

From Texts to Practices: The Development and Conservation Studies of Isan Silk in Pang Moddaeng Village, Phayao Province, Northern Thailand



Pipat Tanakit

School of Political and Social Sciences, University of Phayao

First/Corresponding Author, E-mail: tanakit27@gmail.com

Abstract

This paper is a part of a larger study of Isan women's negotiating for benefits from both development and conservation regimes in Pang Moddaeng village, Ang Thong sub-district, Phayao province, Northern Thailand. Two primary objectives include: 1) to study and analyse the distinguishable ideas, concepts, and schools of thought in current literature of silk, clothing, and other woven materials, and 2) to understand how these schools of thought's ideas and concepts have spread into Pang Moddaeng village as a case study. To achieve these two objectives, this qualitative research employs three kinds of methodology. Firstly, it is the textual analysis by studying on 25 articles. Secondly, it employs an ethno-methodological approach for conducting participant observation. Lastly, the research was conducted in-depth interview and focus group interview.

The analysis of relevant literature discovered that there are three schools of thought that have led to the study of silk, garments, and other woven fabrics. Initially, it is the school of modernization, which is the mainstream of ideas for developing silk, clothing, and other woven materials to meet the needs of consumers and compete with the other woven fabrics in clothing market. Secondly, the anti-marketization





school which is informed by the fundamental ideas of Marxism and political economics. This school of thought tried to counteract the first school of thought, which was concerned about the market undermining the essential value of silk, clothing, and other woven fabrics. Lastly, it is the conservation school of thought, which is influenced by localism and certain contributions from the second school of thought concerning the presence of essential values, and which could symbolize local wisdom, local knowledge, and local identity. Thus, this conservation school of thought has attempted to do research on the preservation of cultural items, which have those vital characteristics through preserving local silk, clothing, and other woven fabrics. While the latter was found that the numerous social actors in Pang Moddaeng, particularly the elderly and silk groups, were responsible for the structural production of these conceptions in the setting of the case study. It is vital to highlight that the communities have developed two distinct types of social units to cope with the two dominant ideas and concepts of Isan silk. As a result, on the one hand the village has run the silk group to manage with the silk production to follow the idea of modernization, while of the other hand the village has formed an elderly group to keep and create for the local knowledge/wisdom on Isan silk to follow the way to preserve Isan silk's values.

Keywords: Isan Silk; Development of Production; Conservation of Production and Local Value; Pang Moddaeng

Introduction

Most research has propagated contrasting development and conservation ideologies, widening the dichotomy between advocating change versus prevention. Researchers, developers, and state agencies impose such conflicting ideologies on target communities through development or conservation projects, but these communities struggle to navigate the dichotomizing approaches. The target groups, who are

unsure of the optimal path or how to reconcile both benefits, find themselves under pressure between development and conservation, resulting in confusion. Particularly when these dichotomizing approaches target a traditional object for development and/or conservation, the community and several actors, who are both the target and the owner, find themselves confused about how to simultaneously preserve and alter their own traditional culture.

Pang Moddaeng is an Isan village/community in the northern part Thailand's Ang Thong sub-district, Chiang Kham district, and Phayao province. From the 1965, the villagers in Pang Moddaeng migrated from the Isan region, or it referred to the north-eastern part of Thailand. The primary motivations for migrating include escaping the scarcity of resources for agricultural life and removing the stigma of poverty associated with living in Isan region, which is considered the most underdeveloped region in Thailand. Since they have gained accessing land with a greater quantity, they have been able to support themselves economically. The villagers in Pang Moddeang are agriculturalists. Thus, agriculture is their primary source of income, particularly paddy field, where takes place at regular intervals twice a year. Isan men and women both work as wage laborers besides earning from rice farming, while some women are responsible for domestic responsibilities while men usually help their female members of the family finishing some small tasks in the household. After settling down in Pang Moddeang village, the new homeowners have prioritized consistently engaging in the following two primary forms of household activity, such as cooking and crafting for the family members or neighbours, "*Jeaw Bong*", Isan's chili paste, is prepared for serving every meal in households as well as for giving as a present. While this is going on, an Isan mat and "*Mhon Khid*", or Isan's pillow, are being crafted for use in important ceremonies such as housewarming, marriage, and ordination. Also, it can be served as a gift for kinfolk, neighbours, or acquaintances. Nonetheless, it is possible

