom and weave local clothes with silk dyed with processed colors.

Regarding the main material for *Phakaoma* weaving, presently, most of weaver use fiber dyed with chemical colors except the weaver in Surathanee who mostly use silk dyed with chemical colors bought from community shop. Only the weaving group of Na Muen Si at Trang , who most of weavers, buy the yarn from their group. Regarding kind of clothes of the first weaving lesson: *Phakaoma* with 53.20%, specifically with 84.20 in Nakhonsrithamarat, 68.20% in Trang, 48.20 in Songkhla and 34.10 in Surathanee. This evidence proves that *Phakaoma* is the clothes that most new weavers in the South are initially trained for the basic lesson before stepping up for higher skill of weaving.

#### **2.4.2 The Research relating to Value Analysis**

Wasana Wongpha (2004) The research of Technical Value Analysis of Tourism Spots in Nakhornratchasima aims at evaluating and technically grouping the tourism center in Nakhornratchasima in terms of natural value, historical and archeological value as well as art and cultural value. The value assessed can be applied as the standard and knowledge following the basic curriculum of 2001 of knowledge in social science, religion and culture of the 5<sup>th</sup> content, Geography subject. Research methodology is to in-depth structured interview by the assigned officers of each center. With the sampling of 4 natural resources, and 4 archeological and religious sources as well as 2 cultural sources, the result is as follows:

(1) Characteristic and component of tourism spots can be applied as the useful factors of the education individually fitting to each institute according to research hypothesis.

(2) Technical value grouping of tourism spots of natural resources in Nakhornrachasima are found different technical value level. Khao Yai National Park is found with maximum eco-system value.

(3) Technical value of tourism spots reported by educational institute in Nakhornrachasima is divided into 4 parts: natural resources study, historical study, cultural study, natural resources conservation . Historical study found maximum valuable by 51.2%

(4) Khao Yai National Park is the natural resource with maximum value in Applying with moderate value on sample of map medel by 43.6%, for knowledge of geographical learning, with value on diversity of natures by 87.7%, with value of modeling or moderate mapping by 43.6%

(5) In view of cultural resource applying for knowledge of geographical learning, value level is found more than the another type of tourism spot: maximum level is baked pottery village by 88.7% where the local wisdom is inherited.

(6) Regarding the information of conservation, educational institute less applied. Khao Yai National Park is the tourism spot mostly applied with value level of 58.90% .

## 2.5 Discussion of Related Literature

The research on “Value of *Phakaoma* of Local Community in the Co-Operative Area of Three Countries” or co-operative Emerald Triangle Area can be concluded as follows:

*Phakaoma* is woven clothes with tartan pattern or square pattern. The design is switching woven by warp and colors darting yarn with local production. Finished band of *Phakaoma* is 60-80 cm. of width and 2 m. of length with different design and colors and likely to be more complex subject to the skill of each weaver. *Phakhaoma* is a useful or multi-purpose clothes that is widely used in the rural area.

*Phakaoma* has its long record as it is the body ornament with Thai people and be used every period. Historically, with document evidence, it may not be created by Thai

people. Certainly, backward to 900 years, it is evident that it is used by Thai people and really becomes the multi-purpose clothes. Its design and pattern continuously developed, it is harmoniously concluded the art and colors of weaving design and becomes the symbol and distinctive characteristic of each tribe and communities both Thailand and neighbors. Thus *Phaokaoma* is related to essential way of life, tradition and culture of the community. By the reasons it is worthy of admiration for miracle of fine weaving from inherited wisdom with legend of the time.

Being woven from 3 materials: silk yarn, cotton yarn and synthetic fiber, *Phakaoma* is mostly produced by cotton yarn which is qualified for water absorption, air ventilation, fast dry, cheap price. All suit for various advantages. Silk yarn is somehow woven but only for special occasion as it is not suitable for taking hardship advantages as much as made of cotton yarn. Sometimes fiber or Tore yarn is presently replaced and popular to the many groups of weavers countrywide. Having the same manner as local weaving clothes, *Phakaoma*'s weaving process is more easy and not complex. Only local loom is the main utility for weaving depending the weaver's skill. At present, the Community Product Standard is determined and 32 groups of *Phakaoma* production countrywide are accredited to promote and develop *Phakaoma* production under the scheme.

The economic co-operative of three countries or the Co-Operative Emerald Angle is bound for study area where is the joint of boundary interested by government and private agencies due to its potential on tourism development. The slogan is "Once Time Three Countries" The infra structure is prepared for readiness to support the industry tourism and open the borderland trade in Indo-China. The area is also found that local handicraft is weaving with local technique inherited from the past. Local weaving product is produced for household use or sell in the community, among the communities and local tourism spots. *Phakhaoma* is a local weaving to show the way of life, culture and people living. Many tourists are interested in buying it as souvenirs during their visit.

As a result of reviewing the related literature, the value of *Phakaoma* has not yet studied. Only the research of value analysis on technical value of tourism spots is studied. It could be the guideline for value analysis of *Phakaoma* in terms of economic, social and culture support of the community. The result of evidence analysis and the research clearly reveals the source, an importance and advantages that help systematically support of value analysis of *Phakaoma* on social and cultural basis. Besides, it could be the basis for value analysis on community economic support for *Phakaoma* widely produced in communities in Thailand. Regarding on productive process, the research is somewhat studied in terms of common local weaving. Anyhow, it is not specifically studied in details of all productive process of *Phakkoma*. Value analysis of *Phakaoma* in economic area of three countries or the Co-Operative Emerald Angle is the case study to attain the study objectives accordingly.

## CHAPTER III

### RESEARCH METHODOLOGY

The study on “The Value of *Phakaoma* Products in Local Communities of the Emerald Triangle Area” in the boundary of Thailand, Lao PDR and Cambodia is the survey research with questionnaires and in-dept structured interview as tools to study and survey of the status of manufacture group, channel distribution, advantages of *Phakaoma* produced in local communities. Collected data will be brought for value analysis of local communities *Phakaoma* by the 5 following steps of research methodology shown in the Chart 3.1

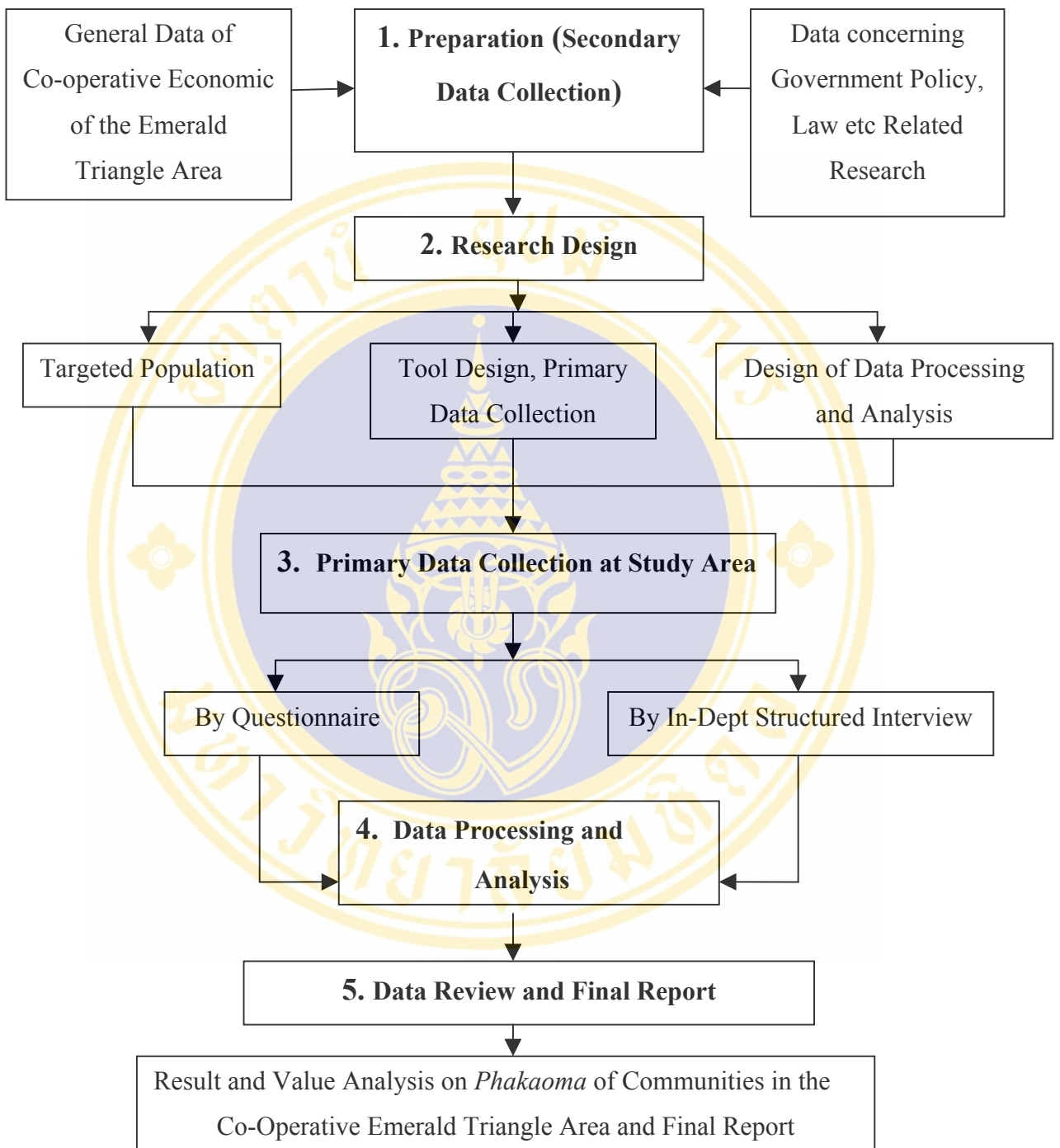
1. **Preparation:** Secondary Data Collection of basic data of study area and researches related to *Phakaoma*, make comparative analysis and discussion of literature review

2. **Research Design:** Target Group Determination, local manufacture including *Phakaoma*'s stakeholders, tools design, design and planning for primary data collection, design of processing and analysis.

3. **Primary Data Collection at Study Area:** The study is a survey research with questionnaires and in-dept structured interview as well as sampling group determined in research design.

4. **Data Processing and Analysis:** To compile data processing, additional data recollection in case of data incompleteness, to practice primary data interpret and data processing of in-dept structured review in order to present as analysis of primary data or preliminary study.

5. **Data Review and Final Report:** To review all data and result of the study for consistence of the study objectives. The final report will be prepared in case of all required data fully meet with the objectives. The report concerns the study and manufacture and value analysis of *Phakaoma* in the co-operative economic area of the Emerald Triangle Area



**Figure 3.1: Flow chart of Research Methodology**

### 3.1 Population and Sampling

The study is operated with Multi-Stage Random Sampling with many sampling groups in order to cover the population group of target area for acquiring complete sampling which is according to the study objectives. Population and sampling are divided into 4 groups

#### 3.1.1 Local Manufacture of *Phakaoma*

*Phakaoma*'s manufacturers who are officially registered and unite in the manufacture level. Their productive process is practiced with hands or local technology which has been inherited the knowledge of weaving, skill or wisdom from ancestor or trained from government agencies. With the 37 study groups selected from group representative 1 group each which is in Thailand 34 group and Lao PDR 2 groups. For the group in Cambodia, the study is proceeded by interviewing 1 Khmer specialist related to weaving due to the restriction of transportation and safety of the study area.

#### 3.1.2 Business Man for *Phakaoma* (Distributor)

Business man related to local product, souvenir as handicraft, and *Phakaoma* produced in communities or tourism spots in the Emerald Triangle Area who are the distributors with 2 sampling namely: Community Economic Centre Co-operative Shop in Ubonratchathanee Province and Phattanak Foundation, Khong Jiam District in Ubonratchathanee Province

#### 3.1.3 Local Wisdom Person for Community Handicraft and Culture

Four persons who take important role on transfer of knowledge, thinking, experience and valuable local wisdom and admired from the community and society.

(1) Arjan Thinakorn Attaphai boon, Rajaphat University

(2) Mae Buasri Srimek, Ban Lak Muang, Na Ja Luay District, Ubonratchathanee Province

(3) Mae Kaew Kumphaphong, Tambon Son Khon, Phoe Sai District, Ubonratchathanee Province

(4) Khun Somwang Unkham, Tambon Nam Kham, Muang District, Srisaket Province

### 3.1.4 Supported Government Agencies

The government agencies located in the study area and taking important role in promoting the culture, wisdom, handicraft and *Phaokaoma* produced in communities. Interviewing 4 persons of local administrative agency under Department of Community Development.

(1) Khun Sathon, PrapJundee, Chief, Community Developer of Khong Jiam District, Ubonratchathanee Province.

(2) Khun Khamraphai Raksakhan, Chief , Community Developer of Trakarn Phuet Phon District, Ubonratchathanee Province

(3) Khun Somyos Thamathorn, Chief, Community Developer of Khu Khan District, Srisaket Province.

(4) Khun Sukhon Bai-Bua, Member of Local Administrator Office Moo 1, Tambon Nong Bor, Muang District, Ubonratchathanee Province.

## 3.2 Research Tools

Research tools are questionnaires and in-dept structured interview for stratifying the samplings as follows:

### 3.2.1 Questionnaire

The questionnaire is filled with close-end questions. Anyhow, some points or questions are opened to fulfill researcher's requirement for independent answer or supplement opinion. Formed for data collection of grouping local manufacture of

*Phakaoma* for example house-wife group, weaving group etc., the questionnaire concerns the basic data of manufacturer group, productive process, design pattern from manufacture or weaving, marketing (retail and wholesale), product value added, agency supporting the manufacture, problem and suggestion related of *Phaokaoma*'s manufacture or advantages. Criteria for designing questionnaire is following:

- (1) Objectives and scope of study are the frame of question by classifying title, sub-title of question required.
- (2) Outline the question and settle the type of question, close or open. In case open, it should not be too open to control answer direction.
- (3) Draft and arrange question with questioning by grouping, arranging the question in order to easily answer and induce motivation for answer which sometime needed explanation in writing

### **3.2.2 In-dept structured interview**

In-dept structured interview is applied for 3 sampling groups: 2 sampling from Distributor groups, 4 local wisdom persons related to handicraft and culture as well as 4 government agencies supporting the manufacture, marketing of *Phakaoma* in order to get particular details required according to the study objectives. Design criteria of in-dept structured interview are as follows:

- (1) In-dept structured interview contain the questions with opened-end for comment on the point of view at issue needed by researcher
- (2) Draft of question and its form exactly to the points of study objectives shown sampling's comment.
- (3) For time saving, the point of questions should be limited and not be so wide (Phongphan Trimonkholkul: 2001: 116)

### **3.3 Trial of Tool Efficiency**

Steps of Trial of questionnaire and in-dept structured interview are designed as follows:

### 3.3.1 Testing of Questionnaire

Questionnaire and questionnaire with in-dept structured interview are brought for discussion with the chairman of thesis advisor and committee as well as the relevant experts to particularly inspect the accuracy and content validity for thesis completeness.

### 3.3.2 The First Improvement

Questionnaire and questionnaire with in-dept structured interview are taken for improvement following to the comments of chairman of thesis advisors and committee as well as the relevant experts.

### 3.3.3 Pre-Test

Questionnaire and questionnaire with in-dept structured interview are applied for pre-test with sampling group out of the study area which is the population of 4 groups of *Phakaoma* weaving and relevant agency in Nakhornpathom and Surin Province.

### 3.3.4 Verification of Tools Reliability

Questionnaires as tools of the study are analyzed on reliability with the method of Cronbach's Alpha Coefficient. For questionnaire with in-dept structured interview, the point is considered on the completeness of answer, any omissions, clear-cut question.

### 3.3.5 The 2<sup>nd</sup> Pre-Test

In case that after tools verification found unclear-cut and deviated from the standard of question, an adjustment is needed for recalculating of tools efficiency to comply to the design criteria.

### **3.3.6 Preparation Prior to Field Survey**

Improved tools with complete adjustment and efficiency is fully prepared according to the population sampling.

## **3.4 Data Collection**

### **3.4.1 Collection of Secondary Data**

Collecting the related secondary data for documentary research or literature review is to determine the guideline of study frame e.g. document, text book technical report and related research covering the extent of data concerning to the objectives and scope of study.

#### **3.4.1.1 Physical Resources Data**

Physical resources in the Co-Operative Emerald Area are the area bound, topographical characteristic, economic structure, transportation route, telecommunication, service for tourism, policy and related international law.

#### **3.4.1.2 Human Resources Data**

Domicile of community at village level, sub-district, town, city, amount and citizen structure, tribe and communities, local wisdom persons.

#### **3.4.1.3 Community Economic and Social Data**

Data concerning the product and manufacture, handicraft, household industry, community product standard, earning a living, union of occupation, inheritance of local wisdom.

### 3.4.1.4 *Phakaoma* Related Data

Collected data are general knowledge about *Phakaoma*, its advantages, weaving technology, concept and theory of value, value of *Phakoma*, relevant *Phakaoma*

### 3.4.2 Processing and Analysis of Secondary Data

Secondary data from documents, research, media to are proceeded to inspect the data completeness by the table 3.1

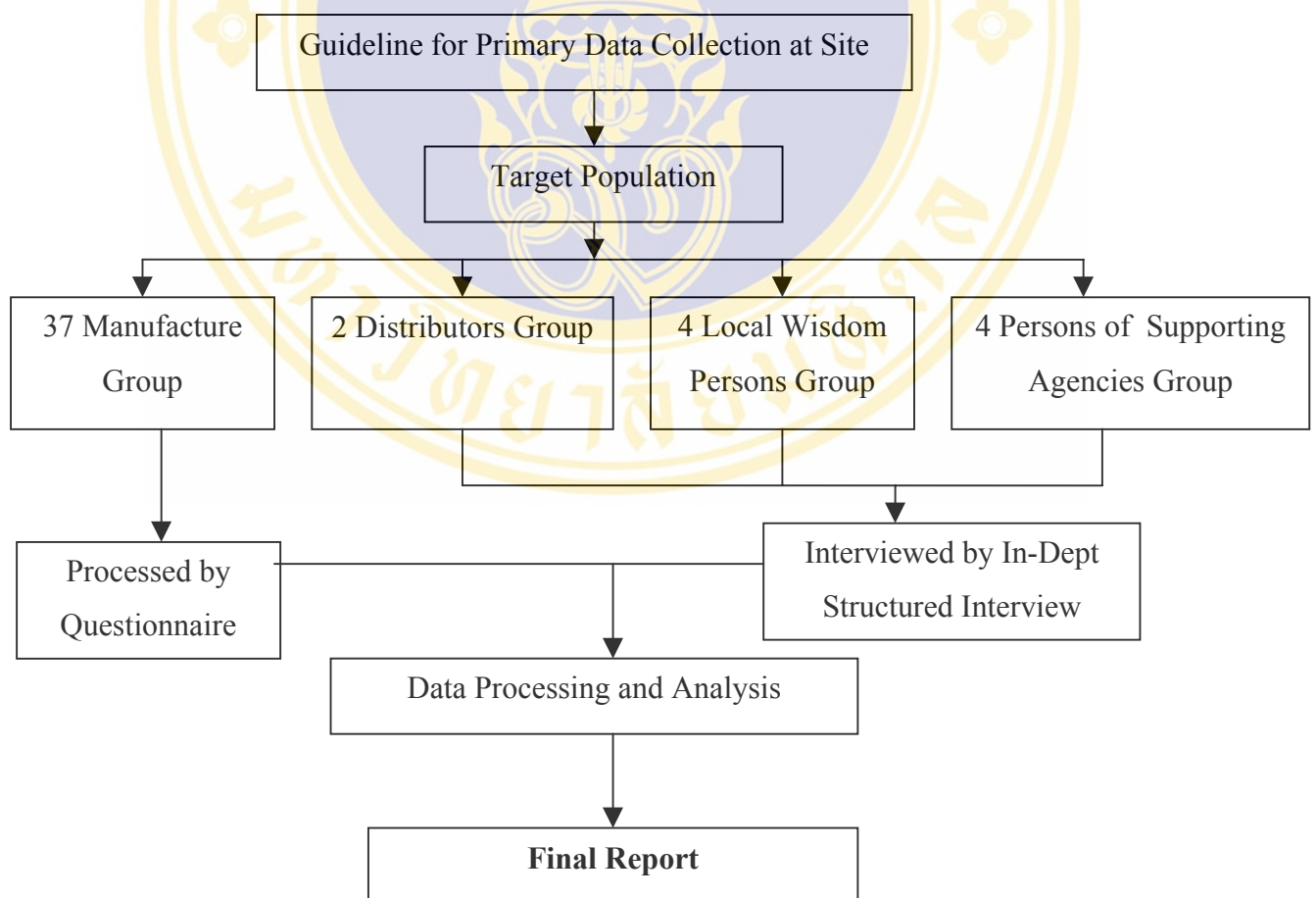
**Table 3.1 Guideline for Data Processing and Analysis of Secondary Data**

<b>Data Group</b>	<b>Details</b>	<b>Type of Data or Document</b>
Physical Resources Data	(1) Study are (2) Topographical Area (3) Economic Structure (4) Area Developing Policy	(1) Related Map (2) Documentary, Textbook (3) Relevant Research
Human Resources Data	(1) Community Domicile Tribe and Communities (2) Local Wisdom	(1) Report of Domicile (2) Mapping of Domicile (3) Relevant Document and Research
C o m m u n i t y Economic Data	(1) Earning a Living (2) Local Wisdom (3) Community Enterprise	(1) Report from Government /Private Sector (2) Relevant Document and Research (3) Cabinet's Resolution
<i>Phakaoma</i> Data	(1) History and Background (2) Advantages and Importance Productive Process/Weaving (3) Community Standard Product	(1) Documentary, Textbook (2) Relevant Document and Research (3) Community Standard Product following to the Notice of Ministry

Physical data collected are taken for principle map for the study to determine study area with complete details. Other data are used for research design of further step after analysis and discussion of literature review.

### 3.4.3 Collection of Primary Data

Collected with questionnaire and in-dept structured interview, primary data is wholly collected by the research from the determined sampling following to the sampling of population step. Concerning the in-dept structured interview, the data is recorded by hand writing record and tape recorder in case of interviewing the particular point of view. The flowchart of primary data collection at site is shown in the figure 3.2



**Figure 3.2 Flowchart of Primary Data Collection at Site**

## 3.5 Data Analysis

Data collected by questionnaire and in-dept structured interview are processed as follows:

### 3.5.1 Data Analysis of Questionnaire

#### 3.5.1.1 Data Processing

The completeness of questionnaires are Carefully inspect and needed additional collection in case of any omission.

#### 3.5.1.2 Data Analysis

Complete questionnaires are analyzed and processed by descriptive analysis with actual conditions, data ordering or point of view, including comparison of different analysis of each area determined in the study objectives.

### 3.5.2 Data Analysis of Questionnaire with In-Dept Structured Interview

Analysis of Questionnaire with In-Dept Structured Interview is proceeded by verify the completeness of context derived from in-dept structured interview and additional collection in case of any omission. Next is data ordering, grouping to fulfill research requirement in order that analysis and data processing could be easily practiced due to diversity and scattering of collected data. Comparison of different analysis of each area following study objectives and framework is also performed.

### 3.5.3 Conclusion and Report of Analysis

After the secondary data and primary data are both analyzed, the report of study, discussion, conclusion, suggestion of the study and final report are arranged successively.

## CHAPTER IV

### RESULTS

The study on “The Value of *Phakaoma* Products in Local Communities of the Emerald Triangle Area” in the border of Thailand, Lao PDR and Cambodia is collected data with questionnaires and in-dept structured interview from population who do weaving *Phakaoma* and the related persons. The result is as follows:

#### **4.1 Result of the Study on Productive Process of *Phakaoma* in Thailand**

The study of productive process in local community in the co-operative economic in three countries. Questionnaires and in-dept structured interview are tools on research survey in Thailand with 34 manufacture groups: 26 groups in Ubonratchathanee Province and 8 groups in Srisaket Province, interview the distributors and related agencies as describes in the following result.

##### **4.1.1 Status of Manufacturing Groups**

In the study area of Ubonratchathanee and Srisaket Province, local community in rural area, especially in the primitive household, it is found that loom is inherited from ancestor. Weaver in local community unite the group of which the member and administrators are all women. So it is particularly considered women’s activity that the task is proceeded in internal management for achieving the objectives, creating job, equivalently earning income for all members as well as reinforcing the economic system of community.

On the survey of 34 women weaving groups, it is found that Chee Tuan Women Weaving Group, Tambon Chee Tuan, Khueng Nai, Ubonratchathanee Province with maximum of 53 members. The least 10-19 members with 11 groups, 20-29 members with 12 groups, 30-39 members with 6 groups, 40-49 members with 3 groups, more than 50 members with 2 groups. So most of weaving group there are between 20-29 members that is suitable for efficiency of party members management.

Concerning period of establishment, every group is established more than 3 year. *Phakaoma* is not the only weaving item but various kinds. Every weaver can weave *Phakaoma* as the new weaver must start weaving *Phakaoma* exercising *Phakaoma Lai Khad* with consistent mesh pattern that can guarantee for pass the basic lesson for further higher weaving. (Sukhon Baibua, Interview: November 24, 2004) *Phakaoma* of women weaving group or at household level is woven upon the order is placed. Mostly the product is ordered by people in the community or woven for making merit in culture or special occasions or used in household for head of household. Being the supplement occupation of the family in local community, *Phakaoma* and general weaving are practiced after farming season during August –October and January-April after harvesting season.

Manufacturing of *Phakaoma* among women weaving groups at household level, the determination of quality standard is so important to be in accordance with the government's promotion policy of local production following to "One Tambon One Product (OTOP)". Thus the Office of Industry Product Standard, Ministry of Industry formulates the Community Product Standard as of Mor Phor Chor. 197/2546. In the study area, there are 9 groups are accredited as shown in Table 4.1 .

**Table 4.1 Name List of Accredited from the Community Product Standard**

No.	Group Name/Address	Material	Accredited Date
1.	Natural Dyed Cotton Weaving Group Moo 4 T. Nonesomboon, A. Najaluay, Ubonratchathanee	Cotton Thread	12 Jul 04
2.	Ban Chee Tuan Weaving Group Moo 3, T. Chee Tuan, A. Khueng Nai, Ubonratchathanee	Synthetic Fiber (Tore)	12 Jul 04
3.	Woman Occupation Development Group T. Jaerahmae, Jaeng Sanit Rd., Moo 5, T. Jaerahmae, A. Muang, Ubonratchathanee	Cotton Thread	12 Jul 04
4.	Ban Lak Muang Weaving Group Moo 8 T. Najaluay A. Najaluay, Ubonratchathanee	Cotton Thread	6 Aug 04
5.	Ban Nong Bor Weaving Group Moo 2 T. Nong Bor A. Muang, Ubonratchathanee	Synthetic Fiber (Tore)	10 Sep 04
6.	SUPPORT Silk Project Weaving Group Ban Somphornrat Moo 10 T. Nong Sano A. Bundharik Ubonratchathanee	Real Silk	10 Sep 04
7.	Ban None Daeng Agro-Housewife Group Moo 2 T. Bang Toom A. Najaluay, Ubonratchathanee	Cotton Thread	13 Sep 04
8.	Ban Ta Ong Woman Weaving Group Moo 10 T. Khokephet T. Khukhan A. Khukhan, Srisaket	Synthetic Fiber (Tero)	18 Oct 04
9.	Ban Soke Saeng Woman Weaving Group Moo 9 T. Soake Saeng A. Najaluay, Ubonratchathanee	Cotton Thread	18 Oct 04

**Reference: Office of Industry Product Standard,**

<http://www.tisi.go.th/otop/otop.html> [Online : 10 Nov. 04]

Among the 9 groups accredited by the Community Product Standard, 5 groups can produce with material woven from cotton, synthetic fiber 3 groups and the rest 1 group from silk. The process can be estimated that the weaving *Phakaoma* in local community is popular to use qualified material from cotton according to the Community Product Standard. The sources of material will be referred in the next article. The rest groups unaccredited yet are under the process of product development for preparing of accredit with promoting from Office of Community Development of each district including other related agencies.

#### **4.1.2 Material and Devices**

With weaving process to acquire the beautiful band of *Phakaoma*, it is necessary for preparing of material, and tools. The study on material and tools are as following.

##### **4.1.2.1 Material**

On survey of manufacture groups, material from cotton, silk, synthetic fiber (Tore) are all used subject to the occasion. But *Phakaoma* are mostly woven from cotton and Tore. Anyhow, cotton is more popular than the latter as it is cheaper. Details of material are described hereafter.

##### **(1) Cotton Thread**

In the former time, cotton thread is the main and popular material used by the manufacturers as it can absorb the water well. Cotton is widely planted in Ubonratchathanee Province along the Mae Khong River in Phoe Sai District and Khong Jiam District. Thread is produced by dyeing with natural colors. As we could see all women weaving groups are woven with natural colors in Khong Jiam District. The practiced is inherited from ancestors. At the present time with the limit of cotton planting area and shortage of material from local communities of the 2 provinces as well as requirement of cotton of middle man from other provinces in Thailand, cotton yarn and natural dyed colors are inevitably imported from Lao PDR from 3 principal sources:

- Ban Mai Si Sam Phan, Chana Som Boon City, Champasak District
- Ban Sah Phai, Chana Som Boon City, Champasak District and
- Bang Nong Saeng, La Khon Pheng City, Salawan District

The two original sources of cotton yarn are in the Emerald Triangle Area opposite to Office of Khong Jiam District, Ubonratchathanee Province, Thailand. That why weaving groups in Khong Jiam directly more use the material and natural dyed colors from Lao PDR than the other area. As nearby location, it keeps in contact by crossing the river by boat and the reason of a close relation for a long time of local community along Mae Khong River.

### **(2) Tore Fiber or Synthetic Fiber**

Cotton gradually is replaced with Tore or synthetic fiber. Many weaving groups change their mind to use Tore in stead of cotton thread even though Tore is more expensive but easily bought with 800 Baht each. *Phakaoma* woven from Tore is therefore more expensive than those from cotton thread. Generally, shops sell both Tore fiber and cotton thread. Tore is qualified for weaving as it is strong and facilitate weaving, easy to dye, not bleached, finished product looks like woven from silk as the fiber is very thin like silk. Other reason Tore fiber being popular is government agencies promoting the weaving groups suggest them to use synthetic fiber especially for new weavers.

### **(3) Silk Thread**

The source of silk thread is found that the group plants mulberry and feed silk moths. The silk thread is produced by their groups. In case of shortage of production, finished silk thread is bought from shops in the market. *Phakaoma* woven by silk thread is expensive so taking its advantages are different from *Phakaoma* woven from cotton and Tore. It is not used in hardship condition as it is not durable. It is used in rites, dressing, putting a shoulder, girdling the waist or use for high-class persons. Fine *Phakaoma* woven from silk costs 1,000 Baht up that considered very expensive.

#### 4.1.2.2 Tools

As *Phakaoma* is woven by hands of which the basic design is *Lai Khad*. So weaving devices is important for weaving all local products including *Phakaoma*.

1) ***Kee or Hook (Loom)*** The device that makes for band of *Phakaoma* is consisted of 2 types.

**Local Loom** Its structure is square made of wood with 4 columns. As it is made of hard wood in the local community, some looms in households are inherited from ancestors for example local loom of Aunt Phin Sriphakdee, Ban Soak Saeng, T. Soak Saeng, A.Na Ja Luay, Ubonratchathanee Province. Local loom is consisted of reed of the loom crashing the weft (crosswise) to hook the warp (vertical cord). Local loom is practiced by using a hand to hurl a spindle switching it left and right with none of weft (crosswise). In the case that left hand hurl the bobbin, right hand will catch the reed of the loom (*Wee Kra Thob*) or vice versa. Weaving with local loom is not only popular than *Kee Kra Took*, but it takes more times than weaving with *Kee Kra Took* and features intricate styles.

***Kee Kra Tuk*** (Jerking Loom) is wooden structure is bigger than local loom. Also having 4 columns, it is consisted of the reed of the loom (*Fun Wee*) and weaving accessories. Upper part comprises the line crossing the spindle with upper structure. Lower part has a line linking cross the bobbin with foot step for separating the warp (vertical cord). Upper part exist a thread to jerk upon weaving. Right hand jerk a thread that makes the spindle hurling through the weft (crosswise) separated in the groove. Left hand must pull reed of the loom crashing the weft (crosswise) that tighten the clothes. Weaving with *Kee Kra Took* have to harmoniously manage two hands and foot in rhythm. *Kee Kra Took* is developed from local loom to serve speed of weaving.

2) ***Fun Wee (Reed of the Loom) or Fuem*** is the device for crashing the weft (crosswise) to hurl the warp for make a band of *Phakaoma*. *Fun Wee* (Reed of the Loom) is a square frame made of wood. Upper part is beautifully carved or some

households are not. Upper part of the frame must be smooth with no sculpture. *Fun Wee* (Reed of the Loom) is made of bamboo trimming till thorns are sharpen and later make into little ribs. Currently, finished reed of the loom is made of steel that is more convenient with enduring use

**3) Takraw or Khao Hook (Moving Pullet Loom)** is square wooden frame. Whoever weave will collect *Takraw*, or local weaver calls this “*Kep Khao Chuek*”. Collection will be switching kept made this warp and the next not kept and then collect the third and switching to the end of warp thread. There are 2 items of *Takraw* for basic weaving pattern or *Phakaoma* for separating warp into 2 parts to jerk the bobbin moving right and left There is a thread tied and suspend on the upper part which is movable. Lower part there is a thread tied with the beam stepped on for sliding up and down to open the channel of warp for conveniently hurling the spindle. *Takraw* and beam can be set more than one in case weaving plenty of designs. For *Phakaoma* weaving, weaving *Phakaoma Khid* or *Phakaoma Jok*, there are more two sets e.g. Weaving of *Phakaoma Lai Look Kaew* of Bang Pah Aw Woman Group, T. Pah Aw, A. Muang, Ubonratchathanee Province.

**4) Kra Suay (Bobbin)** is the device for filling the warp thread to hurl the weft (crosswise) in order to switch the crashing with *Fun Wee* (Reed of the Loom). With approximate length of 30 cm., *Kra Suay* is made of wood, central is bulged and drilled for filling a spool of warp thread at the two ends that are curved and slender.

**5) Lord Dai (Spool of Thread)** is the device for filling the winded Thread. There are 2 sizes: big spool of thread for winding warp and hurling warp, little spool of thread for winding weft and putting spool mantel in bobbin while weaving.

**6) Mai Muan Pha or Mai Kam Phan (Clothes Rolled Up Stick)** is used for rolling up finished band of weaving clothes.

**7) Mai Phaath Kee or Mai Paen Hook (Wooden Seat)** is bench for weaver sitting while weaving.

8) ***Mai Khwai (Cross Stick)*** is wooden device for adjusting the warp in order.

9) ***Mai Bang Khap Pha or Mai Khan Phan (Clothes Frame)*** is A ball of rattan to tight the clothes while weaving. At two ends of the frame worn by the metal pegged with the clothes to facilitate and insert warp thread to crash *Fun Wee* (Reed of the Loom).

10) ***Khan Yeab (Step Beam)*** is made of wood for pressing warp up and down.

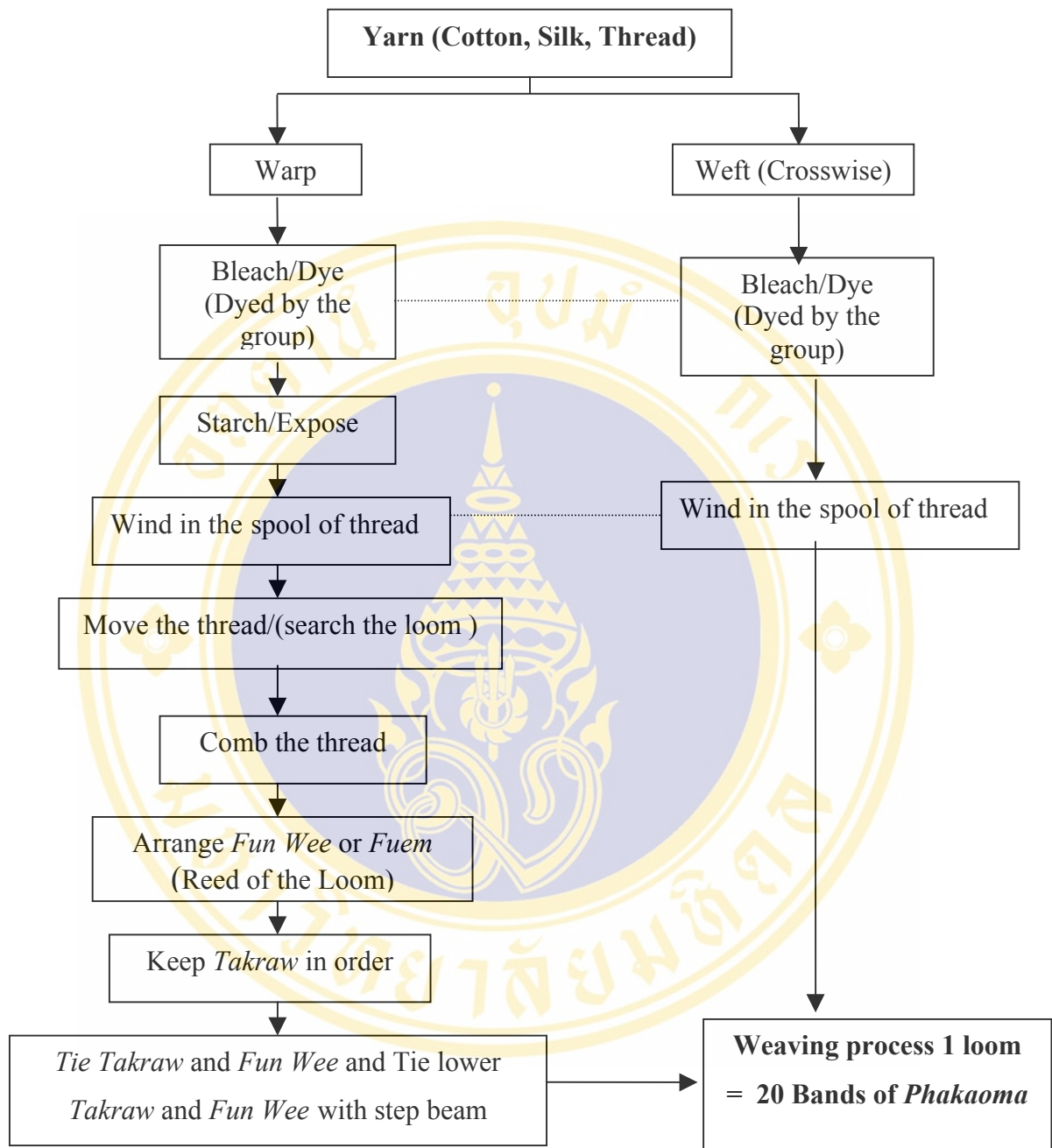
11) ***Mai Kwaen Fun Wee and Kwaen Takraw or Khan Haab Hook (Hanging Rod)*** is round bamboo with thread hung at its two ends to upper looms for hanging the edge of *Fun Wee* (Loom Teeth) and hang the edge of *Takraw*