that Isan silk is the sole indigenous product that has been commercialized in the market as a traditional cultural item/good. In the production process, the cost of Isan silk is high, calculating both from time and money spent for silk production. Therefore, in most cases, a single piece of silk is required as a form of payment for a minimum of 2,500 baht. In addition, Isan silk has become one of the Isan cultural items to portray Isan cultural identity through silk, which is tied to cultural consumption, nostalgia, and state promotion for native cultures. After that, it caused silk to become a product with a high price from the year 2000.



Figure 1: Isan Chili Paste, Isan Mats, and Isan Pillows, Respectively



Figure 2: Stock of Silk and Producers Try to Sell Her Products

For space allocation in the house, it is not possible for women to separate the workplace/working space from houses while they are producing silk as a domestic traditional cultural product. Previously, after settling in Pang Moddaeng village, women would engage themselves with silk works on a regular basis in the morning and evening, when it

was not a part of farming work. As a result, the working space is usually in their houses, wherever there is a free space to store silkworm (it is supposed to be a cold place to raise silkworm), to dye a silk thread, to store a dying tool (Mud Mhee), and to place a weaving tool (Phaue). From the data collection, in the past, the house and workplace for silk workers were the same. The silk group has been established as a career group with approximately thirty members since around 2004, in the same year as the launch of the One Tambon One Product (OTOP) program. Several state initiatives were launched to create a modern working environment for silk producers, particularly "Knowledge Management" which was introduced by the Community Organization Development Institute (CODI) to strengthen community and career groups. The learning base, group-base, or group of working places that has been developed serves an important purpose. This attempt to separate the workplace from the home, however, this idea has failed. Finally, most of the producers agreed to work in their homes.



Figure 3: Weaving Tool (*Phaue*) Usually, Put beside of the Producers' Houses

From OTOP program, it shows the progressive on the development of Isan silk and it also comes along with the concept of preserving traditional cultural authenticity, which is intended to preserve their Isan cultural identity. The community's governing body, the Ang Thong sub-district Administrative Organization (SAO), and the elderly group have recently attempted to discuss how to preserve Isan culture. Isan silk is one aspect of Isan culture that has been discussed in terms of



preservation. It has, however, been discussed in two areas: how to evolve it as a modern product, such as how to improve it, for younger generation to dress up or mix and match with the modern cloth and how to make it more luxurious to suit with elegant events. The other opinion is preserving it, so that it can represent the Isan community in Northern Thailand. For instance, through my participant observation, I discovered certain phenomena that align with Hintow's (2014) study on the essential elements and practices of local culture conservation. On every first Wednesday of the month, when the elderly group in Pang Moddaeng has been meeting, I found there are several issues concerned with figuring out how to teach the next generation how to make silk, how to push the concept of Isan silk as a cultural item into the school curriculum, and how to encourage cultural field trips to keep the silk industry alive as a living culture.

Thus, in this paper, the researcher will use the village of Pang Moddaeng as a case study to demonstrate how Isan silk exemplifies the distinction between development and conservation and how it is utilised for demonstration as Isan cultural item. On the other hand, this paper provides a brief overview of the key concepts in the relevant literature on silk, clothing, and other woven fabrics to understand Isan silk in the context of Thailand.

Research Objectives

1. To understand the contemporary schools of thought on silk, clothes, and other woven fabrics
2. To understand how the ideas and concepts' schools of thought have run into the Pang Moddaeng village

Research Methodology

This paper is a part of a PhD dissertation that examines how Isan women in Pang Moddaeng uses Isan silk to negotiate with various social

actors in development and conservation regimes. This paper employs three main methodologies to achieve the previous two goals.

1. Textual analysis: At least 25 papers were chosen to be skimmed and scanned from 2000 to 2022. Later, “purposive sampling” was used to select only the papers that were clear only within their respective schools of thought.

2. Participant observations: This study was conducted field research in Pang Moddaeng, Ang Thong sub-district, Chiang Kham district, Phayao province, Northern Thailand, to achieve the second objective. There were various methods for obtaining basic data and information such as surveys, observation, and participant observation.

3. In-depth Interviews: Later, the "in-depth interview" was developed in order to conduct focus-group interview with the women, silk, and elderly group. Furthermore, the questionnaire was used to conduct individual interviews with twenty women. In order to achieve this goal, the president of the Ang Thong SAO, village heads, and community development officers were interviewed.

Results

1. The Text Perspectives: The Contemporary Schools of thought of Silk, Clothes, and Other Woven Fabrics Management

In Thailand, there are at least three major schools of thought regarding the study of silk, clothing, and other woven fabrics. After reviewing literature, the researcher can categorize them into three groups by displaying them below: 1) the Modernization School; 2) the Anti-Marketization School; and 3) the Conservation School.

A lot of research works in the modernization school is based on the mainstream of development and commercialization, that explains about the production of silk, clothing, and other woven fabric products. As a result, the goal of these works aims to help in development of business and its products that address about the marketing part and the



demand-supply or consumer needs. This school's units of study can be divided into four categories: 1) products, 2) market, 3) knowledge, and 4) a group's potential. This school attempts to discover the product development processes in order to meet the needs of their customers. To improve the product, many tools, and processes such as product design, pattern design, packaging, branding, and other forms of value-adding would be added. Thongprasert, Chotiwanich, and Kasemsuk (Thongprasert, et al., 2019) investigated the market demand for colour on silk products. They discovered that the development of silk products should be guided by the high quality of raw materials and silk, as well as popular colours that imply natural balance.

Several components of producer cantering (producer determining) are developed as a key tool for research in order to increase market competitiveness. Wichachai and Buapheun (2015) considered the 5Ps, which stood for product, place, promotion, price, and profit, as a critical tool for determining how far the producers have tapped into the market's potential.

Knowledge is one area in which this school has focused its efforts. There are several cases of this type of study, such as Thanasanti and Chaisena (2017) created the model of Knowledge management (KM) to apply with the indigo-dyed textile in Northeastern part of Thailand to assist the local producers. This model consists with the five-step knowledge management model to increase the local producer's capacity. While Jakae (2017) introduced the six-step model of knowledge management, he also mentioned that step no. 6 could also survive the local wisdom, which is distributed through the school's publication in the local community.

Many actors worked with the producers in the heart of communities, such as the district offices of the Community Development, Sub-district Administrative Organization, the Community Enterprise Promotion Division (CEPD), and the Community Organization

Development Institute (CODI) have initiated the study of the groups' potentiality. The strength community serves as the primary foundation for all these actors, who assist all of the foundation sectors, such as career groups or specific people groups, in developing their capacities. Ponsue, Sirisawas, Homhual, and Chaowarat (Ponsue, et al., 2019) investigated the capacity of folk fabric groups in Bunglert village, Meyawadee district, Loi-et province. They used the "model of the potential development of the folk fabric making group" to study and assess the capacity of the folk fabric group. This model included four essential evaluation processes: 1) training by requiring, 2) practicing before applying, 3) evaluating after trying out, and 4) summarizing the trying out before applying. They found that, by applying this model in pre- and post-measuring with the target group, the group capacity progressed to a higher level.

Thampranuam, Tekhanmag, and Tekhanmag (Thampranuam, et al., 2018) used participatory action research to phrase their study into three phrases while researching the community enterprise of sewing garments in Ban Mae La sub-district, Pang Pacha district, and Sing Buri province. They discovered that this group has the potential to be a community enterprise because of their two main developmental strategies: 1) to be the Mae La Loy Lum, as a local product of Mae La village and Sing Buri province, and 2) to be the Mae La Prab Tua, which meant that they would lead the developmental strategy to improve their group, including handicraft skills, package designs, and internal administration.

To summarize, the modernization school primarily studied and developed silk, clothing, and other woven fabrics for economic reasons. Then, many studies would always recommend that the producers improve their products, marketing, knowledge, and the group's potential, which is the factor that could be determined by the producers' themselves.