#### 4.1.3 Productive Process and Weaving of *Phakaoma*

Weaving *Phakaoma* is the rudimentary practice or simply called Weaving Lai Khad that is for every kind of fabric weaving. Among some groups, *Phakaoma* is woven with only one color in a band called “*Pha Phuen*” (Plain Clothes). Popular to be used in household, it is named by the mono-color woven for the band practicing from weaving warp thread and weft thread with only one color for the band. The other is call “*Pha Phuen Salab Si*” (Switching-Plain Clothes) called the band that is horizontally or vertically switched more than 1 color for example red and white, blue-white-red etc. making from the colorful warps are switching woven or weft (crosswise) might be switching weaving. *Phakoama Lai Khid, Lai Jok, Lai Look Kaew* or other products produced form *Phakaoma* are development of productive process and value added but the weavers need higher skill and more experience. For the case study of weaving *Phakaoma* regarding the documentary of Ratchada Suksaengsuwan (2004: 103-107), weaving starts with preparation of warp and weft thread. Then insert horizontally the bobbin filled the weft (crosswise) by jerking from left to right hand. Step on the step beam to crash *Fun Wee* (Reed of the Loom) to hurl and make the band of the *Phakaoma*. The practice is repeated continuously. Switching weaving of

colorful weft (crosswise) is practice subject to the weaver's requirement. The importance is smooth and consistent practice that makes *Lai Tarang* (mesh pattern) with equivalent proportion. Basic weaving could be found in every household that practice the weaving. For complex weaving such as *Phakaoma Jok*, *Phakaoma Khid*, *Phakaoma Look Kaew* etc., the practice suits for those who own higher skill and more experience. Flow diagram of weaving *Phakaomas* is shown in Figure No. 4.1





**Figure 4.1 Flow Diagram of Warp and Weft (Crosswise) for *Phakaoma* Weaving**

For weaving *Phakaoma*, preparing of thread 1 loom can produce 20 bands of *Phakaoma* with 2 m. length each. Woven with local loom, the practice can produce a day 1.5 *Wa* (Thai measurement unit: 1 *Wa* = 2 m.) or 3-4 m. equivalent to 1.5-2 bands of *Phakaoma*. Woven with *Kee Kra Took* (Jerking Loom) can doubly produce that are 3-4 *Wa*/day or 3-4 bands of *Phakaoma*/per day. Weaving with local loom can monthly produce 40-50 bands/weaver.

#### **4.1.4 Pattern and Design of *Phakaoma***

Even though *Phakaoma* is generally basic weaving for weaving group, the production clearly feature the distinctive designs. Some are uniquely identity of the communities or influenced from local community of neighboring country or popular throughout the country. Design and patters found are here below:

##### **4.1.4.1 *Phakaoma Lai Tarang Si Liam* (Square Pattern)**

*Phakaoma Lai Tarang Si Liam* (Square Pattern) or *Ta Mak Ruk* (Chess Board) is woven in every weaving group as it is the basic weaving for new weavers. Some household weave particularly for selling because it is easy for weaving with simply design and not require much times. Furthermore, weaving can be practiced with Kee Kra Tuk (Jerking Loom) that are widely used in the present time better than weaving other designs needed high intricacy. Having both little and big square with variety of colors, standard size of *Phakaoma* is 0.80 x 2 m. equivalent to other designs of *Phakaoma*.

##### **4.1.4.2 *Phakaoma Lai Sai Pla Lai* (Little lines similar to intestine's swamp eel, Pattern)**

*Phakaoma Sai Pla Lai* is narrower than general *Phakaoma* with 0.60-0.80 m. of width and 1.70-2 m. of length. Weaving is alternated in long stripes for example green, pink, tamarind's seed etc. at the two fringes of the band with 1 foot (12 cm.), *Lai Khid* is interlined at the two fringes of the band with 1 foot (12 cm.). Mostly found in weaving group of Srisaket Province and some districts of Ubonratchathanee adjacent to Srisaket, *Phakaoma Sai Pla Lai* influenced from both Cambodia and Thai. Also popular in Surin Province, man use it for putting around his neck or girdling the waist during his tour but aged man put on a should while going to the temple for making merit. etc.

##### **4.1.4.3 *Phakaoma Lai Ta Moo***

*Phakaoma Lai Ta Moo*, blended with *Phakaoma Lai Sai Pla Lai* and *Lai Ta Ma Koak* or *La Tarng*, is an advance development and applying of weaver. Weaving is

usually practiced among the weaving groups of *Phakaoma Lai Sai Pla Lai* and is blended to create sophisticated pattern with different motifs as group identity.

#### **4.1.4.4 *Phakaoma Lai Look Kaew***

*Phakaoma Lai Look Kaew* is shown its development of the complex pattern with high weaving technique to create motif pattern. Subject to the survey, it is found only 1 group.

#### **4.1.4.5 *Phakaoma Lai Scott***

*Phakaoma Lai Scott* is an applied style mostly found in the weaving group in Khong Jiam District. With size of 0.80 x 2 m., and small squares pattern on the band, it is dyed with natural dyed color woven with natural cotton. Currently, it is popular for tourists due to its distinction and convenience to buy.

#### **4.1.4.6 *Phakaoma Lai Tin Jok***

*Phakaoma Lai Tin Jok* is applied style that create motifs pattern mostly found in Khong Jiam District. It is dyed with natural dyed color woven with natural cotton and the band is also woven in *Lai Scott*. The different is at two fringes of the band, *Lai Tin Jok* is applied to create the motifs pattern. With size of 0.90 x 2 m. it is woven at Local Weaving Group Ban Tha Kwian, T. Na Phoe Klang, Khong Jiam District, Ubonratchathanee Province. As the study area is overlapped with two neighbored countries: Lao PDR and Cambodia, the pattern is designed with assortment of existing pattern and identity of every pattern of *Phakaoma* based on *Lai Khad*, simply called *Lai Ta Rang* (square pattern). Then the application is gathered further from experience, knowledge, skill and local wisdom, that features the variety of design and pattern of *Phakaoma* product.

#### **4.1.5 Use of *Phakaoma* by Users**

*Phakaoma* produced for distribution to local people and tourists. Local people take its advantages for daily life or special auspicious occasions such as making merit or annual making merit and religious rites. Tourists buy as souvenirs to show that they

made their trips and convey the cultural meaning of Thai people or Thai E-Sarn (north-east Thai people. Generally, *Phakaoma* produced with cotton is 60-80 Baht, made of Tore or synthetic fiber is 100-120 Baht. That is reasonable price and not too expensive. Woven from silk, it costs 500-1,000 Baht each. Whoever bought is deemed to be the rich persons.

#### **4.1.6 Marketing Management of *Phakaoma* Product**

*Phakaoma* marketing management is proceeded with 2 types: manufactured and distributed with the weaving group and distributed with distributor. Details are following:

##### **4.1.6.1 Distribution with Weaving Group**

Distributed by manufacturer or weaving group are mostly found in every study area. As not only aim at product development, union of groups could empower of marketing bargain for party member. Products are gathered and identified by types or prices by the group executive or chairman of the group. *Phakaoma* is divided subject to price, design and material, and recorded in the book. The persons on duty is secretary or treasurer or on duty member. For that it is data and capacity load of the group, specifically for each person. The remaining party member is responsible for manufacturing following to the order that the group co-ordinator ordered and supply the material.

##### **4.1.6.2 Distributor Who is not Manufacturer (Agent Distributor)**

Product management of *Phakaoma* is managed by own group and promoted by agencies, but also the distributors are not direct manufacturers. They are scattered in tourism spots and cities. Anyhow, *Phakaoma* is not the eminent product of distributors but it is only one out of products chosen from local communities. The cases study of product management of *Phakaoma* and handicrafts are chosen namely: Community Economic Product Centre Co-Operative and Phattanak Foundation.

(1) Co-Operative of Community Economic Product Centre Located in front of Rajabhat Ubonratchathanee University, in municipality of Ubonratchathanee, the centre distribute the agricultural products and co-operative product of Ubonratchathanee with supporting of Office Community Development, Ubonratchathanee Province and Office of Commerce. The centre is permitted to have registration on co-operative service by 2000. The objective aim at gathering the products from party member for market survey including other business to return the benefit to the party member. Presently, Mrs. Pisamai Chuengjitrak is the Chief Executive Officer with 14 Executive Officers. There are 3 designs of *Phakaoma* currently sold: *Lai Tarang Yai* (Big Square Pattern), *Lai Tarang Lek* or *Lai Scott* and *Lai Look Kaew*. The backgrounds are detailed in Table 4.2

**Table 4.2 List of *Phakaoma* are sold at Co-Operatives of Community Economic Product Center**

Design	Detail	Source	Price (THB)
<i>Lai Scott</i>	(1) Natural dyed color (2) Woven by cotton, good quality (3) Size of 0.80 X 2 m.	(1) Si Sah Asoke, Srisaket (2) Community Shop in front of Khong Jiam District Office, Khong Jiam, Ubonratchathanee	170
<i>Lai Tarang Ya</i>	(1) Produced from Tore or Tore and Cotton (2) Many colors (3) Size of 0.80 X 2 m.	(1) Ban Oad Occupation Development Group, Don Moddaeng District, Ubonratchathanee Province (2) Woman Co-operataive Mukdaharn Province Group, Muang District, Mukdaharn Province	90
<i>Lai Look Kaew</i>	(1) <i>Phakaoma</i> with motif designs, good quality and woven with Khid pattern (2) Produced from thin cotton thread or fine synthetic fiber (3) Size of 0.80 X 2 m.	Ban Pah Aw Product Centre Muang District, Ubonratchathanee	130

**Source:** Co-Operative of Community Economic Product Centre

(Ms.Nujarin Lohasarn, Officer of Co-Operative of Community Economic Product Centre, Ubonratchathanee Province: data provider 25 Nov 04)

The products from Co-Operative of Community Economic Product Centre of Uonratchathanee Province is not sold only in the study, but also distributed to other manufacturers out of the study area namely Mukdaharn Woman Co-Operative Group, Muang District. The products are delivered monthly by group representative and can be sold out every month. Totally 5 groups with approximately 100 items/month, manufacturing group deliver other weaving and market selling is peaked during the tourism festival seasons of the province. Profit sharing is managed by co-operative principles to return the fair benefit to the party member and local communities.

## **(2) Phattanak Foundation**

Phattanak Foundation, North-Eastern Office is located at Moo 2, Ratbamrung Road, T. Khong Jiam, A. Khong Jiam, Ubonratchathanee is the data centre facilitate for tourists in related to product and handicrafts distribution of Khong Jiam District and neighbored district under the management of Khun Naphasak Boonjung, Project Officer and Production Section, also Office Manager. The designs are sold namely *Phakaoma Lai Scott* and *Phakaoma Lai Jok* as described in the Table 4.3

**Table 4.3: List of *Phakaoma* Distributed by Phattanak Foundation**

Design	Detail	Source	Price (THB)
<i>Phakaoma Lai Scott</i>	(1) Natural dyed color (2) Woven by cotton, good quality (3) Size of 0.80 X 2 m.	1. Community Shop in front of Khong Jiam District Office, Khong Jiam, Ubonratchathanee	190
		2. Natural dyed color Ban Sah Soam Group, T. Na Phoe Klang, A. Khong Jiam, Ubonratchathnee	
		3. Ban Kum Natural Dyed Color Weaving Group , A. Khong Jiam, Ubonratchathanee	
<i>Phakaoma Tin Jok</i>	(1) Natural dyed color Woven by natural cotton (2) Applied by woven Lai Tin Jok at two fringes of the band (4) Size of 0.90 X 2 m.	Khan Than Kwian Weaving Group, T. Na Phoe Klang, A . Khong Jiam, Ubonratchathanee	210

**Source:** Phattanak Foundation

(Khun Auan Komolmingman: data provider, interview on 25 Nov 04)

Phattanak Foundation distribute the natural dyed color weaving including the *Phakaoma* products of people in Khong Jiam District. Pricing of two styles are not too different. *Phakaoma Lai Scott* is 190 Baht each and *Tin Jok* 210 Baht each. All income are shared for internal management and public activities of the foundation.

#### 4.1.7 Government Agencies Promotion

Productive Process of *Phakaoma* weaving or other local weaving products could not complexly restore self-sufficiency and always face the problems. So it is necessary to be promoted from efficient government agencies who directly be responsible for *Phakaoma* production in local community. The promotion are shown in Table 4.4.

**Table 4.4 Details of Promotion from Agencies**

Organization	Detail of Supporting	Scope of Promotion
Local Administrative Office(Tambon Administrative Office: TAO)	(1) Budget (2) Group Establish (3) Group Internal Management	Some are promoted, especially the group of which the chairman is the member of TAO. Or village committee get high opportunity to be supported
Office of Community Development at District or Provincial Level	(1) Union / Group Management (2) Data Base Management both manufacturing group and household group (3) Budget (4) Skill Development, Productive Process, Market Management (5) Standard of OTOP for Phakaoma District or Provincial Level	Supporting are more than other agencies because of direct responsibility. But <i>Phakaoma</i> is not extreme promoted as the main policy of the Office of Community Development is to promote Phakab Bua, Identity of provincial weaving product
Department of Co-Operative Promotion (Office of Provincial Co-Operative)	(1) Union and Registration (2) Group Internal Management (3) Marketing Management	Specifically promoted for woman weaving group that officially unite and registered with Co-Operative and managed by principle of co-operative

Organization	Detail of Supporting	Scope of Promotion
Office of Industry Product Standard	Establish the product standard of <i>Phakaoma</i> No. Mor Phor Chor 197/2546 with 9 groups accredited of 32 group over the country	Might be proposed by Office of Community Development of district or province. Or proposed by group.
The SUPPORT, under the patronage of Queen Sirikit	(1) Promote and conserve handicrafts including <i>Phakaoma</i> (2) Skill Development, Productive Process and Market Management	Only groups under the control of the SUPPORT for example A. Khong Jiam, A. Bundharik, Ubonrathchathanee etc.
Educational Institute	Reinforcing Research in view of weaving products that <i>Phakaoma</i> is least promoted.	Only manufacturing group & old and experienced weavers and emphasis on study of <i>Phakab Bua</i> production that is the identity of the province
Cultural Council (Ubonrathchathanee and Srisaket Province)	(1) Promote and conserve the local handicrafts including <i>Phakaoma</i> (2) Budget Support	Specifically promoted only for the groups in Muang District area of both provinces
Phattanak Foundation	(1) Conserve the ancient weaving pattern (2) Develop productive process and skill (3) Marketing Management	Only in Khong Jiam District

With reference on Table 4.4 each government agency takes different roles in supporting supporting depending on its factors. The most outstanding roles is Office of the Community Development at district and provincial level being responsible for better living of people in every aspects. But promoting of *Phakaoma* weaving is not clear because the Office of the Community Development promote in parallel other weaving products with emphasis on skill development, craftsmanship of weavers for high-skill class weaving technique such as *Phakab Bua* that is the identity of weaving of Ubonratchathnee Province. The feed back of high skill weaving technique promotion is higher than *Phakaoma* because high skill weaving product is more expensive with complex pattern and shown in the regional or national contest. That why *Phakaoma* is considered the by-product of rudimentary for new weaver or basic lesson of weaving. Furthermore, group establishment does not aim at weaving only *Phakaoma* which is not the main product but other weaving products are also produced.

#### **4.1.8 Problem and Suggestion for Productive Process**

On survey of manufacturers, businessman group, related government and private agencies, problem and suggestion of productive process are listed in Table 4.5.

**Table 4.5 Problem and Suggestion of Productive Process**

Issues	Problem Details	Suggestion
1. Grouping	1) Lack of strong leader in grouping and internal management that insecure the group. 2) Lack of Party member's participation 3) Many supplementary occupations of party member delay the internal management	1) Public sector must provide practicing of leader skill of group chairman and management skill for party member 2) Reinforce the credibility and open the chance for party member in group proceeding 3) Proceed group of cluster establishment and limit the party member of each group as it delays the internal management
2. Material and Devices	1) Material is 3 kinds of thread pricing by middleman 2) Material cannot be produced by Weaver 3) Insufficient material among the group themselves producing the materials 4) Shortage of weaving devices <i>Phakaoma</i> and other weaving (Local Loom or Jerking Loom)	1) Promote the strong group union for empower market bargain with middleman 2) Establish organization or credited agency for supply of qualified material with reasonable price 3) Promote complete production of material and devices among the potential groups
3. Productive Process	1) Production is not in accordance with <i>Phakaoma</i> product standard 2) New weaver is still lack of weaving <i>Phakaoma</i> with complex designs.	1) Develop the production in comply with the Community Product Standard 2) Practice the skill and experience of weaving on complex designs to new weavers
4. Marketing	1) Uncertain Market 2) Market is not widespread and mainly scattered in local community.	1) Group Chairman should cooperate with government agency for certain market 2) Search strategy for adding value and public advertising of <i>Phakaoma</i> manufacturing sources in the communities.

Issues	Problem Details	Suggestion
5. Budget	Shortage of budget	1) Prepare annual project or report of problem and propose to TAO, Office of Community Development or another government agencies 2) Recruit the persons capable for financial and budget management
6. Motifs/Designs	1) <i>Phakaoma</i> product is lack of designs and motifs conveying the source of origin as <i>Phakaoma</i> from different sources are similar to each other. 2) Primitive designs create lack of variety designs and motifs.	1) Enhance investigation of design that is <i>Phakaoma</i> 's identity and determine as the identity of the source of origin 2) Create new designs of <i>Phakaoma</i>
7. Others	Young girls are not aware of <i>Phakaoma</i> weaving's importance.	1) Create motivation of the new generation to inherit <i>Phakaoam</i> weaving 2) Formulate <i>Phakaoma</i> weaving or other weaving technique in the local community curriculum

Following the problem and suggestion of *Phakaoma* production, remedy from related agencies is needed. The proceeding might be operated subject to the suggestion of manufacturing group or mutually determine the guidelines to develop the productive process of *Phakaoma* in accordance with the Community Product Standard to preserve the primitive local wisdom.

#### 4.2 Result of the Study on Productive Process of *Phakaoma* in Lao PDR and Cambodia

The study on “The Valuable of *Phakaoma* Products in Local Communities of the Emerald Triangle Area” in the border of Thailand, Lao PDR and Cambodia are detailed following:

#### 4.2.1 Lao PDR

The co-operative economic area of the three countries in Lao PDR is consisted of Champasak District and Attabue District. Main area of the latter is full of forest and mountainous. Journey in Attabue is so difficult. Its population do farming and forest harvesting. Source of weaving is not clear but can be assumed that there are somehow household weaving. For Champasak District, there are weaving communities referring to the study of material sourcing that is overlapped to weaving group in Khong Jiam district of Ubonratchathanee where exists 3 sources of cotton yarn and natural dyed color: Ban Mai Si Samphan and Ban Sahphai, Chana Somboon City, Champasak District; Ban Nong Saeng, Lakhonphen City, Salawan District. But Non Saeng is not studies as it is out of study area of the co-operative economic triangle area.