Second, there is the school of anti-marketization, which is based on Marxism and political economy. There are three articles, which the researcher has summarized in this part. Firstly, Payakkapong, Ayuwat, Srila, and Lapanun (Payakkapong, et al., 2007) tried to understand the dynamics of production and value of indigo dyes in a capitalist society. Interestingly, they found that the production processes were dynamic according to the influence of cultural commodification. Many processes have been changed and regulated by standardization, market, and state criteria. However, some traditional production processes are kept, presenting the community's uniqueness. Regarding the dynamic of value, they found that in the past, the value of indigo-dyed fabric was associated with the women who made clothing and herb wrapping for household and community-based use. While recently this kind of fabric has become a more popular commodity, the group and its members of indigo-dyed fabric could earn more supplement income. Then, the group manufacture it primarily for sale. Moreover, this study mentioned the term "symbolic value," which they found to have been created by cultural commodification. They stated that, in the past, indigo-dyed fabric was the symbol of the "poor rice growers", but that it has recently been influenced by naturalism, localism, and OTOP policy in the process of cultural commodification. Thus, indigo dyes fabrics, which have become other forms of identification for several aspects of the consumer, such as natural products, localism, and unique handicrafts. However, even this study found many advantages in the dimension of producers, especially from an economic point of view; it critiques the commodification in relation to value. In the part of the researchers' suggestion, they talked about their worries about the conservation of wisdom and its succession. They suggest the whole process of producing indigo-dyed fabric could keep its wisdom and could urge the producers to be proud of their legacy.

Secondly, Chaipratoom (2013) also focused on the dynamic of traditional knowledge in the production process. He studies Luang Prabang's woven fabrics from the dimensions of culture and traditional knowledge. Significantly, he makes two points. In term of traditional knowledge, he found that, it has been chronological changing from past to present by intervening of market. Previously, Luang Prabang fabric was created for everyday use only. Later, after Luang Prabang turned to exchanged society, fabric has been produced in various patterns and forms to respond to exchange system. The second point is what he states in the suggestion part, which is that he also found some interesting changes in Luang Prabang. He mentioned that presently Luang Prabang has faced with capitalism which led to many various fabrics from many places in Luang Prabang market, especially the fabrics that imported from neighbouring countries, who have higher potential production. This flux of fabrics would decrease the value of traditional products in Luang Prabang itself.

Thirdly, Pasuta and Mikhama (2018) studied the livelihood strategies of farmer households that produced woven fabrics dyed with indigo in Nawah district, Nakhon Phanom province. They obviously stated the disadvantages of "commoditization" and "division of labour" in the part of the evolution of the women's group to the community enterprise when woven fabrics had become commodities. The study showed that this time even the people could get more income from fabrics, but they only paid attention to the products, patterns, and techniques in which they were specialized that could earn them money, while at the same time ignoring and leaving behind others that could not help them earn money. The division of labour also came about as a result of the whole process of production. The study displayed that previously household-based production could keep any of the local wisdom and knowledge of production processes, but when division of



labour came to make the processes faster and more specialized, at the same time it caused the loss of those legacies.

In conclusion, this school of thought concerns itself with the value of silk, clothes, and other woven fabrics, not only their price. Then, it also focuses on the social and cultural dimension, especially household-based production, women producers, and the existing value embedded in the production processes, etc. Thus, this school rather critiques the idea that capitalism, in the form of mass production, is going to destroy some essential values, such as local wisdom and local knowledge, which are embedded in a specific society (the primitive society), whole processes of production (none for sub-section production), and household-based production.

Third, there is the conservation school. This school is related to the previous school, particularly in the concept of essential values, wisdom, and traditional knowledge that may be embedded in some parts of society such as the production process (the entire process of production), the household-base (women line), and some types of community (primitive community). Thus, in terms of preserving dimension, this group of research would primarily raise some issues of concern about the loss of local wisdom (in relation to some types of fabrics), the loss of local identity (as represented by local fabrics), and the weakening of community to secure local wisdom and local identity (in case of fabric conservation). This school illustrates several problems, such as the generation gap between elderly and youth groups, low-income production, and the production process. The first reason is a limitation regarding succession, which would be obstructed by youths' interest, mobilizing youth through work and education, and a desire to preserve. The second is about persuading people to produce for economic reasons. According to one study, if the production of local clothes and fabrics does not provide a sufficient income for the young generation, the majority of them will move to the city to work. The third

reason is raised by the previous school about sub-sections of production (labor division) weakening or destroying value or wisdom. Thus, for the third reason, even though they have the new generation's intention to keep making clothes and fabrics, they appear to be unable to preserve any value and wisdom of local clothes and fabrics.

Moving on to the resolutions to preserve local wisdom, traditional knowledge, and the value of clothing and fabrics, there are several suggestions to be mentioned in various studies, such as training between generations, creating content on other social media platforms, and developing other types of community-based learning centers. Local curricula, which could be developed by communities and used to instruct local schools, are also an effective way to keep community knowledge local, according to the paper by Hintow (2014). Others, such as Panitha Yongpithayapong, Weerasak Judalai, and Saravut Rachmanee (Yongpithayapong, et al., 2020), prefered to solve the problem by establishing museums to preserve the historical significance of clothing and fabrics. However, the political economy scholars from the previous school are not agree with the mentioned solutions; they argue that keeping production in the whole process is the only way to sustain local wisdom and the value of local clothes and fabrics.

Briefly, based on the reviewing on the relevant literature, this study found that there are at least three ways of thinking about silk, clothes, and other woven fabrics. First, it's the school of modernization, which is where most of the ideas come from about how to make silk, clothes, and other woven fabrics that meet consumers' needs and can be sold. Second, there is the school of anti-marketization, which is based on the ideas of political economy and Marxism. This school of thought has tried to fight against the first school of thought, which concerns that the market will destroy the essential value and other local knowledge of the ways that silk, clothes, and other woven fabrics are made. Third, there is the school of conservation, which is influenced by localism and



some ideas from the second school of thought about the existence of essential values that could represent local wisdom, local knowledge, and local identity. Therefore, this school has tried to figure out how to keep important things like silk, clothes, and other woven fabrics made in the locality.

2. The Case Study of Isan Silk in Pang Moddaeng: Being as Silk Reproducer and Silk Consumer

The researcher divides a brief history of Isan silk into three periods after settling in Pang Moddaeng until the present. Initially, the roles of Isan silk are not functional just only for Isan consciousness, but it is also related to three social institutes: family, religion (temple), kinship, and neighbour (community). Previously, living in the northeastern part of Thailand, the household was the main producers and consumers of Isan silk production and consumption. Smutkupt, Kitiarsa, and Phuttha (Smutkupt, et al., 1994) discovered that the producer was primarily female. Women worked in all stages of production, from silkworm raising to dying, weaving, and cutting. The transmission of Isan silk skills and knowledge was depended on household success and female lineage. Daughters who were ready to marry were required to obtain Isan silk for both them and their mother-in-law. The Isan women in the village would thereafter be able to produce Isan silk.

Isan people were consumers and at the same time, reproducers of Isan silk. Moreover, temple played a significant role. Weddings, ordinations, and housewarmings were typically generated by the temple. Isan silk was one of the meaningful materials used in those ceremonies, representing the meanings of wealth, abundance, and smoothness (threatlessness). When villagers were invited to participate in these ceremonies, they would produce costumes or gifts from Isan silk.

The neighbourhood and kinship groups had run the community. These two types of social relationships were also vital for Isan silk. They

fulfilled the roles of both successors and consumers. As the successors, they would prosper and exchange their talents and knowledge not only through home interactions, but also through neighbourhood and kinship relationships. The researcher discovered that Isan silk will become vital gifts in many main rituals, like weddings and ordinations, based on consumer feedback. Then, as courteous neighbour or kin, they would be provided by Isan silk in those ceremonies for decoration and also gifts.

Secondly, in the age of commodification, Isan silk has entirely become a vital commodity, at least since 2004. It has become more commodified as a result of the government's One Tambon One Product (OTOP) project, which aimed to enhance villagers' income. During the period, cultural products such as the Isan mat, the Isan pillow, the Isan chili sauce, and the Isan silk were viewed as potential cultural item for economic development. Lastly, if one must choose only one product for community business, Isan silk is the most significant item and unique product of the village to complete at the Tambon (sub-district) level. Isan silk has become commodified as a result of numerous development initiatives. Unfortunately, Isan silk in Pang Moddaeng did not achieve OTOP designation, although Lue clothing in Baan San Pulei, a nearby village, represented the OTOP of this sub-district, Ang Thong instead of Isan silk.