Ban Mai Si Samphan and Ban Sahphai, Chana Somboon City, Champasak District are the communities with weaving as well as Phakaoma weaving. As two villages are adjacent of Mae Khong River and suitable for cotton planting and natural dyed color. The materials can be delivered to Thailand as well. Weaving of Ban Mai Si Samphan serves household use and promotion is not extremely done. On the contrary, at Ban Sahphai in Chana Somboon City where weaving is practiced in every household and more promoted than Bang Mai Si Samphan. It is therefore well-known as the source of silk and cotton weaving of the country for the tourists taking the journey to Lao PDR. Grouping is not as clear as in Thailand. Distribution is made at household level or bought by middleman for retail. Materials are mainly from cotton yarn and natural dyed color. Some households communicating with people in Thailand use synthetic fiber with chemical dyed color. For designs, almost are *Lai Tarang Mak Ruk Yai* (big square style) and *Lai Tarang Mak Ruk Lek* (small square style) and *Lai Scott* which are similar to those of Women Weaving Group of Khong Jiam District. As the banks of the river are bound by relatives and skill interchange that make similar designs.

#### 4.2.2 Cambodia

The area of co-operative economic of the three countries in Cambodia is Strungtreng and Pheahvihear. The status of weaving is for household use and for distribution in community or religious rites. It is not for supplementary occupation like in Thailand where promotion is extremely done. Productive process in Cambodia is the same as in Thailand with materials from silk, cotton and synthetic. Some household are feeding silk moths that can produce and dye the silk by themselves. Imported from Thailand, finished cotton and synthetic fiber can be purchased at the border of Thai-Cambodia or ask their relatives from Thailand to purchase for them. Designs are woven in *Phakhaoma Sai Pla Lai* (Woven in little lines similar to intestine's swamp eel) that also found and similar to those woven in Srisaket Province Thailand. In addition, found as well *Lai Tarang Mak Ruk* in some households due to the adjacent area.

In view of the productive process in the co-operative economic three countries or the Emerald Angle Area, comparing with Thailand and neighbor countries, productive process starting from material, weaving process, design and pattern are not clearly different. The distinct differences is the substantial promotion of public sector in Thailand that makes *Phakaoma* production being not only practiced in household but official grouping for job creation and incomes for community economic promotion. While the neighbor countries are woven for household use with narrowed management marketing and government agencies promotion is not as strong as in Thailand.

#### 4.3 Study Result of Social Value and Cultural Value of *Phakaoma*

The study of social value and cultural value of *Phakaoma* is proceeded with survey by interviewing the relevant persons of *Phakaoma*. That are local wisdoms related to various branches of culture, technical, and population in the study area. The result of the study is in the Emerald Triangle Area is as follows:

### 4.3.1 Value of Local History

Local weaving or *Phakaoma* weaving is widely practiced in the study area and inherited for a long time. Development of weaving has been developed each period in parallel with history, settlement of tribes and migration affected from various factors for example to forcibly move the inhabitants of a town from war, escape from nature risk etc. In the former time, many of Laotian and Cambodian entered Thailand and ask for shelter with Thai kings. With their migration, the culture of their tribes are brought to everywhere. Woman with their loom for household or local community still keep their way of life. Also primitive design that feature the motifs or harmoniously and aesthetically assorted. We can see the background of the development the identity on the band of weaving that reflect the power or influence of tribes on creation of culture and changes at that time.

In view of *Phakaoma* with outstanding designs and not inferior to other weaving though its imply pattern but widely long time use, *Phakaoma* can identify the development or the sources or tribes of *Phakaoma*'s owners by considering of color, design ad material used e.g. *Phakaoma Sai Pla Lai* usually found in Sirsaket Province. Also some districts in Ubonratchathanee Province or even in Surin Province are widely woven. Look into Kmer way of life, taking advantages of *Phakoma* can be found. It shows that *Phakaoma Sai Pla Lai* is closely related to Thai South E-Sarn (South of North-Eastern Thai people) *Phakaoma* in this area is influenced from Cambodia . Historically, some Cambodian area is governed by Thailand and Thai people in Surin, Srisaket can speak Khmer language and communicate with Khmer in Cambodia. Historical background presents the relativity between bribes. Geographically, Khmer lineage in Thailand is therefore called “High Khmer” and Khmer lineage in Cambodia called “Low Khmer”.

Designs on the band of *Phakaoma* weaving indirectly give the value to local history. In view of development of designs and pattern of weaving each period relatively with migration, culture influence of each tribe can be investigated the background and root of changes with documentary evidence and another historical

evidences. However the production or weaving of *Phakaoma* is the main duty of woman but taking of its advantages is certainly man. Even though the designs or patterns are somehow changed, the various advantages can be taken as previously.

#### 4.3.2 Value of Culture and Tradition

Way of life in local community, especially man is bound with *Phakaoma* even the woman can also take its advantages. Generally in Thai E-Sarn house or rural house of Thai people, there is at least one band of *Phakaoma*. Especially, the house that weave it can be certainly assumed thereof. As the purpose of weaving is for multi-purposes and cannot be separated from their daily life. Many wisdom people provide the value of *Phakaoma* into 2 points: “*Phakaoma* is related with the way of life from morning to evening” and “*Phakaoma* is related with way of life from birth till death.”

The idea that “*Phakaoma* is related with the way of life from morning to evening” can be explained that morning time when they get up, *Phakaoma* is used for putting on a shoulder during cleaning the teeth and after that used for wipe their face. It is used as bathing clothes before dressing to go to work. It is used to girdle every time leaving home or going to the field. During the on-farm time, if the weather is hot, it is used to wipe the sweat or their body, to twine. At noon, to cushion for sitting at lunch time or for laying down or used as hammock under the tree. During way back to their houses, it is used for wrapping up the stuffs and carry on the shoulder. In the evening, it can be used for sweeping the mosquito or insects that annoy them or be worn during the night or as a blanket when sleep at night. When they spend a night out of house, *Phakaoma* is brought with as personal belonging. For the age, it can be stripped down at a shoulder and lower *Phakhaoma*'s edge when to pay obeisance to a priest, or a Buddha image by putting both hands together onto it. The mentioned advantages explained show its close binding with way of life of the people in the rural.

The idea that “*Phakaoma* is related with way of life from birth till death.” describe the relation of human and *Phakaoma* that in the ancient time, woman gives birth her baby, *Phakaoma* is hung over house beam for mother to seize. *Phakaoma* is

also to be the diaper, or the clothes for wrap up the baby or to be a hammock. When the baby is grown up, it is used for wrap up after bathing and brought as personal belonging every that inculcate its importance. When he reaches the time to be a monk, during shaping his hair out, they must wear *Phakaoma* or use it and dressed by *Phakaoma* while dressing as *Nak* (status of a man during religious ceremony before to be a monk in the Buddhist). As *Phakaoma* is considered the item for “*Bucha Khru* or “*Mor Tham Bai Sri Sukwan*” (person for leading the rites during *Nak* status.) Not only *Phakaoma* is given to master as an item for presenting his respect to master but also to be brought with him prior to be a monk, to say farewell pardon and give it to parents and old relatives on the auspicious occasion. For marriage it is used for “*Pha Wai*” (clothes for thanking parents and old relatives of bride and bridegroom. For building new house of new couple, it is used to tie the new house’s primary and secondary columns during Thai ritual ceremony starting constructing the house. Relative who is the old weaver will give *Phakaoma* for their nephew. During the time of illness, subject to the rural believe, to pardon the house ghost or pay respect to ancestor ghost, *Phakaoma* is used as offerings to them together with clothing. At the last of time life, *Phakaoam* is offered for the death to use in the life after death or dress for the death. Someone may ridicule those who give up hope by suggesting him to hang down head to flee from the grief.

Taking these marvelous advantages of *Phakaoma* reflect the culture and tradition during their life with *Phakaoma* from birth to death in the north-east region in Thailand. On stage show of performance, *Phakaoma* is dressed to convey those represent E-Sarn (north-east people) in daily life and binding into the culture and tradition. On the occasion of important person’s visit, *Phakaoma* is used to girdle or hang around the important person’s neck to welcome and to under his augustness. Welcome atmosphere by greeting the visitor of local people show the friendship among them.

### 4.3.3 Value of Inheritance of Local Wisdom

*Phakaoma* weaving process is easy, simple and facilitate the practice of new weaver. Designs and pattern acquired from its weaving is the inheritance, fine art and wisdom transferred by generation to generation for a long time. *Phakaoma* weaving is practiced every household. It aims at training the new weaver or weave for man in the household. It creates the relation and internal binding of the family. Therefore, *Phakaoma* weaving is worthy of inheritance even though the period is changed it is replaced with other kind of clothes. All process of *Phakaoma* weaving need knowledge, skill, experience. Or we can say that *Phakaoma* weaving is the cumulative knowledge inherited by generation by generation and prompt to transfer to the next generation. *Phakaoma* is thus self-valuable.

### 4.4 Result Study Value of Community Economic Promotion of *Phakaoma*

Not only be valuable on social and culture aspects, *Phakaoma* create the value on community economic promotion. Details are described as follows:

#### 4.4.1 Value of Consumption on Natural Resources and Local Material

Previously *Phakaoma* weaving in local area is practiced with local material. Starting from weaving devices namely local loom of which the structure is 4 columns made of hard wood easily found in the local area; reed of the loom (*Fun Wee*) made from bamboo trimming till thorns are sharpen and later make into little ribs. All accessories of local loom are made from material easily found in local community that present the utmost taking advantages from local materials. But presently, we found that primitive weaving devices made of wood or material easily found in the local community are changing and less important.

For materials, thread are used for weaving *Phakaoma* that are cotton, silk as well as natural dyed color to dye the thread. At first cotton is widely planted on the bank of Khong River of Khong Jiam District, Ubonratchathane Province and Champasak

District, Lao PDR where are known as the significant sources of cotton yarn in the region and the natural dyed color sources as well. With its fertilization of soil and diversity of botanic breed such as forest mango tree, Genus Terminalia (*Hoo Kwang*), indigo etc. Animal or insects are for example the lac insect that provide red color for dyeing clothes. Application of using material in their community is smart wisdom of local people for proceeding in the production to decrease the cost of production. But, on contrary, it consumes time for material preparation.

Woman weaving group currently use finished materials more that are Tore fiber and synthetic color for dyeing. The change is inevitably to facilitate weaving. Anyhow it is pleased that woman weaving groups and some old weavers of Khong Jiam District, Ubonratchathanee and Champasak District, Lao PDR still use cotton thread prepared by themselves with natural dyed color. Though the shortage of material sometimes and must be out sourcing but the value of material preparation form nature, endurance and an effort of production circle of create more value of weaving *Phakaoma* than its price of money that cannot be estimated of the amount including the utmost consumption of natural resources is worthwhile.

#### **4.4.2 Value of Community Economic Promotion**

Productive process of *Phakaoma* brings job creation. Occupation is occurred in household and community. *Phakaoma* is the rudimentary lesson of the new weavers as it is not complex. Production is used in household and distribute to relatives on the special occasion and also bring income for them. *Phakaoma* weaving bring jobs to the community as after non-farming season, all youngsters will move to the town. Remain the old who do nothing. Supported by government agencies, weaving of *Phakaoma* especially for house wife turn to practice it as the supplement occupation in stead of doing nothing at home. Those who previously weave it could distribute for sales. The income is between 2,000-3,000 Baht/month that is self-sufficient as it is easy to weave and not complex with simply pattern for production, popular to public and reasonable price. Briefly, *Phakaoma* creates job and income that is suitable for people in the local community in accordance with the principle of self-sufficient economy initiated by the King Bhumiphol.

## CHAPTER V

### DISCUSSION

The discussion of the study on “The Value of *Phakaoma* Products in Local Communities of the Emerald Triangle Area” in the border of Thailand, Lao PDR and Cambodia can be explained as follows:

#### 5.1 Productive Process of *Phakaoma* of Thailand

##### 5.1.1 Status of the Manufacturing Group

On survey of status of *Phakaoma* weaving group in the study area at Ubonrathchathanee and Srisaket Provinces are found that woman weaving group is widely united in local community where weaving is the task of woman. For the reason in primitives household own weaving devices inherited from their ancestors including inheritance of knowledge and skill of weaving. Weaving of *Phakaoma* is compulsory practice for all weavers as *Phakaoma* is the rudimentary lesson for the new weavers. If they can weave *Phakaoma Lai Khad Tarang Si Liam* (square pattern) with consistent square and fine practice, they can further weave the higher class of weaving. *Phakaoma* is considered important for every weaver. Being elementary lesson of weaving formula for the local weavers, *Phakaoma* weaving is maintained as long as exist the local weaving in parallel with Thai society.

Union of woman weaving group present the strength of local community woman group being aware of right and member advantages. Period of establishment of all groups is more than 3 years. The groups in local study area are therefore settled prior to OTOP Project initiated by government in 2001. After the government’s policy is declared, weaving group is substantially promoted, practiced widely and determined

*Phakaoma* as *Tambon*'s product (Sub-district product). Some groups are united by the year of 2001 at the same year of OTOP's commencement. Most groups have party member with 20-29 persons suitable for efficient management.

For period of weaving, most are done during non farming activity because farming is main occupation. Weaving is supplement occupation for people in local community. However, weaving is still the main occupation of old weavers who cannot do hard work in the field. Weaving do not only earns much income to them but create the body exercising, manage free time and develop mental health as well.

The Office of Industry Product Standard formulates and declares the Community Product Standard to develop the local community product in accordance with the consumer. *Phakaoma* is accredited by Mor Phor Chor No. 197/2546. This is a guideline for developing productive process of *Phakoma* to complied with the standard. At present there are 9 of 34 groups in the study areas which are accredited and satisfactorily considered as there are 32 accredited groups from all over the country. (as of November 10, 2004)

### 5.1.2 Materials and Devices

Materials for weaving are found that most groups use cotton. Secondary choices are synthetic fiber or Tore fiber and silk. Cotton is the main material as it is cheap, absorbs the water well and early dry. Thus it is popular to people. Primarily, cotton is widely planted in the study area and those currently used are finished synthetic thread sold in the market to serve the convenient purpose. That presents the point of change for cotton preparation. Anyhow there are some groups in Khong Jiam District, Ubonrathchathanee Province that prepares by their own cotton and natural dyed color due to safety and inheritance from ancestor. *Phakaoma* woven by cotton is popular and cheaper than those woven from other materials.

Weaving devices are *Kee* or *Hook* (Loom), main devices for weaving with different accessories subject to weavers. There are 2 kinds of loom: Local Loom and

*Kee Kra Tuk* (Jerking Loom). Mostly weaver chose local loom as weaving to feature various designs or patterns need aesthetic practice. Not only weaving *Phakaoma* but other kind of weaving. *Phakaoma* can be woven by *Kee Kra Tuk* (Jerking Loom) because of its convenience and weaving speed. In the reality, most of weavers use local loom though *Phakaoma* weaving. For the reason that local loom is household loom which is inherited from the ancestor with its efficiency and endurance to present time.

### 5.1.3 Productive Process and Weaving

Weaving of *Phakaoma* is the rudimentary weaving or *Lai Khad* (square pattern) weaving that can be practiced with all types of weaving. *Phakaoma* weaving is not complex practice like other weaving required craftsmanship and high skill. By these reasons, *Phakaoma* is specifically for new weaver.

The most importance for weaving preparation is to prepare warp thread and weft (crosswise) thread subject to the color and designs. Exercising lesson is *Lai Tarang Mak Ruk* (chess board style) featured from wise thread hurling together and makes the suitable chess board. The practice is not required high skill. In the reality some patterns of *Phakaoma* are very complex that push the new weaver to be trained for more skill. Some weavers are capable in applying the complex designs. The practice is shown the development and change of *Phakaoma* pattern that recreate the motifs such as *Phakaoma Tin Jok* (Jok technique or crochet technique at the foot of the band), *Phakaoma Lai Chang* (elephant pattern) etc. The pattern can identify the local culture. Furthermore, it is applied to make bedcover, tablecloth, make a dress. The application is the way of adding value and taking various advantages while maintaining the style of culture and wisdom.

With local loom, the average production per 1 weaver per day is 4 meters equally 2 bands/day. With Jerking Loom can make 4 band/day but elaboration is different from those woven by local loom. Most weavers use local loom as they must be aware of being torn from cotton thread. Accelerating speed will cause torn thread because

main material of weaving is cotton thread for weaving of *Phakaoma*. Weaving with *Kee Kra Tuk* (Jerk loom) is rather practiced with Tore fiber that is stronger than cotton. Generally standard size of *Phakaoma* is 80-100 cm. of width and 180-200 cm. of length that is the size suits for men multi-purpose clothes.

#### 5.1.4 Designs and Pattern of *Phakaoma*

In the study area is found 6 patterns of *Phakaoma* namely *Phakaoma Lai Tarang Si Liam* or Chess Board Pattern, *Phakaoma Sai Pla Lai*, *Phakaoma Ta Moo*, *Phakaoma Lai Look Kaew*, *Phakaoma Lai Scott* and *Phakaoma Tin Jok*. The outstanding patterns in the study area are *Phakaoma Sai Pla Lai*, *Phakaoma Lai Look Kaew*. Because being woven in Srisaket Province and some districts of Ubonratchathanee Province and scattered in Surin Province, *Phakaoma Sai Pla Lai* is mixed Thai and Cambodia culture or simply called Khmer lineage *Phakaoma*. It is the distinctive one in the adjacent area with Cambodia and its design applied with *Phakaoma Lai Tarang Si Liam* that creates *Phakaoma Ta Moo* accordingly.

*Phakaoma Lai Look Kaew* is the outstanding of Ubonratchathanee Province as it is found in Muang District of Ubonratchathanee. It is applied *Phakaoma* with assortment of *Phakaoma Lai Tarang Si Liam* and brocade technique for beautiful motif. For *Phakaoma Lai Scott* and *Phakaoma Tin Jok* are scattering woven on the banks of the Mae Khong river at Khong Jiam District, Ubonratchathanee Province and Lao PDR. Mostly practiced with natural cotton with natural dyed color, *Phakaoma* is woven with existing pattern and currently be outstanding pattern. *Phakaoma Lai Tarang Si Liam* or Chess Board Pattern is practiced in every weaving group as it is the rudimentary basic of primitive pattern of *Phakaoma*. Switching weaving of warp and weft thread periodically with the various applied pattern of *Phakaoma* in the present time is all based on *Phakaoma Lai Tarang Mak Ruk*.

### 5.1.5 Use of *Phakaoma*

Production of *Phakaoma* is the direct role of woman while mostly man takes its advantages. As *Phakaoma* is multi purpose clothes used side by side in daily life of Thai people since the ancient time. For men, it can take to girdle, to strip down a shoulder, to use as bathing clothes, to twine, being bed sheet, to wear at home. Woman can also take its advantages such as to be hammock for her baby, to twine, to wipe her face, to spread and lay down on or to cushion etc. Use of *Phakaoma* is for unisex advantages and can be used with any parts of body. It differs from *Pha Thung* (*Pha Sin* or tube skirt) worn by woman that can be worn at lower part of body. It is prohibited to be used on the upper parts of body such as prohibited to twine or wipe the face etc. or prohibit man to use or go under *Pha Thung* (*Pha Sin* or tube skirt) subject to the ancient belief related of incantation or black magic. Furthermore, at the present time, *Phakaoma* is popular to the tourists who like to buy it as souvenirs during their trip to E-Sarn (north-east) region or travel to Thailand.