The key actor in assisting the community in developing and commercializing the Isan silk product is the Community Enterprise Promotion Division (CEPD). The supports have been validated in terms of expertise, skills, funding, and how to organize the group. They succeeded in establishing their group; however, they will not achieve success with their OTOP star branding. Another influential organization at that time was the Community Organization Development Institute (CODI), known as the major agency responsible for constructing the concept of 'community' and a key driver of inside-out development within its own community. To correspond with CEPD, CODI discovered



and built various capitals and resources, such as social networks (Isan people and development issues), traditional Isan cultures and knowledge (one of which is Isan silk), human capital (local philosophers), and several natural resources, which were later used as ingredients to create bottom-up development. Ultimately, Isan silk was recognized as a component of Isan culture and knowledge, which had been developed by CODI and then promoted as a local commodity by CEPD.

Thirdly, it is the age of the erosion of local identity and culture. For a while, Isan silk was converted into modern ways of manufacturing and consumption in order to follow the fashion and up to date style. Later, in the year 2010, Isan silk had been diverted to another approach, as conservation aspect. The Ang Thong Sub-District Administrative Organization (SAO) has played an important role during this time. Every year, at least one local development plan would definitely initiate and incorporate the preservation of local cultures or traditions to the development plan. In the other hand, Ang Thong SAO suggests that employees should wear their traditional clothes on Fridays to promote and preserve their local cultures. In several rituals and festivals, people frequently are required to dress in traditional costumes to participate.

It is clear that Isan silk is in the midst of being both modernized and preserved. On the one hand, its future depends on the path of development that it takes in order to reach a modern destination. On the other hand, considering its significance, the local culture's wisdom and understanding, as well as the uniqueness's nature of the community's identity, it ought to be in statis to symbolize the genuineness of Isan silk. Then, in the following section, the researcher intends to show how these dilemma ideas have entered the village.

3. Practices to Cope with the Two Pillars of Development and Conservation of Isan Silk

Regarding to the previous part about the history of Isan silk, there are about two main ideas of silk handling. As a result, based on the

contents of Isan Silk and field experiences, the researcher found that it must deal with at least two groups of people in the village. Then they showed the researcher numerous aspects of Isan silk's true variation. When the researcher arrived in the village, there were at least two pillars. The Community Enterprise of Cloth Weaving Group, which includes the Isan silk group, the native clothing group, the sewing and cutting group, and a small formal group of women, is a representation of the first pillar; however, the researcher only looked into the silk group. The elderly constituted the second group, and they play a vital role in expressing what is important about Isan Silk.

When visiting the Community Enterprise Group, the researcher noticed that the Isan silk was developed to be a modern product. The important informants would discuss how Isan silk could be produced in the contemporary age. They were led to feel that it would be amazing if the researcher could provide them with rich designs and patterns, cutting-edge dyeing procedures, and improved cutting. Surprisingly, they saw Isan silk as a modern product, despite the fact that it is also a traditional cultural product. Furthermore, they feel that incorporating modernism and fashion into Isan silk, especially in the form of "fashion," will be the most effective approach to improving or modernizing it. Marketing was another area of discussion. They would be grateful if the researcher could help them sell silk products online. While, on the other hand, there are several ideas with Isan silk that have been told in the shade of conservation from the elderly groups. Some of these ideas include worrying about how to keep succession, the essentials of silk with the Isan community in the North, Isan silk in the feeling of nostalgia, and how to maintain Isan silk with the support of the government and with the researcher himself.