### 5.1.6 Marketing Management of *Phakaoma* Product

From the result of the study, marketing management Production are 2 types: distributed by their groups for wholesale and retail, distributed by agent distributor. The first type is the complete production because after manufactured, the products are sold both wholesale and retail. The marketing management is a part strong grouping and clear internal management that established the head and administrative committee of the group approved by the party members. Thus the systematic management empowers the marketing bargain and is not inferior to the middle man, confide more the market after production and fair gain of the party member.

In addition, every *Phakaoma* weaving group is capable to produce for sales and sometimes it is shorten. Because the groups do not only sell for tourism spots but the traders in the city visiting the group and purchase or place the orders in advance. That may present the bright future of *Phakaoma* product as the general popular product.

For agent distributor in the study are the Cooperatives of Community Economic Product Center and Phatthanarak Foundation. Both are alike for their roles as distributor of *Phakaoma* product and others products. These samplings show the role of government agencies on promoting of *Phakaoma* on local community. The data is found that *Phakaoma* is so popular with tourist and people with good market billing that make credit to the two organizations and confidence from the manufacturing groups. They share fairly profits and provide continuous production development.

### **5.1.7 Promotion of Government Agencies**

Many aspects promotion of government agencies for *Phakaoma* production are afforded by factors or skillful of each agency. The scope of promotion of each group is not covered and limited only in some areas. The most promoting agency is Office Community Development. Anyhow, from the study *Phakaoma* promotion is not seriously operated. Because the policy on community development of Ubonratchanthanee Province is to promote *Phakab Bua* that is the identity weaving chosen to the contest and get the eminent reputation. On the contrary, *Phakaoma* is local weaving product more emphasis on daily use than contest on design or pattern. So, *Phakaoma* is less important in view of government agencies supporting local weaving. However, fortunately, *Phakaoma* is considered important at community level and inherited for maintain its importance.

### **5.1.8 Problems and Suggestions of Productive Process**

#### **5.1.8.1 Problem of Grouping**

The problem of grouping is lack of strong leader and lack of member participation and various members. The guideline can be proceeded with suggestion. Government agencies or relation organizations have to support and build the leadership and fellowship of the party member in order that they can manage with themselves and adjust the group system by grouping the similar product group and limit the membership for efficient internal management.

### 5.1.8.2 Problem of Materials and Devices

Determining the price by the middle man and producing material incapable be done by weaver are the main problems of material. Because the factor is resulted from limited sources of material: limited cotton yarn sources, inefficient nursery of silk moth. By these reasons, the role of middle man is taken place as he got the money power. Furthermore the middle man can purchase the material form others sources and materials produced from industrial system that is synthetic fiber convenient for purchase as well as chemical dyed color. Weaving groups are inevitably forced to enter the ready material system with pricing determined by the middle man. The method that is complied to suggestions is grouping to empower and bargain the market. The government agencies should be established for supply of reasonable and qualified materials and search for complete circle of material production.

### 5.1.8.3 Problem of Productive Process

*Phakaoma*'s quality is not in accordance with the Community Product Standard. In addition, the new weavers are lack of weaving skill for *Phakaoma* with complex pattern. The suggestion is to exercise the skill and experience of the weavers for new pattern of *Phakaoma*, to add value of *Phakaoma* product and to provide the development of knowledge on productive process. Suggestion of the researcher is to take the party members facing the problem for study tour with successful group or the group accredited be the Community Product Standard or to ask the weaver or local wisdom person from successful group to be the trainer and provide the systematic process knowledge.

### 5.1.8.4 Problem of Marketing

The market is uncertain and not enough widen but scattered in the local community. The problem is in accordance with the study of researcher but it might not be the problem of manufacturing group as *Phakaoma* is the produced by every group and can be wholly sold every lot and some groups are given the orders by trader or local people. For sustainable of *Phakaoma* production in the future, the guideline of product adding value have to be searched and public relation of the sources of *Phakaoma* should be urgent done.

#### **5.1.8.5 Problem of Budget**

The problem of budget is always found and related with production especially production system with internal management of the local community. Lacking of knowledge of budget management, accounting, and making project proposal. Public sector is responsible for provide knowledge to leader or the party member.

#### **5.1.8.6 Problem of Motif/Design**

The problem of motif and design are that *Phakaoma* is lack of design and motif identifying the source of origin. Design of each source is similar because it might be the production is mainly produced for daily use according to the researcher opinions. So, the variety from unique pattern of *Phakaoma* is not enough to identify the source of origins. Furthermore, the local area are somewhat overlapped so it is difficult to distinguish the pattern difference. The best way is at first to develop the productive process in related of the qualification, credit and comply with standard. Then the design and motif are developed for source of origin.

#### **5.1.8.7 Other Problems**

Weaving of *Phakaoma* is not considered important by the new generation and do not foresee the important of *Phakaoma* use. The reason causes from the education and convenience by adjusting the daily life and common need of the new young generation. The suggestion of stakeholders in the study area is to motivate the new young generation to be interested in the heritage of weaving and *Phakaoma* weaving, to formulate all productive process of weaving in the local educational curriculum, to educate the value of *Phakaoma* to the new young generation for its advantages more useful than towel, to emphasize the value of *Phakaoma* with daily life and culture, and support the use of *Phakaoma* on various occasions such as the stage performance related the culture and custom as well as performance show push the boys to use *Phakaoma* as bathing clothes during their camping, give *Phakaoma* to the elders etc.

## 5.2 Productive Process of *Phakaoma* in Lao PDR and Cambodia

The study of productive process of *Phakaoma* in Lao PDR and Cambodia can be discussed in details as follows:

### 5.2.1 Lao PDR

The study area of productive process in Lao PDR is Ban Mai Si Samphan. and Ban Sahphai, Chanasomboon city, Champasak District. The weaving is practiced at household level where the grouping is not officially united as in Thailand of which the public sector really promotes. In Lao PDR, the weaving is practiced many kind of clothes including *Phakaoma*. Weaving is emphasis on household use. Sometime the productions are sold by member of household so selling is for self support and inherited in household. With this reason the wisdom of weaving remains even though grouping is not performed. The product of Ban Sahphai is still well-known to tourists who like to ask for *Phakaoma* as souvenir during their trip in Lao PDR.

Weaving in household use mostly the natural dyed color for weaving *Phakaoma* but some households use Tore with chemical dyed color due to convenience. Additionally Thai traders bring the product for sales in Lao PDR or Laotians crossing the border for purchasing at bordering market of Ubonratchatane. Material from silk is not used by Laotian because Laotian takes its advantages by endurance while silk does not serve the purpose so it is cut for the dress.

### 5.2.2 Cambodia

Weaving in Cambodia is not clear, especially data and status of weaving groups that are not well-known. While the country has been merged in the war for a long time the development is delayed. The war impacted on the transportation. In addition, the communication with external community or neighboring community is slightly connected. Data collection is necessary proceeded by interviewing only the related person and study the data relevant to the culture since the ancient time as some area of

Cambodia is ruled by Thailand, the same as Champasak of Lao PDR. The result of study is found that most weaving of Khmer people is practiced at household level and used for rites. *Phakaoma* is an ornament or dressing clothes of Khmer people and is not emphasis on selling. For the reason that the government's policy does not aim at promoting *Phakaoma* weaving. Material of cotton or synthetic fiber can be bought at the neighboring Thai-Cambodia or relatives in Thailand can acquire for them. The designs are found *Phakaoma Lai Sai Pla Lai* (woven in little lines similar to intestine's swamp eel) and *Lai Tarang Mak Ruk* (chess board pattern). The first pattern is similar to those woven by the weaving group of Srisaket Province in Thailand because the areas are adjacent to each other.

Productive processes of *Phakaoma* of the neighboring countries are not clearly different due to the close culture and daily life. The difference are grouping and marketing. Grouping in Thailand serves the marketing purpose or empower the marketing bargain. In Lao PDR and Cambodia where none of grouping is done but weaving is practiced at household level, mainly, with household use. So its quality is inferior to those produced in Thailand due to internal situation and weak promotion of public sector. While in Thailand, the country does not face the war like in Cambodia or Lao PDR and Thailand is prompt to be developed more than the two neighbors. Furthermore the production system promotion of government policy is very efficient and the policy on community production support or OTOP of which *Phakaoma* is in the listed that why it is so popular. The area of cooperative economic of the three countries or the Emerald Angle Area is developed on infra structure and efficiently promoted on tourism in the near future, *Phakaoma* product being the local community production are worthy for promoting for tourists.

### 5.3 Social Value and Cultural Value of *Phakaoma*

The social value and cultural value of *Phakaoma* are discussed as following.

#### 5.3.1 Value of Local Historical Study

Value of local historical study is found that *Phalaoma* can identify the weaving development of each period reflecting the relativity of tribe settlement. Because weaving is the main responsibility of the woman in each tribe for household use which is way of life and crucial role of the woman in that area. Migration to anywhere, skill and craftsmanship is in her blood and actually the talent of weaving binds her everywhere. Sometimes mixed up with the culture of new tribe in the area. The weaving development and design of each period differ the identity. Study of *Phakaoma* development of each period can, therefore, identify the period influenced by other tribes.

Basically, productive process of each pattern are all developed by *Lai Tarang Si Liam* (square pattern) which some are unique and identify the tribes or geography, advantages and source of origin. For example the study background of *Lai Sai Pla Lai* that can refer to the relativity of culture and daily life of Khmer people in Thailand and Khmer people in Cambodia by the time changing. The name investigation of *Phakaoma* or starting use of *Phakaoma* is the important questions for further study. Because it is used in daily life by Thai people and Indochina people for a long time to identify Thai identity, especially wherever and anywhere, *Phakaoma* is brought together by man to girdle or to twine. This is to emphasize the important value of *Phakaoma* since the former time where we cannot refer and get the clear answer about it. Only the assumption from documentary evidence can be supported, *Phakaoma* remains its value of local historical study.

### 5.3.2 Value of Culture and Custom

By the result of the study, the value of culture and custom is found that *Phakaoma* is produced by woman practice and directly inherited from family and ancestor. Taking advantages is man and can bring with him everywhere he goes for daily use. *Phakaoma* is deeply “bound with man in daily life from morning to evening and birth till death”. *Phakaoma* can be used and always related to religious rites so it is the multi purposes clothes. It is also the item identifying E-Sarn people (north-east people in Thailand), Thai people, and Indochina people. They use *Phakaoma* for ornament dressing on stage performance e.g. to girdle, to twin, to strip down on a shoulder etc. Arjan Nithi Eiamsriwong compares *Phakaoma* as the representative of Thai man in society while woman as *Pha Sin* (tube skirt). The article reflects the social status that woman is inferior to man like *Phakaoma* is hung on the upper clothesline while *Pha Sin* is on lower clothesline subject to the ancient belief of Thai rural people. The belief emphasizes the value and importance of *Phakaoma* as a part of culture, custom and Thai society.

### 5.3.3 Value of Local Wisdom Inheritance

*Phakaoma* weaving and local weaving are the knowledge and wisdom inherited for a long time. *Phakaoma* is the rudimentary weaving and easy to be practiced with simply pattern. Every weaver can weave it as the basic lesson of the trainee weaver. Even though, its design is not as beautiful as other unique local weaving, it is mainly designed for daily used with multi purposes and endurance for use more than the others. In the study area, weavers are united at group level and household. Furthermore, production is continuously manufactured as it is easily woven, and sold out with cheap price as well as popular to people. That presents the value of local wisdom inheritance on taking its advantages of Thai society even though “ready to use clothes” for example towel is replaced by the time changing.

## 5.4. Value of Community Economic Promotion of *Phakaoma* Product

Analysis of value of community economic promotion of *Phakaoma* product related to value of natural resources and local material consumption including value of community economic promotion are as follows:

### 5.4.1 Value of Natural Resources and Local Material Consumption

Value of natural resources and local material consumption of *Phakaoma* productive process is currently decreased due to the replace of synthetic material. With its convenience, time saving of material preparation are the answers. Increasing use of *Kee Kra Tuk* (jerking loom) for weaving that replace the local loom deteriorating by the time.

The result of study is also found that some weaving groups still use the local materials with complete circle of production. The local wisdom preparation of material is needed for inheritance. Because they are aware of importance of using natural resources in related of safety purpose and cost reduction. It is safer than using synthetic material though the convenience. *Phakaoma* is considered valuable because it is produced by endurance and trial on preparation of natural resources scattered in the local community. The point also results to build equivalence of the value of using natural resources and local material as well as the value of *Phakaoma*.

### 5.4.2 Value of Community Economic Support

*Phakaoma* is valuable to reinforce the community economic support as the production. Weaving *Phakaoma* is job creation and income earning for weaver both group level and household level. The elders can also practice it at their leisure because they cannot work hard in the field. Grouping of the weavers create the stability and credibility for market and create the connection among weavers to transfer the products on distribution each others. Income can be shared to self-support. The result is the money circulation in the local community and unity of the community. The

operation is in accordance with self-sufficient economy at community level policy initiated by the King Bhumiphol which is basically sustainable development.

*Phakaoma* productive process and analysis of its value convey clearly *Phakaoma*'s importance directly and indirectly related on daily life and culture. *Phakaoma* is related to environmental planning for community development and rural development. Because its production is inherited for a long time from ancestors. Additionally, *Phakaoma* is considered important for the reason that it is the rudimentary lesson of the new weaver. It is basic lesson prior to weaving the more complex pattern of weaving. Weaving is needed *Kee* or *Hook* (loom), material preparation from local community or external community including others necessary synthetic materials. Weaving process is also required the time, skill, long experience for sophisticated motifs till it is woven and distributed for family earning and grouping of weaver as well as development of productive process in accordance with the Community Product Standard.

## CHAPTER VI

### CONCLUSION OF STUDY AND SUGGESTION

The study on “The Value of *Phakaoma* Products in Local Communities of the Emerald Triangle Area” in the boundary of Thailand, Lao PDR and Cambodia is concluded and suggestions are made as following:

#### 6.1 Conclusion of Study

##### 6.1.1 Productive Process of *Phakaoma* in Thailand

###### 6.1.1.1 Status of Manufacture Group

Not only household weaving, manufacture group further unite the their network in community following to the support of government agencies for marketing bargain and community strength. *Phakaoma* is woven and produced in parallel with other local weaving clothes. Weaving is for household use and for sales in community and distribution service through middle man who sell retail in big city. Weaving in community is supplementary occupation during free time of main occupation. In the present time, a number of *Phakaoma* group weaving are accredited from community product standard and some are developing their quality to meet community product standard and other related standard.

###### 6.1.1.2 Material and Tools

Most materials are cotton yarn finished dyed. *Phakaoma* made from cotton is most popular because it is cheap, early dry, can take hardship advantages comparing with made from other materials. Furthermore, cotton yarn is cheaper than Tero fiber But Its quality is complied to community product standard, *Phakaoma* woven from Tero fiber which is synthetic and similar to silk thread on quality and thread size. As the fiber endure and not easily torn while weaving, easily dyed and not bleached, fine

woven than cotton *Phakaoma*. Thus *Phakaoma* woven from Tore is popular. Local loom inherited from ancestor is popular tool of weaving and certainly *Phakaoma* is in parallel woven with other local weaving that are more complex and need fine practice.

#### 6.1.1.3 Material and Tools

Weaving of *Phakoma* is the basic practice or weaving *Lai Khad* (vertical and horizontal weaving of thread) is basically design for all kind of weaving. Weaving of *Phakoama* is not so complex comparing with other weaving that is required high skill. With this reason, *Phakaoma* is basic lesson for new weaver that weaving process needs to prepare warp and weft (crosswise) to make the design that some are more complex itself. At present, productive process is developed by applying *Phakaoma*'s design to feature its outstanding to fulfill more advantages and so useful that *Phakaoma* itself identify the sources of production without losing the design and local wisdom.

#### 6.1.1.4 Pattern and Design of *Phakaoma*

Characteristic designs of *Phakaoma* in the study area are found 6 patterns namely *Phakaoma Lai Ta Mak Ruk* (chess board pattern), *Phakaoma Lai Sai Pla Lai*, *Phakaoma Ta Moo*, *Phakaoma Lai Luk Kaew*, *Phakaoma lai Scot*, *Phakaoma Tin Jok* The most popular pattern for weaving is *Phakaoma Lai Ta Mak Ruk* as it is the basic pattern easiest for weaving of which the design is not so complex. *Phakaoma Lai Sai Pla Lai* (woven in little lines similar to intestine's swamp eel, its colors so many to mark different beauty from another communities.), practiced in Sirsa Ket and some districts in Ubonratchathanee Province adjacent to Sri Sa Ket Province, is the outstanding pattern of the border area to Cambodia or called *Phakaoma Sai Kamer* (lineage from Cambodia pattern). The pattern assorted between *Phakaoma Lai Tarang* and *Phakaoma Lai Sai Pla Lai* is named *Phakaoma Ta Moo* which is scattered and found in the study area. *Phakaoma Lai Luk Kaew* is produced in the group in Muang District, Ubonratchathanee Province which is the applied pattern with more complexity design. *Phakaoma lai Scot*, *Phakaoma Tin Jok*, mostly found in weaving group at Khong Jiam District, Ubonratchathanee Province, they are mostly dyed from natural colors. Generally, the size of *Phakaoma* is at 80-100 cm. of width and 180-200

cm. at length that is suitable for advantages. Furthermore, *Phakaoma* is also developed for serving many purposes for example tablecloth, bedspread, making a dress. The application is to add value for *Phakaoma* and evoke an acceptance of its various advantages.

#### **6.1.1.5 Advantages of *Phakaoma***

Man get most advantages of *Phakaoma* while woman principally takes crucial role for manufacture. *Phakaoma* is the multi-purpose clothes which is side by side with Thai way of life for a long time. *Phakaoma* is unisex clothes as woman can also take its advantages with any part of body while *Pha Sin* (tube skirt worn by woman) is particularly used for lower part of body. Currently, people who use *Phakaoma* mostly live in local community and get it as personal home use at least 1 item. Moreover, it is used as accessories in religious rite, culture and local tribe. It is required as souvenirs or gifts by Thai and foreign tourists because it identifies the culture, Thai E-Sarn (north-east) way of life

#### **6.1.1.6 Product Management**

Product marketing system is practiced on 2 types: produced and sell by its group, distributor. Mostly is operated by its group as a result of the groups unite together for marketing bargain and empower the group strength . If marketing is operated through distributor. Such distributor must be creditable. Sales amount found satisfied as it is popular among people and tourists. This is reasonable proof of shining future of *Phakaoma* product in the co-operative of the Emerald Triangle Area and other important area of the three countries.

#### **6.1.1.7 Support of Agencies**

Bureau of Community Development mostly take important role for supporting the local community product that is settle for accrediting products. *Phakaoma* products are also in the supported list merely it is not so outstanding comparing with other local weaving product of which the design is more complex, outstanding and well-known e.g. *Pha Kab Bua Weaving*. Other agency also directly take crucial role is Office of Industry Product Standard for accredit the certificate for community product standard

of any manufactures. Another agencies partly support of local community and not directly support for *Phakoama* that why *Phakaoma* is less important in point of view of supporting agents. At level of local community and among manufactures, *Phakaoma* is widely woven and manufacturers are ready to inherit the wisdom.

#### **6.1.1.8 Problem and Suggestion of the Study**

The problem is group unification, material and accessories, productive process/weaving, market, budget and the person who inherit the wisdom of weaving that is the same problem for other local weaving. The suggestion of the study is emphasis on solving developing complete productive process of all local weaving. *Phakaoma* weaving is grouped in a circle of local weaving. Main problems of *Phakaom* weaving are its quality that is not yet complied to the community product standard, the design identifying and featuring the outstanding from the source of weaving that may cause from main objective of *Phakaoma* produced for use. To solve this problem is firstly to develop the original design to comply with the standard and further get achievement of value adding to the pattern and design of *Phakaoma*.

### **6.1.2 Productive Process of *Phakaoma* in Lao PDR and Cambodia**

#### **6.1.2.1 Lao PDR**

For productive process of *Phakaoma* in Lao PDR, *Phakaoma* is supplemental occupation and practiced side by side with other local weaving with emphasis on household use. Sometimes it is sold by the member of household. So none of unification of the group is found. Anyhow the inheritance of *Phakaoma* weaving is keeping due to continuous practice. Its design fount in Lao PDR is mostly *Phakaoma Lai Ta Rang Mak Ruk* (chess board pattern) and *Lai Ta Moo*. Outstanding design is not considered important by Laotian but tolerant for use. The role of government agency for supporting is not covered throughout as in Thailand.

#### **6.1.2.2 Cambodia**

*Phakaoma* weaving in Cambodia is for household use and for rites. So production is not emphasis on trading as government agency has no policy as the same as in Lao PDR. Most pattern found *Phakaoma Lai Sai Pla Lai* that is very popular in Cambodia.

Productive process in the joint boundary of the three countries are the same practice. The different is marketing and unification of the group, especially in Thailand that most supported from government agencies. Thus in the future Thailand should be the ad-hoc for development of production of local communities in parallel with development of infra structure and tourism. In order that *Phakaoma* is well-known and being souvenir of the co-operative Emerald Angle Area.

### **6.1.3 Social Value and Culture Value of *Phakaoma***

#### **6.1.3.1 Historical Value of Local Community**

*Phakaoma* own its distinctive and characteristic to the tribes and period. Studying of its development on productive process could identify the period and influence that possess the weaving culture of powerful tribes each period as well as investigation of its name, origin, start of weaving period. Anyhow the start of period is not clear only the hypothesis can be. That why *Phakaoma* is still important and worthy for studying on historical value of local community.

#### **6.1.3.2 Culture Value**

*Phakaoma* is multi-purpose clothes and a part of way of life deeply bound from birth to death. It is usually used in rites and can convey and identify as Thai or Indochina people on stage performance. *Phakaoma* is very valuable for culture that express Thai society and Indochina society.

#### **6.1.3.3 Local Wisdom Inherited Value**

Among the weaving process *Phakaoma* is considered the basic lesson of the trainee weaver prior to weaving the high class lesson. As it is easily woven, not complex and its advantages aim at using rather than emphasis on beautiful design, as well as cheap price. In general *Phakaoma* is still popular and maintain its status, its value of inheritance of local wisdom in order not to be lost in time.

#### **6.1.4. Economic Value of *Phakaoma***

##### **6.1.4.1 Value of Community Economic Support**

Production of *Phakaoma* enhance the value of community economic support because it brings job creation and income from selling products. Furthermore, unification of manufacturing group will earn supplementary income even though such income is not enough for expenditures and saving in household. Basing on self-sufficient theory, the production affect on the unity of local community and good life quality of local people.

##### **6.1.4.2 Value of Natural Resources and Material Consumption in Local Community**

In the former time, *Phakaoma* is mainly produced by natural resourced in the local community. Presently the materials is replaced with other synthetic materials. So the value of using natural resources and material in local community is less important. Only some groups producing *Phakaoma* and local weaving keep using cotton yarn and natural dyed cotton in local community for *Phakaoma* production. The value of using natural resources and material in local community is limited accordingly.

Both directly and indirectly is related the planning for environment development of community and rural. Directly is *Phakaoma* production is side by side processed with local weaving from the ancient time by using main material of natural resources in local community. For developing *Phakaoma* in comply with community product standard, planning and guideline are needed for strategic operation with taking part of people and stakeholders. Indirectly is that *Phakaoma* is the representative of social changes clearly making way of life with better living. The social changes destroy resurrection root of mind and turn to be slave of foreign culture. They forget their root of culture and way of life. With the reasons, the planner for environment to developing community and rural must keep in mind the standing point for maintaining the good culture in community and rural. They must behave like a *Phakaoma* girdling with body and none could pull sharply from them

By the result of the study, the productive process of local community in the cooperative economic of the three countries is learnt for all steps of production and other related factors of *Phakaoma* production in the study area. In view of value analysis of *Phakaoma*, it is multi-purpose clothes valuable for way of life and culture of people and valuable for promoting the community economy. The result of the study wholly achieve and serve the study objectives. The succeeding process enhance the development of productive process in accordance with community product standard and inheritance of the local wisdom.

## 6.2 Suggestion of the Study

The suggestion of the study could be useful for further study and development.

### 6.2.1 Productive Process

For study of productive process or *Phakoama* weaving of local women weaving group in the study area, the data should be collected by consideration of occupation season especially during none farm activities period that is after transplant in the field during August-October and after harvesting main paddy rice field during January-April. Paddy as major crop of people in study area. Weaving is merely supplemental occupation. Data collected beyond the period is perhaps deviated from the actual ones. Because if it is necessary to collect the data during the season of farm activities, only is found the old weaver who cannot do hard work. In addition, weaving can be practiced all year long. It is necessary to suitably plan for data collection and processing.

Regarding the suggestion of productive process of *Phakaoma* weaving group in the study area, production should be developed in complied with community product standard or other related standard. Especially development on skill, knowledge, providing of qualified material, technical visit at successful group. For the groups already accredited by product standard, they should maintain the quality consistence as well as search for guide line of value added of *Phakaoma* product for various pattern and design to fulfill buyer's requirement. In this regards, the product management do not affect the ancient design or lose the existing pattern outstanding.

### **6.2.2 Value of *Phakaoma* Product**

In-dept analysis or qualitative research is required for studying of value of *Phakaoma* product. As *Phakaoma*'s value cannot be interpret into numerical amount or quantitative research. Furthermore, research at local community level, providing the value for *Phakaoma* is mainly subject to the personal incline, time and place or advantages. Data is, therefore, diversified and dispersed. The researcher is responsible to do data processing for in-dept structured interview by ordering, grouping in accordance with the objectives. For that make possible analysis in comply with the guideline of study objective on value analysis.

### **6.2.3 Study Area**

Study area is in the co-operative economic in the three countries or Emerald Angle Area on the boundary of 6 provinces in 3 countries: Thai, Lao PDR and Cambodia. Study and data processing in Thailand is smooth as the operation can be completely. Anyhow the two other countries is restricted from the transportation and data collection. Thus data is studied from documents and interview of some related persons in the study area. Analysis and comparison of data is perhaps deviated from the actual ones.

## **6.3 Suggestion for Further Study**

With conclusion and suggestion of the study, those could be useful for further study are as follows:

### **6.3.1 Productive Process Development of *Phakaoma* in Accordance with Standards**

Production standard is needed for productive process of *Phakaoma* to reinforce the product quality, create product credit for buyer and user. At present, the community product standard is settled for accrediting *Phakaoma*'s product and other

standards related production development of local handicrafts which should be also brought for determining *Phakaoma*'s production. For further study, participatory operation research among researcher and manufacturer as well as the relevant productive process is required for development of production according to the related standards according to study objectives

### **6.3.2 Extension of Extent of *Phakaoma* Research**

#### **6.3.2.1 Issue and Context**

Issue and context of *Phakaoma* is worthy for study. For further study, the issue and context should be extended on every aspect together with in-dept study each part. That are history and background of *Phakaoma* in periods; its development in design and pattern; value analysis on scientific, technological, social aspect; analysis of knowledge of *Phakaoma* weaving. The researches need many researchers as issues and context required to study in details.

#### **6.3.2.2 Study Area**

Study area should be more extended and covered throughout the country to determine and search for identity of *Phakaoma* in each province of Thailand. Additionally, identity and production of *Phakaoma* in neighbor countries should be studies with considered restriction of transportation for data. The operation could make relative comparison of culture among tribes through *Phakaoma*. Beyond the scope of the study, the research found that *Phakaoma* is almost used in South-East Asian countries with different patterns and designs.

### **6.3.3 Data Based and Information System of Thai *Phakaoma***

Sourcing production of *Phakaoma* data based system, pattern and designs practiced in every region of Thailand should be collected. Also the previous researches for data based system and information system in order to be useful for youngster and people who are interested in *Phakaoma*. In addition, the task reinforce and conserve the local wisdom that inherited for a long time.

### 6.3.4 Research to Determine the Guideline of *Phakaoma* as Thai Identity

*Phakaoma* is side by side with Thai people for a long time and scattering found throughout the region of Thailand. A number of men in rural area still take its advantages due to acquaintance in daily life. Even the tourists search it for souvenirs to show that they visited Thailand. On performance stage or show, to convey being Thai, *Phakaoma* as dressing is usually used for identification. As a result, the feasibility research for determining *Phakaoma* as Thai identity and Thai heritage should be formulated.

Result and suggestion of the study would take part in elaboration on research of *Phakaoma* 's value that develop the productive process in accordance with community product standard and other related standards, wisdom inheritance and primitive way of life, reinforcing of community economy. The task will originate determination of *Phakaoma* to be Thai identity and heritage for that people are more aware of its value and importance.

## BIBLIOGRAPHY

- Community Development Department. (2004). Thai Tambon Products. [Online].  
<http://www.thaitambon.com>. [17 March, 2004].
- Ministry of Foreign Affairs. (2004). The Emerald Triangle Area. [Online].  
<http://www.mfa.go.th/web/1487.php>. [16 March, 2004].
- Thai Industrial Standards Institute. (2004). Community Product Standards.  
 [Online]. <http://www.tisi.go.th/otop.otop.html>. [10 November, 2004].
- การท่องเที่ยวแห่งประเทศไทย. (2546). แนวทางการพัฒนาการท่องเที่ยวพื้นที่สามเหลี่ยมมรกต. วารสารภูมิศาสตร์, 28 (1) 70 – 80. กรุงเทพฯ : สมาคมภูมิศาสตร์แห่งประเทศไทย.
- ครี้น มณีโชติ. (2542). ผ้าสาบัน. สารานุกรมวัฒนธรรมภาคใต้ เล่ม 10. กรุงเทพฯ : มูลนิธิ  
 สารานุกรมวัฒนธรรมไทย ธนาคารไทยพาณิชย์.
- จดหมายเหตุศาลาแบร์ ฉบับสมบูรณ์ เล่ม 1. (2510). ตอนที่ 2 ว่าด้วยขนบธรรมเนียมประเพณีของ  
 ชาวสยามโดยทั่วไป. (สันต์ ท. โกมลบุตร, ผู้แปล). กรุงเทพฯ : สำนักพิมพ์ก้าวหน้า  
 วังบูรพา.
- จรรยา ปิ่นแห่งเพชร. (2546). ไหมไทย เอกลักษณ์ไทย. วารสารหนังสือพิมพ์กสิกร, 76 (4)  
 31 – 43. กรมวิชาการเกษตร กระทรวงเกษตรและสหกรณ์.
- จรรยา โกมุทร์นันทน์. (2540). สุนทรียศาสตร์ ปัญหาเบื้องต้นในปรัชญาศิลปะและความงาม. โครงการ  
 การส่งเสริมเอกสารวิชาการ, ภาควิชามนุษยศาสตร์และสังคมศาสตร์ คณะศิลปศาสตร์,  
 มหาวิทยาลัยรังสิต.
- จิราภรณ์ เจริญเดช (บรรณาธิการ). (2545). ผ้าไทย : หนังสือชุด “แผ่นดินไทย”. จัดพิมพ์เพื่อ  
 ฉลองวาระ 60 ปี พุทธศักราช 2545 บริษัทไทยประกันชีวิตจำกัด. กรุงเทพฯ : บริษัทโอเอส  
 พรินติ้ง เฮาส์ จำกัด.
- ชลอ ช่วยบำรุง. (2543). ผ้าขาวม้า ไม่ใช่คำไทย แต่เป็นเปอร์เซีย. วารสารศิลปวัฒนธรรม, 21 (3),  
 100 – 101. กรุงเทพฯ : สำนักพิมพ์มติชน.
- ญาดา สุตันทวงษ์. (2547). ผ้าขาวม้าสืบสานวิถีไทย. [Online].  
<http://www.csjoy.com/story/thai/thai02.htm>. [8 พ.ค. 47].

- ฐิติพร วินิจมงคลสิน. (2541). ถักทอสายใยเส้นไหมผ้าขาวม้า. วารสารวัฒนธรรมไทย, 36 (3), 14 – 16. สำนักงานคณะกรรมการวัฒนธรรมแห่งชาติ. กรุงเทพฯ.
- ทบวงมหาวิทยาลัย. (2541). ลวดลายบนผืนผ้า สืบสานภูมิปัญญาไทย. หนังสือเฉลิมพระเกียรติสมเด็จพระนางเจ้าสิริกิติ์ พระบรมราชินีนาถ ในมหามงคลสมัย ทรงเจริญพระชนมพรรษาครบ 5 รอบ. กรุงเทพฯ : บริษัท พรินต์โพร จำกัด.
- ทรงพันธ์ วรรณมาศ. (2534). ผ้าไทย ลายอีสาน. กรุงเทพฯ : สำนักพิมพ์โอเดียนสโตร์.
- นิธิ เอียวศรีวงศ์. (2538). ศิลปวัฒนธรรมฉบับพิเศษ : ผ้าขาวม้า, ผ้าซิ่น, กางเกงใน และ ฯลฯ ว่าด้วยประเพณี, ความเปลี่ยนแปลงและเรื่องสรรพสาระ. กรุงเทพฯ : สำนักพิมพ์มติชน.
- บรรณาธิการวารสารไปยาลใหญ่. (2531). “พื้นहारรอยตะเข็บ ผ้าขาวม้า”. วารสารไปยาลใหญ่, 3 (22) ธันวาคม 2531. สำนักพิมพ์สะดือ.
- เปลื้อง ณ นคร. (2544). พจนานุกรม. กรุงเทพฯ : โรงพิมพ์ไทยวัฒนาพานิช จำกัด. พิมพ์ครั้งที่ 1.
- พรศักดิ์ พรหมแก้ว. (2542). ผ้าซิ่นกอแปบ. สารานุกรมวัฒนธรรมภาคใต้ เล่ม 10. กรุงเทพฯ : มูลนิธิสารานุกรมวัฒนธรรมไทย ธนาคารไทยพาณิชย์.
- ผ่องพรรณ ตรียมงคลกุล. (2544). การวิจัยในชั้นเรียน. กรุงเทพฯ : สำนักพิมพ์มหาวิทยาลัยเกษตรศาสตร์.
- ภูธร ภูมธนะ และ อาลัย เนรานนท์ (บรรณาธิการ). (2541). ผ้าทอพื้นเมืองลพบุรี สระบุรี. ศูนย์ศิลปวัฒนธรรม สถาบันราชภัฏเทพสตรี, ลพบุรี.
- มหาวิทยาลัยศิลปากร. (2543). ผ้าทอพื้นเมือง : การสำรวจผู้ผลิตทั่วประเทศ. โครงการพัฒนาผ้าพื้นเมืองทุกจังหวัด. กรุงเทพมหานคร.
- มหาวิทยาลัยสุโขทัยธรรมราช. (2537). เอกสารการสอนชุดวิชาไทยศึกษาหน่วยที่ 1 - 7. สาขาวิชาศิลปศาสตร์ มหาวิทยาลัยสุโขทัยธรรมราช. นนทบุรี.
- มานพ ศิวรัตน์. (2541). การศึกษาผ้าทอพื้นบ้านกับวิถีชีวิตของชาวชนบท : กรณีศึกษาบ้านศิลาทองและบ้านห้วยหิน ตำบลห้วยหิน อำเภอหนองหงส์ จังหวัดบุรีรัมย์. วิทยานิพนธ์ปริญญาศิลปศาสตรมหาบัณฑิต, สาขาวิชาพัฒนาชนบทศึกษา บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล.
- รัชฎา แสงสุขสุวรรณ. (2547). ผ้าไทล้ง ไทเวียง. กรุงเทพฯ : สำนักพิมพ์ภูมิปัญญา.
- ราชบัณฑิตยสถาน. (2546). พจนานุกรมฉบับราชบัณฑิตยสถาน พ.ศ.2542. กรุงเทพฯ : บริษัทนานมีบุ๊คส์พับลิเคชั่นส์ จำกัด.
- วันชัย ถนอมดี. (2547). มาตรฐานผลิตภัณฑ์ชุมชน.วารสารสำนักพัฒนาชุมชน, 6 (2), 2 – 5. กองวิชาการและแผนงาน กรุงเทพมหานคร.

- วาสนา วงศ์ภา. (2547). การประเมินคุณค่าทางวิชาการของแหล่งท่องเที่ยวในจังหวัดนครราชสีมา. วิทยานิพนธ์หลักสูตรปริญญาวิทยาศาสตรมหาบัณฑิต, สาขาภูมิศาสตร์ บัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ.
- วิบูลย์ ลีสุวรรณ, (บรรณาธิการ). (2530). ผ้าไทย พัฒนาการทางอุตสาหกรรมและสังคม. โครงการศิลปอุตสาหกรรมไทย ชุดที่ 2 . บริษัทเงินทุนอุตสาหกรรมแห่งประเทศไทย.
- วีรศักดิ์ อุดมกิจเดชา. (2543). วิทยาศาสตร์เส้นใย. กรุงเทพฯ : โรงพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย.
- \_\_\_\_\_. (2544). อุตสาหกรรมสิ่งทอไทย. กรุงเทพฯ : โรงพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย.
- ศูนย์วิจัยกสิกร จำกัด, บริษัท. (2540). ผ้าขาวม้า – ผ้าถุง ผ้าพื้นบ้านไทย ใส่ใจอนุรักษ์. ศูนย์กลางการเรียนรู้เพื่อพัฒนาธุรกิจชุมชน. [Online].  
[http://web.nfe.go.th/index/content/clothes\\_010.html](http://web.nfe.go.th/index/content/clothes_010.html). [15 ก.ค. 47].
- สมภพ จันทรประภา. (2526). อยุธยาอาภรณ์. กองวรรณคดีและประวัติศาสตร์ กรมศิลปากร กรุงเทพฯ.
- สหัส วรรณสิทธิ์. (2545). ผ้าขาวม้าร้อยสี กับเจ็ดของดีเมืองกาญจน์. กรุงเทพฯ : บริษัทโรงพิมพ์ไทยวัฒนาพานิช จำกัด.
- สายพิณ ปฐมบรรณ. (2542). ศิลปะในตัวละครหนังตะลุง. วารสารวัฒนธรรมไทย, 36 (6) 23 – 25. สำนักงานคณะกรรมการวัฒนธรรมแห่งชาติ. กรุงเทพมหานคร.
- สำนักงานคณะกรรมการวัฒนธรรมแห่งชาติ. (2537). ผ้าทอกับวิถีชีวิตชาวไทย. ผ้าไทย. (พิมพ์ครั้งที่ 1, หน้า 18 – 29). กรุงเทพฯ : โรงพิมพ์คุรุสภาลาดพร้าว.
- สำนักงานมาตรฐานผลิตภัณฑ์อุตสาหกรรม. (2546). มาตรฐานผลิตภัณฑ์ชุมชน ทะเบียนเลขที่ มผช.197/2546 (ผ้าขาวม้า). กระทรวงอุตสาหกรรม.
- สำนักงานพัฒนาการท่องเที่ยว. (2546). ความร่วมมือการพัฒนาการท่องเที่ยวสามเหลี่ยมมรกต. สำนักงานพัฒนาการท่องเที่ยว. กรุงเทพฯ.
- อนุমানราชชน, พระยา. (2521). การศึกษา เรื่องประเพณีและวิถีชีวิตชาวไทยสมัยก่อน. กรุงเทพฯ : สำนักพิมพ์คลังวิทยา.
- อมรา ศรีสุชาติ. (2544). สายรากภาคใต้ : ภูมิลักษณะ รูปลักษณะ จิตลักษณะ. โครงการเมธีวิจัยอาวุโส ศาสตราจารย์สุทธีวงศ์ พงศ์ไพบูลย์ โครงการโครงสร้างและพลวัตวัฒนธรรมภาคใต้กับการพัฒนา. สำนักงานกองทุนสนับสนุนการวิจัย (สกว.). กรุงเทพฯ.