Subject	Development Aspect	Conservation Aspect
Groups (Actors)	Community Enterprise Groups <ul style="list-style-type: none">- Silk Group- Weaving Group- Sewing and Cutting Group- Women Group	Elderly Group
Contents	Modern Products Production Processes Marketing	Stories of Isan Silk Traditions on Silk Isan Lives and Silk

Table 1: The Actors and Contents Presented by the Two Pillars Ideas on Isan Silk in the Village

Thus, on the other side, due to since the community has been affected by diverse ideas such as cultural conservation, cultural identity, essentialism of ethnic cultures, and community tourism. Isan silk has become a key local wisdom and a significant cultural item in the community. Then, the Ang Thong SAO, the Chiang Kham office of the Community Development (CKCD), and the Thai Health Promotion Fund (THPF) are the key players in assisting the community in developing the "body of knowledge" associated with the Isan silk. These actors aim to assist the community in developing itself based on its objectives, capacities, and capitals related with Isan silk. Currently, the study found that they focused on finding (establishing) the meanings and knowledge of Isan silk, with the elderly group supporting to collect "the past wisdom on Isan silk."

Briefly, the several state actors and the elderly group created the primary categories of local knowledge and wisdom associated with Isan silk. They have never existed, even though Marxism and political economists believe they do since they are being constructed. These two types of local knowledge and wisdom are intended to assist the community, especially elderly group in some way. For example, the elderly group are attempting to create local knowledge/wisdom about

silk to aid in conservation, which can also aid in determining who they were in the past. Though, rather in contrast with the silk group, since it found some constraints and development issues associated with silk. It becomes more concern about helping to identify how it should move forward with its development path as to acquire a local understanding of silk in order to determine how much capital, aid, and resources it has obtained.

Discussion

In this part, the paper will be illustrated to discuss with other papers to respond directly to the two objectives. Firstly, understand the ideas and concepts of development and conservation on silk, clothes, and other woven fabrics this paper found that:

1. From the texts study, the exploration of the texts revealed a rich interpretation of perspectives on clothing, silk, and woven fabrics. Far from a singular narrative or a simple binary opposition, multiple viewpoints have emerged, each offering unique insights and interpretations. At least, I found three schools of thought, 1) it is the school of modernization, which focuses to various points such as product development (Thongprasert, et al., 2019), market competitiveness (Wichachai & Buapheun, 2015), knowledge management (Jakae, 2017), and group capability (or group empowerment) (Ponsue, et al., 2019), 2) the anti-marketization school of thought, which is led by the several ideas such as an anti-cultural commodification (Payakkapong, et al., 2007) and disadvantages of “commodification” and “division of labor” (Pasuta & Mikhama (2018), and 3) the conservation school of thought, which should be led by the inside power and need of community itself such as local curricula, community-based learning, and local museum (Yongpithayapong, et al., 2020).

2. Interestingly, the texts revealed that ideas and concepts about clothing, silk, and textiles are not all aligned. Instead, they often



contradict or challenge each other. Each viewpoint emphasizes specific goals, leading to unique approaches. In addition, the texts often reflect the different ideas, concepts, and ideologies held by various schools of thought on developing and preserving clothing, silk, and textiles. Each school tends to promote and reproduce their own beliefs about how these materials should be handled.

3. However, by investigating these all schools of thoughts' ideas and concepts in Pang Moddaeng village. The researcher found that there are two dominant schools which are the school of modernization and conservation. The mainstream is modernization, that have supported the silk group to transform into the Community Enterprise, which is like the study of Thampranuam, Tekhanmag, and Tekhanmag (Thampranuam, et al., 2018), who suggested the group to create a developmental strategy. While another school has run the ideas of conservation via the practices of elderly group, and supported by Ang Thong SAO. However, they would rather stay together compromisingly in the same village, but different social units, silk group and elderly group, respectively. Though, this study has not found practically the ideas and concepts of the School of the Anti-Marketization in Pang Moddaeng, especially in the senses of anti-cultural commodification and the poor effects from external to the internal local wisdom and knowledge which is raised by the study of Chaipratoom (2013).

Secondly, by revealing how development and conservation ideas and concepts have run into the Pang Moddaeng village, the researcher found that:

1. Fieldwork in Pang Moddaeng village showed that managing the diverse ideas and concepts about clothing, silk, and woven fabrics within a single group proved challenging. Then a solution was created to separate these ideas into two social units. These ideas have not run into the village at the same time. The first unit, silk group has been focusing on the ideas of modernization, corresponds with the study of Thanasanti

and Chaisena (2017) primarily involved about Knowledge Management to supplement the silk weavers, while the other, dedicated to preservation, mainly consisted of the village elderly group, who has promoted the Isan silk as a local identity via the establishment of local wisdom, similar as the study of Hintow (2014).