อรุณรัตน์ ทองปัญญา และปรเมศวร์ แก้วสมุทร. (2545). ประวัติศาสตร์ท้องถิ่นศรีสะเกษ. กรุงเทพฯ : โรงพิมพ์คุรุสภาลาดพร้าว.

อัมพร ศรีประสิทธิ์ และ วรรณา ประยุกต์วงศ์. (2545). แบบแผนการผลิต – จำหน่ายผ้าทอพื้นบ้าน และศักยภาพของช่างทอผ้าภาคใต้. วารสารสงขลานครินทร์, 8 (3) 287 – 306 , ฉบับ สังคมศาสตร์และมนุษยศาสตร์. มหาวิทยาลัยสงขลานครินทร์.

อัมพิกา ไกรฤทธิ์. (2539). การวิเคราะห์คุณค่า : เทคนิคการลดต้นทุนในธุรกิจโลกาภิวัตน์. กรุงเทพฯ : โรงพิมพ์คุรุสภาลาดพร้าว.

อาภรณ์พันธ์ จันทร์สว่าง. (2523). ผ้าขาวม้า :เอกลักษณ์ไทย. รายงานการวิจัย โดยทุน “เกิดผล”, สำนักงานสารสนเทศ กองบัญชาการทหารสูงสุด.

อุทัย สีนุสาร. (2519). สารานุกรมไทย. กรุงเทพฯ : อาศรมศิลป์และศาสตร์.



## แบบสอบถาม



**กลุ่มผู้ผลิตผ้าขาวม้า**



**แบบสอบถามกลุ่มผู้ผลิตผ้าขาวม้า**  
**สำหรับงานวิจัยเรื่อง**  
**“คุณค่าของผลิตภัณฑ์ผ้าขาวม้า**  
**ของชุมชนท้องถิ่นในพื้นที่ความร่วมมือทางเศรษฐกิจเฉพาะสามประเทศ”**

วัน เดือน ปี ที่เก็บข้อมูล  
 \_\_\_\_ / \_\_\_\_ / \_\_\_\_

**ตอนที่ 1 ข้อมูลพื้นฐานของกลุ่มผู้ผลิต**

1. ชื่อกลุ่มผู้ผลิต \_\_\_\_\_
2. ที่ตั้งของกลุ่ม \_\_\_\_\_  
 \_\_\_\_\_ เบอร์โทรศัพท์ \_\_\_\_\_
3. ชื่อประธานกลุ่ม \_\_\_\_\_ เบอร์โทรศัพท์ \_\_\_\_\_
4. ชื่อผู้ให้ข้อมูล \_\_\_\_\_ เบอร์โทรศัพท์ \_\_\_\_\_
5. สถานภาพภายในกลุ่มของผู้ให้ข้อมูล ( ) ประธานกลุ่ม  
 ( ) รองประธานกลุ่ม ( ) เภรัญญิกกลุ่ม  
 ( ) เลขานุการกลุ่ม ( ) สมาชิกกลุ่ม
6. จำนวนสมาชิกทั้งหมด \_\_\_\_\_ คน แยกเป็น ( ) ชาย \_\_\_\_\_ คน  
 ( ) หญิง \_\_\_\_\_ คน
7. ระยะเวลาในการจัดตั้งกลุ่ม ( ) ต่ำกว่า 1 ปี  
 ( ) 1 – 3 ปี  
 ( ) 3 – 5 ปี  
 ( ) มากกว่า 5 ปี

## ตอนที่ 2 ข้อมูลของการผลิตผ้าขาวม้า

### 8. วัตถุดิบที่ใช้ในการผลิต

#### 8.1 เส้นด้าย

- เส้นด้ายฝ้าย
- เส้นไหมแท้
- เส้นด้ายประดิษฐ์

#### 8.2 ลักษณะการย้อมเส้นด้าย

- ไม่ได้ย้อมเองเส้นด้ายย้อมสำเร็จรูป
- ย้อมสีเส้นด้ายเอง จาก
  - สีธรรมชาติ
  - สีสังเคราะห์

### 9. แหล่งวัตถุดิบ

- ภายในท้องถิ่น
- ภายนอกท้องถิ่น

(ระบุสถานที่) \_\_\_\_\_

### 10. อุปกรณ์ เครื่องจักรของกลุ่มมีอะไรบ้าง

- |            |             |
|------------|-------------|
| 10.1 _____ | จำนวน _____ |
| 10.2 _____ | จำนวน _____ |
| 10.3 _____ | จำนวน _____ |
| 10.4 _____ | จำนวน _____ |
| 10.5 _____ | จำนวน _____ |

### 11. ลวดลายผ้าขาวม้าตามเทคนิคการทอ

- ผ้าขาวม้าทอลายขัด
- ผ้าขาวม้าทอลายขีด
- ผ้าขาวม้าทอลายยกดอก

12. จุดเด่นหรือเอกลักษณ์ท้องถิ่นของผ้าขาวม้าที่ผลิต

( ) ไม่มี

( ) มี อธิบายรายละเอียด

---

---

---

13. ขนาดของผ้าขาวม้าที่ผลิต มี \_\_\_\_\_ ขนาด ได้แก่

( ) 13.1 ขนาด 0.70 X 2 เมตร

( ) 13.2 ขนาด 0.80 X 2 เมตร

( ) 13.3 ขนาด 0.90 X 2 เมตร

( ) 13.4 ขนาด 1 X 2 เมตร

13.5 ขนาดอื่นๆ ระบุ \_\_\_\_\_

14. จำนวนที่ผลิตได้ต่อเดือนรวม \_\_\_\_\_ ฟัน (ประมาณ)

15. ต้นทุนการผลิต \_\_\_\_\_ บาทต่อฟัน

16. ราคาขายส่ง \_\_\_\_\_ บาทต่อฟัน

17. ราคาขายปลีก \_\_\_\_\_ บาทต่อฟัน

18. ปริมาณที่จำหน่ายได้ \_\_\_\_\_ จำหน่ายปลีก \_\_\_\_\_ บาทต่อเดือน

\_\_\_\_\_ จำหน่ายส่ง \_\_\_\_\_ บาทต่อเดือน

19. รูปแบบการจำหน่าย

19.1 กลุ่มจำหน่ายปลีกเอง

( ) ภายในท้องถิ่น

( ) ตลาดในเมือง

( ) แหล่งท่องเที่ยว

## 19.2 การจำหน่ายส่งของกลุ่ม จำหน่ายให้แก่

- ผู้ประกอบการธุรกิจภายในเมือง
- กลุ่มผู้ประกอบการธุรกิจในท้องถิ่น
- กลุ่มผู้ประกอบการธุรกิจตามแหล่งท่องเที่ยว
- โครงการศิลปาชีพ

## 20. การระดมทุนของกลุ่ม มาจาก

- สมาชิก
- กองทุนหมู่บ้าน
- กลุ่มสัจจะออมทรัพย์
- สถาบันการเงิน (ระบุ) \_\_\_\_\_
- องค์กรปกครองส่วนท้องถิ่น
- หน่วยงานของภาครัฐ
- หน่วยงานภาคเอกชน
- อื่นๆ (ระบุ) \_\_\_\_\_

21. รายได้ของกลุ่มเฉลี่ยต่อเดือน \_\_\_\_\_ บาท

22. รายได้ของสมาชิกเฉลี่ยต่อเดือน \_\_\_\_\_ บาท

23. เงินทุนสะสมของกลุ่ม ณ ปัจจุบัน \_\_\_\_\_ บาท

24. มาตรฐานผลิตภัณฑ์ผ้าขาวม้าที่ได้รับ

- ไม่ได้รับมาตรฐานผลิตภัณฑ์
- ได้รับมาตรฐานผลิตภัณฑ์ชุมชน
- ได้รับมาตรฐานสหกรณ์
- สินค้า OTOP ระดับ \_\_\_\_\_ (เช่น 5 ดาว, 3 ดาว ฯลฯ)
- มาตรฐานอื่นๆ (ระบุ) \_\_\_\_\_

25. ที่มาของภูมิปัญญาและความรู้ในการทอผ้าขาวม้า

- การสืบทอดมาจากบรรพบุรุษภายในท้องถิ่น
- ได้รับความรู้จากการอบรมของหน่วยงานภายนอก
- เกิดจากการประยุกต์ความรู้ทั้งภายในและภายนอกท้องถิ่น

26. สมาชิกของกลุ่มมีการทอผ้าเป็น

- ( ) อาชีพหลัก ( ) อาชีพเสริม

27. ช่วงเวลาของการทอผ้าของสมาชิกในกลุ่ม

- ( ) ตลอดทั้งปี  
( ) เป็นช่วงเวลาตั้งแต่เดือน \_\_\_\_\_ ถึง เดือน \_\_\_\_\_

28. แรงจูงใจในการทอผ้าขาวม้าของกลุ่ม (ตอบได้มากกว่า 1 ข้อ)

- ( ) ท่อง่าย ลวดลายไม่ซับซ้อน  
( ) ขายได้ง่ายและราคาดี  
( ) ผ้าขาวม้าเป็นที่นิยมของประชาชน  
( ) ต้องการสืบทอดภูมิปัญญาดั้งเดิมเอาไว้  
( ) ไว้สำหรับใช้ประโยชน์ในชุมชน  
( ) การสนับสนุนจากภาครัฐหรือเอกชน  
( ) อื่นๆ (ระบุ) \_\_\_\_\_

29. การบรรจุผ้าขาวม้าไว้สำหรับจำหน่าย

- ( ) ไม่มีการบรรจุ  
( ) ไม่มีฉลากและเครื่องหมาย ( ) มีฉลากและเครื่องหมาย  
( ) มีการบรรจุ  
( ) ห่อด้วยถุงพลาสติกไม่มีฉลากและเครื่องหมาย  
( ) ห่อด้วยถุงพลาสติกมีฉลากและเครื่องหมาย  
( ) บรรจุกล่องมีฉลากและเครื่องหมาย  
( ) บรรจุกล่องไม่มีฉลากและเครื่องหมาย

30. การสนับสนุนของหน่วยงานที่เกี่ยวข้องกับการผลิตผ้าขาวม้า

- ( ) ไม่มีหน่วยงานใดเข้ามาสนับสนุน  
( ) มีหน่วยงานมาสนับสนุน  
( ) ภาคเอกชน ได้แก่ \_\_\_\_\_  
( ) ภาครัฐ ได้แก่ \_\_\_\_\_

31. ปัญหาที่ทางกลุ่มประสบอยู่

( ) ไม่ประสบปัญหา

( ) ประสบปัญหา คือ

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(5) \_\_\_\_\_

(6) \_\_\_\_\_

32. ความคิดเห็นและข้อเสนอแนะอื่นๆ เกี่ยวกับฟ้าขาวม้า

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

@@@@ ขอขอบคุณเป็นอย่างสูงสำหรับทุกท่านที่กรุณาให้ข้อมูล @@@@

## แบบสัมภาษณ์เชิงลึกแบบมีโครงสร้าง



**แบบสัมภาษณ์เชิงลึกแบบมีโครงสร้าง**  
**สำหรับงานวิจัยเรื่อง “คุณค่าของผลิตภัณฑ์ผ้าขาวม้า**  
**ของชุมชนท้องถิ่นในพื้นที่ความร่วมมือทางเศรษฐกิจเฉพาะสามประเทศ”**

วัน เดือน ปี ที่เก็บข้อมูล

\_\_\_\_ / \_\_\_\_ / \_\_\_\_

- ❖ แบบสัมภาษณ์ประกอบด้วย 2 ส่วน ดังนี้
  - ❖ ส่วนที่ 1 ข้อมูลพื้นฐานทั่วไปของผู้ให้ข้อมูล
  - ❖ ส่วนที่ 2 ข้อมูลด้านปัญหาและข้อเสนอแนะในกระบวนการผลิตผ้าขาวม้า

**ส่วนที่ 1 ข้อมูลพื้นฐานทั่วไปของผู้ให้ข้อมูล**

- ❖ ชื่อผู้ให้สัมภาษณ์ \_\_\_\_\_
- ตำแหน่ง \_\_\_\_\_
- หน่วยงาน/กลุ่ม \_\_\_\_\_
- ที่อยู่ \_\_\_\_\_

**ส่วนที่ 2 ข้อมูลด้านปัญหาและข้อเสนอแนะในกระบวนการผลิต**

**1. ปัญหาเรื่องการรวมกลุ่ม**

รายละเอียดของปัญหา \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

ข้อเสนอแนะ \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**2. ปัญหาเรื่องวัดตถุติบและอุปกรณ์**

รายละเอียดของปัญหา \_\_\_\_\_

---

---

---

ข้อเสนอแนะ \_\_\_\_\_

---

---

---

**3. ปัญหาเรื่องกระบวนการผลิต**

รายละเอียดของปัญหา \_\_\_\_\_

---

---

---

ข้อเสนอแนะ \_\_\_\_\_

---

---

---

**4. ปัญหาเรื่องการตลาด**

รายละเอียดของปัญหา \_\_\_\_\_

---

---

---

ข้อเสนอแนะ \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**5. ปัญหาเรื่องงบประมาณ**

รายละเอียดของปัญหา \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ข้อเสนอแนะ \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**6. ปัญหาเรื่องจุดเด่น/ลวดลาย**

รายละเอียดของปัญหา \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ข้อเสนอแนะ \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### 7. ปัญหาอื่นๆ

รายละเอียดของปัญหา \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

ข้อเสนอแนะ \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

@@@ ขอขอบคุณเป็นอย่างสูงสำหรับทุกท่านที่กรุณาให้ข้อมูล @@@

## แบบสัมภาษณ์เชิงลึกแบบมีโครงสร้าง



**แบบสัมภาษณ์เชิงลึกแบบมีโครงสร้าง**  
**สำหรับงานวิจัยเรื่อง**  
**“คุณค่าของผลิตภัณฑ์ผ้าขาวม้า**  
**ของชุมชนท้องถิ่นในพื้นที่ความร่วมมือทางเศรษฐกิจเฉพาะสามประเทศ”**

วัน เดือน ปี ที่เก็บข้อมูล

\_\_\_\_ / \_\_\_\_ / \_\_\_\_

- ❖ แบบสัมภาษณ์ประกอบด้วย 2 ส่วน ดังนี้
  - ❖ ส่วนที่ 1 ข้อมูลพื้นฐานทั่วไปของผู้ให้ข้อมูล
  - ❖ ส่วนที่ 2 ข้อมูลความคิดเห็นทางด้านคุณค่าของผลิตภัณฑ์ผ้าขาวม้า

**ส่วนที่ 1 ข้อมูลพื้นฐานทั่วไปของผู้ให้ข้อมูล**

- ❖ ชื่อผู้ให้สัมภาษณ์ \_\_\_\_\_
- ตำแหน่ง \_\_\_\_\_
- หน่วยงาน/กลุ่ม \_\_\_\_\_
- ที่อยู่ \_\_\_\_\_

**ส่วนที่ 2 ความคิดเห็นทางด้านคุณค่าของผลิตภัณฑ์ผ้าขาวม้า**

**1. ผ้าขาวม้ามี่มีที่มาอย่างไรตามแนวความคิดของท่าน?**

---



---



---



---



---





## มาตรฐานผลิตภัณฑ์ชุมชนผ้าขาวม้า

(เลขที่ มผช. 197/2546)

สำนักงานมาตรฐานผลิตภัณฑ์อุตสาหกรรม กระทรวงอุตสาหกรรม

### 1. ขอบข่าย

มาตรฐานผลิตภัณฑ์ชุมชนนี้ครอบคลุมเฉพาะผ้าขาวม้าที่ทอด้วยกี่ทอมือแบบพื้นบ้านหรือแบบกึ่งกระตุก โดยใช้เส้นด้ายฝ้าย เส้นไหมแท้ เส้นด้ายประดิษฐ์ ใดๆอย่างหนึ่ง หรือผสมกัน

### 2. บทนิยาม

ความหมายของคำที่ใช้ในมาตรฐานผลิตภัณฑ์ชุมชนนี้ มีดังต่อไปนี้

**2.1 ผ้าขาวม้า** หมายถึง ผ้าทอลายขัดแบบตารางหมากรุกหรือรูปลายสี่เหลี่ยมที่ได้จากการขัดกันระหว่างเส้นด้ายยืนกับเส้นด้ายพุ่งสลับสีกันเป็นช่วง โดยใช้เส้นด้ายยืนสลับสีกันและใช้เส้นด้ายพุ่งซึ่งอาจจะมีสีเดียวกันกับเส้นด้ายยืนหรือไม่ก็ได้ ทอสลับสีกันเป็นช่วง ที่ชายผ้าทั้งสองด้านต้องมีลวดลายที่เป็นเส้นตรงตามแนวเส้นด้ายยืน อาจนำลายทออื่นมาเป็นลายประกอบหรือลายคันด้วยก็ได้เช่น ลายจิด ลายยกดอก เป็นต้น

#### 2.2 เส้นด้ายฝ้าย

หมายถึง เส้นด้ายที่ได้จากปุยฝ้าย

#### 2.3 เส้นไหมแท้

หมายถึง เส้นใยธรรมชาติที่ได้จากเส้นใยโปรตีนของรังไหม

#### 2.4 เส้นด้ายใยประดิษฐ์

หมายถึง เส้นด้ายที่ได้จากการสังเคราะห์

### 3. วัสดุและการทำ

3.1 เส้นด้ายที่ใช้ทอผ้าขาวม้า แบ่งออกเป็น 3 ชนิด คือ

- (1) เส้นด้ายฝ้าย
- (2) เส้นไหมแท้
- (3) เส้นด้ายใยประดิษฐ์

3.2 สีที่ใช้ย้อมเส้นด้ายที่ทอผ้าขาวม้า แบ่งออกเป็น 2 ชนิด คือ

- (1) สีธรรมชาติ
- (2) สีสังเคราะห์

3.3 ผ้าขาวม้า แบ่งตามเทคนิคการทอออกเป็น 3 ชนิด คือ

- (1) ผ้าขาวม้าทอลายขัด
- (2) ผ้าขาวม้าทอลายจิด
- (3) ผ้าขาวม้าทอลายยกดอก

#### 4.คุณลักษณะที่ต้องการ

##### 4.1 ลักษณะทั่วไป

ต้องอยู่ในสภาพที่เรียบร้อยตลอดผืน ลวดลายเด่นชัด เส้นด้ายแน่นทั้งแนวเส้นด้ายยืนและแนวเส้นด้ายพุ่ง และต้องไม่ปรากฏข้อบกพร่องให้เห็นชัดเจน เช่น สีและเนื้อผ้าไม่สม่ำเสมอ ลายเบี้ยวหรือเอียง รอยหนาหรือบาง รอยเส้นด้ายขาด ดึง หย่อน หรือเป็นบ่วงเส้นด้าย ผ้าเป็นร่อง เป็นรู หรือรอยแยก รอยเปื้อน ริมผ้าเสีย ส่วนข้อบกพร่องอื่นๆ อันเกิดจากกรรมวิธีการทำด้วยมือต้องมีน้อยที่สุดและเป็นที่ยอมรับได้