2. In Pang Moddaeng village, the silk group takes the lead in managing and discussing ideas and concepts about silk development. It acts as a developer, compromiser, and negotiator to find the solutions that everyone agrees with the route of silk development. While the elderly group protects and advocates for traditional silk preservation methods, wisdom and meaning (values), which is different from the idea of essentiality of value, wisdom, and knowledge. I found some significant different from the study of Smutkupt, Kitiarsa, and Phuttha (Smutkupt, et al., (1994) which present the idea of embeddedness of wisdom, meanings (values), and knowledge of Isan silk that existed with the women lineage, household, and community-based, while I found that wisdom, meaning (values), and knowledge have become more constructed one, related with varied social actors, and do not firmly existed with any social units.

3. Thus, the researcher would discuss that in practical way, especially in the village phenomenon, the ideas and concepts to cope with the clothing, silk and other woven fabric would not be in only one lineage, but rather various points of views and, of various social actors. In Pang Moddaeng, the splitting of two ideas and concepts between development and conservation shows that both sides of the ideas and concepts are different to run into practices. As a result, these ideas and concepts have run mechanically into different social units.

Body of Knowledge

This research coped with the textual and fieldwork study. So, the researcher found that regard to there are many ideas and concepts related to clothing, silk and other woven fabrics, but many texts have



donated really on one main ideas and concepts, strictly. Contrast with the fieldwork, where I found that there are at least two dominant ideas and concepts coexisting in the village. They are rather contradicted by each other. While the ideas of modernization on silk led by silk group would change, progress, and modernize silk, the ideas of conservation led by elderly group would essentialize on social and cultural values such as Isan wisdom, silk and meaning, and Isan identity. However, due to keeping for both sides would benefit them and the village at the same time. Thus, there are no reasons to reject those ideas and concepts in a practical way.

Although, I found that for these social units, silk and elderly groups have continually concerned are the way they compromise, tricky manage, and negotiate with the other stakeholders such as state agencies, local government, and customers. These show that to cope with both pillar ideas and concepts on silk handling has led them to be in a complex managing, regulating, and controlling atmosphere.

Conclusion

This paper has two main objectives: Based on a review of the related literature, the first is to show that there are at least three different ways to think about issues related to silk, clothing, and other types of woven fabrics. To start, there is the school of modernization, which encompasses most ideas on producing silk, clothes, and other woven materials that meet customers' needs. Second, there is a school of thought known as anti-marketization, which is founded on the principles of Marxist and political economy. This school of thought has made an effort to fight against the first school of thought, which is concerned that the market will eliminate the essential value and other forms of local knowledge of the processes by which silk, garments, and other woven materials are manufactured. Third, there is the school of conservation, which is influenced by localism and some ideas from the

second school of thought about the existence of essential values that could represent local wisdom, local knowledge, and local identity. This school of thought is concerned with the preservation of natural resources (materials), indigenous tools, and the processes of production. Hence, to preserve the vital goods like silk, clothing, and other woven materials created in the locality, this school has attempted to figure out how to do so. Second, in reference to the ideas that were discussed in the literary review, what does it look like when these ideas have spread throughout the village? The many social actors in Pang Maddaeng, especially the elderly and silk groups, have been responsible for the structural development of these ideas in the context of the case study, the study's results show. It's important to know that the people in the communities have built up two main types of local knowledge and wisdom about Isan silk. In contrast to what Marxism and political economists think, they are in the process of being made. Both types of local knowledge and wisdom are cultivated with the intention of achieving a certain goal; for example, an elderly group may cultivate local knowledge in order to achieve the goal of conservation; in doing so, they may come to better understand who they are. The silk group, meanwhile, is working to increase its knowledge about its local situation regarding silk. This enables a better assessment of capital and resources, understanding of limitations and challenges, and formulation of strategies for silk development.

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