##### 4.2 เอกลักษณะ

ต้องมีลักษณะเฉพาะของผ้าขาวม้า คือ ชายผ้าทั้งสองด้านต้องมีลวดลายเป็นเส้นตรงตามแนวเส้นด้ายยืนและมีเส้นด้ายพุ่งสีเดียวเป็นพื้น ส่วนลายตาหมากรุกหรือลายรูปสี่เหลี่ยมต้องชัดเจนเป็นมุมฉาก กรณีเป็นผ้าขาวม้าทอลายจิด หรือผ้าขาวม้าลายยกดอก ต้องปรากฏลายจิดหรือลายยกดอกให้เห็นเด่นชัด

เมื่อตรวจสอบตามข้อ 8.1 แล้ว ผลการตรวจสอบของผู้ตรวจสอบแต่ละคนต้องไม่มีลักษณะใดลักษณะหนึ่งไม่ผ่าน

##### 4.3 ชนิดเส้นด้ายที่ใช้ทอ

ต้องเป็นไปตามที่ระบุไว้ในฉลาก

##### 4.4 ความกว้างและความยาว

ให้เป็นไปตามข้อตกลงระหว่างผู้ซื้อกับผู้ขาย

##### 4.5 สี

ต้องไม่ปรากฏรอยของเส้นด้ายสีหนึ่ง หรือส่วนของผ้าสีใดสีหนึ่ง ติดสีจากเส้นด้ายอื่นที่อยู่ติดกันเนื่องมาจาก สีตก หรือซึมเข้ามาผสมกันจนเกิดเป็นอีกสีหนึ่งอย่างเห็นได้ชัดเจน

## 5.การบรรจุ

หากมีการบรรจุ ให้บรรจุผ้าขาวม้าในหีบห่อที่สะอาด เรียบร้อย และสามารถป้องกันความเสียหายที่อาจเกิดขึ้นกับผ้าขาวม้าได้

## 6.เครื่องหมายและฉลาก

6.1 ที่ฉลากหรือหีบห่อผ้าขาวม้าทุกหน่วย อย่างน้อยต้องมีตัวเลข อักษร หรือเครื่องหมายแจ้งรายละเอียดต่อไปนี้ เห็นได้ง่าย ชัดเจน

- (1) ชื่อผลิตภัณฑ์
- (2) ชนิดเส้นด้ายที่ใช้ทอ
- (3) ความกว้างและความยาว
- (4) กรณีใช้สีธรรมชาติให้ระบุ
- (5) เดือน ปีที่ทำ
- (6) ข้อเสนอแนะในการดูแลรักษา
- (7) ชื่อผู้ทำ หรือสถานที่ทำ พร้อมสถานที่ตั้ง หรือเครื่องหมายการค้าที่จดทะเบียนในกรณีที่ใช้ภาษาต่างประเทศ ต้องมีความหมายตรงกับภาษาไทยที่กำหนดไว้ข้างต้น

## 7.การชักตัวอย่างและเกณฑ์การตัดสิน

7.1 รุ่นในที่นี้ หมายถึง ผ้าขาวม้าที่ทำโดยกรรมวิธีเดียวกัน ที่ทำหรือส่งมอบหรือซื้อขายในระยะเวลาเดียวกัน

### 7.2 การชักตัวอย่างและการยอมรับ

ให้เป็นไปตามแผนการชักตัวอย่างที่กำหนดต่อไปนี้

7.2.1 การชักตัวอย่างและการยอมรับ สำหรับการทดสอบลักษณะทั่วไป เอกลักษณะ ความกว้างและความยาว การบรรจุ และเครื่องหมายและฉลาก ให้ชักตัวอย่างโดยวิธีสุ่มจากรุ่นเดียวกัน จำนวน 3 ตัวอย่าง เมื่อตรวจสอบทุกตัวอย่างต้องเป็นไปตามข้อ 4.1 ข้อ 4.2 ข้อ 4.4 ข้อ 5 และข้อ 6 จึงจะถือว่าผ้าขาวม้ารุ่นนั้นเป็นไปตามเกณฑ์ที่กำหนด

7.2.2 การชักตัวอย่างและการยอมรับ สำหรับการทดสอบชนิดเส้นด้ายที่ใช้ทอและสี ให้ใช้ตัวอย่างที่ผ่านการทดสอบตามข้อ 7.2.1 แล้ว จำนวน 1 ตัวอย่าง โดยตัดตัวอย่างให้มีความกว้าง 10 เซนติเมตร ความยาวตลอดหน้าผ้า เมื่อตรวจสอบแล้วตัวอย่างต้องเป็นไปตามข้อ 4.3 และข้อ 4.5 จึงจะถือว่าผ้าขาวม้ารุ่นนั้น เป็นไปตามเกณฑ์ที่กำหนด

### 7.3 เกณฑ์ตัดสิน

ตัวอย่างผ้าขาวม้าต้องเป็นไปตามข้อ 7.2.1 และข้อ 7.2.2 ทุกข้อ จึงถือว่าผ้าขาวม้ารุ่นนั้นเป็นไปตามมาตรฐานผลิตภัณฑ์ชุมชนนี้

## 8.การทดสอบ

### 8.1 การทดสอบลักษณะทั่วไปและเอกลักษณ์

ให้แต่งตั้งคณะผู้ตรวจสอบ ประกอบด้วยผู้ที่มีความชำนาญในการตรวจสอบผ้าขาวม้าอย่างน้อย 3 คน แต่ละคนจะแยกกันตรวจโดยอิสระ ในแต่ละลักษณะของผลการตรวจสอบให้ตัดสินว่าผ่านหรือไม่ผ่านเท่านั้น

### 8.2 การทดสอบชนิดเส้นด้ายที่ใช้ทอ

ให้ใช้วิธีเผาไหม้ด้วยเปลวไฟ โดยแยกเส้นด้ายยืนและเส้นด้ายพุ่งออกจากกัน แล้วนำไปเผาด้วยเปลวไฟ

#### 8.2.1 เส้นด้ายฝ้าย

เมื่อนำไปเผาไฟ จะปรากฏผลดังนี้

- (1) เมื่อนำเส้นด้ายฝ้ายเข้าใกล้เปลวไฟ เส้นด้ายจะไม่หดหนีไฟ
- (2) เมื่อใส่เส้นด้ายฝ้ายเข้าในเปลวไฟ เส้นด้ายจะลุกติดไฟและลุกอย่างช้าๆ
- (3) เปลวไฟมีสีเหลือง
- (4) เมื่อนำเส้นด้ายฝ้ายออกจากเปลวไฟ ไฟยังคงลุกอย่างต่อเนื่อง
- (5) ถ้ามีสีขาวถึงสีเทา
- (6) กลิ่นคล้ายกระดาษไหม้ไฟ
- (7) ปุยของเถ้าเบา ถ้าเป่าจะฟุ้งกระจาย

#### 8.2.2 เส้นไหมแท้

เมื่อนำไปเผาไฟจะปรากฏผลดังนี้

- (1) เมื่อนำเส้นด้ายไหมแท้เข้าใกล้เปลวไฟ เส้นไหมจะหดหนีไฟ
- (2) เมื่อใส่เส้นไหมแท้เข้าในเปลวไฟ เส้นไหมจะลุกติดไฟอย่างรวดเร็ว
- (3) เปลวไฟมีสีเหลือง
- (4) เมื่อนำเส้นไหมแท้ออกจากเปลวไฟ ไฟจะดับ

- (5) ถ้ามีลักษณะเป็นก้อนกลมคล้ายลูกปัด มีสีน้ำตาลถึงน้ำตาลไหม้
- (6) กลิ่นคล้ายขนหรือเส้นผมไหม้ไฟ
- (7) ปุขของถ้ำแข็งแต่เปราะ เมื่อใช้มือบีบจะแตกง่าย

### 8.2.3 เส้นด้ายใยประดิษฐ์

เมื่อนำไปเผาไฟจะปรากฏผลดังนี้

- (1) เมื่อนำเส้นด้ายใยประดิษฐ์เข้าใกล้เปลวไฟ เส้นด้ายจะหดหนี
- (2) เมื่อใส่เส้นด้ายใยประดิษฐ์เข้าในเปลวไฟ เส้นด้ายจะลุกติดไฟได้รวดเร็วกว่าเส้นด้ายฝ้าย
- (3) เปลวไฟมีสีเหลือง
- (4) เมื่อนำเส้นด้ายใยประดิษฐ์ออกจากเปลวไฟ ไฟยังคงลุกอย่างต่อเนื่อง
- (5) ถ้ามีสีน้ำตาลถึงน้ำตาลไหม้
- (6) กลิ่นเป็นสารเคมี
- (7) ถ้ำแข็งบีบไม่แตก

### 8.3 การทดสอบความกว้างและความยาว

ให้ใช้เครื่องวัดที่เหมาะสม

### 8.4 การทดสอบสี

นำตัวอย่างผ้าขาวม้าแช่ลงในน้ำเป่านาน 15 นาที ที่อุณหภูมิปกติ แล้วนำขึ้นมาตรวจพินิจ

### 8.5 การทดสอบการบรรจุและเครื่องหมายและฉลาก

ให้ตรวจพินิจ

## รายชื่อกลุ่มผู้ทอผ้าในพื้นที่ศึกษา (ผ้าขาวม้า) ที่มีการเก็บข้อมูล

1. กลุ่มอาชีพผ้าฝ้ายสีธรรมชาติ	ต.โนนสมบูรณ์	อ.นาจะหลวย	จ.อุบลราชธานี
2. กลุ่มอาชีพทอผ้าบ้านหลักเมือง	ต.นาจะหลวย	อ.นาจะหลวย	จ.อุบลราชธานี
3. กลุ่มแม่บ้านเกษตรกรกรบ้าน โนนแดง	ต.บ้านดง	อ.นาจะหลวย	จ.อุบลราชธานี
4. กลุ่มสตรีทอผ้าบ้านโสกแสง	ต.โสกแสง	อ.นาจะหลวย	จ.อุบลราชธานี
5. กลุ่มผลิตภัณฑ์ผ้าฝ้ายสีธรรมชาติ	ต.นาโพธิ์กลาง	อ.โขงเจียม	จ.อุบลราชธานี
6. กลุ่มทอผ้าฝ้ายจากสีธรรมชาติบ้านกุ่ม	ต.ห้วยไผ่	อ.โขงเจียม	จ.อุบลราชธานี
7. กลุ่มสตรีทอผ้าด้วยกี่พื้นเมือง	ต.ลาดควาย	อ.ศรีเมืองใหม่	จ.อุบลราชธานี
8. กลุ่มสตรีทอผ้าบ้านชาด	ต.หนามแท่ง	อ.ศรีเมืองใหม่	จ.อุบลราชธานี
9. กลุ่มทอผ้าบ้านชีทวน	ต.ชีทวน	อ.โขงเจียม	จ.อุบลราชธานี
10. กลุ่มสตรีทอผ้าบ้านกอน้อย	ต.ยางจีน	อ.โขงเจียม	จ.อุบลราชธานี
11. กลุ่มจักสานกระติบข้าวด้วยกกบ้านหนองห้าง	ต.ศรีสุข	อ.โขงเจียม	จ.อุบลราชธานี
12. กลุ่มสตรีทอผ้าบ้านคำม่วง	ต.แก้งเหนือ	อ.เขมราฐ	จ.อุบลราชธานี
13. กลุ่มแปรรูปอาหารและการทอผ้า	ต.คำไฮใหญ่	อ.ดอนมดแดง	จ.อุบลราชธานี
14. กลุ่มพัฒนาอาชีพบ้าน โอด	ต.ท่าเมือง	อ.ดอนมดแดง	จ.อุบลราชธานี
15. กลุ่มอาชีพทอผ้าบ้านคำแย	ต.ม่วงสามสิบ	อ.ม่วงสามสิบ	จ.อุบลราชธานี
16. กลุ่มสตรีทอผ้าบ้านคำยาง	ต.โพธิ์ไทร	อ.พิบูลมังสาหาร	จ.อุบลราชธานี
17. กลุ่มสตรีทอผ้าบ้านนาเรือง	ต.นาเรือง	กิ่ง อ.นาเขีย	จ.อุบลราชธานี
18. กลุ่มสตรีทอผ้าด้วยกี่กระตุก	ต.นาดี	กิ่ง อ.นาเขีย	จ.อุบลราชธานี
19. กลุ่มพัฒนาสตรีตำบลแจระแม		อ.เมือง	จ.อุบลราชธานี
20. กลุ่มอาชีพสตรีทอผ้าบ้านหนองบ่อ	ต.หนองบ่อ	อ.เมือง	จ.อุบลราชธานี
21. กลุ่มสตรีทอผ้าบ้านปะอาว	ต.ปะอาว	อ.เมือง	จ.อุบลราชธานี
22. กลุ่มทอผ้าขาวม้า	ต.โนนสูง	อ.ตระการพิษผล	จ.อุบลราชธานี
23. กลุ่มทอผ้าขาวม้าบ้านไร่แดง	ต.โคกจาน	อ.ตระการพิษผล	จ.อุบลราชธานี
24. กลุ่มทอผ้าพื้นเมือง	ต.โคกจาน	อ.ตระการพิษผล	จ.อุบลราชธานี
25. กลุ่มอาชีพโครงการศูนย์ศิลปาชีพทอผ้าไหมบ้านสมพรรัตน์	อ.บุญเทริก		จ.อุบลราชธานี

26.กลุ่มสตรีทอผ้าบ้านห้วยปอ	ต.บัวงาม	อ.บุญทรirk	จ.อุบลราชธานี
27.กลุ่มเสริมสร้างวัฒนธรรมทอผ้าฝ้าย	ต.ท่อม	อ.เมือง	จ.ศรีสะเกษ
28.กลุ่มสตรีทอผ้าขาวม้าโทเร	ต.น้ำคำ	อ.เมือง	จ.ศรีสะเกษ
29.กลุ่มทอผ้าไหมและผ้าฝ้ายบ้านจาน	ต.จาน	อ.เมือง	จ.ศรีสะเกษ
30.กลุ่มสตรีทอผ้าสร้างปี	ต.สร้างปี	อ.ราษีไศล	จ.ศรีสะเกษ
31.กลุ่มทอผ้ากิจกรรมไร่สารพิษ	ต.ศรีแก้ว	อ.ศรีรัตนะ	จ.ศรีสะเกษ
32.กลุ่มทอผ้าไหมบ้านกระโดน	ต.ตะเคียนราม	อ.ภูสิงห์	จ.ศรีสะเกษ
33.กลุ่มสตรีทอผ้าบ้านตาองค์	ต.โลกเพชร	อ.ขุขันธ์	จ.ศรีสะเกษ
34.กลุ่มอุตสาหกรรมในครัวเรือนบ้านนิคมชอยกลาง	ต.หนองฉลอง	อ.ขุขันธ์	จ.ศรีสะเกษ
35. บ้านสะพ่าย	เมืองชนะสมบูรณ	แขวงจำปาสัก	สปป.ลาว
36. บ้านใหม่สี่สัมพันธ์	เมืองชนะสมบูรณ	แขวงจำปาสัก	สปป.ลาว

## รายชื่อผู้ให้ข้อมูลสัมภาษณ์เชิงลึก

---

- 1.อาจารย์ทินกร อัดไพบูลย์ ผอ. สำนักศิลปวัฒนธรรม มหาวิทยาลัยราชภัฏอุบลราชธานี
- 2.นางบุญมี ปัญญาเอก กลุ่มสตรีแม่บ้านทำสว่าง อ.เมือง จ.สุรินทร์
- 3.นายสะท้อน ปราบจันดี สำนักงานพัฒนาชุมชนอำเภอโขงเจียม จ.อุบลราชธานี
- 4.นางคำประไพ รักษาจันทร์ สำนักงานพัฒนาชุมชนอำเภอตระการพืชผล จ.อุบลราชธานี
- 5.นางสมหวัง อุ่นคำ กลุ่มสตรีทอผ้าขาวม้าโทเร ต.น้ำคำ อ.เมือง จ.ศรีสะเกษ
- 6.นางสุคนธ์ ไบบัว สมาชิก อบต. ม.1 ต.หนองบ่อ อ.เมือง จ.อุบลราชธานี
- 7.คุณแม่บัวศรี ศรีเมฆ บ้านหลักเมือง ต.นาจะหลวย อ.นาจะหลวย จ.อุบลราชธานี
- 8.นางหนูแปง นันทรักษา บ้านโสกแสง ต.โสกแสง อ.นาจะหลวย จ.อุบลราชธานี
- 9.นางผิน ศรีภักดี บ้านโสกแสง ต.โสกแสง อ.นาจะหลวย จ.อุบลราชธานี
- 10.คุณแม่แก้ว กุมภาพงษ์ บ้านซางกุง ต.สองคอน อ.โพธิ์ไทร จ.อุบลราชธานี
- 11.นายสมยศ ธรรมธร สำนักงานพัฒนาชุมชนอำเภออุทุมพร จ.ศรีสะเกษ
- 12.นางเจดีย์ แสนทวีสุข สำนักงานพัฒนาชุมชนอำเภออุทุมพร จ.ศรีสะเกษ
- 13.นางอ้วน โกศลมิ่งแมน มูลนิธิพัฒนรักษ์ อ.โขงเจียม จ.อุบลราชธานี
- 14.นางนุจรินทร์ โลหะสาร เจ้าหน้าที่สหกรณ์ศูนย์สินค้าชุมชนจังหวัดอุบลราชธานี
- 15.นางสาวรัตนา อูจ อุม มหาวิทยาลัยราชภัฏสุรินทร์ จ.สุรินทร์

**BIOGRAPHY**

<b>NAME</b>	Mr.Nirun Yingyuad
<b>DATE OF BIRTH</b>	1 March 1980
<b>PLACE OF BIRTH</b>	Phang – Nga, Thailand
<b>INSTITUTIONS ATTENDED</b>	Kasetsart University, 2003 ; Bachelor of Science (Agricultural Education) Mahidol University, 2005 ; Master of Science (Environmental Planning for Community and Rural Development)
<b>SCHOLARSHIP</b>	Scholarship from Royal Bangkok Sports Club. Thesis is supported in part by Commission on Higher Education and Faculty of Graduate Studies, Mahidol University, in the academic year of 2004.
<b>HOME ADDRESS</b>	140/23 Moo 5, Liebklong Taweewattana Road, Salaya, Budhamonthon, Nakornpratom 73170 Tel. 09 – 8685310 , 02 – 8893112